

# MELA NOTES

Middle East Librarians Association

Number 94 (2021)

**MELA NOTES**  
**Journal of Middle Eastern Librarianship**  
**Number 94 (2021)**

ISSN 0364-2410

PUBLISHED BY THE MIDDLE EAST LIBRARIANS ASSOCIATION

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## **Thoughts and Observations on the Turkish Manuscripts in the Beinecke Rare Book and Manuscript Library**

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YALE UNIVERSITY

### **Abstract**

The Beinecke Rare Book and Manuscript Library at Yale University is one of the world's largest libraries for rare books and manuscripts. It also includes the third largest Islamic manuscripts collection in the United States. Among the 4597 Islamic manuscripts preserved in the Beinecke Library, there exist over 500 Turkish manuscripts scattered throughout different collections. This essay offers some thoughts and observations on the features and contents of 567 Turkish items in the three collections, titled "Turkish Manuscripts," "Turkish Manuscript Supplementa," and "Hartford Seminary Miscellaneous Manuscripts."

### **Introduction**

The Beinecke Rare Book and Manuscript Library at Yale University (est. 1701) is one of the largest libraries in the world containing rare books and manuscripts from all over the world. The library is named after the Beinecke Family, whose financial support allowed the completion of the Beinecke's construction in 1963. The Beinecke has "more than one million printed books, millions of manuscript pages, and tens of thousands of papyri, photographs, maps, posters, paintings, and works of art, as well as extensive audio-visual material content."<sup>1</sup> This rich library contains America's third largest collection of Islamic artifacts, including over 500 Turkish manuscripts.<sup>2</sup> What follows is some thoughts and observations about the Turkish manuscripts in the Beinecke's Islamic collections.

Our knowledge regarding the Islamic collections at the Beinecke goes back to Edward Elbridge Salisbury (d. 1901), who was appointed as America's first professor of Arabic and Sanskrit

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<sup>1</sup> <https://beinecke.library.yale.edu/about/history-and-architecture>

<sup>2</sup> <https://guides.lib.umich.edu/islamicmsstudies/northamerica>

language and literature in 1841 (Foster 1997; Foster 2017). Edward E. Salisbury's personal library, with 4,500 printed and rare manuscripts that he collected during his travels in Europe (1836–1838 and 1842–1843), included 103 Islamic manuscripts. Although Salisbury did not know Turkish, he collected Turkish, as well as Arabic and Persian manuscripts. Among the Turkish manuscripts brought to the Yale Library through Salisbury's donation, there is a copy of the *Tuhfe-i Şāhidī* as well as a passport from an Ottoman pasha, and an almanac.<sup>3</sup> By donating his personal library to the university in 1870, Salisbury launched Yale's manuscripts unit, which became a rich collection in the field of Near Eastern and South Asian languages (Dougherty 2019).

After the first donation by Salisbury, Turkish manuscripts continued to be brought to Yale University through gifts, donations, or purchases. There were 842 manuscripts added to the collection in 1900 thanks to the contributions of Charles Cutler Torrey, Yale professor of Semitic languages, Swedish orientalist and collector Count Carlo Landberg, and the philanthropy of banker and financier Morris Ketchum Jesup (Nemoy 1956; Dougherty 2019; Foster forthcoming). Like the Salisbury Collection, this collection, called the Landberg Collection, was mainly composed of Arabic manuscripts, and the number of Turkish works it contained was very few. According to the catalog prepared by librarian Leon Nemoy in 1956, there were only a few Turkish manuscripts in the Landberg Collection (Nemoy 1956).

The next mass purchase of manuscripts took place in 1949, when the American pharmaceutical entrepreneur Henry S. Wellcome's non-medical books were put up for sale by the Wellcome Foundation following Wellcome's death (d. 1936). Although 20 Turkish manuscripts (Turkish MSS 8–28) in the Wellcome-Kraus Collection, which contains approximately 300 manuscripts, are identified on the cards prepared by Leon Nemoy in the form of paper slips, they are not included in the catalog Nemoy prepared in 1956 (Dougherty 2019).

In the years following the acquisition of the Wellcome-Kraus collection, a large amount of Arabic, Persian, and Turkish manuscripts continued to be purchased for the library. It appears that

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<sup>3</sup> *Tuhfah-i Shahidi*, Salisbury MS 35; a passport from a pasha, Salisbury MS 103; and almanac 1995 2, dated H. 1256/M. 1840–1841.

the majority of these purchases were made especially between 1963 and 1966, just before the retirement of Leon Nemoy (d. 1997), librarian and curator of the Yale library (Dougherty 2019). In this process, 154 Turkish manuscripts, registered as “Turkish MSS 34–188,” were brought to Yale. Although Oskar Rescher had been selling manuscripts to Yale University since 1959, the main entry of Turkish manuscripts was with the Rescher Collection, which was purchased following Rescher’s death in 1972. With this purchase, 82 Turkish items were added to Yale’s manuscript collections (Dougherty 2019).

Orientalist Oskar Rescher (d. 1972) was a German Jew who settled in Istanbul in the late 1920s. In Istanbul, having established a friendship with İsmail Sâib Efendi, Oskar Rescher converted to Islam and took the name “Osman Reşer.” (Nemoy 1972; Rescher 2007; Bilgili 2016; Tanç 2007). Rescher/Reşer taught as a professor of German at the Istanbul University and Ankara Military Academy, and worked as a librarian in the libraries of the Süleymaniye, Topkapı Palace, and Istanbul Archaeological Museums until his death in 1972. With Fehmi Edhem Karatay, he edited the Topkapı Palace Museum Library Arabic Manuscripts Catalogue (Şensoy 2008). Looking at the manuscripts in the Rescher Collection which Nemoy describes as “not a dealer’s but a scholar’s collection,” Rescher/Reşer appears to have been a selective and cognizant collector (Nemoy 1972). Although he spent his life working on Arabic manuscripts, he collected many Turkish manuscripts over time as well. It is known that a significant part of the Rescher/Reşer books was sold to the Orientalische Seminar at Bochum University; yet there are 82 Turkish codices preserved in the Rescher Collection, which was purchased following Rescher/Reşer’s death, in the Turkish Manuscript Supplements collection at the Beinecke (Averbek 2022). These manuscripts were introduced by Nemoy in a 1972 article without giving further details other than their authors, titles, and dates (Nemoy 1972).

Although Turkish manuscripts continued to enter Yale through purchases and donations after 1972, the last major manuscript entry was in 2005 with the purchase of 1,200 manuscripts from the Hartford Seminary Manuscript Collection (Dougherty 2019).

Yale University’s collection of Islamic manuscripts, which was launched with Edward A. Salisbury’s donation in 1870, is now the

third largest collection of Islamic manuscripts in the United States. Islamic manuscripts of the Beinecke Rare Books and Manuscripts Library are preserved in ten collections:

1. Turkish Manuscript Collection (1–188); cataloged on paper only.
2. Turkish Manuscript Supplements Collection (1–276); uncatalogued, except for #276, which is cataloged in Orbis.<sup>4</sup>
3. Persian Manuscript Collection (234); call numbers in Orbis and cards stop at 234.
4. Persian Manuscript Supplements Collection (106); uncatalogued, except for #105 and #106, which are cataloged in Orbis.
5. Arabic Manuscript Collection (576).
6. Arabic Manuscript Supplements Collection (760).
7. Hartford Seminary Arabic Manuscript Collection (1253).
8. Salisbury Collection (103).
9. Landberg Collection (774).
10. Hartford Seminary Miscellaneous Manuscripts Collection (327); “unsorted” or “unnumbered.”

In addition to 464 items in the “Turkish Manuscripts” and “Turkish Manuscripts Supplements” collections, there are 103 Turkish items in the “Hartford Seminary Miscellaneous Manuscripts” collection. In other words, 567 of 4597 items among the Islamic manuscripts are in Turkish.

Apart from these, in the Arabic, Persian, Salisbury, and Landberg collections (for example, the *Dīvān-ı Fuzûlî* is registered in the Persian Manuscripts Collection; the *Luġat-ı Ni‘metullāh* by Ni‘metullāh Aḥmed of Sofia and Nev‘ī-zāde ‘Aṭāyī’s *Ḥadā’ikü’l-Ḥaḳā’ik* are registered in the “Landberg Collection”), there are also Turkish codices recorded in Arabic or Persian. In order to locate all the Turkish codices mistakenly recorded in the Arabic and Persian manuscript collections, these collections should be browsed.

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<sup>4</sup> Turkish Manuscript Supplements 276 is the *Tuhfetu’l-kibār fī esfāri’l-bihār* by Kātib Çelebi (d. 1657). It can be seen here: <https://orbis.library.yale.edu/vwebv/holdingsInfo?bibId=9805824>

In addition to these, it is certain that determining the works belonging to the Ottoman cultural world and registered in the Arabic or Persian manuscripts collections, taking into account the languages in which they were written, will certainly be useful in terms of determining the Ottoman heritage preserved in the Beinecke. A copy of the *Delā'il-i Hayrāt* copied by the calligrapher Muṣṭafā Ḥalīmī (Arabic MSS 616) and the calligrapher Muḥammed Şefiḳ Efendi's *Elif-Bā Cüzü* (Arabic MSS 347) are among such works.<sup>5</sup>

Studying the bills tucked between the folios or the small notes on the inside covers of some manuscripts, it is possible to extract small clues about the Turkish codices' journey to Yale. For example, a journal which includes the *Rāğib Paşa Dīvānı* appears to have cost \$100.80; a copy of Yazıcıoğlu Meḥmed's *Muḥammediye*, which has been read with enthusiasm for centuries, cost \$347.67; an eighteenth-century copy of the *Kitāb-ı Terşihāt* was \$30; *Sulṭān Bāyezīd Velī'nin Frengi'den tercüme ettirdigi ibn Sinā'dır* was \$22 dollars; the *Risāle* of the Celveti sheikh and Sufi poet İsmā'il Ḥaḳḳī Bursevī was \$30; and the translation of the *Minhācü'l-ābidin* was purchased for \$60. Although it is unclear whether the price notes on the inside cover of the manuscripts are for purchases by the library or the invoices of buyers and sellers before they had entered the library, these clues give us an idea of the prices for such manuscripts in the first quarter and mid-1900s.

### **Off the Shelf: Re-discovering Yale's Uncatalogued Turkish Manuscripts**

Although the Turkish manuscripts in the Beinecke are accessible to researchers and readers, they have been overlooked by many until now, since, apart from the (prepared but unpublished) Turkish MSS Collection, they have not been catalogued yet. Except for a few works that are partially mentioned and exhibited on the university library's website, a significant number of Turkish manuscripts has been waiting for their readers since the 1870s, almost without anyone knowing of their existence.<sup>6</sup>

<sup>5</sup> I am grateful to Roberta L. Dougherty for drawing my attention to these works.

<sup>6</sup> For manuscripts briefly introduced on the university library's website, see <https://www.library.yale.edu/neareast/exhibitions/exhibit20071.html>

These manuscripts were introduced to researchers and the academic world as a whole at a symposium held in the recent past.<sup>7</sup> Following the work I had done on these three collections in July–August 2019, some of the manuscripts in the collection were included in the course materials of the seminar titled “Reading and Research in Ottoman History and Literature,” which I taught in Fall 2019 within the Department of Near East Languages and Civilizations of Yale University, taking into account the academic interest and Ottoman level of the students.

At a symposium held at Yale University Sterling Library on December 11, 2019, following introductory speeches on the journeys of Turkish manuscripts to Yale University and the general features and contents of these works,<sup>8</sup> the students of the “Reading and Research” course introduced the following ten manuscripts from among the Turkish manuscripts in the aforementioned three collections: *Muḳaddime-i ibn Ḥaldūn* (Marshall Watson), an anonymous account book which covers the years M. 1806–1828 (Matthew Dudley), *Risāle fī’l-baḥs ve’l-münāzarā* (Hatice Sak), *Mesā’il-i şer’iye* (Ned Levin), *Şuver-i mekātib* (Selin Ünlüönen), *Kitāb-ı Şāhidī* (Sharon Mizbani), *Kitāb-ı ilm-i ḥāl* (Bayan Abubakr), *Terceme-i cedīde fī’l-ḥavāṣṣi’l-müfrefe* (Fatoş Karadeniz), *Kelimāt-ı Türkīye* (Kumsal Özgür), and an anonymous manuscript containing prayers and amulets (Eda Uzunlar).<sup>9</sup>

<sup>7</sup> “Off-the-Shelf: Re-discovering Yale’s Uncatalogued Ottoman Manuscripts Symposium” (Co-organizers: Özgen Felek and Roberta L. Dougherty). Yale University, December 11, 2019.

<sup>8</sup> Dougherty’s talk on the Turkish manuscripts’ travel to Yale University can be found here: <https://works.bepress.com/bintalbalad/37/>. Özgen Felek, “Introduction to Yale’s Ottoman Manuscript Collection: Authors, Genres, and Time Periods.” “Off-the-Shelf: Re-discovering Yale’s Uncatalogued Ottoman Manuscripts Symposium,” Yale University, December 11, 2019.

<sup>9</sup> *Muḳaddime-i ibn Ḥaldūn*, Turkish MSS 53 (copied in H. 1266/M. 1850); an account book, Turkish MSS 25 (copied in H. 1266/M. 1880?); Şeyḫī-zāde Muḥammed Tefvīk, *Risāle fī’l-baḥs ve’l-münāzarā*, Turkish MSS 151 (copied in H. 1259/M. 1843); *Mesā’il-i şer’iye*, Turkish MSS 179 (copied in H. 1220/M. 1805); *Şuver-i mekātib*, Turkish MSS 22, fols. 24–73 (copied in H. 1220/M. 1805); *Kitāb-ı Şāhidī*, Turkish MSS Supplements 257 (copied in H. 920/M. 1514); *Kitāb-ı ilm-i ḥāl*, Turkish MSS 29; Meḥmed bin ‘Alī, *Terceme-i cedīde fī’l-ḥavāṣṣi’l-müfrefe*, Turkish MSS Supplements 6;

Since Turkish MSS Supplements 138, 259, and 261 were taken into maintenance and repair, I have not had the opportunity to examine them yet. Based on the other manuscripts in “Turkish MSS,” “Turkish MSS Supplements,” and “Hartford Seminary Miscellaneous Manuscripts,” we can say that the majority of the manuscripts are on religion and mysticism. Aside from the manuscripts’ wide range of topics (i.e., *sira*, Islamic jurisprudence, catechism, mysticism, dream interpretation, occultism, medicine, veterinary), there are also other artifacts in Turkish that are not manuscripts. Some examples are a *rūznāme* (“book of days”), which is a set of calendar tables in the Islamic and Rumi calendars and other useful information, dated H. 1207 (Turkish MSS Supplements 252); a surety bond for the name of Hacı ‘Abdü’r-rezzāk ibn ‘Abdü’l-kādīr (Turkish MSS 2); three firmans, one of which was signed by Sultan ‘Abdü’l-azīz (d. 1876) and the other two by Sultan ‘Abdü’l-ḥamīd II (d. 1918);<sup>10</sup> and seven *cönks*, known also as *danadili* (calf tongue, due to its shape), which are personal anthologies with the favorite poems, stories, daily notes, significant dates (the birthday of a child, or death of a beloved one), and sermons of the *cönk* keeper. Besides these, Hartford Seminary Miscellaneous Manuscripts 58, 66, 67, and 68 are not manuscripts: they are xerox copies of the manuscripts from microfilms. Hartford Seminary Miscellaneous Manuscripts 318 is the notes from the Maarif Kütüphanesi.

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*Kelimāt-ı Türkīye*, Turkish MSS 12; an anonymous manuscript containing prayers and amulets, Turkish MSS Supplements 250.

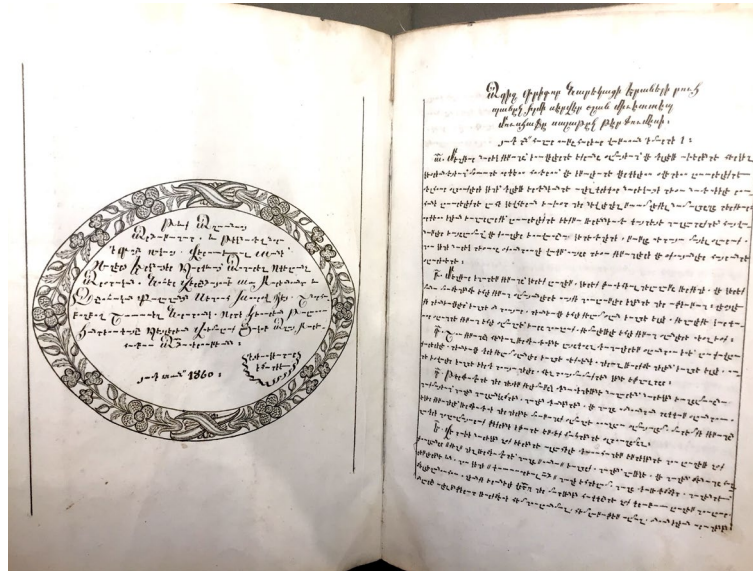
<sup>10</sup> Regarding the firmāns, see Turkish MSS 27 (H. 1273/M. 1857); Turkish MSS 114 (H. 1322/M. 1904); and Turkish MSS Supplements 254 (H. 1314/M. 1896), which is completely digitized: <https://collections.library.yale.edu/catalog/10844270>





*Rūznāme*, 114 x 8.8 cm, Turkish MSS Suppl. 252

Among all of these, ‘Azīz Grigor Narekats’i Yeraneli *Ruhbānūn* ‘*İlm-i server Olan Mü’eddeb Muşhaf-I şalātūn Tercümesi* stands out as a unique example. It is a prayer book penned by Aziz Krikor Naregatsi (d. 1003) and translated from Armenian to Turkish in 1860 by Tsarougian, one of the Bishops of St. Garabed Monastery. Although the Armenian alphabet was used in the translation (as the language of the work is Turkish), it is listed among the Turkish manuscripts.



'Azîz Grigor Narekats'i Yeraneli Ruhbânî'nî 'İlm-i server Olan  
Mü'eddeb Muşşaf-ı şalâtî'nî Tercümesi,  
Turkish MSS 3

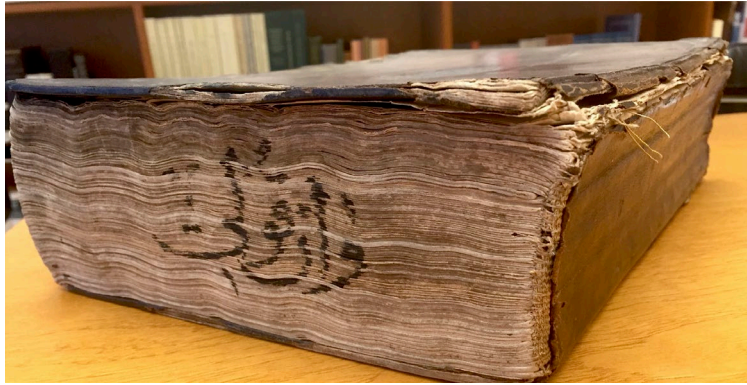
Some manuscripts bear no dates in the colophons, and the last pages of some of the manuscripts are missing. If the dates inscribed on the codices are taken into account, the oldest Turkish manuscripts date from the middle of the fifteenth century. Based on the dates given on the colophons, almost half of the Turkish manuscripts in the three collections belong to the eighteenth and nineteenth centuries. The most recent work is Muştaşâ Behcet ibn Muḥammed Sâlim's *Resâ'il*, copied in H. 1352/M. 1933, which is after Turkey's 1928 alphabet reform.

While the oldest Turkish manuscript in the Beinecke is Aḥmedî's famous *İskender-nâme*, copied in H. 863/M. 1458, we also encounter copies of other valuable works which were penned in the fourteenth and fifteenth centuries and copied several times in the following centuries.

Aḥmedī, *İskender-nāme*, Turkish MSS Supplements 25

A copy of the *Ğarīb-nāme*, written by ʿĀşık Paşa (d. 1322), one of the prominent Sufi authors and poets of the fourteenth century, three copies of the *Envāru'l-āşīķīn*, and one copy of the *Dürr-i meknūn* penned by the fifteenth-century Sufi author Yazıcıoğlu Aḥmed Bīcān (d. after 1466) are among the earliest Turkish manuscripts in the Beinecke's Turkish collections.

In terms of physical features, the largest manuscripts in the collection are ‘Abdu’r-raḥmān b. Yūsuf Aḡsarāyī’s (d. after 1543) *‘imādu’l-islām fī tercemet-i ‘umdetü’l-islām*, sized 33.1 x 20 cm, and *Vanḡulı Luḡati*, sized 30 x 21 cm, which Mehmed Efendi Vanḡulı (d. 1592) translated from Cevherī’s Arabic lexicon *eş-Sıḡāḡ*.



*Vanlı Lüğati*, Turkish MSS Suppl. 177

The smallest manuscript is a pocket book, 4.6 x 7.5 cm, containing various prayers and talismans (Turkish MSS Supplements 250). Neither its author/copyist nor its date is known.



Turkish MSS Suppl. 250



Some manuscripts have partial minor tears or abrasions, water stains (possibly from flooding), fire damage, heavy insect damage (particularly on two copies of *Şāh u Gedā*, Turkish MSS Supplements 107 and 109), or cuts caused by ink damage.



Taşlıcalı Yahyā, *Şāh u Gedā*, Turkish MSS Supplements 109

Despite these specific damages, most of the manuscripts are in good condition and have been preserved in an ideal environment.

Listing 567 Turkish works in these three collections would exceed the size of a short essay. As I continue to work on evaluating and cataloging Turkish manuscripts in the Beinecke, what follows provides some notes on the codices with more than one copy or authors and poets who have more than one work in the Beinecke so as to give an idea about the content of the collection. The catalog numbers of the codices will be given in the bibliography. If the manuscript has a date recorded, it will be mentioned; if a date is not given in the book, or the colophon or the last pages are missing, no approximate date will be given. Manuscripts that do not contain any

record of the author and/or copyist will be included in the bibliography listing only the name of the text and the inventory number.

### Notes on the Contents of Manuscripts

While the Beinecke Turkish manuscripts collections contain short exegeses for a small number of Qur'anic chapters, commentaries on the hadith, catechisms, prayer books, and rules about the recitation of the Qur'an, the majority of the Turkish manuscripts concern jurisprudence and mysticism.

Birgivi Meḥmed Efendi (d. 1573), a famous scholar and Hanafi jurist of the sixteenth century, and Üstüvānī Meḥmed Efendi (d. 1661), the seventeenth-century scholar and the second important leader of the Kadızadeliler movement, are two of the authors that we come across frequently. There are (one in verse) eight copies of one of Birgivi's best-known works, *Vaṣīyyetnāme*,<sup>11</sup> commentaries on the same work,<sup>12</sup> and two Arabic copies and one Turkish translation of the *Ṭarīkat-ı Muḥammedīye*, another well-known work of Birgivi. In addition to the treatises written by Üstüvānī Meḥmed Efendi, whose name is also frequently encountered in the Turkish collections, there are two copies of the notes that one of Üstüvānī's students took while sitting before Üstüvānī.<sup>13</sup>

The prominent Muslim philosopher, theologian, and jurist Muḥammed ibn Muḥammed Ġazālī (d. 1111) is one of the authors who has more than one copy of his works in the Beinecke; there are four copies of the translation of his *Kimyā-yı sa'ādet*, two copies of his *Eyyühe'l-veled*, and the translation of his *Minhācü'l-ābidīn*. İsmā'il Ḥaḳḳī Bursevī (d. 1724) is represented by five works, namely

<sup>11</sup> For the verse copy of the *Vaṣīyyet-nāme*, see *Manẓūme-i Birgivi*, Turkish MSS 183 (copied in H. 1166/M. 1752).

<sup>12</sup> For commentaries on Birgivi's *Vaṣīyyet-nāme*, see Beypazarlı Muḥammed, *Naṣīhatü'l-müslimīn*, Turkish MSS 37 (H. 1239/M. 1824); Şeyḥ 'Alīyyü's-şadrī el-Ḳonevī, Turkish MSS Supplements 152 (copied in H. 970); and *Şerḥ-i Birgili Muḥammed Efendi*, Hartford Seminary Miscellaneous Manuscripts 13.

<sup>13</sup> *İmān, İslām ve Vuṣū-ı namāza Müte'allik Eseriniñ Muḥtaşar Risālesi*, Turkish MSS Supplements 195 (copied in H. 1120/M. 1708), 1v–2r; *Şerḥ-i 'ilm-i ḥāl*, Turkish MSS Supplements 199 (copied in H. 1135/M. 1722), 1v–2r.

*Manzūm-ı siyer*, *Kenz-i mahfī*, *el-Faḫr ve'n-nevāl*, *Kitābü'l-ḥitāb*, and *Risāle*. Muḥammed b. Muṣṭafā b. Maḥmūd el-İstanbuli Ḥācib-zāde (d. 1689), with three copies of his *Bidā'at el-ḥükkām fī iḥkām el-aḥkām*; Candaroğlu İsmā'īl Bey (d. 1479), with six copies of his *Ḥulviyyāt-i sulṭānī*; and Vā'iz Sinān Efendi el-Mekkī, with four copies of his *Menāsiku'l-ḥacc*, take their places in the Beinecke.<sup>14</sup>

Among the works on morality and etiquette, there are three copies of Kınalızāde 'Alī Efendi's (d. 1572) *Aḥlāk-i 'alā'ī*, which was valued for centuries in Ottoman moral literature, and Muṣliḥuddīn Muṣṭafā Sürūrī's (d. 1562) *Zaḥiretü'l-mülūk*, which he translated from Emīr-i Kebīr Hemedānī's work (d. 1385) for the Prince Muṣṭafā. The *Ādāb-ı menāzil*, which is described by the author 'Abdü'l-laṭīf b. Durmuş Faḫīh as a moral and advice book for female readers, is particularly valuable in terms of describing the perspective of women's education in the early Ottoman world and their duties within families and society. The author emphasizes that he penned the *Ādāb-ı menāzil* because he was asked to write "a book suitable for the regularity of states of women and household" (*Ādāb-ı menāzil*, Turkish MSS 133, 1v).

Among the *siras*, which has long been an important and beloved genre of Islamic literature, in the Beinecke's collection of Turkish manuscripts are Veysī's (d. 1628) *Dürretü't-tāc fī sīret-i şāhibi'l-mi'rāc*, known as the *Siyer-i Veysī*, with three copies, and Süleyman Çelebi's (d. 1422) *Mevlid-i şerīf*, known as the *Vesīletü'n-necāt*, with five copies. The *Muḥammediye*, a work of Muḥammed ibn Şāliḥ ibn el-Kātib (d. 1450), known by the name Yazıcıoğlu, is a prose work with eight copies, the highest number of copies in the three collections under discussion.

<sup>14</sup> Apart from Sinān Efendi el-Mekkī's *Menāsiku'l-ḥacc* in the Turkish MSS Supplements, there are two more copies of the *Menāsiku'l-ḥacc* by anonymous authors: Turkish MSS Supplements 193, fols. 41v–66r; Turkish MSS Supplements 273 (H. 1155/M. 1724).



Eight copies of Yazıcıoğlu Ahmed's *Muḥammediye*

These 567 manuscripts in the Beinecke include 60 poetry collections (*divāns*).<sup>15</sup> Although most of the poetry collections are represented by one copy, including the *divān* of Fuḫūlī (d. 1556),<sup>16</sup> the *divān* of Bākī (d. 1600) exists with two copies, one of which is illustrated; the *divān* of Rūḫī-yi Bağdādī (d. 1606) with two copies; the *divān* of Nef'ī (d. 1635) with two illustrated copies; the *divān* of Oğlanlar [Olanlar] Şeyhi İbrāhīm Efendi (d. 1655) with two copies; the *divān* of Nedīm (d. 1730) with two copies, one of which is illustrated; the *divān* of Rāğīb Paşa (d. 1763) with two copies, one of which is illustrated; the *divān* of Kānī (d. 1792) with three copies; and the *divān* of Yūsuf Nābī (d. 1712) with four copies. Although Fıtnat Hānım (d. 1780) is the only female poet who is mentioned by name, Fıtnat Hānım's poems are included in a journal under the title of *Ġazeliyāt-i Fıtnat bint Es'ad Efendi*, following the *divān* of Hāzīk (d. 1764). The *divān* of the Mevlevi sheikh and poet Muṣṭafā Şākīb Dede (d. 1735) stands out from the others with its two full-leaf miniatures on its first pages.

<sup>15</sup> For example, Turkish MSS 158 consists of the poetry collections of the poets Vecdī and Nakşī. Likewise, another example is Turkish MSS Supplements 55, which contains the poetry collections of Hāzīk (d. 1764) and Fıtnat Hanım (d. 1780).

<sup>16</sup> Another copy of the *Fuḫūlī Dīvānı* is registered in the Persian MSS Supplements collection.





*Dīvān-ı Ḥalīm*, Turkish MSS Suppl. 48

The poet Yūsuf Nābī (d. 1712) stands out as having more books than any other Ottoman author/poet in the Beinecke's Turkish manuscript collections, with four copies of *Dīvān-ı Nābī*; five copies of *Ḥayrī-nāme*; three copies of *Zeyl-i siyer-i Veysī*; two copies of the *Münşe'āt-ı Nābī*; and one copy each of *Ḥayrābād-ı Nābī* and the *Siyer-i Nābī*. Beinecke, in addition to Nābī's own works, also contains an addendum to his *Siyer*.

Another poet with more than one copy of his works in the collections, although not as many as Yūsuf Nābī, is Fuẓūlī. Apart from two copies of his *dīvān*, the Beinecke has three copies of his *Ḥadīkatü's-sü'edā*, two copies of his *Leylā vü Mecnūn*, and one copy of his *Sākī-nāme*.

The number of Turkish *mesnevīs* in the Beinecke is rather small compared to that of the poetry collections. Present are one copy *Yūsuf u Zelīhā*, of which the beginning part is missing; five copies of *Yūsuf u Zelīhā* of Ḥamdu'llāh Ḥamdī (d. 1503); five copies of Taşlıcalı Yahyā Bey's (d. 1582) *Gencīne-i Rāz*; five copies of Taşlıcalı's *Şāh u Gedā*; three copies of Āhī Ḥasan Çelebi's (d. 1517) *Ḥüsn ü Dil*; three copies of *Leylā vü Mecnūn*; two copies of Muḥammed Sünbülzāde Vehbī's (d. 1809) *Lütfiye*; two copies of Ruşçuklu 'Ömer Zarīfī's (d. 1795) *Pend-nāme*; and one copy of Yūsuf Sinān Şeyḫ's (d. 1495/6) *Ḥüsrev ü Şīrīn*.

The Beinecke also has four copies of the encyclopedic work the *Netāyicü'l-fünūn ve meḥāsinü'l-mütün*, penned by Yaḥyā Nev'ī Efendi (d. 1599), who was appointed as the prince's teacher during the reign of Sultan Murād III (r. 1574–1595), and two copies of the *Hümāyūn-nāme* translated by 'Alī b. Ṣāliḥzāde el-Rūmī (d. 1543) (known as Vāsi' 'Alīsi) from the *Kelīle ve Dimne* to be presented to Sultan Süleymān the Magnificent (d. 1566).

Although there are not many examples in terms of occult sciences, the translation of the *Kāmil-i ta'bīr* from Tiflisī stands out with its two copies, one of which was prepared in the name of Sultan Süleymān under the title of the *Kitāb-ı ta'bīr-nāme*. Additionally, there are three copies of Hibetu'llāh ibn İbrāhīm Efendi's (d. ?) well-known *Sā'at-nāme*, dedicated to determining time as well as the various wisdoms and features of the appointed time.

The diversity of dictionaries/lexicons, as well as religious-mystical and literary texts, is also striking. To name a few, in addition to Ibn Melek's (d. after 1418) *Luḡat-ı Firiştah* and İbn Ferište's (d. 1460) *Luḡat-i kânûn-ı ilāhī*, which are the first Ottoman Qur'an dictionaries, Mehmed Vankulu's (d. 1592) *Luḡat-i Vanḳulı* is a remarkable dictionary. Kemāl Paşa-zāde's Persian-Turkish dictionary *Deḳā'ikü'l-ḥaḳā'ik* is available with its two copies in the Beinecke. Among the dictionaries, the Persian-Turkish poetic dictionary named *Kitāb-ı Şāhidī of Şāhid İbrāhīm Dede* (d. 1550) from Muḡla, also known as the *Luḡat-ı Şāhidī* or the *Tuhfe-i Şāhidī*, stands out with its seven copies, including those preserved in the Beinecke's Arabic and Persian collections.<sup>17</sup>

A Turkish-English "dictionary" or "vocabulary list and phrase book" titled the *Kelimāt-ı Türkiye*, which seems to have been prepared for Thomas H. Dowson from the Greystoke Cumberland region in the north of England, differs from the others with its content and physical features. The text is divided into two parts. While its first section gives the English equivalents of Turkish words and their pronunciations, the second part of is devoted to greeting

<sup>17</sup> On the *Kitāb-ı Şāhidī* copies in the Beinecke Library, see Sharon Mizbani, "A Book by Any Other Name: the Kitāb-ı Şāhidī, Tuhfe-i Şāhidī or Luḡat-i Şāhidī." MELA 2020 Conference, 19 October 2020. The talk is available here: [https://www.youtube.com/watch?v=pW8gt0IJ3v0&ab\\_channel=MiddleEastLibrariansAssociation](https://www.youtube.com/watch?v=pW8gt0IJ3v0&ab_channel=MiddleEastLibrariansAssociation)

expressions frequently used in daily life. The date on folio 1v suggests the text was purchased in 1694. The name of Thomas H. Dowson is stacked on the seal printed on folio 1v of the manuscript. Thus, the *Kelimāt-ı Türkiye* appears to have been an embodied manifestation of Dowson's interest in Islamic manuscripts.<sup>18</sup>



*Kelimāt-ı Türkiye*, Turkish MSS 12

In this rich collection of prose works, although rarely, we encounter the genres of hagiographical and biographical dictionaries, or chronicles, as well. Among such works, Şemseddin Aḥmedī Sivāsī's *Menākīb-ı çehār-yār-ı güzîn*, Mirzā-zāde Meḥmed Sālim's (d. 1743) *Tezkiretü'ş-şu'arā*, Kınalı-zāde Ḥasan Çelebi's (d. 1604) biographical dictionary known as *Tezkiretü'ş-şu'arā* or *Tezkire-i Ḥasan Çelebi*, and three copies of Lāmi'ī Çelebi's (d. 1532) translation from Molla Cāmī's *Nefahātü'l-üns* may be mentioned. One of the few noteworthy story texts in the collection are two copies of Meḥmed b. 'Ömer al-Ḥalebī's (d. 1446) *el-Ferec ba'de's-şidde* translated for Sultan Murād II (r. 1421 to 1444 and again from

<sup>18</sup> For a detailed analysis of the *Kelimāt-ı Türkiye*, see Felek 2021.

1446 to 1451). These famous stories, which were transferred from Arabic literature to Persian literature, reached their Turkish readers in a short time and were greatly cherished. Although the collection of Turkish manuscripts in the Beinecke is not rich in terms of chronicles, Mehmed b. Mehmed er-Rūmī [Edirnevī]'s (d. 1640) *Nuḥbetü't-tevārīḥ ve'l-aḥbār* can be cited as a unique example.

From an artistic point of view, while the illumination of some Turkish manuscripts is poor, some manuscripts are illuminated partially, and some are unfinished. The illuminations of about 100 codices' first pages are complete. Among the rich and elaborate illuminated manuscripts, the *dīvān* of Ebū Bekr Sāmī Paşa (d. 1813/4), the *dīvān* of Rāḡīb Paşa (d. 1763), the *Lütfiye* of Vehbī (d. 1809), the *Kenz-i Mahfī* of İsmā'īl Ḥaḳḳī Bursevī (d. 1725), the *Nefise-i uḥrevīye* Dervīş İbrāhīm Gülşenī Kāmī (d. 1724), the *dīvān* of Ḥalīm (d. 1824), the *Tezkire* of Ḥasan Çelebi (d. 1604), and two copies of the *Tercüme-i Nefahātü'l-üns* by Lāmi'ī Çelebi (d. 1532) are particularly worthy examples.

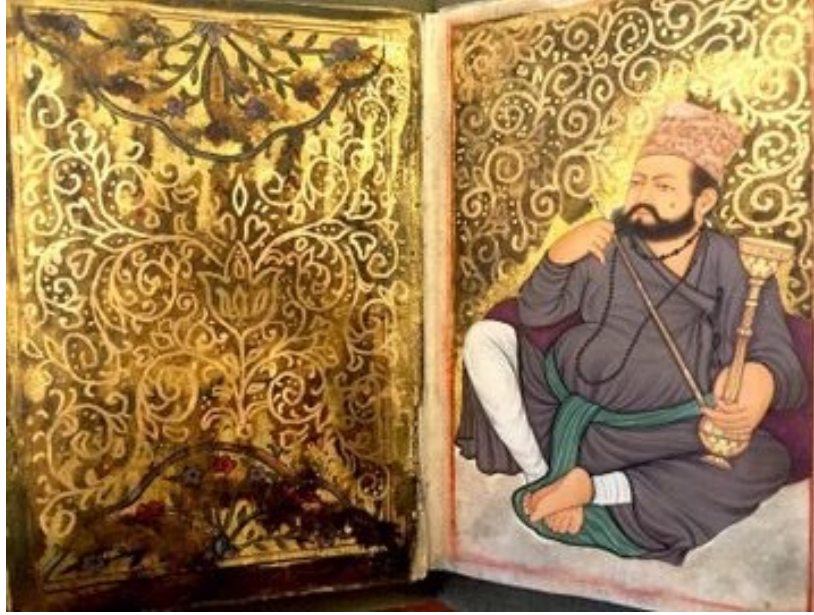
In contrast to the illuminated manuscripts, the number of manuscripts with paintings is limited to three works. The first one of these is the *Muṣtafā Şāḳīb Dede Dīvānı*, which is missing its beginning. It contains two miniatures, each of which is arranged on a single page as a vertical composition, depicting the whirling Mevlevi dervishes.



*Dīvān-ı Muṣṭafā Sākīb Dede, Turkish MSS 33*

The second one is the copy of *Leylā vü Mecnūn* with four miniatures. The final one is the above-mentioned Turkish MSS Supplements 257, *Kitāb-ı Şāhidī*, on the inside cover of which a full-page miniature of a man smoking a hookah is depicted. Notably, this is in Indian rather than Ottoman style.





Muğlavî Şāhidî İbrāhîm Dede, *Kitāb-ı Şāhidî*  
Turkish MSS Supplements 257

Meḥmed bin ‘Alī’s treatise the *Terceme-i cedīde fi’l-ḥavāṣṣi’l-müfrede*, which provides the Italian, Arabic, and Turkish names of various plants and flowers, their features, and the diseases for which they can be used for therapeutic purposes, is supported by the images of the flowers mentioned in the text.<sup>19</sup>

İbrāhîm Ḥaḳḳî Efendi of Erzurum’s (d. 1780) *Ma‘rifet-nāme*, Turkish MSS Supplements 184, which touches upon many subjects including literature, mysticism, and astronomy, contains drawings of the Ka‘bah, eschatological concepts of Judgment Day, the Scale

<sup>19</sup> For more on the *Terceme-i cedīde fi’l-ḥavāṣṣi’l-müfrede*, see Fatoş Derin Karadeniz, “Terceme-i cedide fi’l-ḥavāṣṣi’l-müfrede (new translation for special terminologies).” MELA 2020 Conference, 19 October 2020. The talk is available here:

[https://www.youtube.com/watch?v=pW8gt0IJ3v0&ab\\_channel=MiddleEastLibrariansAssociation](https://www.youtube.com/watch?v=pW8gt0IJ3v0&ab_channel=MiddleEastLibrariansAssociation)

(Mizān) where humans and their actions will be evaluated, layers of hell and heavens, the Preserved Tablet (Levh-i maḥfūz), the Lot-tree at the farthest end of the seventh heaven (Sidretü'l-müntehā), the Bridge over Hell (Şirāt), the Book of Deeds (Defātiri'l-a'māl), etc. In addition, the translation of the *Delā'il-i ḥayrāt* (Hartford Seminary Miscellaneous Manuscripts 34) is enriched with depictions of Mecca and Medina as two full-page vertical compositions.

It is early to make final conclusions, as my research into the Beinecke's Turkish collections still continues. Although it will take time to prepare a detailed catalogue, I hope that this short introduction will give researchers and curious readers an idea of the general characteristics and content of these Turkish manuscripts. Based on my observations on the rough classification and evaluation of 567 pieces of work scattered in the three collections, it is obvious that this is a valuable and exciting collection for researchers working in the Ottoman field.

### Acknowledgments

This article is a slightly revised version of a chapter published in a festschrift for İsmail Görkem: Özgen Felek, "Beinecke Nadir Kitaplar ve Yazma Eserler Kütüphanesi'nde Yer Alan Türkçe Yazma Eserlere Dair Müşâhede ve Mülâhazalar," in *Halk ve Bilim Arasında Bir Ömür Prof. Dr. İsmail Görkem Armağanı*. Between 1994 and 1998, during my undergraduate education at Fırat University, I was fortunate to be a student of Prof. İsmail Görkem. I will be always grateful to him for the knowledge he taught us with great determination, enthusiasm, and academic discipline.

For this short essay, I owe thanks to Ellen Doon, head of the manuscripts unit, Raymond Clemens, the curator of manuscripts, and all librarian friends in the Beinecke library for their help, patience, and tolerance. I benefitted greatly from the continuing research of Benjamin R. Foster, Laffan Professor of Assyriology and Babylonian Literature, and Roberta L. Dougherty, the curator for the Near East Collection at Yale University, on the Islamic manuscripts at Yale University library. I am truly grateful to each and every one of them. I would also like to thank Kevork Bardakjian of the University of Michigan, Rachel Goshgarian of Lafayette College, and Lerna Ekmekçioğlu of the Massachusetts Institute of Technology, for their

help in reading and deciphering the title and content of a Turkish manuscript in the Armenian alphabet.

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## The Story of the Abushâdy Archive

JOY AMINA GARNETT

*In the months before giving this paper and at the start of the global pandemic, NYU Abu Dhabi Library acquired the Abushâdy Archive from his granddaughter (the author). Over 40 boxes of correspondence, unpublished manuscripts, and photographs offer valuable insight into the life of the Egyptian poet, doctor, and bee scientist. The collection will be available for use in the Archives and Special Collections department of the NYU Abu Dhabi Library.*



Fig. 1: Dr. and Mrs. Abushâdy with fox terrier Fahmy in the apiary at Benson ca. 1922.

A polymath who worked across several disciplines, Dr. Ahmed Zaky Abushâdy<sup>20</sup> (1892–1955) is remembered for his Romantic poetry and as the man behind the influential poetry journal *Apollo* (1932–34).<sup>21</sup> In the period that stretched between the two world wars and the Egyptian revolutions of 1919 and 1952, Abushâdy cultivated his vision for a modern Egypt by enacting his ideals of liberal humanism through poetry and bee husbandry, and projects that invited cultural exchange.

As his granddaughter, I became the sole steward of Abushâdy's private papers, photographs, and other materials I acquired after the death of my mother Hoda and her older siblings Ramzy and Safeya. The materials span the years of Abushâdy's youth, his English education and marriage (Fig.1),<sup>22</sup> his return to Egypt where he became a significant figure in modern Arabic poetry and bee husbandry, and his final years in the United States (1946–55) writing theater and culture broadcasts for the Voice of America's new Arabic radio program. They include manuscripts, deeds, family trees, snapshots, large format photographs, significant artworks such as paintings, sketches, cartoons and calligraphy by artists in Abushâdy's circle, books and serials, audio recordings, small objects and ephemera, and a large amount of correspondence in English and Arabic between Abushâdy, his peers, and family members. While most of it fits into rough categories, some items resist categorization: ribbons entwined with wisps of a child's hair, and seashells inscribed with coded messages of teenage love. In a velvet box lies a tangle of small kites fashioned from candy wrappers, and an album of pressed flowers tells us what Abushâdy planted in his garden for his bees.

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<sup>20</sup> While "Abū Shādī" is the correct English transliteration for my grandfather's surname, for the purposes of this essay and related writings, I've kept the family spelling as well as the Ottoman "â" that my grandfather favored.

<sup>21</sup> See, for instance, Kendall 2006, 48–51; Gershoni and Jankowski 2002, 131–32.

<sup>22</sup> Abushâdy met Annie Bamford, the woman who would become my grandmother, on a London bus. Together they rented a house on Cairn Avenue in Ealing, where he set up a private medical practice. They moved to Benson, Oxfordshire, in 1919 and were married in Wallingford in 1922, soon before they left England to live in Cairo.

With the help of a colleague well-versed in tabulating the contents of family archives and private papers,<sup>23</sup> I spent several years culling and organizing the materials into an archive. This process was tedious but also alchemical as unexpected items turned up, imparting a vivid sense of the world from which they came.

Abushâdy left behind a significant amount of correspondence, including a bundle of nearly 200 letters he exchanged with Annie, his English wife. They were written in the summers of 1931 to 1934 when Annie took the children to Port Said to escape the heat of Cairo while Abushâdy stayed behind to work. Their daily exchanges reveal the texture of their lives: Annie's dry sense of humor, disagreements over the care of their children, and the labor demanded by their bees and poultry.



Fig. 2: Rabindranath Tagore on his visit to Egypt (center). Far right: Dr. Apostolos Skouphopoulos and Dr. A. Z. Abushâdy. Standing: Dr. Muḥammad Ḥamzah. Inscribed and dated: Port Said Casino, December 31, 1926.

<sup>23</sup> Arthur Fournier is an independent dealer of books, serials, manuscripts, and archives, and specializes in primary source materials related to cultural movements of the late 20th century, modern conflicts, disruptive technologies, music, and the visual arts.

Forgotten events come to light through the many photographs in the archive. A group photo from 1926 marks the occasion of Bengali philosopher and poet Rabindranath Tagore's visit to Egypt (Fig.2).<sup>24</sup> The shot was staged outdoors in bright sunlight with Tagore seated in the center, flanked by two women in saris and three children who sit at his feet. Standing behind them is Abushâdy's friend and colleague, Dr. Muḥammad Ḥamzah. Off to one side sits the journalist and trade unionist Dr. Apostolos Skouphopoulos,<sup>25</sup> and next to him sits Abushâdy. Tagore's personal connection to Abushâdy can be traced to their mutual friend, Egypt's poet laureate Aḥmad Shawqī, who hosted Tagore on his visit to Cairo.<sup>26</sup> A friend of Abushâdy's father, Shawqī had served as a mentor to the young poet. When Abushâdy launched *Apollo* six years after this photograph was taken, he invited Shawqī to be its editor and president of the group of poets he called the Apollo Society.



Fig. 3: Group photo of the Apollo Society. Back row standing, L to R: ‘Abd al-Ghanī Ḥasan, Ḥasan Kāmil al-Ṣayrafī, Muḥammad ‘Abd al-Ghafūr, A. Z. Abushâdy, Ṣāliḥ Jawdat, Ramzī Miftāḥ. Seated: ‘Alī Maḥmūd Ṭāhā, Zakī Mubārak, Sayyid Ibrāhīm.

<sup>24</sup> Marashi 2010.

<sup>25</sup> Dalachanis 2013.

<sup>26</sup> The Indian Diaspora 2016.

Family friends and colleagues, including scholars of modern Arabic literature,<sup>27</sup> pointed me to the relevant sources as I searched for Abushâdy. I learned that he was a precocious young poet, and that his influence on modern Arabic poetry began with his youthful innovative love poems.<sup>28</sup> Abushâdy's most notable achievement was *Apollo*,<sup>29</sup> the first Arabic periodical devoted exclusively to poetry and poetry criticism.<sup>30</sup> *Apollo* provided a platform for experimental poetry and brought together an ever-shifting group of men and women to form what he called the Apollo Society (Jam'iyat Apüllü) (Fig. 3), which welcomed poets that hailed from different schools and movements, and from beyond Egypt's borders.

*Apollo* was unusual for a number of reasons. It was lavishly illustrated with drawings, color plates, and calligraphy that Abushâdy commissioned from local artists. Some of these artists had already made a name for themselves, such as the poet and calligrapher Sayyid Ibrâhîm (Fig.4),<sup>31</sup> while others were unknowns yet to be discovered, like the self-taught painter Sha'bân Zakî<sup>32</sup> who

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<sup>27</sup> Family friends Wadei Philistin and Dr. Mohammed Mustafa Badawi attended Alexandria University (at the time called Farouk University) with Safeya Abushâdy, with whom they remained life-long friends. Philistin went on to become a well-connected journalist and editor, working for the Cairo journals *Al-Muqtataf* and *Al-Muqattam*, and became well known in the Arab world as the author and translator of over forty books in literature, economics, biographies, politics, and journalism. He taught journalism at the American University in Cairo between 1948 and 1957. Badawi became a scholar of English and Arabic literature and a fellow of St. Antony's College (1967–2012) at Oxford University, where he was the first lecturer in Modern Arabic at the new Middle East Centre.

<sup>28</sup> From correspondence and conversations with Robin Ostle, 2008–13.

<sup>29</sup> Jam'iyat Apüllü 1932–34.

<sup>30</sup> Badawi 1975, 127 et passim.

<sup>31</sup> Sayyid Ibrâhîm is considered to be a pioneer in the art of Arabic calligraphy, and one of the most important second-generation calligraphers in the Egyptian school. He taught hundreds of calligraphers from all over the Arab and Islamic world. He is considered to be an innovator of calligraphic formations

<https://www.bibalex.org/en/News/Details?DocumentID=4959&Keywords=>

<sup>32</sup> Sha'bân Zakî (1899–1968) was an Egyptian self-taught artist known for his paintings of Egyptian everyday life. He came from a lower middle class family of government employees, and he himself worked in a railway station. He studied art by correspondence with an institution in Chicago. He

wrote art criticism and ran adverts in the journal's back pages for his services "in the art of advertising and decorative paintings of Egyptian scenes."

Among the publications represented in the archive is a single issue of *Apollo* and a reprint of the full run bound as six volumes in red buckram—the 1983 bootleg published by Dar Sadr in Beirut. During its short but influential run, *Apollo* counted among its contributors well-known figures such as the Syro-Egyptian poet Khalīl Muṭrān (who became its editor after the death of Shawqī), Muṣṭafā Ṣādiq al-Rāfi'ī,<sup>33</sup> 'Abd al-Raḥmān Shukrī,<sup>34</sup> Ḥasan Kāmil al-Ṣayrafī,<sup>35</sup> and the as yet unpublished Tunisian poet Abū al-Qāsim al-Shabbī.<sup>36</sup> One of its early issues includes the poem "Buried Light" (al-Shu'ā' al-Khābā) written by a young aspiring poet named Sayyid

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became involved in the local art scene in the 1920–40s. He was a close friend to many luminaries of his time like the poet Ḥāfiẓ Ibrāhīm.

<sup>33</sup> Muṣṭafā Ṣādiq al-Rāfi'ī (1880–1937) was a Syro-Egyptian born in Tanta, Egypt, and was one of the most important Arab poets of the early twentieth century. He played an important role in the literary and intellectual transformation of Arabic literature; he promoted a return to classical Arabic styles and worked to strengthen the Islamic identity of Egypt. He composed the words to the Egyptian national anthem, "Islāmī yā Miṣr," adopted between 1923 and 1936, and wrote much of the Tunisian national anthem.

<sup>34</sup> 'Abd al-Raḥmān Shukrī (1886–1958) was an Egyptian poet who co-founded the Diwan school of poets with 'Abbās Maḥmūd al-'Aqqād and 'Abd al-Qādir al-Māzinī. He was born in Port Said and studied in England, where he received his Bachelor of Arts from the University of Sheffield. He abandoned poetry after a dispute with al-Māzinī and al-'Aqqād.

<sup>35</sup> Ḥasan Kāmil al-Ṣayrafī (1908–84) was born in Damietta and worked as an editor of the Egyptian journal *Al-Majallah*. He was a member of the Apollo Society and a frequent contributor to *Apollo*. His poetry has been characterized as melancholic and romantic. Interest in his poetry was rekindled in Egyptian literary circles in the 1980s. Al-Ṣayrafī was one of Abushādy's staunchest allies and friends.

<sup>36</sup> Abū al-Qāsim al-Shabbī (1909–34) was a Tunisian poet best known for "The Will to Live," the poem he wrote in opposition to French colonial rule, parts of which became the final verses of the National Anthem of Tunisia, "Ḥumāt al-Ḥimā" (Defenders of the Homeland), written by the Egyptian poet Muṣṭafā Ṣādiq al-Rāfi'ī. Al-Shabbī's poem "To the Tyrants of the World" was circulated and chanted during the 2011 Arab Spring at demonstrations in Tunisia and later in Egypt. *Apollo* was the first literary journal to publish his poetry.

Quṭb before he abandoned verse to write the works on Islam that now define him. It has been generally assumed that Quṭb never published poetry in *Apollo* despite Abushâdy's repeated invitations because Quṭb was a student of the poet 'Abbās al-'Aqqād,<sup>37</sup> Abushâdy's chief antagonist, who viciously attacked the Apollo group over its aesthetics and politics.<sup>38</sup> Over the course of the ongoing literary spat, Quṭb adopted the withering style of his mentor and dubbed the Apollo Society "the procession of the handicapped" (mawākib al-'ajazah).<sup>39</sup> The presence of Quṭb's poem in an early volume suggests that he may once have held a different attitude toward the group, or that he was willing to appear among them in order to see his work in print.

The vitriol levelled at Abushâdy by his literary adversaries<sup>40</sup> was fueled by a political misstep. For years, he habitually approached government officials to request funding for projects. When money ran out for *Apollo*, Abushâdy turned to the widely despised Prime Minister Ismā'īl Ṣidqī.<sup>41</sup> Abushâdy's opponents saw in this association the opportunity to tar his reputation despite fact that Ṣidqī refused to help him.<sup>42</sup> In 1935, a year after *Apollo*'s demise, Abushâdy quit the Cairo literary scene with its feuding factions and moved his family to Alexandria.

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<sup>37</sup> 'Abbās Maḥmūd al-'Aqqād (1889–1964) was a prolific Egyptian writer, journalist, poet, literary critic, and polymath. He founded the Diwan school of poetry with 'Abd al-Qādir al-Māzinī and 'Abd al-Raḥmān Shukrī. He positioned himself as the intellectual and creative leader of the modern Arabic poetry movement and was a vigorous critic of Abushâdy and the Apollo Society.

<sup>38</sup> Badawi 1975, 66–71.

<sup>39</sup> Calvert 2010, 71.

<sup>40</sup> Toth 2013, 23–24.

<sup>41</sup> Ismā'īl Ṣidqī Pasha (1875–1950) was an Egyptian politician who served as Prime Minister of Egypt from 1930 to 1933 and again in 1946. He was part of the delegation formed to negotiate the Anglo-Egyptian treaty of 1936, in which Egypt remained under British control even though it technically became a sovereign state.

<sup>42</sup> Calvert 2010, 70.



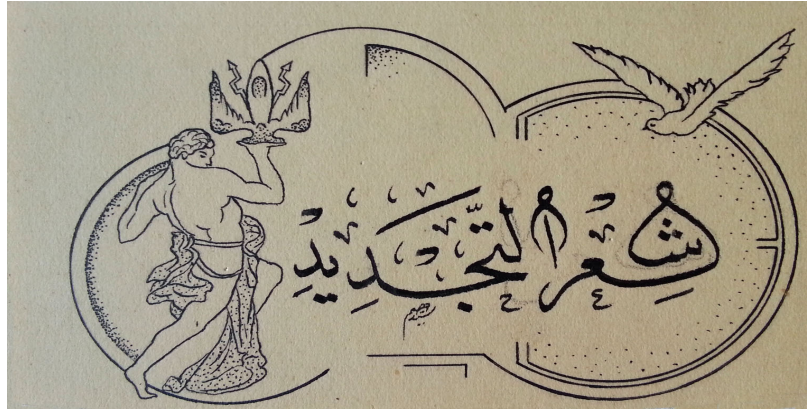


Fig.4: Drawing by calligrapher Sayyid Ibrāhīm for use in *Apollo*.

Abushâdy became interested in bee husbandry probably through his research in bacteriology and infectious diseases. A description of Abushâdy the bee scientist or “Bee Master”<sup>43</sup> offers an explanation for the ubiquitous presence of the honeybee across his writings and letterheads. The Aziz S. Atiya Middle East Library at the University of Utah contains materials Safeya donated in 1975 at the behest of the library’s founder and family friend, Aziz Atiya.<sup>44</sup> It includes a reprint of a public address promoting the standardization of bee husbandry<sup>45</sup> that Abushâdy delivered in 1922 for an organization called the Apis Club.

The Apis Club was the co-operative apiary Abushâdy established in 1919 in Benson, a village in the countryside near Oxford, with an investment from the Egyptian cotton magnate ‘Alī Manzalāwī.<sup>46</sup> With this financial infusion, Abushâdy started a parent company

<sup>43</sup> “Bee Master” is how Abushâdy is referred to in a contemporaneous biography by Leonard S. Harker (1938).

<sup>44</sup> Aziz Suryal Atiya (1898–1988) was an Egyptian scholar of Coptic history and Islamic and Crusades studies. He founded the Institute of Coptic Studies in Cairo in 1954, and in 1960 he founded the Middle East Center at the University of Utah, which houses the Aziz Atiya Library for Middle East Studies, the fifth largest such collection in North America. Atiya was a close friend of Abushâdy, and he and his wife remained close with Safeya.

<sup>45</sup> Abu Shadi 1922.

<sup>46</sup> The author has not found biographical information on ‘Alī Manzalāwī.

called Adminson, Ltd., that financed the Apis Club until it could sustain itself through contributions from its members. In its first year, the co-op attracted over 13,000 members and grew to over 600 hives, an auspicious beginning for Abushâdy's life-long venture in beekeeping.<sup>47</sup> In the same year, he launched his first scientific journal, *The Bee World* (shortened to *Bee World* in 1952), and obtained several patents for beehive inventions. The most radical of these was a removable aluminum honeycomb,<sup>48</sup> an improvement upon an existing removable comb whereby beekeepers extract honey without destroying the colony, a method that remains standard practice today. Abushâdy later adapted these and other practices for use in Egyptian apiaries where the traditional skep made from twisted straw or wicker baskets and mud was still prevalent.

The Apis Club and *The Bee World* provided Abushâdy with a platform by which he could implement his deeply felt humanist ideals. He had practiced medicine during the influenza pandemic, dealt with cholera outbreaks, treated children suffering from malnutrition, and witnessed the effects of extreme poverty across England and Scotland. He was a physician who provided care in the most basic sense, but he also had a vision. The Apis Club became a way for him to disseminate his views while putting them into practice. He envisaged his headquarters in Benson as an educational center for experts and amateur beekeepers alike, and he encouraged knowledge sharing among beekeepers from different social strata and backgrounds. He promoted best practices through *The Bee World* and demonstrated to farmers how they could dramatically increase honey yields, and thus improve their standard of living.

The archive of the Apis Club, housed in the special collections of the National Library of Wales, in Aberystwyth,<sup>49</sup> contains materials

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<sup>47</sup> Harker 1938.

<sup>48</sup> Abushâdy 1920.

<sup>49</sup> In Aberystwyth, I was given access to the Apis Club archive, which includes a wealth of documentation, including shareholders' agreements, press clippings, and photographs of famous beekeepers who became involved with the apiary. It contains fine anatomical drawings of bees, a series of botanical drawings of enlarged pollen grains, and mock-ups for different cover illustrations. Exceptionally evocative items include a diagram in Abushâdy's hand that maps out his plan (unrealized) for a public bee library.

that offer a glimpse of the inner workings of the co-operative, including correspondence, photographs, and early designs for *The Bee World*,<sup>50</sup> now published as *Bee World* by the International Bee Research Association (IBRA).<sup>51</sup> Abushâdy continued to edit *The Bee World* after he returned to Cairo in 1922, but resigned in order to focus his attention closer to home. In 1930, he launched the scientific journal *The Bee Kingdom* (*Mamlakat al-naḥl*), which accepted contributions in both Arabic and English and took in advertising from around the world.<sup>52</sup> He launched the Bee Kingdom League, an Egyptian bee husbandry co-operative, in the Matareya suburb of Cairo where he and Annie were raising their family. With support from Egypt's Ministry of Education, he taught classes in beekeeping to grammar school and high school students. With sponsorship from the Ministry of Agriculture, he organized Egypt's first international bee conference and honey fair in Cairo, and established the Royal Apiaries at the request of King Fuad I.<sup>53</sup> *The Bee Kingdom* remained in print for a decade, while members of the Bee Kingdom League continued to hold meetings and conferences as recently as 1978.<sup>54</sup>

What Abushâdy found in bee culture complemented his romantic ideals and provided a model that could be applied across disciplines. One could make the case that he drew on the concepts of hybridity and cross-pollination—concepts essential to botany and to bee breeding—while mining modern Western poetry for his experiments developing Arabic blank verse.<sup>55</sup>

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<sup>50</sup> Garnett 2014, 65–67.

<sup>51</sup> At the time of this writing, IBRA is celebrating the centenary of the journal with a special issue that charts its development since it was founded: Brodschneider 2019; Jones Showler & Brodschneider 2019. *Bee World* can be obtained through Taylor and Francis.

<sup>52</sup> *Mamlakat al-naḥl: majallah shahrīyah fī al-naḥḥālah al-‘aṣrīyah* = *The Bee Kingdom* 1930–1940.

<sup>53</sup> Ibid.

<sup>54</sup> From a telephone conversation between David Blair and Dr. Eva Crane, conveyed in his letter dated January 30th, 1987, to Safeya Abushâdy. Eva Crane (1912–2007) was one of the 20th century's renowned writers on bees and beekeeping. In 1978, while Crane was in Egypt meeting with prominent beekeepers, she learned that the Bee Kingdom League still convened. Several members brought her to their former headquarters, Abushâdy's old house on the rue Menasce in Alexandria.

<sup>55</sup> Ostle 1994.

While Abushâdy's output in literary, scientific, and journalistic realms was formidable,<sup>56</sup> indispensable to these pursuits were his skills as a publisher. We learn in his letters to Annie that he was always on the lookout for cheap, second-hand accessories for his printing press. By the late 1920s, he was able to print and publish under his own imprint, *Maṭbaʿat al-Taʿāwun*—Co-operation Press—from his home in Matareya and later from his office on the rue de France in Alexandria.<sup>57</sup>

In the 1930s, Abushâdy surreptitiously self-published two biographies, each focusing on different aspects of his work, and arranged to have them distributed. Taking into consideration his bitter experiences with the Cairo literary community, it seems reasonable that he would try to generate and control the narratives around his work. He commissioned the first biography from a young associate, an Alexandrian Turk with literary aspirations named Ismail Ahmed Edham.<sup>58</sup> *Abushâdy the Poet: A Critical Study* (Leipzig: G. Fischer, 1936) offers a short but grandiose biographical sketch in English that includes an analysis of Abushâdy's modern Arabic poetry.<sup>59</sup> An earlier draft of the text appeared in his self-published journal *Adabî* (My Literature), with Edham's by-line and a postscript by Abushâdy. It has been suggested that by providing this biographical text in English, Abushâdy was attempting to broaden his audience and better position himself in the wake of the 1936 Anglo-Egyptian Treaty.<sup>60</sup> When the biography first appeared, at least one of Abushâdy's detractors sniped that he must have written it himself,<sup>61</sup> but it is likely to be the work of Edham with considerable input and editing by Abushâdy. While its title page displays the name of a publisher in Leipzig, a center for Middle East scholarship,

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<sup>56</sup> Jayyusi 1981.

<sup>57</sup> Ibid.

<sup>58</sup> Born in Turkey in 1911 of Turkish and German parentage, Adham spent part of his life in Egypt, where he invented for himself doctorates in physics and philosophy from Russian universities and claims to have occupied elevated positions in Russian academia. On moving to Egypt, he became a prolific writer of literary and (pseudo-)scientific works and gained considerable notoriety as an avowed atheist. He committed suicide in 1940, aged 29 (Juynboll 1972, 54–56, 63).

<sup>59</sup> Edham 1936.

<sup>60</sup> Juynboll 1972.

<sup>61</sup> Ibid.

on close inspection, this book with its telltale blue wrappers and quirky typography was obviously printed in Alexandria by Abushâdy's own Co-operation Press.

Two years later, Abushâdy commissioned a second biography from his long-time ally at Benson, Leonard Harker. *Blazing the Trail: Reminiscences of A. Z. Abushâdy, Poet, Bee-Master, Humanist* (London: The C. W. Daniel Company, 1938) is a substantial study of Abushâdy's contributions to bee science and husbandry.<sup>62</sup> *Blazing the Trail* seeks to do justice to these contributions by contextualizing them within the history of modern beekeeping and its major figures. The book is replete with photographs, many of which I recognize, yet again, from family photo albums. *Blazing the Trail* excerpts approximately a dozen pages of biographical material from Edham's *Abushâdy the Poet*, and bears all the marks of having been printed in Alexandria by the Co-operation Press.<sup>63</sup>

Abushâdy's father, Maitre Mohamed Abushâdy Bey, was a wealthy and influential lawyer who defended revolutionaries and assassins. He owned lands in the Delta, mingled in the upper echelons of political and literary society, and counted Sa'd Zaghlûl and Aḥmad Shawqî as close friends. Abushâdy's mother, Amina Nagib, was of Turkish descent, and several family trees show how she was connected to her nephews, the comedic actor Sulaymân Najîb and his brother Ḥusnî. Abushâdy was related to the Alexandrian artists Sayf and Adham Wānî through Amina's brother's marriage.<sup>64</sup> She hosted a lively literary salon in Cairo

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<sup>62</sup> Harker 1938.

<sup>63</sup> Copies of both books can be found in major public and university libraries, including the New York Public Library, the British Library, National Library of Wales, Bibliothèque Nationale, National Library of Israel, Harvard Library, and, of course, the Deutsche Nationalbibliothek in Leipzig. All of the copies I've seen are inscribed with "compliments of" and seem to have been donated to these libraries either by Edham or Abushâdy himself.

<sup>64</sup> Sayf Wānî (1906–79) and his brother Adham Wānî (1908–59) were born in Alexandria at the palace of Erfan Pasha in Muharram Bey. Their uncles were the brothers Ḥusnî and Sulaymân Najîb (1892–1955), whose father was the writer Muṣṭafâ Najîb and maternal uncle was Aḥmad Zîwâr Pasha (1864–1945), the prime minister of Egypt from 1924 to 1926. The Wānî brothers' father was Ismâ'îl Bey Muḥammad Wānî and their grandfather was Muḥammad Wānî Pasha. Their mother, Ismat Hanem al-

where, as a youth, Abushâdy first rubbed elbows with Shawqī, and soon became a protégé of Muṭrān.<sup>65</sup> These men were not just mentors; eventually serving as editors of *Apollo*, they boosted its prestige with their names.

In the 1920s, Abushâdy Bey took a second wife, a widow. Their marriage prompted Amina to decamp to another city; I never learned what became of her except that she died young. The widow brought two daughters from her previous marriage and her young ward Zeinab, whose exact circumstances remain mysterious. I grew up hearing the oft-repeated story that Abushâdy and Zeineb fell in love as teenagers, but his stepmother forbade their marriage, which plunged Abushâdy into a depression. It appears that Zeineb was the object of Abushâdy's youthful, anguished, and most innovative poetry.<sup>66</sup>

In 1912, Abushâdy Bey sent his son to London to attend medical school rather than allow him to languish in Cairo writing love poetry. A few years after he completed his medical degree, Abushâdy set himself up with a private practice in a rented house in Ealing, where he lived with Annie, my future grandmother, until they moved to Benson in 1919. He remained in England for a decade before returning to Cairo in 1922 at the command of his ailing father, who died in 1925.<sup>67</sup> I found a number of Abushâdy's medical residency

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Daghistani, was descended from the royal family of Daghestan. The Wānlī brothers studied painting together at the studio of Zanieri and later with Ottorino Bicchì (1878–1949), an Italian painter from Livorno who opened a studio in Alexandria. The Wānlī brothers became fixtures of the art scene in Alexandria from the 1940s through the late 1960s. Breaking away from traditional folk motifs, they painted everyday life, cafe scenes, portraits, and landscapes. Together they participated in more than 17 exhibitions, including the Venice and Sao-Paulo Biennales. In the 1940s, they opened their own studio with the help of Muḥammad Bayyūmī, the pioneer of Egyptian cinema. When sculptor Aḥmad Osman (1907–70) established the Faculty of Fine Arts in Alexandria in 1957, Sayf was appointed professor of painting. An entire floor of the Mahmoud Said Museum in Alexandria is dedicated to their work.

<sup>65</sup> M. M. Badawi describes Abushâdy's relationship to Muṭrān as that of "disciple" (Badawi 1975, 115).

<sup>66</sup> Pieced together from conversations with Safeya Abushâdy and Robin Ostle.

<sup>67</sup> Obituary 1925.

logs, including one he kept for his rotation in obstetrics. The archive contains his laboratory notebooks with drawings of test tubes and equations, and snapshots of him dissecting a cadaver, working in a laboratory, and picnicking on the grounds of St. George's Hospital.

Among the items that could begin to shed light on Abushâdy's early days in England is a large mounted photograph that points to his extra-curricular activities while a medical student (Fig. 5). He poses with two young colleagues and the actor, playwright, and pan-Africanist Dusé Muhamed Ali. On the wall behind them is a banner with Arabic calligraphy: "Welcome to our lands... Freedom in our lands." The photograph is dated December 8<sup>th</sup>, 1913, about a year after Dusé launched his *African Times and Orient Review* (ATOR), "a monthly devoted to the interests of the coloured races of the world."<sup>68</sup> Abushâdy was twenty-one when the photo was taken. I wonder about the influence Dusé must have exerted on my young grandfather, and if ATOR served as a model or inspiration for his future forays in publishing. In the late University of Edinburgh professor Ian Duffield's 1971 doctoral thesis, "Dusé Mohamed Ali and the Development of Pan-Africanism 1866–1945," Abushâdy makes several appearances. On page 4, he is described as a "Nationalist friend and comrade." Paraphrasing an MI5 file on Dusé, Duffield writes: "Before leaving Britain, Abushâdy had written a letter to his father in Cairo which was 'violently anti-English and in which he stated that although it was risky yet Turkey's war with England was undoubtedly a source of hope for the Egyptians.'" (134) It was through the good offices of Abushâdy that Dusé Mohamed Ali obtained a photocopy of his birth certificate (or purported birth certificate)."<sup>69</sup>

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<sup>68</sup> Grant 2008, 40.

<sup>69</sup> Duffield 1971, 478.



Fig. 5: Abushâdy with Dusé Muhamed Ali.

An email I received years earlier from a colleague sheds additional light on this friendship.<sup>70</sup> While conducting research in the London Public Records Office, he stumbled upon the same MI5 file on Dusé, and copied and sent it to me. It describes how Abushâdy sent Dusé's wife anti-English verses composed for students by Aḥmad Shawqī:

An ex-employee of Duse Mohamed says that 158 Fleet St was visited by Turks and Egyptians of all characters, some of whom were undesirable. He instanced Abushâdy, an Egyptian... Ahmed Zaki Abushâdy is a student at St. George's Hospital. ...Abushâdy recently wrote to Mrs Duse Mohamed

<sup>70</sup> Email from Robert Vitalis, Department of Political Science, University of Pennsylvania, 21 June, 2005.



and sent her an English translation of verses from the Arabic of Shawqi Bey. The verses were composed for school students and urged the young generation of Egyptians to cease to be slaves and by sacrificing themselves for the Motherland to restore the ancient glories of Egypt.

It is worth noting that this idea of the youthful Abushâdy as “violently anti-English” contradicts the widely held notion of him as an unapologetic anglophile. Considering his capacity for romantic idealism and romance itself, Abushâdy could have held these contradictory sentiments in his heart simultaneously.

Abushâdy met Annie Bamford soon after he was photographed with Dusé. She was born in the town of Stalybridge in Greater Manchester, one of twelve children in a family of pub owners, Odd Fellows, and cotton weavers. Annie no doubt influenced Abushâdy and possibly inspired him to implement the principles of the co-operative movement. The movement was also emerging in Egypt in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, but it is reasonable to imagine that Abushâdy became interested in the concept of the co-operative through Annie. She grew up not far from its birthplace in Rochdale, where the Society of Equitable Pioneers established the first co-operative nearly 20 years earlier in 1844.<sup>71</sup> Also persuasive is the fact that Annie boasted about Samuel Bamford (1788–1872), the famous labor organizer and voice for peaceful activism,<sup>72</sup> as her forebear.<sup>73</sup> Bamford, who wrote poetry in Lancashire dialect, was present at the 1819 Peterloo Massacre, and authored several books, including *Passages in the Life of a Radical*, a chronicle of conditions among the working classes in the years after the Battle of Waterloo.<sup>74</sup>

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<sup>71</sup> Birchall 1994.

<sup>72</sup> Bamford 1842.

<sup>73</sup> Harker 1938, 38.

<sup>74</sup> Gardner 2007.



Fig. 6: Masthead of *The Bee Kingdom*, illustrated by Paul Beer.

The materials left by Abushâdy include original artworks, logos, and designs he commissioned to illustrate his journals. There is a caricature of him by Adham Wānlī reproduced as the frontispiece for *Abushâdy the Poet*, a pair of oil portraits of him and Annie painted by Muḥammad Ḥasan when he was studying at London's Central School of Arts and Crafts,<sup>75</sup> and a pencil sketch of young Safeya by Sha'bān Zakī. There are small paintings by Sayf and original fine line drawings by the poet/calligrapher Sayyid Ibrāhīm.

Chief among the emblems that Abushâdy employed to represent his bee-related initiatives is the masthead and logo of *The Bee Kingdom* (Fig. 6). Signed by the artist Paul Beer (who is identified

<sup>75</sup> Mohamed Hassan (1892--1961) taught at the School of Arts and Crafts in Bulaq before he was awarded a 2-year scholarship from the Egyptian government to study painting and design at London's Central School of Arts and Crafts (1917-18), during which time he met Abushâdy and Annie Bamford and painted their portraits in oil. He returned to Egypt in 1919 after earning his certificate, and taught at the School of Egyptian Arts and Decoration in Cairo. He was appointed Director of the Egyptian Academy of Arts in Rome, and when he returned to Egypt he became the Director of the Fine Arts Museum in Alexandria until his death in December 1961.

on the back of one sketch as “*al-Nimsāwī*”—The Austrian),<sup>76</sup> the illustration depicts a crowned queen bee sitting astride a throne, her arms embracing both Eastern and Western hemispheres. This image appears on letterheads and envelopes, gummed labels, lapel pins and enamel-inlaid medallions commissioned by Abushâdy from the preeminent silver workshop Mappin & Webb in London, as well as from craftsmen in Cairo.

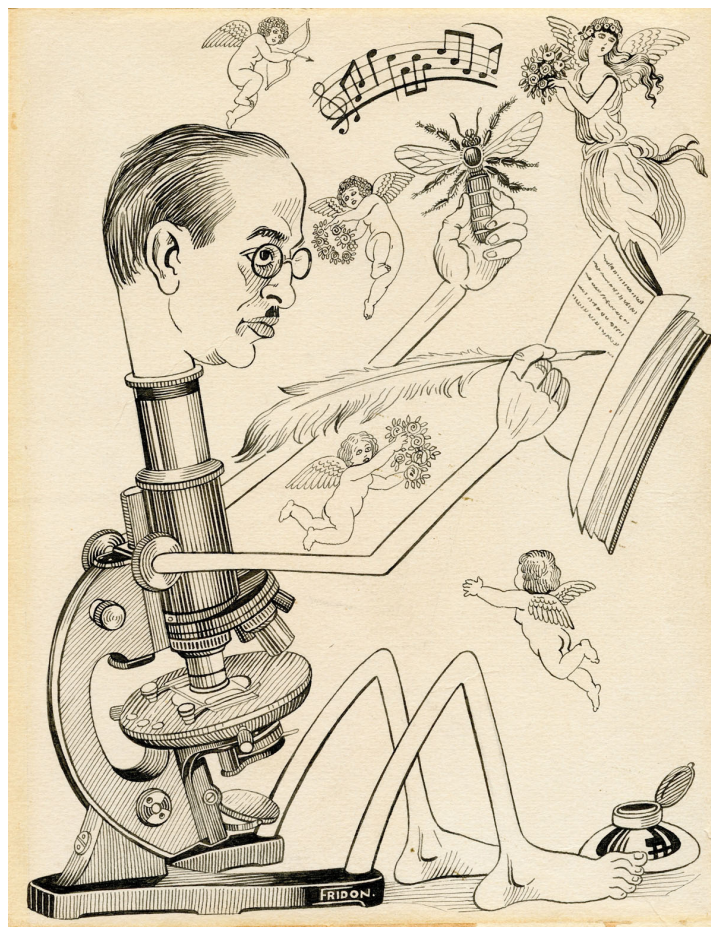


Fig. 7: Caricature of Abushâdy by Mohamed Fridon , ca. 1928.

<sup>76</sup> This author has yet to discover biographical information on Paul Beer.

A caricature by the Alexandrian cartoonist Mohamed Fridon (Fig. 7) best sums up Abushâdy's multicultural and interdisciplinary tendencies.<sup>77</sup> The fine ink drawing was widely reprinted in the 1930s<sup>78</sup> and reproduced by Abushâdy to illustrate the adverts he placed to promote his own projects in the back pages of his magazines. The drawing may well have been a commission; I found the original framed on a wall in Safeya's study. It depicts a bespectacled Abushâdy with his signature toothbrush moustache. His torso is a detailed rendering of a microscope from which extends elongated arms and legs. His bare feet cradle an inkwell and his right hand brandishes a quill pen. He composes a line of text in an open notebook that floats in the air before him. He writes from right to left (hence, in Arabic). Between the thumb and forefinger of his left hand, he holds a gigantic honeybee; above the bee, flanked by cherubs, is a treble clef and bar of music. It depicts Abushâdy as a many-faceted creature, a romantic and an idealist who bridged cultures, languages, mediums, and disciplines.

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# **Building Middle Eastern Collections Without a Subject Specialist, Maintaining Momentum Through a Pandemic: The University of Virginia Experience**

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## **Introduction**

Many academic libraries collect materials related to the “Middle East,” a region stretching across northern Africa and eastward into Central Asia. However, institutions vary greatly in their ability to support researchers studying this region. Librarians with liaison responsibilities to departments like History, Religious Studies, and Anthropology—or perhaps with more general designations like “Humanities Librarian” or “Social Sciences Librarian”—will often be charged with responsibility for their institution’s Middle Eastern collections, including materials in languages with which they may be unfamiliar. Larger institutions, with well-developed graduate programs in Islam or Middle Eastern history or languages, are more likely to have a designated Middle Eastern specialist with language expertise and academic training in the history and culture of the region, though such positions do not always exist even in “research 1” universities. In circumstances where Middle Eastern materials—especially titles in languages like Arabic, Persian, and Turkish, which must be obtained from overseas—are the primary focus of faculty and students’ work, but a secondary priority for the library staff charged with supporting these researchers, what are some strategies librarians have employed to meet researchers’ needs?

The idea that responsibility for Middle East collections and research support may be a librarian’s secondary role—or indeed, that librarians in these roles may lack expertise in one or more of the region’s languages—has been acknowledged in the library literature (Adams 2014; Pitman 2015; Salamon 2015). Most articles about Middle East librarianship, however, tend to be written by librarians whose primary role is that of Middle East Librarian, and who have expertise in regional languages—especially Arabic, the most widely

spoken language of the region, and the original language of Islam. These perspectives tend to focus upon ways in which this primary responsibility and professional identity are maintained while being impinged upon by additional responsibilities or institutional limitations. Therefore, a case study of an institution in which librarians are responsible for significant Middle Eastern collections and research support, but are not necessarily Middle East specialists, might be a useful addition to the literature. An examination of the University of Virginia (U.Va.) experience identifies different strategies to compensate for gaps, evolving over time in response to user feedback as well as trends in higher education and librarianship, renewing and refining efforts in recent years, and maintaining momentum through the global pandemic of 2020–2021.

### **Review of the Literature**

The literature on Middle East librarianship reveals recurring and at times conflicting themes that are relevant to the U.Va. experience. One of these is the close tie between interest in and institutional support for Middle Eastern studies<sup>79</sup> and national (in this case, U.S.) geopolitical interests. Academic study of the Middle East, and the creation of specialist positions in Middle East librarianship, expanded considerably between the 1950s and 1970s with the Cold War, the emergence of Middle Eastern countries from European colonialism, and the rise of oil production. Since that time, student interest and institutional support for Middle Eastern studies has waxed and waned with events that have turned national attention towards the Middle East (like 9/11/2001) or back towards a more internal focus (like budget cuts and an emphasis on solving internal problems ca. 2008) (Adams 2014; Auchterlonie 2020; Hirsch 2007; Misco 2011; Pitman 2015; Salamon 2015; see also Vrolijk 2020 for the Netherlands, reaching back into the early modern period).

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<sup>79</sup> “Middle Eastern Studies” is here used informally to denote a wide range of academic interest in the history, economies, politics, religions, and sociology of Middle Eastern countries. It can also denote a specific academic program, as further described. Also, I have emphasized Islam because it is the majority religious tradition in the region, with central shrines in the Arabian Peninsula and Jerusalem, though of course it is a global faith. Christianity, Judaism, and other traditions like Zoroastrianism are of course represented in Middle Eastern Studies and important to Middle Eastern history and culture.



Undergraduate interest “in the Muslim world” was described as increasing ca. 2014, but the interest was not matched by an increase in university faculty positions (Adams 2014; see also Farooq 2020). As part of this tie to geopolitical interests, a sense that Middle Eastern or other “area studies” require separate academic programs has also fluctuated within the academy, with concomitant implications for library roles (Misco 2011; Pitman 2015). Is a designated Middle East librarian required? Or can responsibility for Middle Eastern materials and researchers of the Middle East be handled by other departmental liaisons? Or both, because different programs have different needs?

As noted above, even librarians whose primary role is that of Middle Eastern specialist often face additional duties, including support for other academic programs, learning new technologies and trends in scholarly communication, and other administrative tasks (Pitman 2015). But the primary responsibilities associated with Middle East librarianship appear to have remained stable for decades in the following order of priority: collection development—identifying and acquiring new materials, especially in regional languages, in anticipation of user needs; metadata support—possibly original or copy cataloging, but also helping catalogers read packing slips and records for new materials; and research support (Auchterlonie 2020; Dykgraaf 2003; Pitman 2015; Salamon 2015; Straley 1988). These responsibilities—especially collection development and research support—often overlap with those of library liaisons to other academic programs (Misco 2011).

Collection development and support for a specialist position are typically reflections of library budgets (or at least budgeting priorities). In the early 2000s, even Princeton University, described as “a major Middle East Studies center,” faced problems offering salaries attractive to qualified librarians, and found its collection dependent on “departmental funding shared with the library, alumni contributions, and faculty direction of acquisitions. Accordingly, money is spent on the essential acquisitions rather than on less important items” (Dykgraaf 2003). The budgetary situation for higher education has not substantially improved during the past 20 years, as universities and university libraries seek to provide materials for a wide range of traditional and emerging academic interests and build the technological infrastructure and spaces necessary to support them. Fiscal constraints have led to a shift from

the “just in case” paradigm, in which collections are acquired in anticipation of emerging user needs with an eye to the widest imaginable range of such needs, to a “just in time” paradigm, in which the library responds rapidly to expressed user needs, with an emphasis on cooperative collection development and document delivery through interlibrary loan, as well as speedy purchase of materials if necessary. This shift is closely related to “data driven acquisitions,” which may interpret trends in user behavior as strong preferences rather than “satisficing” (Auchterlonie 2020; Farooq 2020; Pitman 2015). (For example, if circulation data shows that the Arabic books are little used, it may be inaccurately interpreted to mean that users have no interest in Arabic books, rather than that the library needs to purchase different Arabic titles.) This shift is not well-suited to acquiring Middle Eastern materials, which typically must be obtained from overseas from a landscape of smaller publishers more subject to political instability than their Western counterparts (Dykgraaf 2003; Hirsch 2007; Pitman 2015; Salamon 2015; see also the useful comparative discussion of Eastern European materials in Dalt and Dilevko 2005).

Ideally, responsibility for significant Middle Eastern collections should be handled by a specialist with a strong academic background in the history and culture of the region, as well as language expertise and training in librarianship (Pitman 2015). However, stretched budgets and the relatively small number of Middle East scholars with graduate-level training (both a user base and a recruitment pool) have encouraged administrators to fill positions with candidates who may have only one of the qualifications listed above (Adams 2014; Pitman 2015). Their responsibilities may be further consolidated with liaisonship to other academic programs.

### **The University of Virginia**

The University of Virginia is a large public liberal arts university, with 18,066 undergraduate and 9,040 graduate students. It is classified as a “research 1” university according to the Carnegie Classification Scheme, denoting “very high research activity.” Founded by Thomas Jefferson in 1817, the University’s top strengths in the humanities have long centered on English literature and American Studies. However, research in Middle Eastern Studies contributes towards the R1 classification. The large Religious Studies Department offers a Ph.D. in the study of Islam, and students

have the potential for Ph.D. study in the History of the Middle East. The University supports a Department of Middle Eastern and South Asian Languages and Cultures (MESALC). The department offers undergraduate courses as well as an M.A. program in which students choose either the Middle East or South Asia as their focus, and Arabic, Hebrew, Hindi, Persian, Urdu, or Sanskrit as their regional language. Arabic is the largest program, and, according to the departmental website “ranks one of the highest in student numbers among foreign languages at the University. Sixteen courses are offered each semester with enrollment of about 250 students” (Department of Middle Eastern and South Asian Languages and Cultures 2021). The Persian language program, though taught by two faculty, nevertheless “has been recognized as one of the strongest Persian programs nationwide,” per the departmental website. Both the Arabic and Persian programs have existed since the 1970s. “Middle East and South Asia” also represents a track within the undergraduate Global Studies Major, created in 2014. Students can expect to choose courses in Religious Studies, Politics, Sociology, Anthropology, and Media Studies that focus on the Middle East and South Asia to complete the major.

In support of these programs, the University of Virginia Library possesses extensive collections, including approximately 41,000 books in Arabic, 10,000 books in Hebrew, 6,000 books in Persian, and 1,200 books in Turkish. The Library has also purchased or subscribed to several online reference tools, including the *Encyclopedia of Arabic Language and Linguistics Online*, the *Encyclopaedia of Islam*, and various primary source collections, often reflecting U.S. or British governmental perspectives on the Middle East.

The library also has a designated Librarian for Middle East and South Asia Studies in the person of Dr. Philip McEldowney, who has served in this capacity since 1994. In this sense the title of this paper is somewhat misleading. However, Dr. McEldowney serves as liaison to the Anthropology Department as well as MESALC. He has deep expertise in South Asian history, languages, and cultures, and is proficient in Persian, but less so in Arabic. As Librarian for History and Religious Studies, my responsibilities for Middle Eastern collections overlap to some extent with those of Dr. McEldowney, though the Middle East is not my area of expertise, and I am unfamiliar with regional languages. Similarly, Library Collections

staff oversee the development of approval plans, process individual requests for titles, and acquire and process materials covering all Library collections, but rely on subject librarians and teaching faculty to fill gaps in language expertise or subject knowledge.

#### *Faculty Guidance*

All academic libraries require input from faculty to ensure that they collect materials relevant to research and teaching needs. Faculty input is even more essential to address language gaps, and when collection funds are limited. One method we have employed at U.Va. Library has been to rely primarily upon faculty requests and circulate title slips provided by the Library of Congress (LC) Cairo Office to faculty working in Middle Eastern languages and cultures. Faculty have selected titles reflecting a broad range of geography and subject matter. The most recent (June 2021) list of requests for titles from LC Cairo encompasses publications from Mauritania and Sudan across the Mediterranean coast of Africa to Lebanon, the West Bank and Jordan, the United Arab Emirates and Kuwait, Turkey, and Iraq; and covers archaeology, government, history, medicine, Christianity, and Judaism (P. McEldowney, personal communication, July 13, 2021). Faculty input has not been limited to books, but has included requests for other materials like journals and film. In addition to receiving title slips from LC, the Library has for many years maintained a modest approval plan for books with LC Cairo, as well as British and North American university presses.

It is also important to obtain a full picture of the scholarly community at U.Va. who focus on Middle Eastern history and culture, and that community's overlap with other fields of study. This has become especially true in recent years as the number of faculty working in such fields has grown and their work has become more interdisciplinary. We have heard claims that more than 50 faculty at the University work on Islamic studies across various departments, but academic specialty is not always reflected in job or course titles, and this figure does not match the list of specialists that we have so far identified. One method that we employed to better understand the scholarly community was in 2019 to arrange a lunch bringing together faculty from several departments (MESALC, Religious Studies, History, and Art History) as well as library staff, to discuss how faculty work with our materials and how we can support their research and teaching. Faculty present expressed the

need for expanded approval plans and called for the creation of a subject specialist position centered primarily on the Middle East, with an academic background in the history and culture of the region and proficiency in Arabic and Turkish. The lunch became an important catalyst for us to expand our approval plans and renew dialogue within the Library about future directions for supporting Middle Eastern Studies.

We have followed up the lunch with surveys—for example, asking faculty to prioritize countries of interest and LC subject parameters in expanding our approval plan with LC Cairo. More recently, we asked them to rate the impact of new materials on their research and teaching. We also asked them to rank possible duties for a dedicated Middle Eastern subject specialist, should such a position be created, to better understand their expectations for such a role.

Faculty guidance has limitations, however. Reliance upon requests may limit discovery of and delay access to new publications—especially from overseas. Moreover, input needs to be interpreted. Comments can be contradictory and different faculty can express potentially competing priorities. For example, in expanding the approval plan, it was difficult to supply all topics and publications from all countries of interest with limited funds. It can also become easy to treat individual voices or even an event like the lunch as “definitive.” Faculty might express more satisfaction with the collection in individual meetings but be more vocal about problems in group settings. Faculty input needs to be supplemented by circulation data and other methods of understanding which materials are used and how.

#### *Circulation Trends*

Circulation data do not present a straightforward picture. On the one hand, recent purchases classed in Islam or Middle Eastern history show a high “turnover rate” or percentage of circulation. Checkouts in the following LC classifications approached or exceeded the number of purchases. Middle East materials are obviously being used—but the data are unclear whether these checkouts reflect new or older materials.

LC Subclass	Checkouts	Number of Books Bought FY16–21	Turnover Rate
BP	448	442	101%
DR	120	102	117%
DS	921	964	96%
DT	135	150	90%
JQ	71	85	84%
KBP	11	12	97%
PJ	143	160	89%
<b>Grand Total</b>	<b>1849</b>	<b>1915</b>	<b>97%</b>

(T. Morton, personal communication, September 10, 2021)

Conversely, we see relatively few checkouts for titles in vernacular languages. There were 815 Arabic titles purchased between 2011 and 2021, but only 148 books in Arabic were checked out. It is unclear whether these checkouts reflected new titles or older titles, and whether they reflected unique items or multiple checkouts of the same item. At best, we would see that 18% of purchased Arabic titles circulated in the past decade. Persian titles show 245 titles purchased with 22 checkouts. Checkouts do not markedly increase after 2017. We also see few interlibrary loan and even purchase requests for materials in Arabic, Persian, or Turkish, compared to substantially more requests for works about the Middle East in English, French, and German.

*Aligning with “Global Education”/Diversity, Equity, and Inclusion Efforts*

Enrollment in courses related to the Middle East has grown over the past two decades, as has the number of faculty in MESALC, in Islamic Studies, and in Middle Eastern History. The University has increasingly articulated a “global” approach to the curriculum. It has

also stepped up Diversity, Equity, and Inclusion (DEI) efforts, especially after the deadly Unite the Right rally in Charlottesville on August 12, 2017. Each unit of the University is expected to have a DEI plan, and both Global Studies and DEI is stressed in the planning of Library collections and services.

These initiatives have played an important role in focusing renewed attention within the Library on Middle East collections and in strengthening internal dialogue. It has become especially important for the Library to understand the full landscape of Middle Eastern Studies at U.Va., rather than center attention primarily on individual departments. The 2019 lunch mentioned above is an example of this renewed approach. Subject librarians had developed a Global Initiatives Group (GIG) to address underrepresented collection needs and had organized lunches to spark collective conversations with faculty in areas like Latin American Studies and Indigenous Studies. Middle Eastern Studies was included in the series. The lunches were also attended by senior members of Library administration, as well as staff.

#### *Sustaining Momentum During the Global Pandemic*

The COVID-19 pandemic, beginning in March 2020, coinciding with the renovation of U.Va.'s main library beginning in December 2019, had the potential to disrupt momentum on Middle East collections. Arts and Humanities liaisons and collections staff now worked in different buildings, and eventually at home. Purchasing priorities centered on course texts in electronic format. Approval plans were turned off for several months. U.Va. libraries remained closed until July 2020, when two libraries reopened. Purchase of print titles resumed that August but was subject to delays as Cataloging and Acquisitions staff continued to work from home part-time. Similarly, LC Cairo scaled back operations for several months beginning in late March 2020. However, conversations about an approval plan resumed in November 2020. We finalized details over the next few months and received our first shipment of books in Fall 2021. Arts and Humanities managers (including a new Associate University Librarian for Research and Learning Services) continued to discuss staffing possibilities.

The University hired several new faculty in Middle Eastern Studies, including a new Chair for MESALC, an endowed Chair in Islamic Studies, and an historian of Israel, and we met with each of

these individuals in order to understand their teaching and research needs. The Library was also asked to review proposals for new academic concentrations with implications for research in the Middle East, Africa, and South Asia: three concentrations in History—“Capitalism and Economic Life,” “Global and Transnational History,” and “Race, Ethnicity, and Empire” (November 2020)—and a “Graduate Certificate in Premodern Cultures and Communities,” proposed in September 2021 by faculty in MESALC, History, Religious Studies, and Art History. The latter proposal included a request that the University create a position for an Historian of Medieval Africa. Each review became an opportunity to talk about the need for improved Middle Eastern collections and expertise in vernacular languages.

In addition, during the winter of 2020–2021 U.Va. Library broke its “big deal” of journal subscriptions with Elsevier. An important goal of this initiative was the redeployment of funds to diversify Library collections. The Library purchased several digital archives related to the Middle East, including the *Qur’an Gateway* and *Qur’anic Studies Online*, *Arab-Israeli Relations 1917–1970*, and primary source collections from a Western perspective like “Records of the U.S. Department of State” for many countries, “Correspondence of the Board of Foreign Missions” for Lebanon and Syria, and collections of British government documents.

We have also recently begun “benchmarking” comparisons against selected peer institutions<sup>80</sup> using OCLC’s WorldShare tool to compare our holdings on the Middle East—especially to see if recent purchases in Middle Eastern history or Islam have made a significant difference in the percentage of titles common to all these institutions, held uniquely by U.Va., or not held by U.Va. but held by these institutions.

Benchmarking data indicate that since 2018 we have made significant strides in reducing the proportion of materials not held by U.Va., but held by these institutions. For example, the number of new English-language print books not held by U.Va., but held by the other institutions, in the LC classification for “Islam” has markedly decreased in recent years, as the following table suggests:

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<sup>80</sup> New York University, University of Michigan, University of Texas, University of Utah, University of Wisconsin.



2011	147
2012	133
2013	144
2014	169
2015	142
2016	118
2017	126
2018	129
2019	61
2020	61
2021	27

(Tim Morton, personal communication, October 19, 2021)

In addition, the majority of faculty who responded to our Fall 2021 survey asking them to rate the impact of recent electronic research tools and changes to the book approval plan indicated that these had “moderately improved” their ability to research or teach.<sup>81</sup>

### **Future Directions?**

The COVID global pandemic has led to worker shortages which have in turn caused supply chain problems. These, combined with recent budget shortfalls and administrative changes in the United States Postal Service, have implications for the speedy delivery of print materials. It remains to be seen whether delays in book supply and mail delivery become long-term trends.

We need to better understand circulation patterns and collections data. Why do circulation and interlibrary loan requests for materials in the vernacular languages show such low numbers? Will the expanded approval plan with LC Cairo result in a higher use of vernacular materials? We will also continue to refine benchmarking comparisons

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<sup>81</sup> We surveyed 22 faculty across various departments, including MESALC, History, Religious Studies, Art History, and Politics. Of these, 7 responded—a 32% response rate.

We will also continue to develop a fuller picture of the scholarly community at U.Va. working on Middle Eastern Studies. Such an effort will require the collaboration of several librarians and faculty to make sure that all voices are heard.

If a dedicated Middle East subject specialist position were to be created, we will need to develop a staffing model and a candidate profile, and explore recruitment. Which languages and what academic background in a candidate would be preferred? A candidate with knowledge of multiple vernacular languages and the publishing landscape as well as academic training in some aspect of Middle Eastern Studies and librarianship implies an experienced professional. It also implies a full-time focus on Middle Eastern Studies, but the limited usage of vernacular materials as well as the emergence of new academic programs might mean that much of the specialist's time will still be employed in other duties. Even a librarian with such training and experience might be more familiar with, say, Islam than Arabic literature, or North Africa than Turkey. Deep knowledge of vendors and publishers will most likely need to be acquired on the job. Graduate students in History or Religious Studies would need to acquire experience in library work and eventually broaden their knowledge of the profession as a discipline. However, graduate students are a promising pool for an "alternative academic" career, and we need to investigate recruitment opportunities within and beyond U.Va.

### **Conclusion**

The U.Va. Library experience providing research materials and support for scholars of the Middle East reflects many trends identified in the library literature: problems with both the "just in time" and "just in case" paradigms in selecting materials from the Middle East; the growth of global studies (and additionally, DEI) as reemphasizing the importance of area studies; the increasingly interdisciplinary nature of Middle East scholarship; the difficulty in covering all language needs and fields of study; the importance of Arabic; and the importance of a coordinated effort involving many library staff to support scholars. Librarians have relied on faculty requests and other input; surveyed the landscape of Middle Eastern scholarship at U.Va.; brought stakeholders together; strengthened approval plans; investigated usage data; aligned with University initiatives; and taken a team approach to better meet user needs.

Recent initiatives in approaching Middle East collections at U.Va. Library represent a new phase of ongoing work, a renewal of commitments rather than a major change in direction. Developments within U.Va. and beyond make it likely that Middle Eastern Studies will be an area for continued growth through the 2020s.

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## Arabic Printed Books in the Library of the Romanian Academy of Bucharest

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### Abstract

Printing in Arabic *type*, in the Arabic *language*, began in Western European presses at the end of the 16<sup>th</sup> century, with books intended for sale on the Eastern markets and for missionary work. However, in the Near East, where the public of such Arabic books lived, the first Arabic press was opened in 1705, in the Ottoman era. The Library of the Romanian Academy in Bucharest holds eight Arabic texts that were printed in the Romanian Principalities and Greater Syria in the first half of the 18<sup>th</sup> century, for the benefit of the Arabic-speaking Christians. These books form a small but quite important collection, considering that larger libraries around the world only hold two or three of the Arabic books printed before 1800. I have addressed the history, contents, and book-art features of these books in several articles, most of them accessible online.<sup>82</sup> In this contribution, I am focusing on the early printed Arabic books that are preserved in Bucharest and their history as library items. While doing this, I shall demonstrate their value and significance for

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This work was supported by a grant of the Romanian Ministry of Education and Research, CNCS/CCCDI—UEFISCDI, project number PN-III-P3-3.6-H2020-2020-0154/no. 52/2021.

<sup>82</sup> See Ioana Feodorov, “Livres arabes chrétiens imprimés par l’aide des Principautés Roumaines au début du XVIII<sup>e</sup> siècle: Répertoire commenté,” *Chronos: Revue d’histoire de l’Université de Balamand* 34 (2016): 7–49; idem, “Beginnings of Arabic Printing in Ottoman Syria (1706–1711): The Romanians’ Part in Athanasius Dabbās’s Achievements,” *ARAM* 25, nos. 1–2 (2013): 233–62; idem, “New Data on the Early Arabic Printing in the Levant and its Connections to the Romanian Presses,” *Revue des études sud-est européennes* 56 (2018): 197–233; etc.

Middle Eastern printing, and particularly for the history of the first Arabic presses.

### Keywords

Arabic printing, Arabic books, Arabic-speaking Christians, Church of Antioch, Eastern European presses, Ottoman Syria, book art, 18<sup>th</sup> century

### Introduction

Printing in Arabic type began in Western European presses as early as the end of the 16<sup>th</sup> century, with books that were meant to be sold on the Eastern markets and bring a profit to their editors and printers. This part of the history of Arabic printing has been documented and researched in depth in the last forty years, revealing the fundamental role that some famous scholars and printers involved in these activities had, such as Gregorius de Gregoriis in Italy, Savary de Brèves and Silvestre de Sacy in France, John Selden and Edward Pococke in England.<sup>83</sup> The focus of the first editors of Arabic texts was Islamic books with a larger audience in the Eastern Mediterranean regions. Few were dedicated to the Arab Christians, who yearned for access to printing technology until the beginning of the 18<sup>th</sup> century, when the first presses were set up for their benefit.

The Library of the Romanian Academy in Bucharest was founded on August 6, 1867, a year after the Romanian Academic Society was established—this being the foundation of the Romanian Academy of today. Its mission was to collect and conserve a National Fund of manuscripts and printed matter concerning the history and culture of Romania, of its neighbors, and worldwide civilizations, much as a National Library. It was originally the

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<sup>83</sup> See Geoffrey Roper, “Arabic Incunabula,” *L’Arabisant* 21 (1982): 18–28; Josée Balagna, *L’imprimerie arabe en Occident: XVI<sup>e</sup>, XVII<sup>e</sup> et XVIII<sup>e</sup> siècles* (Paris, 1984); Wahid Gdoura (Qaddūra), *Le Début de l’imprimerie arabe à Istanbul et en Syrie: Évolution de l’Environnement Culturel (1706–1787)* (Tunis, 1985) (with a subsequent, slightly improved, Arabic edition); Geoffrey Roper, *Early Arabic Printing in Europe*, in Eva Hanebutt-Benz, Dagmar Glass, Geoffrey Roper, eds., and Theo Smets, collab., *Middle Eastern Languages and the Print Revolution: A Cross-Cultural Encounter* (Westhofen, 2002), 129–50; Mariette Atallah, “Early Arabic Printing in Europe,” *MELA Notes* 91 (2018): 43–67.

beneficiary of the National Legal Depository beginning in 1885. Several generations of Romanian scholars contributed to its endowment and development by means of donations and a relentless acquisitions policy. Purchases diminished in the 50 years of Communist rule because of the general decline in budgets granted to culture, as a whole, and books in particular. The library collections now comprise over 14 million items; 3,600,000 are books, and 5,300,000 are periodicals. Several other specialized departments hold coins, maps, and items of visual art. The Arabic books are part of the collection of the Department of Manuscripts and Rare Books. This section holds all the books that make up the so-called “Early Romanian Books” collection, i.e., in Romanian, *Carte românească veche* (CRV). Early in the activity of Romanian bibliographers, a system was devised where printed books were chronologically divided into the section of “Early Books,” dated from 1508 to 1830, and “Modern Books,” from 1830 on. The early printed Romanian books, including texts in Slavonic, Greek, Romanian, and Arabic, amount to 1,235 titles.

### **Historical Background**

Arabic printing began in the East, i.e., in Eastern Europe and the Ottoman realm, with the cooperation of Antim the Iberian (b. ca. 1650 in Ude, Kartli region of Georgia), who was a scholar, a master typographer, and later a Metropolitan of Wallachia (1708–16), with Athanasios Dabbās, who twice held the office of Patriarch of Antioch (1684–98 and 1720–24) and was, at the time, Metropolitan of the Church of Antioch in the eparchy of Aleppo (Syria). Printing in the vernacular was a primary aspiration for the Arabic-speaking Christians of the Ottoman provinces, particularly after the 1630s. Patriarchs and bishops of the Church of Antioch considered it one of their tasks as spiritual leaders of their communities. In search of political and financial support for his Church, Athanasios Dabbās intermittently resided in Wallachia in 1698–1704 as a guest of Prince Constantin Brâncoveanu. That was a difficult time for the Eastern Churches, under Ottoman rule since 1516, when Sultan Selim I conquered the lands that were under the pastoral guidance of the Eastern Patriarchates (Antioch, Jerusalem, and Alexandria). The Arabic-speaking Christians of the Patriarchate of Antioch had aspired since the 16<sup>th</sup> century to replace the Church languages, Syriac



and Greek, with the vernacular one, as a deliberate acknowledgment of their Arab spirit. Romanians were striving, at the same time, to accomplish a total shift from Church Slavonic and Greek to the Romanian vernacular. They had already replaced the faulty old manuscripts of the Holy Scriptures with unified printed versions based on reliable translations of the Greek original texts. As reported in the foreword of his first book printed in Wallachia, Dabbās had addressed Prince Brâncoveanu thus: “Priests in Syria are indigent and poor, in many places. They hardly have what they need for their subsistence. They cannot properly serve the Divine Liturgy, for Arabic books, available only in manuscripts, are very expensive.” The other reasons that he presented to the Wallachian prince were close to those of European printers: manuscript copies of the Holy Scriptures were filled with errors, the texts were altered from one copy to the other, and their quality depended on the copyist’s degree of education. When leaving Bucharest in 1704, Dabbās received as a gift Antim’s Arabic type and wooden blocks for page decorations. Having already printed two books in Wallachia alongside Antim the Iberian, Dabbās was able to open in 1705 the first Arabic-type and Arabic-language press in the Ottoman-governed city of Aleppo, dedicated solely to producing books for the Christians of Greater Syria. In his press at the Bishopric in Aleppo, ten books were printed between 1706 and 1711, some with second editions. Between 1733 and 1752, only one Arabic press worked in Greater Syria: that of the Saint John Monastery of Ḥeṣṣara, in Dūr al-Šuwayr (Mount Lebanon), where books were printed with the Jesuits’ help for the devout of the Greek-Catholic Melkite Church formed after the 1724 schism in the Patriarchate of Antioch.

However, the Orthodox did not benefit either from the books printed at the Saint John Monastery of Ḥeṣṣara, or from the books printed in Rome and brought to Greater Syria by Jesuit missionaries. Therefore, Arabic printing for the Greek-Orthodox communities resumed in the Romanian provinces before the middle of the 18<sup>th</sup> century. In 1735, Sylvestros of Cyprus, a disciple and successor of Athanasios III Dabbās as Patriarch of the Greek-Orthodox Church of Antioch, travelled to Moldavia, where he was hosted at the St. Sabbas monastery in Iași (Jassy). Alongside rich gifts from the princes and boyars of Moldavia and Wallachia, including an entire monastery with its church, lands, orchards, and incomes, which the

Antiochians used as a metochion for over a century, Patriarch Sylvester secured an approval from Prince Ioan Mavrocordat of Moldavia to print several Arabic books in Iași. As stated in the forewords, the books that were printed here were sent to Damascus and freely distributed to the altar servants, a destination altogether different from that of books brought to the Near East by Catholic missionaries as preaching instruments, or those sold there as rarities by Western merchants.<sup>84</sup> Without going further with this historical background, I shall mention that traces of the Wallachian and Moldavian printing tools and graphic features are present in books printed by the Greek-Orthodox community press at the St. George monastery in Beirut, which started working in 1752.

By the middle of the 18<sup>th</sup> century, twenty-six Arabic books had been printed in Wallachia, Greater Syria, and Moldavia (chronologically) for the Arabic-speaking Christians. The Library of the Romanian Academy in Bucharest holds eight titles from this production, quite a rich collection considering that these are extremely rare books. While working on his above-mentioned Ph.D. thesis published in 1985, Wahid Gdoura was only able to see two of these twenty-six books, the ones owned by the Bibliothèque nationale de France in Paris, both printed in Aleppo (the Gospel of 1706 and *Mawā'iz 'Atanāsiyūs* of 1711). The Vatican Library holds only three of the books that I mentioned, and the Bibliothèque Orientale in Beirut, four.

#### **Arabic Books from Eastern Presses Preserved in Bucharest**

Below is the list of titles, in Arabic (short version on the title page), of the eight texts preserved in Bucharest that were printed in the first half of the 18<sup>th</sup> century in Snagov and Bucharest (Wallachia), Aleppo, and Iași (Moldavia). In the description henceforth I shall provide more details about them, one by one.<sup>85</sup>

##### 1. كتاب القدسات الثلاثة الالهيه (1701)

<sup>84</sup> Dagmar Glass and Geoffrey Roper, "The Printing of Arabic Books in the Arab World," in Eva Hanebutt-Benz, Dagmar Glass, and Geoffrey Roper, eds., *Middle Eastern Languages and the Print Revolution* (Westhofen, 2002), 178.

<sup>85</sup> All the book illustrations are © Library of the Romanian Academy in Bucharest.

2. كتاب الاورولوجيون اي الصلوات المفروضة مع باقي الطقوس المرسومه علي مدار السنه (1702)
3. كتاب الزبور الشريف (1706)
4. كتاب الانجيل الشريف الطاهر والمصباح المنير الزاهر (1706)
5. كتاب الانجيل الشريف الطاهر والمصباح المنير الزاهر (1708)
6. كتاب الباركليتيكي أي المعزي (1711)
7. كتاب قضا الحق ونقل الصدق تاليف الاب الفاضل والفيلسوف الجزيل الحكمه (1746) الكامل كيريو كير نكتاريوس البطريرك الاورشليمي
8. رسالة مختصره في الرد على عدم غلط باباوات روميه الراي الكاذب تاليف العالم العلامه والفاضل الفهامه كير اوسطراتيوس ارجينتي الطبيب الذي من جزيرة شيو (1746)

#### A. Wallachia, 1701–1702

The two Arabic books printed in Wallachia were the fruit of the joint work of Antim the Iberian and Athanasios Dabbās. Antim's knowledge of theological literature, mastery of the Byzantine church rituals, and talent for teaching the Orthodox faith helped him find common ground with Athanasios Dabbās, himself a true scholar and teacher of the Antiochian creed. Dabbās's books enclose forewords, signed by him, insightful as to the lofty aims that pressed him, first and foremost, to spread the knowledge of the Divine Word to as many Arab Christians (clerics and laymen) as possible, which only the modern instrument of printing could achieve. The entire stock of books was sent to Syria and distributed for free to bishops and priests. Dabbās had brought with him the Arabic versions that he had prepared by revising older texts prepared by the Metropolitan of Aleppo Meletios Karma (the future Patriarch Euthymios II), which were never published before. Karma had translated from Greek and also improved older Arabic versions of several service books that he tried to print in Rome in 1633. Patriarch Makarios III Ibn al-Za'īm also endeavored to have the Arabic Book of the Divine Liturgies printed while he was travelling across Eastern Europe in 1653-1658. Neither of them had succeeded.

It is worth stopping for a moment to note Antim's genius as a printer and an engraver. Assisted by Dabbās, Antim carved and cut the punches for Arabic type using the same technique that is documented for his Greek and Cyrillic types. He had seemingly learned the Arabic alphabet (used for the Ottoman language) in his early years in Jerusalem as a captive of the Ottoman troops. As was customary in books printed in Romanian presses at the time, the

Greek and Arabic pages enclose beautiful vignettes placed at the top, icons, and ornamental frames, many of them Antim's own creations. Between 1696 and 1705, Antim was abbot of the Snagov Monastery near Bucharest. After his ordination as a Bishop in 1705, he left for Râmnic. He continued to print there, and thus, his production amounted to 59 edited books, with 38 printed by him in Romanian, Greek, Slavonic, and Arabic. He was familiar with the printing of Western and Central Europe in all alphabets (Latin, Greek, and Cyrillic), and had a fine taste for Church symbols and their reflection in book decoration. In 1713, when he started building the church of the monastery that he had founded in Bucharest, he transferred artistic features from his books to the stone carvings of the building, dedicated to the celebration of All Saints (see Figs. 1, 2).<sup>86</sup>

1. *Kitāb al-Qaddāsāt al-ṭalāṭa al-'ilāhiyya ma'a ba'd iḥtiyāḡāt 'āḡar ḡarūriyya li-l-ṣalawāt al-'urtūduksiyya, qad ṭubi'a al-'ān ḡadīr<sup>mn</sup> fī l-luḡa l-yūnāniyya wa-l-'arabiyya*, "Book of the three Divine Liturgies accompanied by other [texts] required for the Orthodox prayers, newly printed now in Greek and Arabic," Monastery of Snagov (near Bucharest), 1701, [28] + 346 pp., in 4° (see Fig. 3).

The book is bilingual, Greek and Arabic, and printed in both alphabets. For his first text in the Arabic alphabet, Antim prepared in 1700–1, helped by Athanasios Dabbās, the first ever set of Arabic type and woodblocks manufactured in Eastern Europe, and in the East in general.<sup>87</sup> The main text is placed in two columns, with the Arabic on the right, allowing for reading from the right margin, and the Greek on the left. Two ink colors were used, black and red, the latter for titles, subtitles, important words, and emphasis.

<sup>86</sup> In 1716, for purely political reasons, Antim the Iberian was martyred in Constantinople, two years after Prince Constantin Brâncoveanu and four of his sons had met the same fate. Already a Saint in the Georgian Calendar (feast on June 13), he has also been celebrated as a Saint by the Romanian Orthodox Church since 1992 (feast on September 27).

<sup>87</sup> Ibrahim Müteferrika, a Transylvanian-born prisoner of Ottoman troops who embraced Islam after being taken to Istanbul, started printing in 1727 in Turkish, with Arabic type, as that was the alphabet used by Ottoman Turkish before Kemal Atatürk's reform of 1928. He was only allowed by the Ottoman court to print lay books for the educated Turkish public (mathematics, engineering, political strategy, geography, maps, etc.).

Woodblocks were carved for titles and often-used phrases, and they appear again and again in successive books. The etched woodblocks for images of saints' icons were the work of Antim and his disciples. Identical engravings had appeared earlier in Greek and Slavonic books printed in Antim's press, and they would also be present in later books.

In his dedication to Brâncoveanu, Dabbās stated that the Arabic type was manufactured “at the order and the expense of the most faithful, most enlightened, and most kind lord and master of all Ungro-Wallachia kyr kyr Constantin Basarab [Brâncoveanu] Voivode,” who “graciously enquired about the wretchedness of the Antiochian Christians and had the generous thought of having their service books printed in Arabic, to be freely distributed to all priests in his name.”

Besides all the above, what is important about the content of this book is the fact that it was the basis for ensuing editions of the Book of the Divine Liturgies. Cyrille Charon (Kiril Karalevsky)<sup>88</sup> studied the theological substance of the books printed by Athanasios Dabbās both in Wallachia and in Aleppo, in his works *Le Rite byzantin dans les patriarchats melkites: Alexandrie, Antioche, Jérusalem* (Rome, 1908), and *Histoire des patriarchats melkites (Alexandrie, Antioche, Jérusalem) depuis le schisme monophysite du sixième siècle jusqu'à nos jours*, t. 3, *Les institutions: Liturgie, hiérarchie, statistique, organisation, listes épiscopales* (Rome, 1909, and Paris, 1911). According to him, the first edition of Snagov was reprinted, with minor alterations, until 1839 and had a major impact on liturgical literature. There is proof that it had a wide circulation in the Eastern Mediterranean Ottoman provinces and was also used in Greek Catholic communities. The Library of the Romanian Academy holds four copies of this book.

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<sup>88</sup> Jean François Joseph Charon (1878–1959) adopted the name “Cyril” (Fr. Cyrille) in Beirut in 1902, when he was ordained priest by Cyril VIII, Patriarch of the Greek-Catholic Melkite Church of Lebanon. He passed in 1909 under the jurisdiction of the Ukrainian Greek-Catholic Church. He resided for a long time in Rome, where he worked at the Vatican Apostolic Library and acquired Oriental manuscripts and books for its collections. His historical works on the Eastern Churches are fundamental for the understanding of the situation of the Byzantine-rite Greek Catholic and Greek Orthodox communities of the Middle East.

2. *Kitāb al-ʿŪrūlūgiyūn ʿayy al-ṣalawāt al-mafrūda maʿa bāqī l-ṭuqūs al-marsūma ʿalā madār al-sana qad ṭubiʿa al-ʿān ḥadīṭ<sup>an</sup> fī l-luġa l-yūnāniyya wa-l-ʿarabiyya*, “Book of Hours (Horologion) or of the required prayers and services all through the year, newly printed now in Greek and Arabic,” at the prince’s press in Bucharest, 1702, [21] + 732 pp., in 4<sup>o</sup> (see Fig. 4).

The second book printed by Antim the Iberian with Athanasios Dabbās, this was known as the Ceaslov in the Slavonic cultures. The same type was used for it as well as a few decorative woodblocks from Antim’s press, known from his previous works.

The text of both books is neatly printed, with nice decorations and intricate elements that increase the beauty of the page. They are visibly more ornate and beautiful than the pages of books printed in Arabic type in Istanbul, from 1727 on, by Ibrahim Müteferrika.

### **B. Aleppo, 1706–1711**

The second group of Arabic books at the Library of the Romanian Academy includes four titles printed in Aleppo, by a press that Athanasios Dabbās founded and endowed after his return from Bucharest in 1705. The printing tools came from Antim’s press of Bucharest, and the knowhow from himself and his disciples. Dabbās printed ten titles, three of them in two editions, between 1706 and 1711, when his finances dried up. Of these books, four are preserved in Bucharest, in one copy each, as I shall explain henceforth.

1. *Kitāb al-Zabūr al-Šarīf al-manṭūq bi-hi min al-Rūḥ al-Quds ʿalā fam al-nabiyy wa-l-malik Dāwūd wa-ʿiddatu-hu miʿat wa-ḥamsūna mazmūr<sup>an</sup>*, “The Holy Book of the Psalms composed by the Holy Spirit through the mouth of David the Prophet and the King, and their number is one hundred and fifty,” Aleppo, 1706, [6] + 280 pp., in 4<sup>o</sup> (see Figs. 5, 6).

It was to be expected that the third book printed by Athanasios Dabbās would be the Psalter, a much-needed book both for church services and for private reading in the Christians’ homes. The Psalter was also used in children’s education, and the Arabic Psalter is no

exception to this rule.<sup>89</sup> This Psalter includes Prince Brâncoveanu's coat of arms, as a mark of gratitude for his unwavering support to the Church of Antioch, which gave Dabbās sufficient financial means to start this printing press in Aleppo and the tools to start working. The engraving on the second page is a reworked copy of the one in the 1701 Book of the Divine Liturgies of Snagov, which means that either Dabbās succeeded by 1706 in employing skilled local engravers or that he was accompanied to Aleppo by experienced printers from Antim's workshop in Bucharest. One copy of this book is preserved in Bucharest.

2. *Kitāb al-'Inġil al-šarīf al-ṭāhir wa-l-miṣbāḥ al-munīr al-zāhir, ṭubī'a ḥadīṡ<sup>an</sup> bi-madīnati Ḥalab al-maḥmīya sanat 'alf wa-sab'ami'a wa-sitta masīhiyya*, "Book of the Holy and Pure Gospel or the resplendently shining Lamp, newly printed now in the city of Aleppo the well-protected in the Christian year 1706," Aleppo, 1706, 243 pp., in 2° (see Fig. 7).

The Gospel was a more difficult text to print; it required a thorough revision, which Dabbās took upon himself, as he declares in the preface (on pp. 2–6). After a *laudatio* addressed to Prince Constantin Brâncoveanu, Dabbās states that he revised an old translation from the Greek, correcting each word and phrase of the text that had circulated in manuscripts in the Church of Antioch since time immemorial, constantly recopied, with more and more flaws.

The book is printed in black ink with titles in red. The Gospel chapters begin with an indication of the appropriate ritual time for their reading. At the end, there is a thirty-page list of indications for the readings required at each feast all year round, starting with September 1<sup>st</sup>, the Orthodox New Year. One copy of this book is preserved in Bucharest.

3. *Kitāb al-'Inġil al-šarīf al-ṭāhir wa-l-miṣbāḥ al-munīr al-zāhir al-mansūb 'ilā al-'arba' Rusul al-'Inġiliyyīn al-Lāhiyyīn wa-hum Mattī wa-Marquṣ al-Bašīrāni wa-Lūqā wa-Yūḥannā al-Nadīrāni qad ṭubī'a al-'ān ḥadīṡ<sup>an</sup>*, "Book of the Holy and Pure Gospels, or the resplendently shining Lamp, written by the four holy and divine

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<sup>89</sup> As I explained in my above-mentioned article "New Data on the Early Arabic Printing in the Levant and its Connections to the Romanian Presses," 208ff.

Evangelists who are the bearers of good tidings, Matthew and Mark, and the precious Luke and John, newly printed now,” Aleppo, 1708, 246 pp., in 2° (see Fig. 8).

Towards 1707, left with insufficient resources for his printing activities, Dabbās appealed to a Cossack high officer who was a familiar figure in Wallachia, at Prince Constantin Brâncoveanu’s court: hetman Ivan Stepanovich Mazepa of Kyiv (1644–1709). Brâncoveanu apparently put them in contact, and the hetman, a strong defender of Orthodoxy in the Cossack lands (present-day Ukraine), sponsored the binding of the remaining sheets of the Arabic Gospels printed by Dabbās in 1706, although the new title page states that: “the Gospel was printed again at the expense of the most noble Ivan Mazepa the Hetman.” Among the few changes to this volume, the hetman’s coat of arms appears alongside a generous eulogy to him. The contents of the book are identical to the original 1706 edition, so this is not to be considered a second edition, as it often was. One copy is preserved in Bucharest. The cover of this book is also worth studying (see Fig. 9)—was it made in Syria or in Wallachia? This is another task, for specialists in book-bindings.

4. *Kitāb Al-Bāraklitikī, ’ayy al-Mu’azzī al-ḥāwī ‘alā al-ṭamāniya ’alḥān wa-qānūnī al-bāraklisī wa-l-iksābūstalāriyāt wa-l-’iyūṭinā ṭubī’a al-’ān ḥadīṭ<sup>an</sup>*, “Book of the Paraklitiki, or ‘the Comforter,’ comprising eight tones, the Canon of the Paraklisis, the Troparia (Gr. *Exaposteilarion*) and the Canons for Orthros, newly printed now,” Aleppo, 1711, 806 pp., in 2° (see Fig. 10).

Among the last books printed in Aleppo in 1711 was the Paraklitiki, or Oktoechos (Book of Prayers), which exhausted Dabbās’s finances. The text is a translation from Greek that Athanasios Dabbās revised (as he declares in the foreword). This is the first Arabic edition of the Oktoechos ever and it was subsequently reprinted many times, including in five editions at the St. John the Baptist monastery of Hēnšāra (1767, 1784, 1816, 1856, and 1866). This large volume is printed in Arabic, with rare Greek words inserted in Greek type, especially at the beginning of certain prayers. Most of the text is printed in black ink, while titles are given in red ink. The book includes beautiful vignettes placed at the top of pages, flower-garland text frames, and smaller ornaments. One copy is preserved in Bucharest.



**C. Moldavia, 1746–1747**

Patriarch Athanasios's successor in Damascus, Sylvester of Cyprus, was in Jassy several times, after 1730, as a guest of the prince of Moldavia Ioan Mavrocordat. Born around 1680 of Greek parents, Sylvester was the nephew of Patriarch Athanasios III Dabbās on his sister's side.<sup>90</sup> Athanasios ordained him deacon, priest, then made him *protosyncellos* of the Patriarchate of Antioch. Sylvester accompanied Dabbās on several journeys across Syria and at least once in Wallachia. Aged 28, Sylvester was designated a successor by Athanasios III, on his deathbed, and served the Church from October 1724 to his death on 13 March 1766, aged 70 (he was in office for 41 years). To get help for his Church, which was in poor condition after two centuries of Ottoman rule over Syria, Sylvester turned to the princes Ioan and Constantin Mavrocordat.<sup>91</sup> The princely monastery of the Three Hierarchs in Jassy had a Greek press that was very productive. Bringing with him Arabic type from a still unknown foreign press, Sylvester resumed here the Arabic printing activity by publishing four books in this language, with Arabic type:

1. In 1745, a new edition of the Arabic and Greek Book of the Divine Liturgies of Snagov (1701).<sup>92</sup>
2. In 1746, Patriarch Nektarios of Jerusalem (1661–69), *Qaḍā al-ḥaqq wa-naql al-ṣidq* (*The Rule of Justice and the*

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<sup>90</sup> On his life and works see *Nea Siōn* 1 (1905): 191–206, 525–41; 3 (1906): 28–43, 364–89, 471–85, 602–17; 4 (1906): 49–67, 290–313, 429–44, 498–514; 5 (1907): 54–69, 361–78, 638–52, 846–67; Paschalis M. Kitromilides, *Kypriaki Logiosny, 1571–1878: Prosopografiki theorisi* (Lefkosia, 2002), 252–54; B. Nassour, “Silvestros: Patriarchis Antiocheias (1724–1766) kata tis Ellinikes kai Aravikes piges” (Ph.D. thesis, Thessaloniki, 1992). Hasan Çolak dedicated a chapter to Patriarch Sylvester in his book *The Orthodox Church in the Early Modern Middle East: Relations Between the Ottoman Central Administration and the Patriarchates of Antioch, Jerusalem and Alexandria* (Ankara, 2015).

<sup>91</sup> Ioan N. Mavrocordat, prince of Moldavia (June 1743–May 1747); his brother, Constantin Mavrocordat, prince of Wallachia (September 1730–October 1730; October 1731–April 1733; November 1735–September 1741; July 1744–April 1748) and of Moldavia (April 1733–November 1735; September 1741–June 1743; April 1748–August 1749).

<sup>92</sup> Ioana Feodorov, “The Arabic Book of the Divine Liturgies Printed in 1745 in Iași by Patriarch Sylvester of Antioch,” *Scrinium* 16 (2020): 1–19.

*Diffusion of Truth*, also translated as *The Arbiter of Truth and Justice*<sup>93</sup>), colligate with *Risāla muḥtaṣara fī l-radd ‘alā ‘adam ḡalaṭ Bābāwāt Rūmiya* (*Brief Epistle against the Popes’ Infallibility*), the translation of a Greek book by Eustratios Argentis.

3. In 1747, *Al-‘Aṣā al-Rabbānī* (*The Lord’s Supper*), a translation of *Sintagma kata azymon* by the same Argentis.
4. Again in 1747, the *Resolutions of the Councils convened at Constantinople pertaining to the appearance of Catholics among the Antiochian Christians*, i.e., the Holy Synods of 1723 and 1727 convened by the Patriarchs Jeremiah III and Paisios, respectively. This text is problematic, as no copy is known, only century-old references to it, so there are scholars who doubt its existence as an independent printed book.

Of the entire production of Patriarch Sylvester and his disciples, the Library of the Romanian Academy only holds one copy of the second book, the colligate. These two titles represent items 7 and 8 on the list of Arabic books printed in the East in the first half of the 18<sup>th</sup> century that are preserved in Bucharest. These two works were printed at the expense of the Patriarch of Antioch. As to the rarity of this volume, only one other copy was mentioned in the relevant literature: the Syrian scholar ‘Isā Aliskandar al-Ma‘lūf reported, in the beginning of the last century, the presence of one copy of this colligate in the library of the Antiochian Orthodox Patriarchate in Damascus (presumably still there today).

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<sup>93</sup> The Latin version, *De Artibus quibus missionari latini, praecipue in Terra Sancta degentes, ad subvertendam Graecorum fidem utuntur, et de quamplurimus Ecclesiae Romanae erroribus et corruptelis libri tres*, had been published in 1729 in London. See Georg Graf, *Geschichte der christlichen arabischen Literatur* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1949), 3:144–45; Joseph Nasrallah and Rachid Haddad, *Histoire du mouvement littéraire dans l’église melchite du V<sup>ème</sup> au XX<sup>ème</sup> siècle* (Louvain and Paris, 1989), 4:2:97; Rachid Haddad, “La Correspondance de Trābulṣī, secrétaire du Patriarche d’Antioche Sylvestre de Chypre,” in *Mémorial Monseigneur Joseph Nasrallah*, ed. Pierre Canivet and Jean-Paul Rey-Coquais (Damascus, 2006), 281, n. 26.

1. Patriarch Nektarios of Jerusalem, *Kitāb qaḍā al-ḥaqq wa-naql al-ṣidq, ta'līf al-'ab al-fāḍil wa-l-faylasūf al-ḡazāl al-ḥikmat al-kāmil kīriyū kir Naktāriyūs al-baṭriyark al-'Urušlīmiyy al-kulliyy al-ḡabṭa fī l-radd 'alā rahbān al-lātīniyyīn* [...], "Book of the rule of justice and the transmission of truth written by his beatitude the devoted father kyriu kir Nektarios, Patriarch of Jerusalem, the great philosopher and accomplished sage, in answer to the Latin monks [...]," Iași (Jassy), 1746, [6] + 265 pp., in 4° (Book I, pp. 1–265) (see Fig. 11).

On p. 3 of this book there is the coat of arms of Moldavia embraced by a garland that contains the Slavonic initials of the princely title "I, Ioan Nicolae, Voivode and Prince of Moldavia." Patriarch Sylvester's title and a eulogy to him, unsigned, appear on p. 4. A foreword follows (pp. 4–7), composed by Sylvester, where he reports on his travels to Moldavia after 1735 and the circumstances in which he obtained the printing of books necessary to the clergy and devout of the Church of Antioch from "Ioan-bey, son of Nicolae-bey, prince of the whole country of Moldavia." On pp. 12–270 follows the translation from Greek into Arabic of the book of Nektarios, the Patriarch of Jerusalem, *Περὶ τῆς ἀρχῆς τοῦ πάπα Αντίρρησις*, which had been translated in 1733 by Sophronius, Bishop of 'Akkā (present-day Akko).<sup>94</sup>

2. Eustratios Argentis, *Risāla muḥtaṣara fī l-radd 'alā 'adam ḡalaṭ bābāwāt Rūmiya*, "Brief epistle against the Popes' infallibility," Iași (Jassy), 1746, 60 pp., in 4° (Book II, pp. 1–56) (see Fig. 12).

This second text has no title and follows directly after the first one. According to a printer's note at the end, the book was completed on February 25, 1746. This is the translation from Greek into Arabic made in 1740 by the Antiochian priest Mas'ad Našū

<sup>94</sup> The Greek original was printed in Iași in 1682 by Patriarch Dositheos of Jerusalem, with the title *Tou Makariōtatou patriarhou Nektariou, Pros tas proskomistheisas theseis para tōn en Ierosolymois fratorōn dia Petrou tou autōn maistoros peri tīs arhīs tou papa antirrīsīs*. Published in London in 1729, its Latin translation, *De Artibus quibus missionari latini, praecipue in Terra Sancta degentes, ad subvertendam Graecorum fidem untur, et de quamplurimus Ecclesiae Romanae erroribus et corruptelis libri tres*, had a wide circulation both in the West and the East. See Nasrallah and Haddad, *Histoire du mouvement littéraire*, 4:2:97.

from Damascus, who was residing at the time in Cairo, of the anti-Catholic book *Peri tēs psevdhous apsevdhias tou papa Romis* by Eustratios Argentis, a well-known medical doctor and philosopher of Chios. Written in the first person but unsigned, the preface seems to have been composed by Patriarch Sylvester himself. He resolutely condemns the Catholic proselytism of the time in the Levant and explains his intentions of strengthening the Church of Antioch in its Greek-Orthodox mission.

### Origins of the Collection

One important question is how these books came to be preserved in the Library of the Romanian Academy in Bucharest. From what we have seen so far, there was a concern of the Romanian historians of early printing to acquire and place in public libraries as many copies as possible of Greek and Arabic books that were printed owing to a cooperation between local printers and visiting hierarchs from the Ottoman provinces. The director of the Library, Ioan Bianu, personally surveyed these books and wrote, on their inner covers or independent sheets, information about them collected from various sources. Thus, at the end of the 1746 book printed in Jassy there is a handwritten note in Latin, probably transcribed from an Italian catalogue of early printed books (see Fig. 13).<sup>95</sup> One of the four copies of the 1701 *Liturgikon* has a stamp of the Șaraga Brothers Antiquarian Shop in Iași. A second one came from the donation of Iosif Naniescu, Metropolitan of Moldavia (1894). Another copy was found at the Central Seminary in Bucharest. The copy of the 1708 Aleppo edition of the Gospel was sent by Athanasios Dabbās to the voivod Constantin Brâncoveanu as a token of his esteem. A small, smoke seal of Grigorie Brâncoveanu<sup>96</sup>, who probably inherited it, was applied in two places and dated 1762. This volume belonged to a famous book collector, Constantin Oltelniceanu, and then to the army historian Lt. Col. Dimitrie Pappazoglu. It was acquired from him by the Library of the Romanian Academy in 1882, after several reports and petitions were sent to the Ministry of Education. A

<sup>95</sup> Possibly *Catalogo num. 256* of Libreria Antiquaria Secondo Bocca in Rome, p. 32, no. 523, mentioned elsewhere in Romanian sources as well.

<sup>96</sup> Grigore Brâncoveanu (1767–1832), Great Ban of Wallachia (Governor of Western Wallachia and the most important member of the princely Council).

handwritten note on p. 6 in the *Kitāb al-Bāraklītīkī* shows that the book had been donated to the Cathedral of St. Mary of the Greek-Catholic community of Aleppo on 11 June [18]51. The 1706 Gospel was presented to the Library of the Romanian Academy by Cyrille Charon in 1909. It had belonged to the Greek-Catholic Melkite Church of Our Lady in Aleppo. Charon helped enrich the collection of the Library of the Romanian Academy again by presenting to Ioan Bianu on May 3, 1913, the copy of Sylvestros's colligate printed in Jassy in 1746, which he had brought from Rome. In gratitude for his gifts to the Library, Ioan Bianu gave to Cyrille Charon a copy of the Book of the Divine Liturgies printed in Snagov in 1701. This copy is now in the collection of the Biblioteca Apostolica Vaticana.<sup>97</sup>

### Conclusion

My brief presentation above, which is the result of the paper I gave at the MELA 2020 Conference (on 19 October 2020), is meant to demonstrate the value of the early Arabic books printed in Eastern Europe and Ottoman Syria with Romanian help and the value of the Bucharest collection. The tasks that I outlined earlier are all part of a project which has received from the European Research Council a generous grant for the years 2021–2026 (Grant no 883219-2021-Horizon 2020). Our project, called *TYPARABIC: Early Arabic Printing for the Arab Christians: Cultural Transfers between Eastern Europe and the Ottoman Near-East in the 18<sup>th</sup> century*, employs an international team of fifteen members—historians of the Ottoman Empire and of book printing and the visual arts, theologians, and philologists—whom I am coordinating as a Principal Investigator. As a member of MELA, I see this project as an opportunity to work more closely with fellow members of the Association, hoping to reach results that would benefit the academic community at large (as all results of our research will be made available in Open Access). One of the tasks that lie before us is to search in libraries worldwide for copies of the Arabic books printed

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<sup>97</sup> Virgil Căndea, *Mărturii românești peste hotare: Creații românești și izvoare despre români în colecții din străinătate*, new series coord. by Ioana Feodorov and Andrei Timotin (Bucharest and Brăila, 2016), 6:1:317; Anca Elisabeta Tatay and Bogdan Andriescu, *Libri romeni antichi e moderni a Roma, nella Biblioteca Apostolica Vaticana (sec. XVII–XIX): Catalogo* (Città del Vaticano: Biblioteca Apostolica Vaticana, 2021), 370.

in the 18<sup>th</sup> century in Eastern Europe and Greater Syria and establish, as much as possible, their journey before reaching these collections. We have drawn a preliminary list of libraries that hold copies of these books, but their incomplete or mistaken description in catalogues makes looking for them a strenuous work. Here is one example: the Arabic Psalter at the Yale University Library is described in its catalogue as: “Bucharest, 1647,” when in fact only the title page was printed there, and the rest of the Arabic text was printed in Beirut, in 1752. The corpus that we have defined so far (a work-in-progress) comprises 46 titles. It is worth looking for more titles that we do not know of yet, and more copies of the titles already listed in the corpus. They might contain handwritten notes that will enrich the information on the history of the Churches of the East, especially the Byzantine-rite ones. Their presence in various collections also reflects the tastes and scientific interests of Arabic-speaking scholars, collectors, and foreign diplomats who acquired them in Middle Eastern markets. Thus, we may also improve our knowledge of the preoccupation for learning Arabic and the circulation of Arabic printed books beyond the Middle East (see Fig. 14).

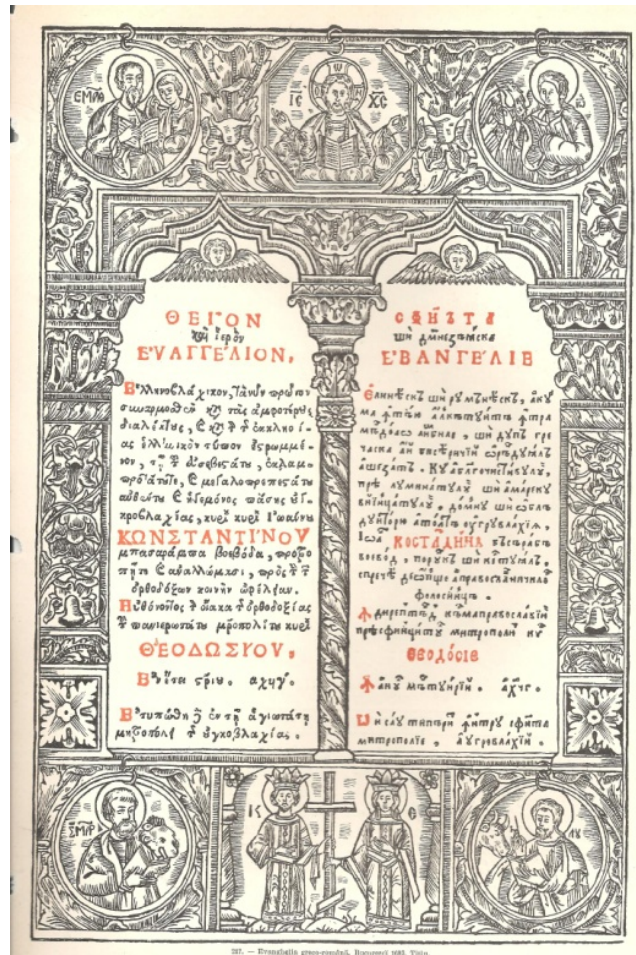


Fig. 1. Greek-Romanian *Tetraevangelion*, Bucharest, 1693, Antim the Iberian printer and engraver



Fig. 2. Iconostasis of St. Antim Church, Bucharest  
(built 1713–1715)





Fig. 3. Book of the three Divine Liturgies, Snagov, 1701

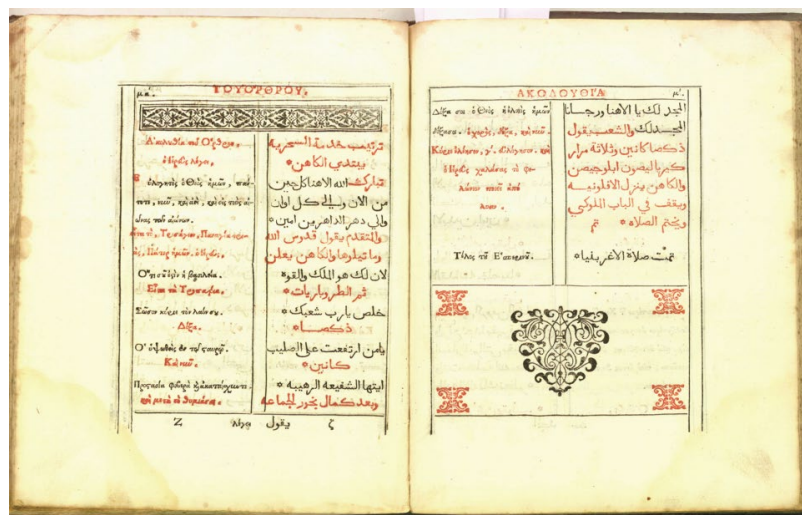


Fig. 4. Book of Hours (Horologion), Bucharest, 1702, Greek and Arabic

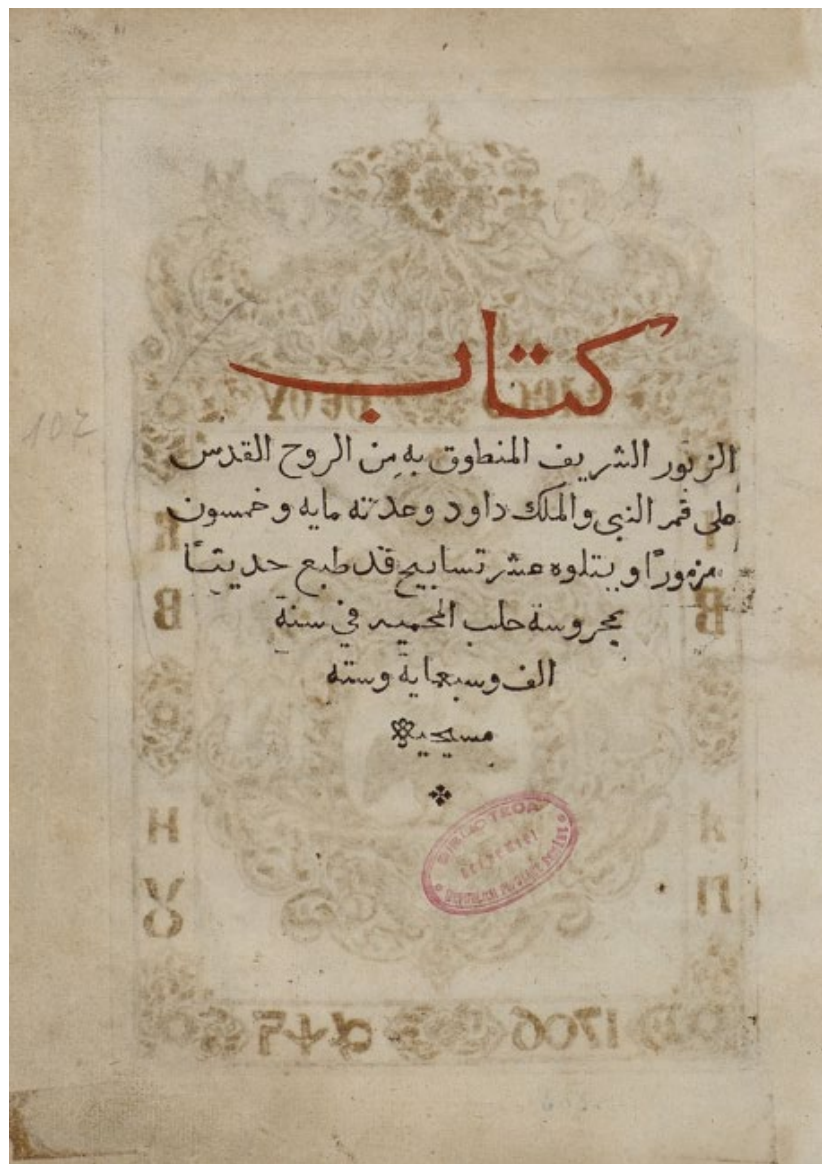


Fig. 5. Psalter, Aleppo, 1706, title page



Fig. 6. Psalter, Aleppo, 1706, Constantin Brâncoveanu's coat of arms



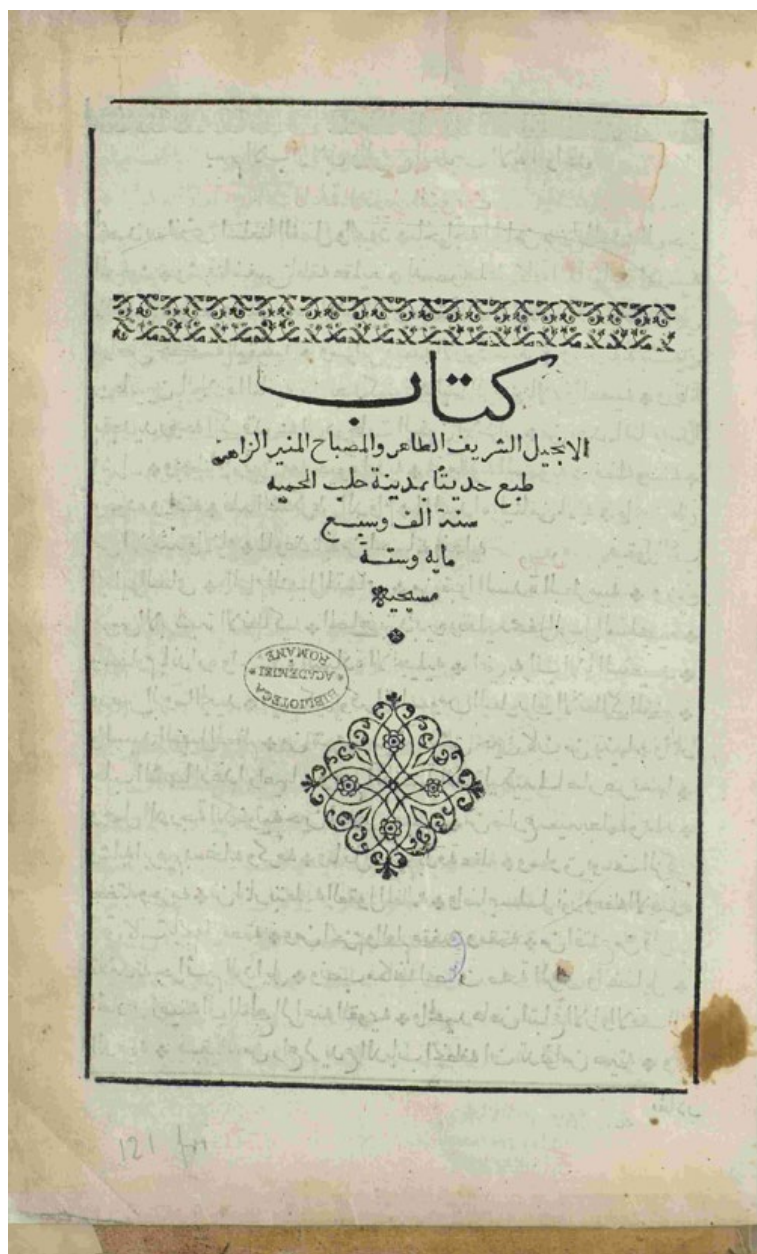


Fig. 7. Book of the Holy and Pure Gospel, Aleppo, 1706, title page



Fig. 8. Book of the Holy and Pure Gospel, Aleppo, 1708, Ivan Mazepa's coat of arms



Fig. 9. Book of the Holy and Pure Gospel, Aleppo, 1708, leather cover





Fig. 10. Book of the Paraklitiki (Oktoechos), Aleppo, 1711, title page





Fig. 11. Book of the Rule of Justice and the Transmission of Truth,  
 Iași, 1746, end of the foreword

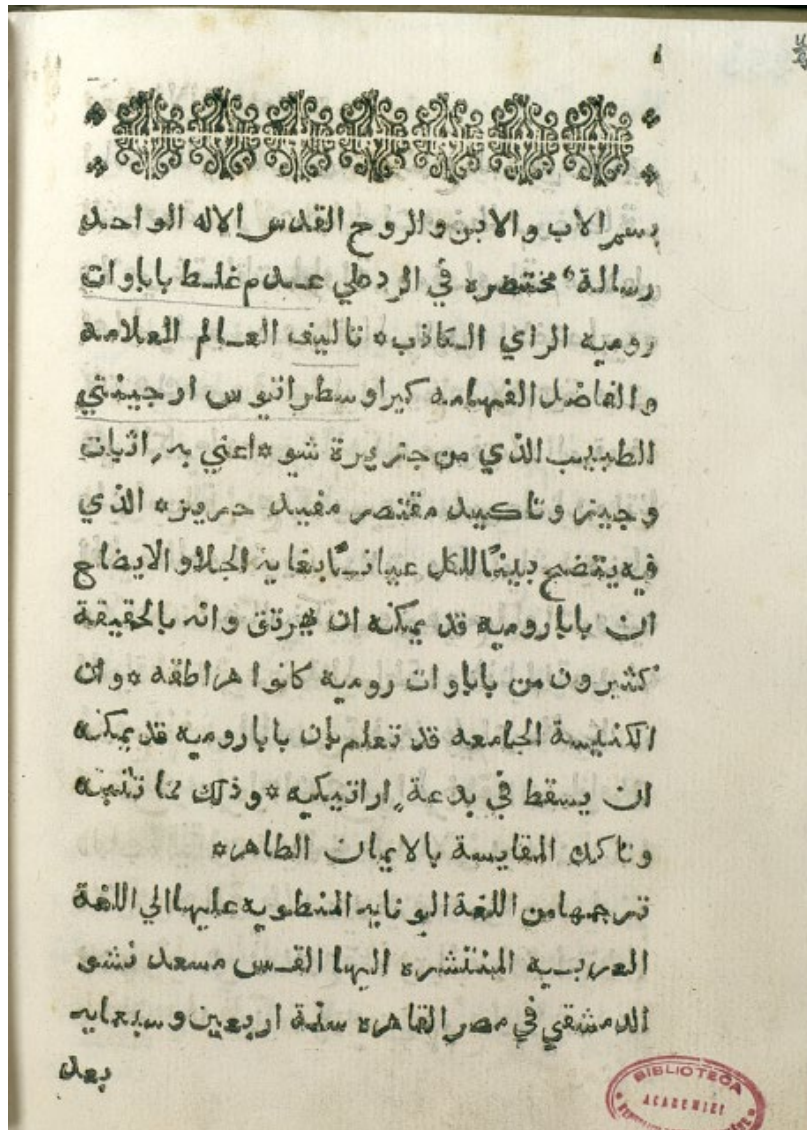


Fig. 12. Brief Epistle against the Pope's Infallibility, Iași, 1746, first page

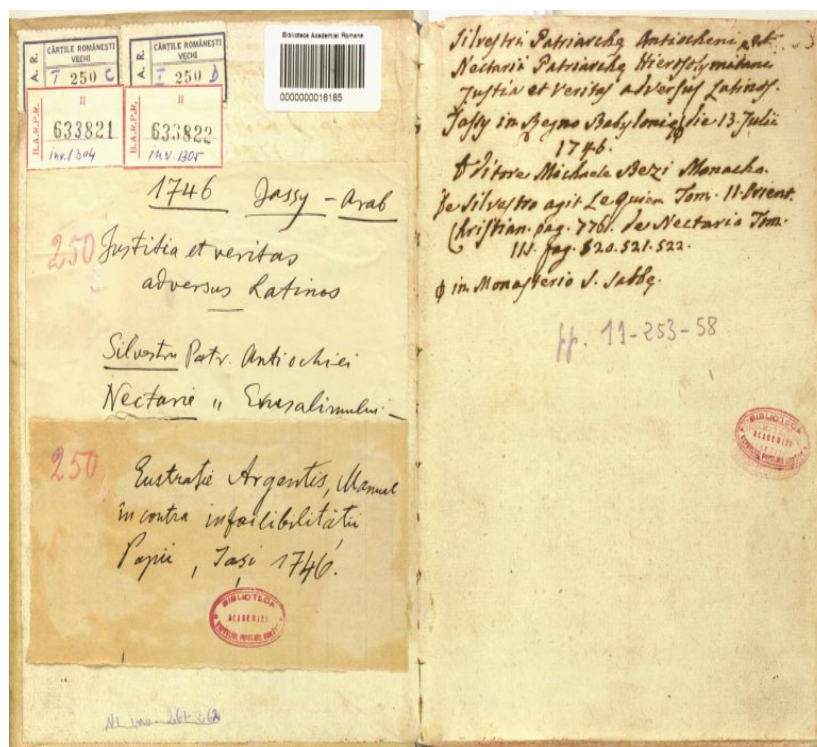


Fig. 13. Inner cover of the Iași 1746 Arabic book (colligate), with Bianu's handwritten notes (left)

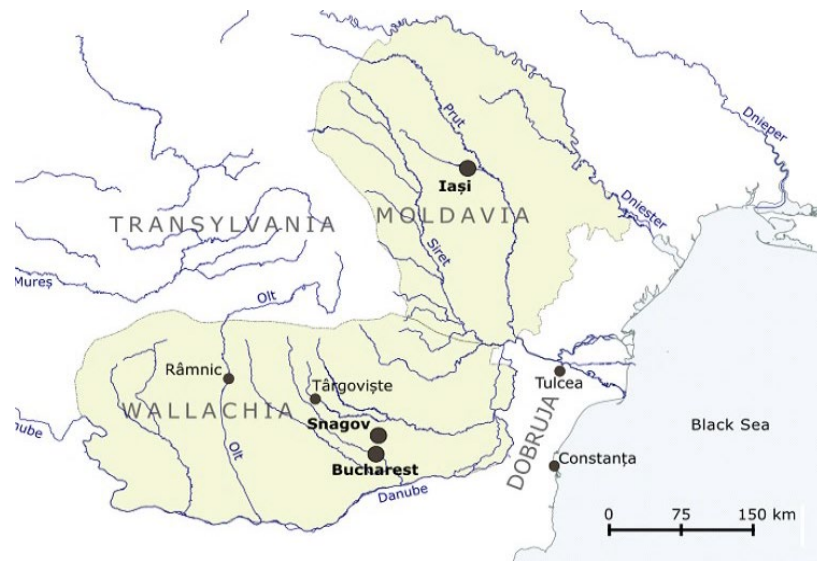


Fig. 14. Arabic-printing presses in Wallachia and Moldavia  
(© Alexandru Ionuț Cruceru)

## REVIEWS

*The Sovietization of Azerbaijan: The South Caucasus in the Triangle of Russia, Turkey, and Iran, 1920–1922.* By Jamil Hasanli. Salt Lake City: The University of Utah Press, 2018. Pp. 470. ISBN: 9781607815945

The number of academic books in English about the modern Caucasus may be counted on the fingers of one hand. The recent book *The Sovietization of Azerbaijan* by Jamil Hasanli (Cəmil Həsənlı) is a welcome addition to the reading list of students of Soviet history, especially the history of the Caucasus. It deals with the historical time period from 1920 to 1922, the period of the establishment of Soviet rule in the region. The book consists of ten chapters including an introduction and conclusion.

As result of the wars between Russia and Iran, and according to two agreements in 1813 and 1828, Azerbaijan was divided into two parts. The southern part remained a province of Iran while the northern part was annexed by Russia.

In 1918 three republics, the Georgian Democratic Republic, the Azerbaijan Democratic Republic, and the Republic of Armenia, were proclaimed in Transcaucasia. The Red Army invaded Azerbaijan in 1920 and established the Azerbaijan Soviet Socialist Republic. The Transcaucasian Socialist Federative Soviet Republic (TSFSR), which included Armenia, Georgia, and Azerbaijan, was created in 1922 as part of the USSR. In 1936 the TSFSR was abolished and the Azerbaijan SSR was incorporated into the USSR.

The first and second chapters of the *Sovietization of Azerbaijan* describe the political situation in Azerbaijan in the early twentieth century and after the Bolshevik occupation. They also outline anti-Soviet uprisings in Azerbaijan.

The following chapter narrates the Bolshevization of Iran's northern provinces. It should be noted that the history of the short-lived Soviet Republic of Gilan is well-written.

Chapter 5, describing the Sovietization of Armenia and territorial conflict with Azerbaijan, is based mostly on archival documents. The

root causes of the conflict over the Nagorno-Karabakh region are discussed thoroughly in this chapter.

The early twentieth century's history of Russian-Turkish relations, including the Treaty of Moscow (March 1921) and the Treaty of Kars (October 1921), are highlighted in chapters 7 and 8. It is worth mentioning that the Treaty of Kars was a friendship agreement that established borders between Turkey and three Transcaucasian republics, Azerbaijan, Armenia, and Georgia.

The last chapter (9), followed by the conclusion of the book, is called "The Struggle of Baku Oil and the Formation of the Soviet Union." It deals with the history of the formation of the Transcaucasian Soviet Federative Republic and the results of the international Genoa Conference in 1922.

The list of abbreviations, bibliography, and indexes are provided at the end of the book.

The only deficiency of the book under review is that the notes and bibliographic citations are given at the end of the book, which is not very convenient for the reader. They would be more useful if they were presented at the end of each page as footnotes.

The book *The Sovietization of Azerbaijan: The South Caucasus in the Triangle of Russia, Turkey, and Iran, 1920–1922* is highly recommended for academic and large public libraries.

AKRAM HABIBULLA

INDIANA UNIVERSITY

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*Women, Art, and Literature in the Iranian Diaspora.* By Mehraneh Ebrahimi. Syracuse: Syracuse University Press, 2019. Pp. xxiv, 183. ISBN: 9780815636557 (paperback).

Mehraneh Ebrahimi was born to a traditional Muslim-Persian family but grew up and studied in different countries around the world. She has a Ph.D. in Comparative Literature from Western University in London, Ontario, Canada, and is a recipient of numerous teaching awards.

Ebrahimi opened the preface of her book with a famous poem by Saadi; he wrote it eight centuries ago but currently it is the motto on the entrance of the United Nations building.

In her book, the author analyzes the role of visual arts using three lenses: aesthetics, politics, and ethics. She compares the relation of these three lenses to Borromean knots: cutting one of the knots will liberate the other two knots.

By using some interesting writing techniques and bringing in some works by other philosophers and researchers, the author argues that the effect of literature and visual arts on raising the democratic process in different ways is enormous. Democracy can be torn apart in a society when extreme regimes are attacking activists, artists, or civic liberties among their people, she says. Creative works of visual arts and literature, such as cartoons in Bashi's work, or the photographic work of Shirin Neshat, or her feature film *Women Without Men* (adapted from Parsipur's novel) are eye-opening to the society which is under pressure. It helps to create a political and ethical landscape for truth-telling and to engage people of that society and to challenge the policing regime. Despite the danger of political disagreement in a community under fascism, art and literature could initiate a democracy-to-come. They could bring not only awareness of peoples of different cultures and roots but also a visible sensitivity toward the lives that have been hidden inappropriately behind walls from the rest of the world.

The book consists of two parts. The first part examines diasporic Iranian visual literature in graphic novels, such as Marjaneh Satrapi and her works including *Persepolis* or *The Story of a Return*, and how comical/satiric language can bring about proximity within the audience. Regarding Bashi's *Nylon Road*, she discusses how an ethical self-criticism and self-questioning could loosen the connection of ethics to aesthetics and politics.

In the second part of the book, the author surveys visual literature within the scope of photo-poetry and poetic films. She touches on examples in Neshat's collection titled *Women of Allah* and how images of women veiled could show a sharp contrast between their traditional roles versus neotraditional ones, which have been usually the norm as male domains. The author claims that Neshat's and Parsipur's works and their representations are very much affected by the poetry of Forough Farrokhzad, one of the most prominent twentieth-century Iranian women poets. In their works of poetry or filmography, they display the suffering and the dream of Iranian women in a different context. In this part, Ebrahimi focuses also on the new wave of Iranian graphic memoirs to critically

analyze each element of the aesthetics, politics, and ethics of those works.

In general, through discussing the graphic novels, photo-poetry, and feature film collections created by Iranians in diaspora, the author enlightens the readers regarding the verbal and visual expressions of politics, ethics, and aesthetics. Looking through the eyes of refugees, immigrants, or people who lived through the misery and drama of war, one can truly imagine the massive cloud of terror and fear those people must have experienced.

The works considered in this book and similar ones play an important role in re-shaping and re-imagining the pain of others in the global community who endured trauma, violence, humiliation, and racism, just as Saadi had expressed it centuries ago.

This book is an excellent scholarly work that could fit primarily in academic libraries with collections on cultural studies, Middle East studies, and film and documentary work. It is also an appropriate source as criticism and interpretation of modern literature for any academic or literary reading with a focus on women, visual and literature art, and graphic literature in the diaspora.

SHAHRAZAD KHOSROWPOUR

CHAPMAN UNIVERSITY

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*A Cloudy Day on the Western Shore*. By Mohamed Mansi Qandil. Translated by Barbara Romaine. Syracuse: Syracuse University Press, 2018. Pp. 380, with glossary of historical figures. \$34.95 (paperback) ISBN: 9780815654629; \$34.95 (e-book) ISBN: 9780815611097.

*A Cloudy Day on the Western Shore* sheds light on the late nineteenth century in Egypt. That period was marked by a powerful collision between competing archeological excavations and discoveries undertaken mainly by Western scholars and art dealers, and by national struggles of Egyptians against British influence and occupation under the Khedival regime.

The novel tells the story of two parallel lives. The first character, Aisha, is a young girl from Upper Egypt. Smuggled by her mother



out of her home village, she grows up and is educated in a Christian convent in Asyut, away from her abusive step-father. The second, Howard Carter, is a young British man who leaves his hometown and finds himself in Egypt documenting archeological findings.

Aisha, the main protagonist, lives under a new identity, becomes educated, and starts working as a translator. Her path crosses with those of famous historical figures of the time. Employed as the personal translator to Lord Cromer, then British consul-general in Egypt (1883–1907), Aisha gets exposed to the worlds of politics, expatriates, nationalism, and political demonstrations. While working for Cromer, she meets Howard Carter, and eventually joins Carter on his adventure to locate Tutankhamen's tomb. Throughout the pages of this novel, the reader discovers personal chapters in Aisha's life, dating back to her schooling; her work in a local newspaper with political activists like Abdulrahman al-Rifa'i; participating in events that led her to fall in love with the Egyptian sculptor Mahmoud Mukhtar; and her ongoing longing to go back to her village and see her mother again, an action she finally takes that results in devastating and heartbreaking experiences.

Through Aisha's life events and experiences, the reader is introduced into powerfully intersecting dynamics—British colonialism and its relations with the Khedival court, gender inequities and abuse within Egyptian rural society, national struggles by Egyptian political movements, Pharaonic dynasties, and longstanding cultural myths. The novel is well situated within a crucial juncture of Egypt's contemporary history. The narrative provides an insider's view into the life of a European expatriate elite, engaged in the despoilment of Egyptian antiquities and cultural heritage. It also sheds light on the political conditions under which Egyptians were living, and their political aspirations. The novel is organized in chapters that alternate in their focus between Aisha's life events and Howard Carter's journey into his career. In the beginning, the protagonists' life stories seem to be disconnected, leaving the reader longing to read more to find out how these two stories are ultimately merged.

Published initially in Arabic, under the title *Yawm Gha'im fi al-Barr al-Gharbi* (Dar El-Shorouk, Cairo, 2009), in this work novelist Mohamed Mansi Qandil provides us with a complex picture of the social and political forces—local, national, and regional—that have shaped Egypt's contemporary history. Against this backdrop, the

author develops the relationship between Aisha and Carter. The original Arabic work was shortlisted for the International Prize for Arabic Fiction (often referred to as the Arabic Booker Prize) in 2010. This English translation, undertaken by Barbara Romaine, offers a pleasant read. In her translation, Romaine captures vividly the detailed descriptions of places and events. She allows the reader to engage emotionally with the story, as it evolves through its chapters. Some Arabic phrases appear in their transliterated form (in the Egyptian dialect) throughout the text, thus adding value by keeping the translation closer to the experiences associated with the original text. Barbara Romaine is an academic, Arabic instructor, and an experienced translator. She has translated from Arabic to English a number of literary works and received honors and awards acknowledging her expertise in the Arabic language.

*A Cloudy Day on the Western Shore* is highly recommended. Readers interested in the ways in which historically-situated novels build their narratives by weaving the highly personal and intimate with the highly political and social will find in this novel a wide space for imagination. The English edition of the novel includes a glossary of historical names and events which provides the reader with contextual information that adds value to the text and allow readers to orient themselves in a terrain that may be new to them.

SUHER ZAHER-MAZAWI

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*The Moroccan Women's Rights Movement.* Gender and Globalization Series. By Amy Young Evrard. Syracuse: Syracuse University Press, 2014. Pp. 300, with references and index. \$75.64. ISBN: 9780815633501.

Women's rights in the Middle East have been a hot topic in discussions and publications for many years. The book by Evrard makes a significant contribution to this subject. Although the Middle East, including North Africa, is often considered a monolith, each country is different. The major connecting factor is Islam, but even with the same religion, each state varies because of the leaders, laws, history, and civic engagement. Morocco is a majority Muslim country (99%), but it has its own history, and furthermore, its leaders

have had a great influence on the rights of women. The purpose of this book was to investigate the women's movement in its unique form in Morocco. Evrard did field research for her dissertation mainly in 2002–2003 by examining the day-to-day work and realities of activists and the movement.

As an anthropologist, Evrard has the skills and knowledge to conduct such an ethnographic investigation. She was an anthropology professor at Gettysburg College when she published this book. She uses grounded, long-term fieldwork to study the rules of order, conflicts, rituals, performances, and critiques of the associations and individuals involved in the women's rights movement. Methods included direct observation, participant observation, interviews, and casual talks with individuals involved in the organizations.

It is important to know about the political history of Morocco in order to understand the context of the women's movement. Since the founding of the first Moroccan state in 788 AD by Idris I, the country has been ruled by a number of dynasties, but avoided Ottoman occupation. However, with European colonization of Africa, Morocco was divided into French and Spanish protectorates. In 1956 it regained its independence, and is currently a unitary constitutional monarchy with an elected parliament. The prime minister, whom the king appoints, is head of the government. The parliament makes the laws, but the king has considerable power. The civil laws, for the most part, are based on French law because of colonization; however, family law, which deals with marriage, divorce, custody of children, and inheritance, follows Islamic tradition, based upon the Sharia. The women's movements were organized to push for change in the family law, known in Morocco as the *Mudawwana* (also spelled *Mudawana* and *Moudawana*). Evrard's research investigated women and their organizations that were working to provide more equality in family law and, more generally, in society.

During her fieldwork, the author interviewed numerous women involved in several women's organizations and spent time in their headquarters. After working with them for some time, she concluded that the main goals were reforming the Moroccan family code and raising awareness of women's rights. She chronicles the history of the women's movements in origin, evolution, and application. The

structure of the book demonstrates the process of how women's rights groups shaped the eventual reforms to the Mudawwana.

Chapter one is titled "Convincing Women," in which Evrard explains how the women's groups convince others to join in the women's rights movement. The movement coalesced to prioritize rights over development, mainly women's rights in family law. She explains that women may join for a variety of reasons, including personal motivations (their own situation and how change can help them), seeking relationships, supporting the cause, or in hopes of developing professional skills. As individuals are convinced of the cause, they become activists. In this case, "activist" describes a person who has undergone a process of moving beyond a personal concern with her own situation to a realization that women share a collective problem requiring a comprehensive solution—specifically, reform of the Mudawwana. Joining with other women in the group allows them to be in public spaces and feel like they can produce a collective identity to deal with collective problems. Although there were hundreds of varying associations focused on different things, in general they were all working towards more equality and rights for women.

Chapter two, titled "Obstacles and Opportunities," explains some of the country's history in terms of politics, civil society, religion, etc. The women's rights movement had to navigate relationships with the monarchy, political parties, and external funders. Hassan II was the king when the women's movement was growing and becoming a force in the country. He promised to do something about the inequality between men and women, but it did not happen during his lifetime. When King Hassan II died in June 1999, his son Mohammed VI began to reign. He was more supportive of women's rights and in 1999, he created the Plan of Action for the Integration of Women in Development. However, development without rights is insufficient for addressing women's problems. So the women's organizations focused on women's rights to begin with and hoped that would result in more development and gender equality. The Moroccan Women's Rights Movement (MWRM) grew out of left-leaning political parties and often included the wives of leftist activists who worked for modern, secular, progressive goals for civil society. In February 2004, the King enacted a new family code, the Mudawwana, which granted women more power.

Other groups formed that provided humanitarian service to the poor, and the religiously devoted women wanted some modifications within the parameters of Islam. These women wanted their “own Islam,” as Sherine Hafez wrote about in her book on Egyptian women, *An Islam of Her Own*. Meanwhile, secular women felt that the obstacle to women’s equity and empowerment was the Islam-based family code. Eventually, the various associations became a mostly unified movement despite some fissures.

Women’s human rights are the focus of chapter three. Evrard bases her analysis of the movement on three frames. The first two, “equality” and “women’s human rights,” are transnational feminist frames that have linked women’s groups around the world together and provided the foundation for the Moroccan women’s rights movement. The third is a newer and more locally-derived frame which she titles the “harmonious family” frame. Growing out of decades of work with women on the ground in Morocco, association activists have come to understand that women are concerned about how women’s rights will affect their families as well as themselves as individuals (p. 138). Moroccan women were influenced by transnational ideas but they applied them locally. So the MWRM has attempted to link transnational feminist discourses with local realities and understandings of women’s place within both the family and society. The MWRM was also impacted by the United Nations conferences on women, where women from around the world were able to meet, share ideas and agendas, argue, and formulate proposals and declarations. Moroccans used the equality frame as a link between local experience and transnational feminist discourse.

Women’s human rights activists in many places focus on eliminating violence, poverty, and oppression, and supporting education, literacy, and individual rights. It is a challenge for women to bring their gender’s experiences with violence out of the realm of private gossip to be addressed as a public, societal matter. In the Middle East, much of the focus is on the Islamic family law, which is heavily weighted in favor of the husband. Association members felt that the best way to change this is through education, teaching women their rights, and sustained public conversation. “We also see how Mudawwana reform is conceived by activists as the necessary first step in the education process that will improve the status of women in Moroccan society” (p. 175).

Chapter four states that Mudawwana reform actually began in 1992 with the collection of signatures demanding that Hasan II reform the family law. However, it wasn't until his son, Muhammad VI, became king that action was taken when he formed a commission on women's issues and developed the Plan of Action in 1999. Parliament debated the King's plan and approved it. It was implemented in February 2004. Some pious women opposed parts of it even though they also wanted more rights. The reform curtailed polygamy, raised the legal marriage age to 18 for both men and women, gave more freedom for women to choose whom to marry, made divorce easier for women, and gave women more access to custody of children. Previously the legal age of marriage for girls was 15, but many girls wanted to further their education. Increasing the age gives young women more time for school, work, hobbies, etc. Moroccans generally support education for girls, which is changing some of the gender dynamics. The marriage contract may include protections for women so divorce is less likely. But now divorce can be initiated by the wife for "irreconcilable" differences. The revisions to the law were a good start, but the implementation was difficult as women needed to be educated about these rights.

In chapter five, Evrard discusses how most activists are urbanites and quite well-to-do. They often go into rural areas to interview women about their lives and to educate them. Their desire is to help these women to improve their position in families and provide aid to them. Most women marry because they realize that marriage is ultimately the best prospect for the future under the current economic and social situation, but that makes them dependent on men. So activists face a dilemma of helping women within the framework of the patriarchal family. They work for the wellbeing of the families and communities through the wellbeing of the women within them. This produces the new frame called the "harmonious family." The Mudawwana serves to better family life, not just for women, but the whole family. This in turn helps all of society. The aim is to improve the status and sense of self within the family; therefore, activists need to educate women about equality and women's rights in order to transform the family itself. The revisions in the Mudawwana make this equality legalized, but the challenge is to convince men as well and to encourage people to behave according to the laws.

Some women in Islamist parties are moderate and support legal reform, but many are more interested in social and economic realms

than political. They feel that the rules of Islam should continue in place, but they should assist with development. The more secular groups find that the harmonious family that follows the reformed family law have better outcomes, so they are trying to change the discourse to empower women within the family. Moderate groups from various ideologies are trying to work together to improve women's rights within both the family and society.

As stated, Evrard conducted her research just before the *Mudawwana* was revised, and she published her book ten years later, so she concludes it with a few issues and events that have arisen since her research. In March 2011, the Moroccan King gave a speech promising more involvement of women in public, more equality through constitutional reform, and limiting the powers of the monarchy. Through legislation and with the King's support, violence against women, forced marriage, and sexual harassment were criminalized. In the elections of late 2011, Islamists won many seats in parliament, but in coalition with other parties. A quota of 10% for the number of women in parliament was established. However, women still carry the burden of honor and shame, and implementation of new laws is still a challenge. Morocco has a longstanding and strong women's rights movement, a revolutionary *Mudawwana*, and moderate Islamists willing to show support for certain aspects of women's rights, so it may be a pattern that other countries could follow.

Evrard's research and book are important additions to understanding the workings of the women's rights movement in Morocco. Morocco's landmark revision of their family law is seen as an example of what can be done in the Middle East to improve the situation for women. Many books have been written about Morocco's efforts to provide more advantages to them. Books which were published before Evrard's book, and which she references, are: *Voices of Resistance: Oral Histories of Moroccan Women* (1998) by Alison Baker; *States and Women's Rights: The Making of Postcolonial Tunisia, Algeria, and Morocco* (2001) by Mounira Charrad; *Women, Language, and Gender in Morocco* (2003) by Fatima Sadiqi; *The Performance of Human Rights in Morocco* (2005) by Susan Slyomovics; and *Between Feminism and Islam: Human Rights and Sharia Law in Morocco* (2011) by Zakia Salime. A book published just before Evrard's, but not found in her bibliography, is *Liberalization and Autocracy in Morocco: The*

*Puzzle of the Moudawana Reform* (2012) by Julie Pruzan-Jorgensen. A couple of books published the same year as Evrard's in 2014 that also deal with women's activism and Morocco include: *Moroccan Women, Activists, and Gender Politics: An Institutional Analysis* by Eve Sandberg and Kenza Agertit, and *Moroccan Feminist Discourses* by Fatima Sadiqi. In 2016, two other books on this topic were published: *Modernizing Patriarchy: The Politics of Women's Rights in Morocco* by Katja Zvan Elliott, and *Moroccan Feminisms: New Perspectives* by Moha Ennaji, Fatima Sadiqi, and Karen Vintages. This number of books demonstrates the interest in Moroccan women, and each one has a different approach or aspect they focus on. As more research is done and more changes occur, Evrard's book will be important as one of many that tell the story of women's activism in the country of Morocco while serving as an historical document.

Evrard's book is well written and not only provides scholarly data and insights, but also details personal stories of individual activists that make the reading enjoyable. The book is well-documented too, with a reference list of 187 books and journal articles, 23 newspapers and internet items, and 22 published reports and association materials. The crux of Evrard's argument is that transnational efforts for women's rights were applied to local Moroccan situations to create a MWRM, whose goal was to improve family dynamics resulting in a harmonious family and more equity between women and men.

CONNIE LAMB

BRIGHAM YOUNG UNIVERSITY

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*Strangers No More: Syrians in the United States, 1880–1900.* By Linda K. Jacobs. New York: Kalimah Press, 2019. Pp. xiii, 455, with illustrations, notes, bibliography, index. \$30.00 (paperback). ISBN: 9780983539261.

In 2015, New York-based scholar Dr. Linda K. Jacobs published her highly original study on early Syrian immigrants to New York City, *Strangers in the West*. Her newest publication, *Strangers No More*, continues the saga by following the lives of Syrians who settled in the rest of the United States during the last two decades of



the nineteenth century, when economic pressures forced many who lived in Greater Syria, particularly modern-day Lebanon, to find opportunities elsewhere.

For primary sources, Jacobs relies on census data provided by the Moise A. Khayrallah Center for Lebanese Diaspora Studies at North Carolina State University, as well as city directories, vital records, and newspaper articles. She carefully explains problems with the data and gaps in the records, as well as her methods for working with these issues. For example, in reconciling the lower population figures from the census data and the much higher estimates provided by religious representatives in many states, Jacobs notes, among other considerations, that a significant number of Syrians worked as peddlers and may not have been present when the census data was collected, and surmises that the actual figure is likely to be somewhere between the two.

The book is arranged alphabetically by state; each chapter begins with the census data then addresses urban geography, living conditions, types of employment, noteworthy events, religious composition, and intellectual life. Only Nevada is not represented since Jacobs was unable to find any data on Syrians in that state. This format makes the book highly useful as a reference work, while an extensive index allows the reader to trace the path of specific individuals as they migrated around the country. Jacobs is fully aware of the difficulties involved with names that were romanized in a variety of different ways, both by authorities and the immigrants themselves, and draws reasonable surmises where there is any confusion or problem with a name.

One small criticism is the long URLs referenced in the footnotes, which should have been supplemented with shorter versions that humans can easily type in.

*Strangers No More* is a groundbreaking study that will be essential for researchers of both Arab and general immigration and settlement patterns in the United States in the late nineteenth century. The book is also an invaluable tool for anyone conducting Arab-American genealogical research. As such, I highly recommend this book for any academic or public library where these types of research are likely to be conducted.

DENISE SOUFI

THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL

## Edward A. Jajko (1940–2022)

ROBERTA DOUGHERTY  
YALE UNIVERSITY

It may be best to offer in place of an obituary Ed's own brief memoir, published in *MELA Notes* 80 (2007): 1–26, entitled "A Look Back." He begins this memoir with epigraphs both from classical Arabic literature (in the form of a modified quotation from al-Ghazali, "For you have asked me, my brethren in librarianship, about the reasons why I have done this or that") and from Hollywood, quoting the fictional Turkish head of the British Secret Service's Istanbul branch in *From Russia with Love*, "I've had a particularly fascinating life. Would you like to hear about it?" What follows can serve as only the barest outlines of this fascinating life.

Ed Jajko was born in Philadelphia in 1940, the son of Wladyslaw and Aniela (Luszczak). Many may not know how visible the Polish-American community in Philadelphia remains even to this day. His memoir clearly indicates how proud he was of his Polish heritage, and he is listed in the first edition of *Who's Who in Polish America* (Bicentennial Publishing Corp., 1996).

After completing his undergraduate education at the University of Pennsylvania in 1962, focusing on archaeology, Hebrew, and Arabic, Ed went on to advanced Arabic study in Cairo at the Center for Arabic Study from 1965 to 1967. Along the way he pursued additional graduate study in Arabic and Hebrew at the University of Pennsylvania between 1963 and 1969. As a graduate student he found himself drawn to library work as an alternative to a traditional academic career, and eventually completed his graduate education with a Master of Science degree from Columbia's School of Library Service (as it was then called) in 1970.

His first professional position, beginning in 1970, was as the Near East Bibliographer/Cataloguer at Yale University Library in New Haven, CT, succeeding Leon Nemoy, who had held the title of Curator of Hebrew and Arabic Literature at Yale for 28 years. Like Nemoy, Ed had dual responsibility for Yale's Judaica and Near East collections. During his time at Yale his title changed several times,

and by the time he left in 1982 he was Curator of the Middle East Collection. In 1982 he moved on to the role of Middle East curator at Stanford University's Hoover Institution, a post he held until his retirement in 2003.

His professional service included membership in several professional organizations, and he was among the earliest members of the Middle East Librarians Association (MELA, founded 1972). He served five years as an officer of MELA: as MELA Vice-President (1977/78, 1987/88, and 1997/98), as Member-at-Large (1995/96), and as president of MELA from 1988/89. He also served as book review editor of *MELA Notes* from 1991/94. Representing the Hoover Institution, he was one of the founding members of what was then called the Middle East Microforms Project (MEMP, now the Middle East Materials Project) of the Center for Research Libraries in Chicago in 1987. Ed was a long-time member of the Middle East Studies Association (MESA) as well as the Turkish Studies Association, the American Oriental Society, and the World Association for International Studies.

His career and contributions to his profession were recognized when in 2020 Ed was named among three co-recipients of MELA's prestigious David H. Partington Award, given in acknowledgment of MELA members "who have displayed a high standard of excellence and accomplishments in and contributions to the field of Middle East librarianship, librarianship in general, and the world of scholarship." In 2021, MELA acknowledged Ed's longtime advocacy of a book award for the organization by creating the first-ever MELA Book Award Committee, which in that year recognized five authors for their contributions to bibliography and reference scholarship. Additionally, he was a greatly appreciated mentor to young professionals taking their first steps in the field of Middle East librarianship.

Ed was a "joiner" and in addition to his professional service, he served on school committees as well as on the parish advisory council of his church, St. Joseph of Cupertino, CA. Ed leaves behind beloved wife Pamela (Frazer), children Edward and Angela, and many loving family members, friends, and former colleagues.

**GEORGE N. ATIYEH PRIZE WINNER  
2020**

The George N. Atiyeh Award is an annual affair in hopes of recognizing aspiring Middle East subject specialist librarians. This year's committee awarded an exceptional applicant: Florence Sloan.

Florence Sloan is currently enrolled at the University of Chapel Hill, North Carolina, where she is completing her master's degree in the School of Library Science with a concentration in archives and records management.

Since she began her academic career at Wofford College in 2015, Florence has been interested in Middle Eastern studies. Her freshman humanities classes, "Middle Eastern History through Literature and Film" and "Intro to the Middle East," inspired her to pursue the Middle East & North Africa concentration.

Florence has a variety of library experience as a student assistant at the Sandor Tezsler Library, Wofford College, and at the Digital Production Center, Wilson Library, UNC Chapel Hill. Last year, she interned at Duke University Libraries' Research & Instructional Services. She is currently working as an Appraiser at Private Collection, Mebane, North Carolina.

Many congratulations, Florence.

Sincerely,  
The George N. Atiyeh Award Committee  
Dale Correa, University of Texas at Austin (Chair)  
Aicha Azzaoui, Northwestern University  
Asuman Tezcan, Stanford University

## 2020 DAVID H. PARTINGTON AWARD

In 2004, the Middle East Librarians Association (MELA) established the annual David H. Partington Award to grant public and tangible recognition to MELA members who have displayed a high standard of excellence and accomplishments in and contributions to the field of Middle East librarianship, librarianship in general, and the world of scholarship.

The 2020 David H. Partington Award Committee is pleased to bestow the award on three worthy nominees: Joyce Bell, Ed Jajko, and Mary St. Germain.

Each of them meets high standards of excellence and professional accomplishments with proven contributions and service to the field of Middle East librarianship, librarianship in general, and the world of scholarship.



**Joyce Bell (retired Director of Cataloging & Metadata Services, Princeton U.)**

Joyce has made strong and longstanding professional contributions to the field of Middle Eastern librarianship, focusing on cataloging and metadata aspects of Middle Eastern languages, and specifically Arabic materials.

Her work on improving the discoverability of material in Arabic (and by extension other languages as well) is extremely important to our field. The fact that she created the Arabic NACO and SACO funnels as early as 1997 makes her a pioneer.

Joyce's contributions to Arabic cataloging have been a game-changer in the field. She has forged the way for a move from Anglo-American subject headings to Arabic-centric subject headings and her work with Arabic script in records as well as moving into linked data for Arabic are major worldwide contributions to the library profession.

Her contributions to MELA are significant. She served as chair of the MELA Committee on Cataloging and as the MELA

representative to American Library Association committees. She also conducted many workshops and training sessions during annual MELA meetings.

As an expert in the field, she has been invited to present in international venues, including Qatar and the UAE, where she promoted the value and role of MELA as a library organization.

**Testimonials:**

“I observed her work particularly in projects like the Arabic Cataloging Manual, one of the achievements for which she will forever be remembered.” –J. Biella, retired senior descriptive cataloger, Library of Congress

“Joyce was the best cataloger I ever trained.” –Don Thornbury, Head, Technical Services for Special Collections, Princeton

“As a US-based scholar who finished a dissertation on literature from the Francophone Maghreb in 2005, I can attest to the value of standardized subject headings!” –Michael A. Toler, Ph.D., Interim Program Head, Aga Khan Documentation Center, MIT Libraries

For her remarkable accomplishments and steadfast commitment as a leader in the field of librarianship, MELA is proud to honor Joyce Bell, and thanks her for her service to the profession.



**Dr. Edward A. Jajko (retired Curator of the Middle East Collection, Hoover Institute, Stanford U.)**

Ed, a MELA founder with many years of service in a variety of roles within the association, has outstanding professional achievements and has made substantial contributions to the field of Middle Eastern librarianship.

Ed started at Yale as Near East Bibliographer-Cataloger in July 1970. In 1983 he took a position at the Hoover Institution on War and Peace, where he worked as Middle East Bibliographer-

Cataloger, Assistant Curator, Deputy Curator, and then Curator of the Middle East Collection, until his retirement in August 2002. During his service at Hoover, he was largely responsible for building the Middle East collections.

Ed was among the founding members of MELA, participating in the preliminary meeting held during the MESA conference of 2 November 1972 in Binghamton, New York, that finalized the creation of the association.

He has served many years as an officer of MELA's Executive Board, serving as its president (1988–1989), vice-president/program chair (1977–1978, 1987–1988, 1997–1998), and member-at-large (1995–1997). He also served on the early MELA publications committee (mid-1970s) and on the Task Force for Microforms/Preservation in the “Cooperation Among Middle East Libraries of North America” workshop held in Ann Arbor, 1975. He also served on the Executive Committee of the Middle East Microforms Project of the Center for Research Libraries (1988–1989, chair 1990–1991).

Ed was a great advocate for Middle East librarianship and for cooperation and coordination among the major research libraries collecting in Middle Eastern languages, with MELA as the means to express these professional challenges. He twice led a formal call to the Library of Congress to ask questions concerning the need for improved cataloging and automation by the *de facto* national library of the U.S. Two such encounters took place. Once he led a delegation comprised of five MELA members, to visit in-person and meet with several LC officials, including Frank McGowan, then chief of the overseas operations division. Another led-by-Ed encounter with LC was in 1989, when he wrote to the Librarian of Congress James Billington, to “express the distress of the members of the Middle East Librarians Association over LC’s low cataloging output in Middle Eastern languages, and to suggest cooperative efforts to improve the situation.”

#### **Testimonials:**

“I submit this strong recommendation for Edward Jajko.... Our Hoover records ... show Ed’s service to the profession to run wide and deep, from reference services, to scholarly presentations, to professional society memberships, to building relationships with international communities and individuals. I have known Ed for over

seven years in my capacity as Director of Library & Archives at the Hoover Institution, but my recommendation is based on my knowledge of Ed's almost twenty-year tenure at Hoover."—Eric Wakin, Director of Library & Archives, Hoover Institution, Stanford

"I believe as pioneer in Middle East Librarianship and co-founder of MELA, Ed Jajko deserves recognition by the organization, for example, through a lifetime service award."—Dr. Nada Mustafa Ali, U. of MA Boston.

"Ed's significant contributions to librarianship continue to benefit researchers today with his foresight in building the collections at the Hoover Institute and ensuring through cataloging that they were discoverable. His recognition is long overdue and would serve as a lifetime achievement award."—Joan S. Weeks, Head, Near East Section and Turkic Area Specialist, African and Middle Eastern Division, Library of Congress.

For his remarkable accomplishments and steadfast commitment as a scholar and a leader in the field of librarianship, MELA is proud to honor Dr. Ed Jajko, and thanks him for his service to the profession.



**Dr. Mary St. Germain (Head,  
Near East Section, U. of WA  
Libraries)**

Mary St. Germain is head of the Near East section of the University of Washington libraries. She has expertise in Near East Studies, Religion, and the Humanities. She is a distinguished librarian whose career spans several decades.

Her service to MELA is impressive. She has been an active member since 1989 and along the way has assumed several leadership positions in the association. In addition to mentoring several MELA colleagues, she served as MELA Secretary/Treasurer, 1996–1999, as a member of the David H. Partington Award



Committee (including as chair), and as an elected member of the MEMP Executive Board.

Mary's intellectual and scholarly contributions to the field of librarianship are equally impressive; her co-authored texts indicate her commitment to advancing the field. Mary is fluent or near-fluent in 12 languages, five of which are spoken in the Middle East region. This has contributed to Mary's excellence as a librarian and to her intellectual contributions. Mary's 2006 Ph.D. dissertation (U. of WA) was on the topic *al-Azdī's Hikāyat Abī al Qāsim al-Baghdādī*, and she co-authored *Essays in Arabic literary biography, t. 1, 925–1350* (Harrassowitz, 2009). Importantly, Mary has co-translated one of the most remarkable twentieth-century political novels, Sonalla Ibrahim's *Allajna (The Committee)* from Arabic to English (Syracuse U. Press, 2001). Mary has also submitted many articles (especially pertaining to her acquisition trips) and book reviews to *MELA Notes*. Since 2000 she has been head of the Near East Section at the University of Washington, responsible for collection development, reference, and user instruction.

Mary's excellence and contributions have not gone without prior recognition. She has received the U. of Washington's 2017 distinguished librarian award, which recognizes excellence in librarianship, especially as it benefits the academic community through innovative approaches to professional practice, research, teaching and learning.

### Testimonials:

"In every position Mary has held, she has performed to the highest standards and achieved prodigious results visibly benefiting scholars at UW and nationwide ... For five decades Mary has been "the essential librarian." –Dr. Michael Biggins, Affiliate Professor; Slavic, Baltic, & E. European Studies Librarian, U. of WA

"Throughout Mary's career, learning and curiosity have been the driving force to acquire new skills, tackle new (and old) projects and to excel at her job."—Sean E. Swanick, Librarian for Middle East & Islamic Studies, Duke University.

For her remarkable accomplishments and steadfast commitment as a scholar and a leader in the field of librarianship, MELA is proud to honor Dr. Mary St Germain, and thanks her for her service to the profession.

The committee extends its hearty congratulations to all awardees!  
The members of the 2020 David H. Partington Award Committee were:

- Dr. Nada Mustafa Ali, MESA member (Lecturer of Women's, Gender, and Sexuality Studies; U. of MA Boston)
- Dr. Ali Houissa, chair (ME & Islamic Studies Librarian; Cornell U.)
- AJ Robinson (Librarian for Islamic Studies, S. Asian Studies, & Women, Gender, & Sexuality Studies; Washington U. in St. Louis)
- Dr. Michael A. Toler (Interim Program Head, Aga Khan Documentation Center; MIT)
- Joan Weeks (Head, NE Section & Area Specialist, Turkic World; Library of Congress)
- 

**The next David H. Partington Award will be made in November 2022.**

## **Annual Meeting 2020**

### **MELA Business Meeting October 9, 2020 Via Zoom**

**MELA MEMBERS IN ATTENDANCE:** NADINE ACHKAR, ABDULAH AHMED, JOYCE BELL, BRENDA BICKETT, GUY BURAK, DALE CORREA, IMAN DAGHER, ARTHUR DECKER, ROBERTA DOUGHERTY, DAVID FAUST, GAYLE FISCHER, MAGDA GAD, AKRAM HABIBULLA, BALSAM HADDAD, MOHAMED HAMED, AMANDA HANNOOSH-STEINBERG, OSSAMAA HASSANIN, HEATHER HUGHES, ED JAJKO, CAROL JARVIS, WILLIAM KOPYCKI, EVYN KROPF, BLAIR KUNTZ, AMAL MORSY, JUSTIN PARROTT, ALY RATTANSI, AJ ROBINSON, JONATHAN RODGERS, MARLIS SALEH, MUHANNAD SALHI, ANAÏS SALOMON, DEBORAH SCHLEIN, WALID SELLAL, RACHEL SIMON, FLORENCE SLOAN, SHARON SMITH, DENISE SOUFI, ANDY SPENCER, MARY ST. GERMAIN, SEAN SWANICK, RUSTIN ZARKAR, NEDA ZERAATKAR

The meeting was called to order at 11:05 am EST. In the interest of time the traditional roll did not take place. Past-President Dale Correa chaired the meeting, welcoming everyone and establishing the ground rules for this unprecedented online format. The agenda was approved and the meeting started with the announcement of the MELA Awards.

#### **COMMITTEE REPORTS**

*ATIYEH PRIZE COMMITTEE:* Dale Correa (chair) gave the report. This year's committee included Aicha Azzaoui and Asuman Tezcan. After reviewing applications received, the committee selected Florence Sloan as the 2020 George N. Atiyeh Prize winner. Florence is currently working on her Master's in Library and Information Science (with a concentration in archives and records management) at University of North Carolina-Chapel Hill. She did her B.A. degree in History, with a focus on Middle Eastern and African studies, at

Wofford College. She travelled to Morocco during her senior year, and has worked on a number of digitization projects at Duke University. Because of the virtual nature of this year's award, she will join us next year in-person.

*WILKINS AWARD COMMITTEE:* Akram Habibulla (Chair) gave the report. The committee was also comprised of Connie Lamb (Brigham Young University), Jaleh Fazelian (University of Missouri St. Louis), Guy Burak (New York University), Laila Hussein Moustafa (University of Illinois at Urbana-Champaign), and William Kopycki (Library of Congress, Cairo Overseas Office). The committee received one application and voted not to approve it; with no other nominations the award was not presented this year.

*PARTINGTON AWARD COMMITTEE:* Robin Dougherty read the report on behalf of Ali Houissa, who was unable to join the meeting. The 2020 Partington Award Committee consisted of: Professor Nada Mustafa Ali (University of Massachusetts, Boston), AJ Robinson (Washington University in St. Louis), Joan Weeks (Library of Congress), Michael A. Toler (MIT), and Ali Houissa (Cornell; chair). Despite the committee's short deadline, the committee proactively identified several potential candidates and their references. In the end, the committee decided to bestow the award on three worthy nominees, namely Joyce Bell (LOC, retired), Ed Jajko (Hoover Inst., retired), and Mary St. Germain (University of Washington). [Secretary's note: Fuller write-ups of the Partington Award recipients appear separately.]

*NOMINATING COMMITTEE (NEDA ZERAATKAR, EMORY; CHAIR):* Other members of the committee included Rustin Zarkar (University of North Carolina) and Balsam Haddad (American Islamic College). The elections were done electronically over the past month. There was a tie-breaking vote between two candidates for member-at-large which was resolved during the meeting using Zoom's polling feature. In the end, the newly-elected officers were as follows: Vice-President/Program Chair 2021: Anaïs Salamon, and Member-at-Large 2020–2023: Aicha Azzaoui.

*COMMITTEE ON CATALOGING (AMAL MORSY, LIBRARY OF CONGRESS; CHAIR):* Amal reported that the other members of the committee

included: Iman Dagher (UCLA), Magda Gad (Stanford University), Pavel Angelos (Princeton University), Nora Avetyan (UCLA), and Denise Soufi (University of North Carolina, liaison representing ALA Committee on Cataloging: Asian and African Materials [CC:AAM]). Throughout 2020 the committee addressed and discussed many issues, including:

- Revamping the committee's webpage. Pavel Angelos worked hard to back up all the contents of our web page in preparation for the migration to the new website, currently in mock-up format. The new webpage promises faster connectivity and it will continue to provide useful resources for catalogers and librarians of Arabic, Persian, and other languages of the Middle East. The goal is to keep this site updated with new resources and announcements. Pavel also agreed to renew his committee membership for one more round as the committee's webmaster.
- The Arabic NACO Funnel reported that from October 2019 to September 2020, 406 new Arabic Name Authorities (NARs) were created and 581 NARs were revised. Also 25 new Series authority records were created and 3 SARs were revised.
- The committee announced the formation of the new Persian Group managed by Nora Avetyan. The purpose of the group will be to help with Persian/Iranica cataloging questions, facilitate all discussions regarding Iranica librarianship with the experts in the field, and exchange/share related resources. A special listserv is being created for this group.
- The committee met monthly this year virtually using the Zoom platform. Throughout the meetings, we discussed organizing workshops in the MELA Annual Meeting. The end result was the workshop "Improving Access to Middle Eastern Materials," held on September 30<sup>th</sup>, which included the following presenters and topics:
  1. Michael Chyet, Senior Cataloger at the Library of Congress, on cataloging Kurdish materials, Romanization problems, and their effect on access.
  2. Younas Muhammad, Subject Authority & Database Maintenance Specialist at the University of California, Los Angeles (UCLA), and Magda Gad, Metadata

Librarian for Middle East resources at Stanford University. Magda and Younas discussed Urdu resources and obstacles to discovery, dealing with Romanization, Unicode, and cataloging issues which impact on the discovery of Urdu resources records in databases.

3. Iman Dagher, Arabic & Islamic Studies Catalog Librarian, UCLA. She followed a similar theme with her talk: “Improving access to the Middle Eastern materials.”
4. Pavel Angelos, Metadata Librarian, Arabic Specialty, Cataloging and Metadata Services, Princeton University. Pavel discussed how to help improve access in OCLC by using automated processes, sharing examples of automation via macros to simplify cataloging and decrease the process time required.
5. Peter Fletcher, International Team Leader, Cyrillic librarian Catalog at UCLA, Resource Acquisition & Metadata Services. He shared the process and completion of UCLA Cyrillic and Armenian Projects to add non-Latin parallel scripts to bibliographic records via batch-process automation in OCLC. He discussed the process of automatically adding scripts to OCLC records, including overcoming some problems.
6. Nora Avetyan, the Armenian and Persian Cataloger Librarian at University of California, Los Angeles (UCLA). She shared a short presentation under the title “Improving Access: Adding Non-Latin Script via Automation.”

Amal reported that her term as chair will come to an end in December 2020. The new chair for 2021–2022 will be Iman Dagher. Iman has been with the committee for a long time and knows all the odds and ends of the position. Iman’s long and extensive experience in the field of cataloging made her the best candidate to serve in this position. Amal thanked Iman for taking this role, and concluded her report.

*DIGITAL SCHOLARSHIP INTEREST GROUP (EVYN KROPP, MICHIGAN; CHAIR):* The committee also includes Guy Burak, Dale J. Correa, Heather Hughes, Ryder Kouba, AJ Robinson, and Sean E. Swanick.

Current members will serve until November 2020; a call for new members will go over MELANET-L soon. In accordance with the group's charge, the group made several accomplishments, including:

- Held six virtual meetings to discuss and carry forward the work.
- Maintained the MELA DSIG listserv/discussion list (open to all members of the Interest Group and currently managed by the chair, who also happens to be MELA Listserv Manager) and continued a monthly rotation among steering committee members for shepherding the list. This involves preparing and sending a monthly digest and keeping the list active with postings for that month.
- Continued regular updates for a digital scholarship Resource List posted to the DSIG page on the MELA site (overseen by steering committee member AJ Robinson).
- Major contribution of the year has been planning and hosting a roundtable for MELA 2020 on Arabic script OCR/HTR held October 1, 2020, and attended by 49 participants. This event aimed to better acquaint colleagues with recent developments in text recognition for Arabic script print materials by showcasing the experiences of a sampling of colleagues working with various Arabic-script OCR/HTR tools, workflows, materials/formats, and languages. Among the presenters were colleagues working on OCR for Arabic newspapers with Tesseract, OCR for Persian monographs (and others) with NovoVerus, and HTR for Ottoman Turkish printed periodicals with Transkribus. There was also a report on the Open Islamicate Text Initiative Arabic-script OCR Project. The video recording of the event is now available on the MELA YouTube channel.
- Continued collaboration/partnership between MELA and the OpenITI Arabic-script OCR Project, noting:
  - One of the steering committee members (Guy Burak) continues on the project team as MELA representative = "Library Lead"
  - Another steering committee member (Dale J. Correa) continues as a second representative on the project's "senior advisors list"
  - The DSIG steering committee continues as a MELA advisory group which will handle documentation/

reporting to Exec and/or membership and the group arranged a project report presented by co-PI Matthew Thomas Miller during the roundtable event.

In addition, steering committee member AJ Robinson has organized a Wikipedia workshop for MELA 2020, scheduled for October 21.

In the near future, Evyn reported that the group hopes to organize an event similar to the recent roundtable, focused on HTR for manuscript material. She reiterated that all are welcome to join the Interest Group and those interested in joining the steering committee should watch for the call over MELANET.

*SOCIAL JUSTICE COMMITTEE (ASUMAN TEZCAN, STANFORD; CHAIR):* Dale read the report on behalf of Asuman. The MELA Social Justice Committee aims to build a dialog between information professionals and promotes all aspects of social justice in Middle East studies librarianship. The Social Justice Committee's primary focus is to evaluate Middle East librarianship and information science practices through social justice lenses. In collaboration with other MELA members and committees, the Social Justice Committee coordinates communication and works to raise awareness and promote resources. The outcomes of this committee will include increasing awareness of social justice issues among the MELA community and informing MELA members by organizing workshops, reading groups, webinars, and other focus groups conversations; providing educational resources on the matters of social justice in Middle East libraries and information services; and advocating for the development, promotion, and improvement of underrepresented communities in the Middle East library and archival collections. Committee members include Asuman Tezcan (Chair), Melanie Wood, Neda Zeraatkar, and Aicha Azzaoui.

The Social Justice Committee started a lecture series to address social justice issues and promote all aspects of social justice in Middle East studies librarianship for the benefit of MELA members. The inaugural season will run for the 2020–2021 academic year, starting in September 2020, and will host researchers working on race and racism in the Middle East, broadly defined, and/or its diasporas. The committee worked with MELA's secretary-treasurer to establish a GoFundMe page that will permit speakers to receive honoraria in appreciation of their work. The committee invited



Library of Congress' new chief of the African and Middle East Division, Lanisa Kitchiner, to present the keynote speech during the MELA meeting.

*EDUCATION COMMITTEE (CONNIE LAMB, BYU; CHAIR):* Amanda Hannoosh-Steinberg presented the report on Connie's behalf. The committee's current membership also includes Heather Hughes (University of Pennsylvania), Anaïs Salamon (McGill), Amanda Hannoosh Steinberg (Harvard), and Pauline Lewis (Stanford). The committee met a couple of times over the past year to discuss some online interviews with MELA members to encourage new Middle East librarians; this is still a work in-progress.

The committee put together a resource list for anti-Black racism in affiliated fields; this can be found on the committee's webpage.

The committee sent a call for volunteers to serve on the committee since all members except Pauline Lewis will rotate off the committee this year. Questions about the Education Committee or how to get involved should be directed to Connie Lamb.

Amanda then read the report of the MELA Mentorship Program, part of the Education Committee's activities. At present, there are 19 active partnerships. The program is still very much in need of new mentors: we currently have 10 mentors for 19 mentees. Anaïs called for a volunteer to become the Mentorship Program coordinator: this role involves receiving applications (three or four a year), trying to find the best match (which sometimes means soliciting mentors), following up regularly with both mentors and mentees to ensure the partnership works well for both parties. Since the Mentorship Program is part of the Education Committee activities, coordinating it also involves serving on the Education Committee. Those interested should contact Anaïs or Connie.

*SOCIAL MEDIA COMMITTEE (JUSTIN PARROTT, NYU ABU DHABI, CHAIR):* Other members include Gayle Fischer, Evyn Kropf, and Joan Weeks. Justin thanked them for their help in administrating MELA's Facebook and Twitter accounts, and announced that there will soon be a new YouTube channel (which has since been launched). He announced that because of the Bylaws, all members' terms are expiring and the committee will have to be re-convened. Please contact Justin if you are interested in serving. Statistically speaking there are now 3,021 followers on Facebook (a moderate

increase from last year), and 1,622 followers on Twitter (also a moderate increase). The official meeting hashtag is #melalibs2020.

*ENDANGERED LIBRARIES & ARCHIVES COMMITTEE (DALE CORREA; CO-CHAIR):* Other members of the committee included Laila Hussein Moustafa (Illinois, co-chair). Dale reported that the committee work was slow this past year due to the fact that both Dale and Laila were serving on the MELA Executive Committee. She said that their terms will be expiring and as such she will be reaching out to other MELA members who have expressed interest in the committee and its activities.

*BYLAWS COMMITTEE (ANAÏS SALAMON, MCGILL U; CHAIR):* The report was read by Dale Correa. Other members of the committee included: Imad Abuelgasim (University of California, Berkeley), Nora Avetyan (UCLA), Dale Correa (University of Texas at Austin), Balsam Haddad (American Islamic College).

The Chair thanked each one of them for their dedication despite the difficult situation in which we all were in the spring. Every amendment proposed was aiming at clarifying the bylaws, streamlining regulations and processes, and realigning the bylaws with our current practice. Before being put out for vote, each proposed amendment had been unanimously approved by the Committee members, and shared with the Executive Board for review.

Some MELA members were hoping for an in-person discussion of the proposed amendments during the annual business meeting instead of a listserv discussion over the summer. However, the Bylaws make no mention of such discussion during the meeting, and prescribe a voting timeline that would not allow for such a discussion to take place. The proposed changes were posted on the MELA website and shared via MELANET on July 6th, 2020, along with a form allowing members to submit comments and questions. The voting period ran from September 8th to October 8th, 2020. A total of 36 MELA members participated in the vote.

[Proposed amendments/resulting modifications to the 2016 amended bylaws as they were voted on are presented here for the record]:

Article I, Section 2: *The Association shall be a private, non-profit, ~~non-political~~, organization of librarians and others interested in those aspects of librarianship which support the study of or dissemination of information about the Middle East, and the preservation of Middle East materials. The area signified shall be considered to include those countries from Morocco through Pakistan as well as other areas formerly included in the Arab, Ottoman or Mughal empires.*

VOTE: APPROVED (61.11% of votes)

Article II: *It shall be the purpose of the Middle East Librarians Association to facilitate communication among Members through meetings and publications; to improve the quality of area librarianship through development of standards for the profession and education of Middle East library specialists; to compile and disseminate information concerning Middle East libraries and collections and to represent the judgment of the Members in matters affecting them; to encourage cooperation among Members and Middle East Libraries, especially in the acquisition of materials and the development of bibliographic control; to cooperate with other library and area organizations in projects of mutual concern and benefit; **to promote diversity, inclusion, and the integration of Middle East librarians within the broader library profession**; to promote research in and development of indexing and automated techniques as applied to Middle East materials.*

VOTE: APPROVED (82.86% of votes)

Article III, section 3 Privileges & duties of members:

- A. *Members may attend all meetings of the Association, **including the Annual Meeting**, and participate in discussions and programs. Members may attend committee meetings not designated as closed. Only Committee Members may vote in committee deliberations. Members in good standing shall be eligible to serve on committees.*
- B. *Members shall be entitled to receive or have access to all correspondence and publications of the Association, including: 1. Minutes of meetings 2. Notice of meetings 3. Agenda of meetings 4. Roster of Members and Committee Members 5. Bylaws and amendments 6. MELA Notes 7. Subscription to MELANET-L listserv ~~Subscribers shall be entitled to receive the official publication of the Association, MELA Notes.~~*
- C. *Members who have paid their annual dues are considered to be in good standing. They may serve on committees, as officers of the Association (**Executive Board**) and vote in elections and meetings.*
- D. *Members elected on the Executive Board or serving on a Committee commit to fulfill the duties of the position.*

VOTE: APPROVED (91.43% of votes)

*Article III, Section 5: All Members, including Retirees and Students, may be required to pay such registration fee as determined by the VP/Program Chair and Secretary-Treasurer and approved by the Executive Board. Registration fees can be adjusted by a simple vote of the Executive Board when necessary. The registration fee must be paid in U.S. currency by any means approved by the Executive Board. Notice for payment of registration fees shall be sent to the membership prior to the annual meeting.*

VOTE: APPROVED (91.67% of votes)

*Article IV, Section 1:*

*A. President*

*whose duties shall include:*

- 1. Operating and managing the association in accordance with its Bylaws and governing documents*
- 2. Chairing the meetings of the Association and Executive Board*
- 3. Setting and distributing agendas for Executive Board meetings, the Annual Business Meeting*
- 4. Contacting regularly other Executive Board members and committee chairs about the status of projects, meeting at least once during their term with the chair of every committee to maintain good communication, facilitating communication among Executive Board members and committee chairs*
- 5. Appointing members of the Association to fill vacancies in the membership of the Executive Board and MELA committees in consultation with the Executive Board*
- 6. Presenting an Annual Report to the Association at the Annual Business Meeting detailing activities of the Association and Executive Board*
- 7. Providing timely input and advice on issues, proposals and activities brought to, and developed by, the Executive Board and committees*
- 8. Promoting the activities and mission of MELA to its members and to other organizations*
- 9. Acting as the point of contact for MELA, especially in the event of a crisis, being the first official spokesperson for MELA, representing the Association on appropriate occasions or in correspondence as necessary*
- 10. Specifically, this includes attending the Middle East Studies Association's "Affiliated Associations Officers Meeting."*

VOTE: APPROVED (86.11% of votes)

*B. Vice-President/President Elect*

*whose duties shall include:*

- 1. Forming the Program Committee as specified in Article IV Section 8.1 of the Bylaws*

2. *Developing the program theme, writing the formal call for papers, and ensuring its wide circulation*
3. *In the event of an in-person meeting, securing the meeting location(s)*
4. *Developing the MELA annual meeting schedule including all sessions, business meeting, committee meetings, and vendors showcase as well as their locations and time*
5. *Working with the Secretary/Treasurer and getting Executive Board approval to establish the registration fee for the MELA annual meeting*
6. *Working with the Secretary/Treasurer to contact donors to help underwrite the cost of the meeting*
7. *Working with the Webmaster to publish and update website information about the program, registration, accommodations, etc. related to the MELA meeting*
8. *Notifying all Members of the date, time, place, and agenda for all meetings of the Association*
9. *Sending MELA meeting information to MESA for inclusion in the MESA program bulletin*
10. *Overseeing catering arrangements for breaks and lunch, as needed*
11. *Determining business meeting packet order, program handouts: agenda, site related handouts, maps, etc. and obtain all available handouts to copy*
12. *Confirming any technology needs and arrangements*
13. *Conducting the Program portion of the annual meeting*
14. *Developing an evaluation form with the Webmaster for distribution on the MELA listserv*
15. *Chairing the Program Committee only. To comply with Article IV, Section 8.I of these Bylaws, the Vice-President will be required to resign from any other committee Chairship*
16. *Chairing the meetings of the Association in the absence of the President*
17. *Carrying out other duties as delegated by the President*

VOTE: APPROVED (86.11% of votes)

*C. Past-President*

*whose duties shall include:*

1. *Serving as member on the Executive Board*
2. *Chairing of the George N. Atiyeh Award Committee*

VOTE: APPROVED (91.67% of votes)

*D. Past Past President*

*whose duties shall include:*

1. *Advising the President, the Executive Board, and members on questions of parliamentary procedure*

2. Assisting in maintaining order of meeting **and in communications** when necessary.
3. Chairing the M. Lesley Wilkins Education Award Committee

VOTE: APPROVED (90.91% of votes)

*E. Secretary-Treasurer  
whose duties shall include:*

1. Recording and submitting to all Members, by submission to MELANET-L or for publication in MELA Notes, the minutes of the Annual Meeting and any other meeting of the membership or of the Executive Board
2. **Manages the budget and finances of the association in consultation with Executive Board members**
3. ~~Notifying all Members of the date, time, place, and agenda for all meetings of the Association~~
4. ~~Publishing the list of Members and the rosters of committees within the Association at least once a year~~
5. **Maintaining membership database and roster to be used as the basis for membership directory, e-voting ballots, and other functions as needed by the association**
6. Carrying on the correspondence of the Association excepting that requiring the signature of the President
7. **Working with the Vice-President/Program Chair and getting Executive Board approval to establish the registration fee for the MELA annual meeting, and collecting registration fee from registered attendees**
8. Collecting from each Member the dues as voted by the membership and notifying Members in arrears
9. Revoking the Membership of any Member more than twelve months in arrears of dues
10. Paying all invoices charged to the Association
11. Submitting annually an account of the finances of the Association, either at the annual meeting or by mail, to all Members
12. Collecting the revenues from non-Member subscribers to the publications of the Association
13. **Maintaining subscription files to the publications of the Association**
14. **Serving on the Finance Committee when constituted by the President at the Annual Meeting**

VOTE: APPROVED (88.24% of votes)

*F. Editor  
whose duties shall include:*

1. Gathering and disseminating news of Members and news of interest to Members

2. *Selecting articles of interest to Members submitted by Members or others*
3. **Editing and publishing the aforementioned items and articles at least annually in MELA Notes**
4. **Editing book reviews prior to their publication in MELA Notes and submitting them to the webmaster for publication in MELA Notepad**
5. *Publishing and editing all other official publications of the Association, unless the President appoints an editor for selected publications of the Association*

VOTE: APPROVED (91.43% of votes)

*G. MELA listserv manager [a.k.a. List Owner]  
whose duties shall include:*

1. *Managing MELA Listservs (MELANET-L, **Middle East Book Vendors, and MELA DSIG** discussion list) and **their archives** when applicable and assisting in management of the cataloging listerv (MIDEASTCAT cataloging List) when needed*
2. *Setting policies for the lists in consultation with the MELA Executive Board **and membership** [?] and **sending periodic reminders of list guidelines to subscribers***
3. *Deciding how the lists are ~~operated~~ **managed** in consultation with the MELA Executive Board*
4. *Serving as backup to the MELA Webmaster*
5. *Reporting **annually** to the MELA Executive Board and membership*
6. ***Serving as a standing member of the Web & Social Media Committee***

VOTE: APPROVED (91.43% of votes)

*H. MELA webmaster  
whose duties shall include:*

1. ***Administering MELA website's front-end interface, back-end hosting, and cyber security***
2. ***Updating the information content of the MELA website***
3. *Taking editorial responsibility for the content, quality, and aesthetic of the site*
4. *Serving as backup to the MELA List Manager*
5. ***Reporting annually to the MELA Executive Board and membership***
6. ***Chairing the Web & Social Media Committee***

VOTE: APPROVED (94.12% of votes)

*I. Members at Large (3)  
whose duties shall include:*

1. *Representing the membership in MELA **Executive** Board decisions*
2. *Assisting other officers as needed*

3. *Serving as chair of the Bylaws Committee when it is formed (applies to the senior member at large)*
4. **Carrying out other duties as required by the Executive Board**
5. **Reporting annually to the MELA Executive Board and membership**

VOTE: APPROVED (91.18% of votes)

~~J. **Parliamentarian**~~

VOTE: APPROVED (88.57% of votes)

*Article IV, Section 2: The Executive Board shall consist of the President, Vice President/President-Elect, Past President, Past Past President, Secretary-Treasurer, the Editor, three Members at large elected from the Membership, the Listserv Manager, and the Webmaster. It shall meet prior to each business meeting of the Association to prepare the agenda and act on any necessary business **midterm during the fiscal year** and at any other time at the call of the President or by a majority of members of the **Executive Board**. Such meetings shall be called by the President and may be in person or online. Two thirds of the Executive Board shall constitute a quorum. The Executive Board shall appoint the chairperson to all committees not otherwise provided for in these Bylaws. The chairperson will then choose the committee membership with the approval of the Executive Board.*

VOTE: APPROVED (91.43% of votes)

*Article IV, Section 4: The President shall serve for one year and then become the Past President for two years. The Vice-President/President-Elect shall serve for one year and then become the President. The Secretary-Treasurer, the Editor, the Listserv Manager and the Webmaster shall each serve for terms of three years and may serve for an unlimited number of three-year terms. The three Members-at-Large of the Executive **Board** shall serve for three years with one being elected at each annual meeting. During their terms of office, all of these members shall constitute the Executive **Board**.*

VOTE: APPROVED (90.91% of votes)

*Article IV, Section 6: Any Officer may resign at any time. The Executive Board may appoint any Member in good standing to serve the remaining portion of a vacant term. If a vacancy occurs in the Office of the President, the Vice-president/President-Elect will assume the office of the President immediately and serve the unfilled portion of the vacated term. The vacancy in the Vice-president/President Elect's position will be filled by the appointment of an interim Vice-president who shall serve until a*



*new Vice-President/President-Elect is elected. This appointment will be made by the Executive Board. **The nominating committee shall organize the election of the new Vice-President/President-Elect within 60 days of the resignation.***

VOTE: APPROVED (90.91% of votes)

Article IV, Section 8  
A. Bylaws Committee  
*[alphabetical order]*

VOTE: APPROVED (94.29% of votes)

B. Committee on Cataloguing  
*The Cataloguing Committee shall be a permanent standing committee to identify and consider cataloging issues, to make recommendations, to provide training and support via workshops and online documents, and to cooperate with other institutions and bodies on matters related to descriptive cataloging and subject cataloging, classification, and content designation of materials from and about the Middle East. The Committee Membership shall consist of five members with the appropriate level of technical expertise and skills, among whom the liaison to CC:AAM (voting member), and the LC ex-officio liaison (non-voting member). The Chair of the Committee shall be either nominated by the current chair or self-nominated, and appointed by the Membership. For terms of service please refer to section L.*

VOTE: APPROVED (94.12% of votes)

C. The David H. Partington Award Committee  
*The David H. Partington Award Committee shall be a permanent standing committee to select **in alternance with the** E. M. Lesley Wilkins Education Award a current or former Member to receive this citation for outstanding service to the profession and/or Middle East bibliography. **The award provides a cash award and the name of the recipient engraved on a trophy/plaque which circulates with the meeting.** Members of the committee shall be appointed by the MELA President and **the Executive Board** and shall consist of two MELA members, ~~with alternating terms of two years,~~ **plus** one member of MESA, appointed for a one-year term. The senior MELA member will serve as Chair of the committee.*

VOTE: APPROVED (85.29% of votes)

**D. The Endangered Libraries and Archives Committee (ELAC)**

*The Endangered Libraries and Archives Committee (ELAC) is charged with raising awareness, providing education about, and advocating for shared standards and disaster preparedness for libraries and archives in the Middle East. It will seek out cooperative and collaborative arrangements with librarians, scholarly groups, and libraries in the Middle East to encourage training, the building of region-wide library and expert networks, the designing of prevention plans, and the formation of immediate response projects. The chair is appointed by the MELA President and Executive Board. With the approval of the MELA President and Executive Board, there may be a co-chair. The chair/co-chairs are expected to guide the Committee and to work with the members to develop necessary project plans and meeting agendas. The chair/co-chairs shall serve as chairs for only ELAC during their term of service, as stipulated in the MELA Bylaws. The Committee shall consist of up to five additional MELA members in good standing, appointed by the Executive Board. The names and terms of office for each Committee member, including the chair/co-chairs, shall be posted on the MELA website, in accordance with the MELA Bylaws. For terms of service please refer to section L.*

VOTE: APPROVED (91.18% of votes)

**E. The Education Committee**

*The Education Committee shall be a permanent standing committee to further the initial and ongoing training of Middle East area studies librarians by providing, in collaboration with library science and other faculty, learning opportunities in varied formats including workshops, special courses, or distance learning. The Education Committee offers a Mentorship Program open to all MELA members supporting successful career development in Middle East Librarianship. The Committee Membership shall consist of a Chair appointed by the MELA President and Executive Board and up to five additional Members, appointed by the Executive Board. For terms of service please refer to section L.*

VOTE: APPROVED (94.12% of votes)

**F. The George N. Atiyeh Award Committee**

*The George N. Atiyeh Award Committee shall be a permanent standing committee to select annually suitable candidates among library science students (underrepresented groups in librarianship are strongly encouraged to apply) who apply for the Award. The award provides financial assistance to attend the MELA and MESA Annual Meetings. The George N. Atiyeh Award Committee shall be chaired by the Past President. Members of the committee (two other MELA members) shall*

be appointed by the Past President as Chair, and approved by the Executive Board **within three months following the conclusion of the annual meeting. The call for applications shall be circulated in the Spring, and award recipients notified at least three months prior to the Annual Meeting.** The George N. Atiyeh Award Committee membership shall be constituted as a **one-year commitment**, and members may serve no more than two terms in succession.

VOTE: APPROVED (88.24% of votes)

**G. M. Lesley Wilkins Award Committee**

The M. Lesley Wilkins Education Award Committee shall be a permanent standing committee to select **in alternance with the David H. Partington Award** an early-career professional to receive a cash prize to facilitate either travel to the annual MELA meeting or a mentoring visit to another library for professional development. Members of the committee shall consist of **three MELA members appointed by the MELA President for a one year term** ~~consist of the MELA President, the immediate Past President (Chair), the Secretary-Treasurer, the Chair of the MELA Committee on Education, the Mentorship Coordinator, and two MELA members in good standing appointed by the MELA Executive Board.~~ The Past Past President will serve as Chair of the committee.

VOTE: APPROVED (84.85% of votes)

**H. Nominating Committee**  
[alphabetical order]

VOTE: APPROVED (91.18% of votes)

**I. Program Committee**  
[alphabetical order]

VOTE: APPROVED (88.57% of votes)

**J. Web & Social Media Committee**

The Web & Social Media Committee shall be a permanent standing committee to administer MELA's social media platforms. It shall be composed of the Chairperson (Webmaster), **one standing member (MELA Listserv Manager)**, and a minimum of two and maximum of **three** other Members. The Members are chosen by the Chairperson and approved by the Executive Board. **For terms of service please refer to section L.**

VOTE: APPROVED (94.12% of votes)

**K. Other Committees**  
*[alphabetical order]*

VOTE: APPROVED (94.29% of votes)

**L. Committee Terms of Service**

1. *The chairs of all committees, both Standing and those convened by the Executive Board, shall serve for a one-year term, and one year as past chair (as committee member), unless otherwise stipulated elsewhere in the Bylaws*
2. *Committee chairs may chair only one committee at a time*
3. *Members shall serve for a two-year term unless they are elected/appointed chair, in which case they could serve for a third year as past chair (committee member)*
4. *Members may serve on no more than two committees simultaneously*
5. *Members may serve on a committee for no longer than two consecutive terms, a maximum of four years*
6. *These terms of service are applicable unless a different term is stipulated elsewhere in the Bylaws.*

VOTE: APPROVED (91.43% of votes)

**M. Committee Regulations**

1. *The names of the Members of each committee and the terms of office shall be posted on the website. This information shall be updated yearly within two months following the annual meeting.*
2. *Each Committee shall present a report approved by the membership at the annual meeting, and the report shall be published in MELA Notes.*

VOTE: APPROVED (93.94% of votes)

*Article V, Section 2: The annual meeting shall normally consist of: a business session, a program, discussion groups, and a vendors showcase.*

**A. Business Session**

*The business session shall be under the chairmanship of the President, or the Vice-President/President-Elect in the absence of the former. All Members of the Association present at the annual meeting shall constitute a quorum. Other observers may attend this session but may not vote in the business session.*

**B. Program**

*The program shall be under the chairmanship of the Vice-President/President-Elect, or any Member of the Program Committee*

*in the absence of the former. The program shall be open to all interested persons.*

**C. Discussion Groups**

*Discussion groups may be scheduled at the time of the annual meeting whenever a topic meriting discussion by the members is proposed by the Executive Board or by petition to the Executive Board by five or more Members. Discussion groups will normally be confined to topics concerning the practical aspects of Middle East librarianship. Such discussion groups will be open to all interested parties, Members and non-Members, unless otherwise designated.*

**D. Vendors showcase**

*The vendors showcase shall be convened by the Secretary-Treasurer. It gives vendors of Middle Eastern materials an opportunity to present to the membership their products and services. The vendors showcase shall be open to all interested persons.*

VOTE: APPROVED (88.47% of votes)

Article VII, Section 2: Discussion may ~~also~~ be conducted electronically via the MELANET-L Listserv.

VOTE: APPROVED (91.67% of votes)

[This concluded the Bylaws Committee portion of the meeting.]

Following committee reports Dale then started the Executive Board portion of the meeting. She called for the approval of the 2019 Annual Business Meeting Minutes. There were no corrections and as such, the minutes for 2019 were accepted by those in attendance.

**OFFICER REPORTS**

*SECRETARY-TREASURER'S REPORT (WILLIAM KOPYCKI):*

William reported that from the secretary's side of things: everything has gone relatively smoothly over the past year in terms of transcribing the minutes and distributing them as part of the continuous effort to document MELA's current history in words and deeds. He gave thanks to all officers and committee members who have shared their soft reports in the past, and hope they will do so again at the conclusion of the business meeting. He asked that anyone who has changed their institution, retired, or otherwise moved on, please send an updated mailing address. Emails will soon be sent to those who have still not renewed their dues for 2020/2021.

From the Treasurer's side: following the 2019 annual meeting, the Executive Board implemented dues increase from \$30/year to \$50. He recalled the previous year's experience, when the Executive Board called for a fundraising committee to review MELA's sources of funding and come up with a strategic plan. Since nobody stepped up to help lead this committee, the Executive Board decided that fundraising would take place on an as-needed basis, whereby introducing a new project or activity would have to have members of that entity help plan and conduct the fundraising. An excellent example of this was with the newly-formed Social Justice Committee, which after some discussion, set a plan aimed at raising \$2,500 in support of their Speakers Series which will run through the next year. To support this, William created a GoFundMe campaign in order to test that platform and see how things would go, and the SJC chair and members of the committee spread the word to help promote it. He reported that this fundraising campaign went beyond the original targeted goal, drawing individual contributions beyond the regular MELA member community, and can definitely be considered a success.

Elsewhere in the 2020 income statement, we started a fundraising campaign to be used for general contributions, and we have received some funds to start. As Exec, we will discuss how to use these funds.

In terms of expenses, once we cleared expenses for last year's annual meeting, our expenses for this year dramatically dropped by virtue of having a virtual meeting, so our expenses for that are minimal; and second we did not print and mail new issues of *MELA Notes* this year.

Balances: [see Treasurer's report] shows the key pots of money and their contents. William noted that in this report, he has broken out the funds for different activities, including for the first time, Partington Award money (that is: money that has been contributed over the years by the owner of Dar Mahjar, Fawzi Abdulrazak, in support of this award); there is the Social Justice Committee Speakers fund, and finally the Wilkins Award Fund. Future funds designated for specific activities will be tracked and reported over the course of next year.

All in all, the overall balances for MELA, minus funded activities, leaves MELA with net cash on hand of \$37,000, which is very good and on-target. He noted that there will be some pending

future activities that will obligate some of these funds for next year, and the Executive Board is still anticipating strong activities for MELA's 50th anniversary in 2022. Since that meeting will be held in Montreal next year, the Executive Board should keep some of these funds aside for any potential meeting expenses so as to keep registration costs reasonable.

*MELA NOTES EDITOR'S REPORT (MARLIS SALEH):*

Marlis reported that the global pandemic affected library operations for all, and that includes the publication of *MELA Notes*. The latest issue of *MELA Notes* (number 92, 2019) was created and posted online but the print issues were not produced due to logistical issues of production, shipping, and receiving physical items facing those working remotely. The files are ready to go when she decides that it is possible to produce and mail out the print edition.

Thus during the year 2019–20, one annual issue of *MELA Notes*, number 93 (2020), will be published and will appear electronically at <http://www.mela.us/publications/mela-notes/mela-notes-archive/>. The print issue will be produced and distributed to the membership and subscribers as circumstances permit.

Marlis mentioned that the secretary has suggested that it would be desirable to push up our timetable so that business meeting minutes and reports are published in the immediately succeeding issue of *MELA Notes* rather than in the following year, to provide more timely information to the membership. It proved impractical in this challenging year to implement this change but they will continue discussions to try to bring this about.

All book reviews that will be published in the 2020 issue have been posted online in our blog, the *MELA Notepad*. Reviews are edited and posted on the blog shortly after they are submitted, and then subsequently published in an issue of *MELA Notes*.

The latest issue of *MELA Notes* (number 92, 2019) was sent to JSTOR for 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 \$4,026.67 this past year, including a supplement of \$2,000.00 for not imposing a moving wall.

*MELA Notes* is 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 92 (2019) 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.

As always, Marlis continues to urge the membership to submit articles and to encourage colleagues to do so. Many articles come out of presentations given at the meeting, but this is not mandatory and other relevant articles are always welcome.

Marlis expressed her thanks for the continued assistance of her colleagues Jonathan Rodgers, past editor of *MELA Notes*, book review editor Rachel Simon, and secretary-treasurer William Kopycki.

*BOOK REVIEW EDITOR'S REPORT (RACHEL SIMON):*

Rachel reported that she received some ten books for review in *MELA Notes* this year and several of them were sent for review. She was not sure why she received fewer books this year, since it does not seem likely that fewer books were published. She added that if MELA wants to continue having a "Book review" section in *MELA Notes*, then MELA should really be more responsive in publishing reviews, and in a timely manner. Rachel encouraged MELA members to volunteer to review books, and especially new members who can get more involved in MELA this way. As a bonus, a reviewer can enrich their private or institutional library, but she pointed out that there are "no free lunches": when you get a book—the timely review is "your payment."

*WEBMASTER'S REPORT (JUSTIN PARROTT):*

Justin reported the statistics for MELA's website: there were +20,000K views this calendar year 2020, with 9,255 unique visitors; 2,874 hits from Google, 1,191 hits from Facebook, and 730 hits from Twitter. In terms of countries of users, he noted that 66 percent of users were from the US, while the non-US user population spans the entire globe. Though it was not possible to list all the countries, Justin noted that there were 192 hits from Japan.

For website security, Justin took measures to protect mela.us email accounts from spam, and implemented two-factor authentication for new users. He also renewed the website's SSL certificate for the next two years. The G-Suite subscription was



enhanced to organize and share files among Executive Board members, while new communications protocols were implemented. A new project to update the officers' manuals will take place in 2021. Justin mentioned that this is expected to be his last year as webmaster since his term expires, so he will work to document everything for his work to help with any transition.

Justin added that as webmaster, he worked to promote other MELA activities, such as publishing book reviews, promoting the Social Justice Committee lecture series, posting COVID statements, anti-racist statements, and other calls to action.

He asked committee chairs to send updates to their rosters, and asked program presenters to send their presentations if they wish to have them made available on the site. He concluded by inviting members to send library-related articles that can serve as content on the various social media platforms.

*MELANET-L LISTSERV MANAGER'S REPORT (EVYN KROPP):*

Evyn reiterated that the list is intended to facilitate and invite open, candid, and respectful discussion and announcements on topics directly relevant to SWANA/MENA librarianship but notably excludes commercial advertisements and discussion of vendors and their products.

The "list conditions" (guidelines for posting) are available online for open review, on the MELA website under the About MELA >> Communications >> MELANET-L Email List tab. I would humbly submit that they are due for revision and offer to draft a revised version for review.

All interested colleagues are welcome to subscribe and may contact the list manager via email ([listowner@mela.us](mailto:listowner@mela.us)), via the form on the MELA website, or via Google Groups. There are currently 616 subscribed email addresses (some members are subscribed under multiple addresses), a net increase of 55 new subscribers since last year's MELA meeting. A few colleagues who have moved on to other fields, retired, etc., have also requested to be unsubscribed from the list.

As required, a periodic reminder of the list conditions/guidelines for posting was sent by the list manager this year. All are reminded that messages to MELANET continue to be archived within Google Groups.

Colleagues are also reminded of the Google Group for the Middle East Book Vendors List, formerly hosted at Stanford by our now retired colleague John Eilts, but now managed by our List Manager. There are now 94 subscribed email addresses. This list is mentioned to new subscribers of MELANET-L and also under a note on the MELA website under the About MELA >> Communications >> MELANET-L Email List tab. Colleagues are reminded that this list is for the confidential exchange of information about the vendors of library materials from the countries of the Middle East (broadly defined). Vendors are not permitted to subscribe to the list so that open discussion may take place. Members are also asked not to forward any list postings.

The list manager also manages the MELA Digital Scholarship Interest Group list and a new list for the MELA Executive Board, both also on the Google Groups platform. Members with suggestions for policies or management of the lists or require assistance subscribing or managing subscriptions, please do not hesitate to contact [listowner@mela.us](mailto:listowner@mela.us).

*MELA PROGRAM COMMITTEE (PC) REPORT (ROBIN DOUGHERTY):*

President Pro-Tem Robin Dougherty gave the report. The program for the last 5 MELA meetings (2015–2019) has had these characteristics:

- Duration:
  - Shortest: 3.8 hours (2019, NOLA)
  - Longest: 5 hours (2016, Denver)
  - Average: 4.26 hours
- Number of individual/joint presentations/number of speakers:
  - Least: 8 presentations/9 speakers (2018, San Antonio)
  - Most: 11 presentations/16 speakers (2019, NOLA)
  - Average: 9 presentations/12 speakers

The MELA PC 2020 offers a meeting with 46 presenters, over a period of 16.25 hours—the majority of our presenters have never attended MELA before, and include not only librarians, but professors of law, graduate students, museum curators, and independent creatives.

Our presenters come to us from California to Qatar, and our registered participants from every time zone from California to Japan.

Platform of meeting: the PC recommended the Zoom platform, which has been stress-tested throughout 2020 and has been used by many conferences and webinars with audiences like MELA's.

MELA obtained a Zoom Business license, permitting the "large meeting" option (up to 300 participants), 10 hosts, and plenty of recording space, @\$199/month. The Zoom license will be maintained for only two months, for MELA programming & meeting space; as of this date we do not plan to renew beyond 20 November.

Registration results: Robin reported that a typical MELA meeting has some 60–80 registrants. To date, the highest number of registrants we've had was at our meeting in Cambridge (MIT) in 2016, with just over 100 registered participants. MELA 2020 has, to date, 150 registered participants, including 71 paid-up members.

In previous years, MELA participants are "prisoners" in a fixed space, and everything must happen within a fixed time. This year's all-online format allowed participants to pick and choose from the sessions offered, and to attend only those of interest to them. Sessions were spread out over a four-week period, avoiding conflict with scheduled MESA sessions so that MELA members could take full advantage of that conference as they were able to.

To date, the most popular session in this year's MELA conference remains the first session on the morning of October 19th, "Recovering Hidden/Historical/Special Collections," which is a fairly traditional MELA conference topic, surveying various historical collections around the world. Registration for each session averaged about 62 persons. Given that MELA 2020 is, in effect, a "rolling" meeting, with 10 hours of programming and a keynote talk still ahead, she was optimistic that the final registration numbers will be a little higher.

Robin finally thanked Sean Swanick and Amal Cavender for their work as program committee members, and she also thanked everyone for their patience in adjusting to the technical challenges posed by the virtual format of this year's meeting.

*MELA PRESIDENT PRO TEM REPORT (ANAÏS READ THE REPORT ON BEHALF OF ROBIN):*

Many thanks to Executive Board (EB) Officers, members of our three awards committees, and all MELA committees for their hard work this year. The reports and awards you have just heard, and the program you have enjoyed and will continue to enjoy during several more sessions this month, represent hundreds of hours of time—given entirely on a voluntary basis—by dedicated MELA members throughout the year.

Additionally to this work of our various committees and officers, during the past year MELA members have collaborated to formulate and approve statements condemning racial injustice (issued on 18 June) and on collection development, access, and equity in the time of COVID-19 (issued on 22 June).

2020 was a complicated year for many reasons. Among other things, the Executive Board has been called upon to ensure that MELA is inclusive, diverse, and equitable for all, and to be more accountable to the MELA membership. On behalf of the MELA President Pro Tem and incoming President, the entire EB are here to assure the membership that we are listening, and that we will do better.

For example, over the summer the EB has developed various internal documents to clarify matters not made clear for us in our bylaws or in our officers' manual. One of these is a document clearly outlining how new MELA committees are to be constituted (because none of us knew how to do this when a new committee was proposed in early June, and Robert's Rules of Order were not much help). Another document aims to clarify communication among the EB and between the EB and MELA committee chairs and MELA members. It is our hope that such procedural guidance will help us to respond to member proposals and concerns with greater speed and respect.

More recently (during the month of September), the EB created an internal group of 5 members of the EB to discuss issues of inclusion within MELA as an organization, resulting in a document with recommendations for what the EB can do to help make the EB itself and MELA as a whole more inclusive.

*Future work:*

Virtual retreat for entire EB to focus on the question of inclusion and climate in MELA (to be organized for early 2021). One of the

outcomes of this retreat will be a survey of MELA membership in order to assess our organizational climate, identify specific actions, and guide the future behavior of the EB.

A complete overhaul of the MELA officers' manual, which has not been updated since 2007. The manual is not only entirely out-of-date with regard to technical matters such as running the MELA website and list (which is now a Google group rather than a listserv as described in the manual) but utterly silent on the duties of most MELA officers.

The incoming president has several ideas for programming and collaboration in the coming year:

Developing a closer relationship with MESA: Several times over the years, MELA members have been approached by the MESA Nominating Committee about running for the MESA Board. Although a MELA member did once make it onto the MESA ballot, overall it has proven difficult for members of our group to be represented in the larger academic group to which we are affiliated. Other area-studies librarianship groups that are similar to MELA (e.g., ALC, ASEES) have much closer relations with their respective academic counterparts.

Developing closer relationships with other area-studies librarianship groups: The year 2005 was the first (?)—and unfortunately also the last—time that MELA meetings were held jointly with those of the Africana Librarians Council. At the recent ALC Town Hall (held 30 September) it was observed that a silver lining of the current COVID-19 situation could be that it would be easy to organize such an event again, now that we are not limited by the necessity of both ALC and MELA meeting in the same city. The ALC members present were very enthusiastic about this idea and I wish to work on this for a future event.

MELA 50th anniversary: The year 2022 will mark 50 years since the founding of MELA. The 50th anniversary meeting is currently (tentatively) scheduled to take place in Denver, CO, and as has been traditional, BEFORE the MESA meetings, meaning that MELA will meet in that year on 29–30 November 2022. That is two years, one month, and 20 days from today's date. That is plenty of time to begin working on a significant MELA event, which could include significant programming throughout the year (thanks to Zoom and similar platforms, we are no longer limited to a physical location!), a

publication, a MELA-sponsored event during MESA, and many other similar celebratory activities.

Once again: a silver lining of the current situation is we are no longer limited by the requirements of meeting all in one place, at one time. It is much easier now to meet each other, exactly where we are.

#### **NEW BUSINESS**

Robin convened the 2021 Bylaws Committee, which will be chaired by Iman Dagher, in her capacity as senior member-at-large [later correction: Heather Hughes is actually the senior member-at-large, and as such will be the chair]; she also convened the 2021 Program Committee, chaired by newly-elected Vice-President Anaïs Salamon.

*MELA METRICS WORKING GROUP:* Mohamed Hamed (chair) reported on the work of the group. The goal is to build a statistical database to collect numbers of the Middle East resources in North America, similar to the Council for East Asian Libraries (CEAL). Over the past year, an RfP was announced with three proposals received. The review process has been completed, with the group sending a selection report to the Executive Board. MELA agreed to fund the project with help from OCLC and member libraries, as possible. The programmer for the database is giving MELA a 50 percent discount on his fee.

The group also worked on an OCLC Data project; this was the result of last year's OCLC-MELA signed agreement, which will enable datasets to be made available to the community such as number of the most Middle East languages with ISBN matching for unique counts. This data will be received and included in the MELA Stats database, with annual updates. Mohamed thanked Dale Correa, Laila Moustafa, and members of the working group for their work on these projects.

*MELA BOOK AWARD:* William Kopycki presented the background to this topic, previously discussed on MELANET. This involves offering a MELA Reference Material Book award, a supporting committee for which existed 30 years ago but the award itself was never issued. After discussion with the original award's proposer, Ed Jajko, William made a motion to seek the Executive Board's approval in assembling a group of interested members who would then follow the committee proposal process to establish a committee

in support of this award. The motion was seconded on chat, and thus approved. William will follow up with those who expressed their interest in serving on this initial group.

Dale called for any new business; with no further business and following general announcements, she adjourned the meeting at approximately 2:00pm EST.

Respectfully submitted,

William Kopycki  
Secretary-Treasurer

**Treasurer's Report for Fiscal Year 2020  
(November 10, 2019–October 7, 2020)**

**INCOME**

Dues, subscriptions	\$3,485.80
JSTOR royalties from <i>MELA Notes</i>	4,026.67
2019 (remainder) and 2020 meeting registration	2,142.93
2019 (remainder) MELA dinner	589.90
2019 (remainder) and 2020 meeting sponsorships	3,535.60
Bank interest	2.28
Donations (general fund)	331.62
Donations (Social Justice Speaker Series)	2,660.00
<b>TOTAL INCOME</b>	<b>\$16,774.80</b>

**EXPENSES**

MELA 2019 meeting expenses (remainder)	\$3,830.31
MELA 2020 meeting expenses	199.30
Vendor Showcase breakfast 2019	1,980.90
2019 Atiyeh Award expenses	520.00
2019 MELA Dinner	1,980.90
Web hosting expenses	371.99
Social Justice Committee Speakers Series: Honoraria and captioning	434.50
Bank charges	25.50
<b>TOTAL EXPENSES</b>	<b>\$9,343.40</b>

<b>PNC Bank Checking account balance as of October 7, 2020</b>	<b>\$10,785.57</b>
<b>PNC Bank Savings account balance as of October 7, 2020</b>	<b>5,451.97</b>
<b>PayPal account balance as of October 7, 2020</b>	<b>38,965.14</b>
<b>TOTAL</b>	<b>\$55,202.68</b>

Partington Award Fund	\$2,291.94
Social Justice Committee Speakers Fund	2,225.50
Wilkins Award Fund	13,442.94
<b>TOTAL FUNDED ACTIVITIES</b>	<b>\$17,960.38</b>

<b>CASH AVAILABLE (Account balances – Funded activities)</b>	<b>\$37,242.30</b>
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As of October 7, 2020, MELA had 81 members paid up through 2020. 64 members are paid through 2021. 21 new names were added to the database since November 10, 2019. Total membership count at the time of the 2020 meeting is 101. There were 8 library subscriptions to *MELA Notes*.

Respectfully submitted,

William J. Kopycki  
Secretary-Treasurer