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## Islam as Practiced by the Kazaks: A Bibliography for Scholars

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### I. Introduction:<sup>1</sup>

#### Topic

**K**azaks are an ethnic Turkic group with a population of roughly 10 million. Nomads until the beginning of the 20<sup>th</sup> century, most Kazaks live in the Republic of Kazakhstan which was formerly part of the USSR. Significant communities also exist in other parts of the former Soviet Union as well as China, Mongolia, Iran and Afghanistan. The role of religion among the Kazaks has been a hotly debated issue in scholarly discourse.<sup>2</sup> With the advent of this debate it seems prudent to develop an up to date bibliography for scholars on Islam as practiced by Kazaks. Today it would appear that many Kazaks, like the vast majority of other Turkic peoples, identify themselves as Sunni Muslims belonging to the Hanafi school of jurisprudence. Unfortunately no precise estimates are available, since there is a wide discrepancy in the polls as to what it means to be Muslim.

Russian and western discourse has traditionally held that the spread of Islam among the Kazaks was a slow one that only became firmly rooted in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Many have argued that conversion was brought about largely by Tsarist policies first started by Catherine the Great in the early 19<sup>th</sup> century. Conventional wisdom

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<sup>†</sup> Mr. Braune was awarded the MLEA George Atiyeh Award in 2004.

<sup>1</sup> This paper was initially written for Professor Lokman Meho's course Information in the Social Sciences at Indiana University's School of Library and Information Science. I would like to thank Dr. Meho for his helpful insights and for encouraging me to submit this bibliography for publication.

<sup>2</sup> For a summary of the debate and new appraisal of Kazak religion see Bruce G. Privatky, *Muslim Turkistan: Kazak Religion and Collective Memory*, Richmond, Surrey: Curzon, 2001, especially the first chapter. For more classical portrayals of Kazak religion, see Martha Brill Olcott, *The Kazaks*, especially pp. 100–109, and Elizabeth E. Bacon, *Central Asians Under Russian Rule*, pp. 41–47.

has also held that the Kazaks were only *nominally* Muslim, their actual religion being a syncretism of shamanism and some Islamic beliefs. Soviet scholarship, with its anti-religious bent, stressed this dichotomy as a means of convincing the Kazaks that Islam was something alien to them and that it therefore should be rejected.

Recent discourse has contested these arguments; it has been noted that the Kazaks emerged from the Jochid Ulus—a state that was incorporated into Islamdom in the 14<sup>th</sup> century. The role of shamanism and the apparent ‘superficiality’ of Kazak Islam have also been questioned. Many scholars now argue that shamanism should not be viewed as a doctrinal religion, like Islam, nor should Islam be placed into ‘orthodox’ and heterodox paradigms.<sup>3</sup>

No annotated bibliographies devoted to the current topic exist. Therefore this will be the first annotated bibliography that covers specifically Islam as practiced by the Kazaks. Recent access to a library that contains a strong collection of books on Central Asia adds to the bibliography’s strength and uniqueness.

#### **Audience and Scope**

Due to the esoteric nature of the topic, this bibliography targets advanced undergraduates, graduates, and professors. It is assumed that users will possess at least intermediate familiarity with the region and the religion. Therefore regional surveys of Central Asia that include little focus on Kazaks will be excluded. This limitation holds for all formats of information offered. Similarly introductory books on Islam will not be listed. Generally one needs to know at least Russian or Kazak to do research on the topic. However since scholars studying other regions of the world may want to do comparative research, every effort will be made to list items available in English. Due to time constraints and the author’s own deficiencies, literature written in other Western research languages is excluded. Kazak and Russian titles will be translated into English in brackets following the item’s original title. Items written in Kazak and Russian will be noted in brackets following the annotation.

Only secondary sources will be listed. Those wishing to and capable of carrying out further research should be able locate primary sources by consulting citations made in secondary literature. Focus will be on the most recent literature, but important classic’ works are also

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<sup>3</sup> Privatsky, especially chapters 3 through 6.



included. Since the available corpus is so small, relevant items covering any time period are included. With the exception of the section on items listed by availability, all entries are arranged in alphabetical order by the author's last name or, when no author is available, by title.

### **Research Strategy**

Locating relevant items was difficult and at times frustrating. This is no doubt because the topic is both very specific and has received relatively little attention in the academic world. While some items were located through electronic databases, the author found it necessary to employ other methods as well. The need for extra resourcefulness compensates for often inadequate cataloging and lack of good pathfinders. Items written in Kazak or Russian relevant to the topic often did not contain appropriate pathfinders. Databases were searched using Boolean AND/OR strategies.

In order to compensate for this deficiency, the author employed other strategies. The author relied heavily on the strength of Indiana University's collection of Central Asian materials. IU is the only school to offer a Ph. D. in Central Eurasian Studies, and therefore its library is adequate for meeting the needs of advanced graduate students in the field. A significant amount of time was spent browsing shelves for relevant items. Extensive use was also made of citations available in existing literature. Finally the author relied on his own advanced degree in the field when it came to judging which items were appropriate to include.

### **Best Keywords and Search Phrase:**

The following keywords yielded the best results:

Kazak\*, Islam\*, Muslim\*, Sufi\*, relig\*, shaman\*, saint\*, shrine\*, Turkistan, Turkestan, Yasavi, Yesevi. (The asterisk indicates truncation.)

The following search phrase yielded the best results:

Kazak\* AND (Islam\* OR sufi\* OR relig\*)

### **Call Numbers:**

The following call numbers were most useful for browsing:

BP 63.K's, DK 511's, DK906's.

### **Concluding Remarks**

What mildly surprised me when doing this assignment was IUCAT's inadequate coverage of the material. I was not expecting most databases to provide extensive coverage. However, mainly because of IU's strong collection of materials about Central Asia, I assumed that IUCAT coverage would be complete. This was not the case, particularly for items written in languages other than English. I therefore had to rely more on browsing shelves than I anticipated before beginning this project.

Locating journal articles was another very frustrating and difficult aspect of this assignment. Once again databases offered very limited help. However what was most frustrating was that several articles were unavailable despite IU's possession or subscription to the relevant journal. This was in part the result of gaps in the collection. More often, however, it was because IU had switched entirely to electronic subscriptions. Unfortunately most of these electronic subscriptions contained issues only from the past few years. Obtaining articles prior to the mid-1990's was often not possible. This experience has caused me to be much less enthusiastic about relying exclusively on electronic subscriptions.

Although I possessed a fairly strong background in the topic, I expected to find more literature available. I was particularly surprised about the low number of dissertations on the topic. I also found it interesting that, despite recent research many scholars, both in Kazakstan and the U.S., continue to advocate the superficiality of Islam among the Kazaks.

In addition to sharpening my research skills and strategies, I think the requirement for writing annotations was very helpful. There were no annotations for most of the literature, and I found writing brief but concise annotations to be quite challenging.

### **II. Books:**

Most literature on the subject is produced in monographs. Usually entire books are devoted to the subject. Less often relevant individual chapters exist. It is clear that the 1990's saw a significant increase in publications about Islam as practiced by Kazaks. This is true of publications in the west, as well as in the former Soviet Union. This is undoubtedly due to the collapse of the U.S.S.R., which had maintained a strong anti-religious stance through out its existence. It is probable

that publication of material will continue to increase in the first decade of the 21<sup>st</sup> century.

Altoma, Reef. "The Influence of Islam in Post-Soviet Kazakhstan," in *Central Asia in Historical Perspective*. Beatrice F. Manz, editor. Boulder: West View Press, 1994. 164–181.

Argues that interest in Islam is resurging among Kazaks in the post-Soviet period. This is manifested in Kazakhstan's increasing ties with the Muslim world. Draws on outdated claims of the late arrival of Islam and religious superficiality among the Kazaks. Based on these precepts it makes contradictory and unconvincing claim that despite growing interest in Islam religion will not become an important element in Kazak identity. Footnotes include author's comments and citations.

Bacon, Elizabeth E. *Central Asians Under Russian Rule: A Study in Culture Change*. Ithaca: Cornell University Press, 1966.

Written by an American anthropologist who had a rare opportunity to visit Soviet Muslim communities in Central Asia. Contains a thorough, though not exhaustive, coverage of Kazaks and their practice of Islam. Material now very outdated. Repeats now disputed claims regarding Islamic superficiality, Muslim-Shamanist syncretism and Catherine the Great's command to convert Kazaks to Islam. Fails to incorporate anthropological theory into the study. Contains photographs, a bibliography and an index.

Baujan-Ata, Sapar and Isabau, Kalmykan. *Kajiga Bargan Kazaktar* [Kazaks who have gone on the Hajj]. Almaty: Ana Tili, 1996.

Provides information about the historical role the Hajj played in Kazak religious life based on archival material. Focus is from the mid 18<sup>th</sup> to early 20<sup>th</sup> centuries. Authors express the purpose of the book is to educate Kazaks about this important tenet of Islam, since making Hajj was severely restricted in Soviet times. Provides useful information for scholars despite its 'popular' target audience. Contains numerous charts that provide data on Kazaks who made Hajj. Charts provide information such as the pilgrim's name, age, tribal origin and place of birth. Appendix includes list of Kazaks who made Hajj between 1993 and 1995. [Kazak]

Derbiseliev, Absattar. *Kazak Dalasining Jyldizdari: Tarikhi-Filologiyalik Zerttey* [Stars of the Kazak Steppe: Historical-Philological Research]. Almaty: Rayan, 1995.

Provides short biographies of numerous historical religious scholars who lived in what is now Kazakhstan. Not all of the figures were Kazaks, and Farabi is among those included. Other important people include Muhammad Kasghari and Muhammad Haidar. Also provides descriptions of a few important historical texts. Footnotes include citations as well as additional editorial notes. No bibliography is provided. Somewhat disorganized in its layout.

[Kazak]

DeWeese, Devin. *Islamization and Native Religion in the Golden Horde: Baba Tukles and Conversion to Islam in Historical and Epic Tradition*. University Park: Pennsylvania State University, 1994.

Written by arguably the most important contemporary historian of Central Asian religion. The first to challenge claims of religious superficiality and Muslim-Shamanist syncretism, this book offered a new and revolutionary framework. Influenced scholars including Frank and Privatsky. Covers many different ethnic groups with numerous references to the Kazaks. Examines how these groups came to accept and practice major world faiths, with particular emphasis on Islam, in the pre-modern period. Provides detailed footnotes, a large bibliography and a comprehensive index. Appendixes include transcription, transliteration and translation of an important manuscript discovered by the author.

Frank, Allen J. *Muslim Religious Institutions in Imperial Russia: The Islamic World of Novouzensk District and the Kazakh Inner Horde, 1780–1910*. Leiden: Brill, 2001.

Written by a leading U.S. historian of Islam in Russia and Central Asia. Uses primary sources hitherto unexamined to provide a detailed picture of the religious life of Muslims in western Siberia, many of who were Kazaks. Introduction classifies and critiques other attempts to study Kazak religion. Challenges popular notions of religious superficiality, Muslim-Shamanist syncretism and late adoption of Islam among the Kazaks. Contends that examined sources demonstrate that Islam was well integrated into Kazak daily life. Includes detailed footnotes, a comprehensive bibliography and index.

Gachev, Georgii. *Natsionalnie Obrazi Mura Tsentralnaya Aziya: Kazaxstan, Kirgiziya Kosmos Islama*. [The World of Central Asian National Ideology: Kazakstan and Kirgiziya's Islamic Cosmos]. Moscow, Izdatelskii Servis, 2002.

Written by a prominent Russian scholar of philosophy and comparative literature. Attempts to prove there is a common national psychology of Kazaks, and Kirgiz, which views the world in a religious context. Cites examples from literature, the arts and theater to justify this view. Focuses on works from the famous 19<sup>th</sup> century Kazak poet Abai Kunanbayev. Depends heavily on literary theory and terminology which may make it difficult for the non-specialist, including this bibliographer. Lack of an index in this large book also makes it difficult to navigate through. [Russian]

Hali, Awelkhan. Li, Zengxiang. Luckert, Karl W. *Kazakh Traditions of China*. New York: University Press of America, 1998.

A combined effort by one American and two Chinese scholars. Describes the 'folk' religion of the Kazaks in China. Covers topics difficult to find outside of scholarship written in Chinese. Examines important religious/life rituals such as circumcision, marriage and burial. Argues for the existence of Muslim-Shamanist syncretism and at times implies superficiality of Islam among the Kazaks. Despite these now outdated views remains important for detailed coverage of religious rituals. Footnotes include citations and detailed commentary. Provides a glossary of key terms, a bibliography and an index.

Kongiratbaev, Tingisbek. *Ertedegi Eskertkishter* [Monuments of the Past]. Almati: Oner, 1996.

Divided into three sections. The first section provides a historical survey of the Kazak steppe from antiquity to the arrival of Russia in the 19<sup>th</sup> century. The second section provides brief descriptions of pre-modern architectural sites, mostly built for religious purposes, in southern Kazakstan. The final section provides brief descriptions of important works of Kazak literature. Includes photographs of architectural monuments. [Kazak]

Mystafina, R.M. *Predstavleniya, Kykti, Obryadi, Y Kazaxov: V Kontekst Bitovogo Islama V Yujnom Kazaxstan V Kontse XIX–XX vv.* [Ideas, Cults and Rituals of the Kazaks: In the Context of Islamic Daily Life in Southern Kazakstan in the 19<sup>th</sup> and 20<sup>th</sup> Centuries]. Almaty: Kazak University, 1992.

Divided into three sections. Incorporates the orthodox/unorthodox paradigm and ‘pre-Islamic’ shamanism in Kazak religious life. The first section discusses the role of ‘orthodox’ Islamic institutions and figures (madrasas, mosques, mullahs, etc.) The second section discusses the role of Sufism and ‘unorthodox’ Islam. The third section examines the persistence of pre-Islamic beliefs and practices among the Kazaks such as shamanism. Arguments are outdated and coverage is largely superficial. [Russian]

– “Role of Islam in Kazakstan,” in *History of Kazakstan*. A.K. Akhmetov, editor. D.M. Kostina et. al. translators. 93–103.

Repeats outdated claims made in his book (see above) about Islamic superficiality and continuation of pre-Islamic practices by the Kazaks. Attempts to summarize four hundred years of religious history in less than ten pages. Despite these shortcomings, this article is useful for scholars restricted to English because it provides a rare translation of scholarship by a Kazak academician.

Nurtazina, N.D. *Islam V Istorii Sredenevekovogo Kazaxstana*. [Islam in the History of the Kazak Middle Ages]. Almaty: Farab, 2000.

Discusses the spread of Islam in Kazakstan’s Middle Ages (8<sup>th</sup>–18<sup>th</sup> centuries). The book thus stresses the role Islam played in the region prior to the arrival of the Kazaks. Places Kazak Islam within the context of the ‘Turkish-Islamic’ synthesis in Central Asia that began with Karakhanid conversion to Islam. Adopts the orthodox/unorthodox paradigm by arguing that Kazaks practiced a ‘Sufi Islam’ free of ‘formalism’ and ‘dogmatism’. Provides a useful, detailed narrative despite use of outdated approaches to religion. [Russian]

Olcott, Martha Brill. *The Kazakhs*. 2<sup>nd</sup> edition. Stanford: Hoover Institution, 1995.

Written by a prominent American political scientist. The only thorough English survey of Kazakh history from the 16<sup>th</sup> century to the late 20<sup>th</sup>

century; thus important for scholars lacking knowledge of Russian or Kazak. Advances, now disputed, claims of the late conversion of the Kazaks to Islam and their lack of Islamic orthodoxy. Provides several appendixes related to Kazak demography and a detailed glossary of terms. Includes a bibliography and index.

Privatsky, Bruce. *Muslim Turkistan: Kazak Religion and Collective Memory*. Richmond: Curzon Press, 2001.

A new anthropological approach to Kazak religion in post-Soviet Kazakstan. Provides new insights into religious life by challenging claims of religious superficiality and Muslim-Shamanist syncretism. Surveys and critiques previous Western and Soviet literature on the subject. Argues convincingly practices formerly labeled as 'shamanist,' such as traditional methods of healing, should in fact be an expression of Kazak Islam. Notes parallels of practices with other Muslim societies. Written in a comprehensive and easy to read manner, this work will be readily accessible to those not well grounded in anthropological theory. Includes photographs, a glossary, detailed footnotes, a large bibliography and index.

Tabyshalieva, Anara. *Vera V Turkistane: Ocherk Istorii Religii Srednei Azii u Kazaxstana*. [Faith in Turkestan: A Study of Religion in Central Asia and Kazakstan]. Bishkek: AZ-MAK, 1993.

Offers a historical survey of the religious history of Kazakstan and other areas of Central Asia. Although the survey begins in ancient times most coverage is of Islam from medieval times until the late 20<sup>th</sup> century. Includes brief descriptions of prominent regional Sufi Tarikhas. Other sections include 'Tolerance and Intolerance in Islam,' 'Islam and Women,' and 'Muslim Culture in Turkestan.' A glossary of key subject, geographic and ethnic terms is provided. Also has a comprehensive bibliography. A useful account of key events and concepts. [Russian]

Trofimov, Y.F. *Religia V Kazaxstane: Ychebnoe Posobie*. [Religion in Kazakstan: An Academic Textbook]. Almati: Izdatelistvo 'Adilet-Press,' 1996.

Provides information about the history, beliefs and demography of religions practiced in contemporary Kazakstan. A significant portion of the monograph is devoted to Islam but there is also coverage of Christianity, Ju-

daim, Buddhism and other faiths. Classifies Sufism as something separate from Sunni or Shiite Islam. Addresses the concern over the spread of 'Fundamentalist' Islam. Glossary contains definitions of key terms. Somewhat superficial in its approach.

Valikhanov, V.V. *Sobranue Sochnenuu*. Tom 2 [Collection of Essays Volume 2] Alma-Ata: Glavnaya Redaktsiya Kazak Sovietskou Entsiklopedia.

Written by a 19<sup>th</sup> century Kazak ethnologist trained in Russia this is the first scientific approach to Kazak religion. Established many of the oft repeated claims of shamanism, superficiality of Islam and Muslim-Shamanist syncretism. Despite the fact that many claims have recently been challenged this remains an important book because of the information it contains about Kazak religious life in the 19<sup>th</sup> century and because it set the framework for all later scholarship. Includes charts, pictures, maps and facsimiles of excerpts from author's original notes. Contains indexes for names, ethnic groups and geographic locations. [Russian]

### III. Journal Articles:

As mentioned in the introduction locating relevant journal articles proved to be quite challenging. While part of this was due to small number of articles published on the subject, other factors complicated locating journal articles. Most notably, inadequate coverage by electronic subscriptions and gaps in the IU library's collections made it impossible to locate more items.

DeWeese, Devin, "The Politics of Sacred Lineages in 19<sup>th</sup> Century Central Asia: Descent Groups Linked to Khwaja Ahmad Yasavi in Shrine Documents and Genealogical Charters," in *International Journal of Middle East Studies*, 31(4) 1999. 507-530.

Attempts to reconstruct the social history of *khojas*, descendants of the sufi saint Yasavi, in the vicinity Turkistan using *nasab*-names [genealogical tables]. Argues convincingly that the existence and consultation of these sources to legitimate social and political status by Yasavi's descendants demonstrates that Islam played a significant role in the lives of 19<sup>th</sup> century Kazaks. Religious terminology and historical references may make cause minor problems for non-specialists. Endnotes include citations and additional commentary.



- “Sacred Places and ‘Public’ Narratives: The Shrine of Ahmad Yasavi in Hagiographical Traditions of the Yasavi Sufi Order, 16<sup>th</sup>–17<sup>th</sup> Centuries,” in *Muslim World* 90(3) 2000. 353–376.

Examines hagiographies about Yasavi in an attempt to reconstruct 16th and 17th century sufi life at his shrine. Argues that authors of hagiographies incorporated contemporary rituals and traditions, such as recitation of *dhikr*, practiced at the shrine since little was actually known about Yasavi’s life. Includes endnotes with citations and additional commentary.

- Rorlich, Azade-Ayse. “Islam, Identity, and Politics: Kazakhstan 1990–2000,” in *Nationalities Papers* 31(2) 2003. 157–176.

Written by a prominent U.S. scholar of Central Asian history. Argues that Islam is playing an important role in the formation of identity of Kazaks in the post-Soviet period. Notes many Kazak intellectuals are arguing that Islam was an important part of life for Kazaks prior to the Soviet period. The growth of mosques and the demand for imams and others trained in Islamic law demonstrates the importance of Islam for Kazaks on the popular level. Written in a clear and concise manner. Endnotes include citations and additional commentary by the author.

#### IV. Reference Sources:

Reference sources have been listed largely to serve as ready reference materials for researchers. Again, general regional entries on Islam in Central Asia as well as articles about Kazaks that contained little mention of religion were excluded.<sup>4</sup>

- Al-Haq, Maulvi “Kazakhs: Tribe of Afghanistan, China, Mongolia and USSR” in *Encyclopædia of the World’s Muslims: Tribes, Castes and Communities*. Volume 2. Edited by N.K. Singh and A.M. Khan. Delhi: Global Vision Publishing House, 2001. 694–698.

Provides a brief description of Kazakh history and anthropology. Contains Kazaks converted to Islam by the 16<sup>th</sup> century. Describes the Hanafi School,

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<sup>4</sup> I found the brevity of the *Encyclopædia of Islam*’s entry on Kazaks to be quite surprising. Due its lack of relevance, I excluded it from the reference section. See Barthold, W. and Hazai, G., “Kazak” in *Encyclopædia of Islam*. Volume 4. 2<sup>nd</sup> Edition. Edited by P. J. Bearman et. al. 848–849.

to which the Kazakhs belonged, as comparatively liberal. Stresses unorthodoxy of Islam practiced by Kazaks. Argues that sedentarization and literacy have led to more 'orthodox' practice in recent times. Provides a short bibliography. Contains verbatim portions of Magnarella's earlier article and the same weaknesses in that article's approach. [see previous entry].

Magnarella, Paul. "Kazakhs" in *Muslim Peoples: A World Ethnographic Survey*. Volume 1. 2<sup>nd</sup> Ed. Edited by Richard V. Weekes. Westport: Greenwood, 1984. 394-399.

Written by an anthropologist, this article provides a historical and ethnographical description of the Kazaks. Argues that conversion to Islam took place by the 16<sup>th</sup> century but repeats the now contested claims of unorthodox' practice in earlier times. Maintains that Muslim identity and Islamic orthodoxy' have increased among Kazaks in the latter half of the 20<sup>th</sup> century. Followed by a brief bibliography of related books and articles.

Olcott, Martha Brill. "Kazakhstan" in *The Oxford Encyclopedia of the Modern Islamic World*. Volume 2. Edited by John L. Esposito.. New York: Oxford University Press, 1995. 407-408.

A brief synopsis of Islam in Kazakstan written by a leading political scientist who studies the country. Argues that Islam was not 'solidly established' among the Kazaks until the late 19<sup>th</sup> century. Maintains the now disputed claim that conversions to Islam began in the late 18<sup>th</sup> century by Tatar merchants upon the order of Catherine the Great. Also discusses the status of Islam during the Soviet and post-Soviet periods. Includes a 'See also' section for related entries and a short bibliography.

Poujol, Catherine "Turkistan" (Third entry) in *Encyclopædia of Islam* Volume 10. 2<sup>nd</sup> Edition. Edited by P.J. Bearman, Th. Bianquis, C.E. Bosworth, E. Van Donzel and W.P. Heinrichs. Leiden: Brill, 2000. 680-681.

This entry offers a brief history of the town of Turkistan stressing its regional religious and political significance. Focus is on pre-20<sup>th</sup> century. Provides a brief physical description of Yesevi's shrine. Article makes constant references to primary sources as well as to related encyclopedia articles. It is followed by a short bibliography of sources not cited in the article. Written

by a prominent French scholar of Kazakh history. Article is also available in electronic format in the *Encyclopædia of Islam* on CD-Rom and Online.

*Svod Pamyatnikov Istorii u Kulturi Kazaxstana: Iojno-Kazaxstanckaya Oblast*. [A Report of the Monuments of Kazakstan's History and Culture: Southern-Kazakstan Oblast] Edited by M.X. Asilbekov et al. Almaty: Glavnaya Redaktsiya 'Kazak Entsiklopeduyaci', 1994.

An encyclopedia of important architectural monuments in southern Kazakstan. States to be the first of many volumes. Includes numerous descriptions of mosques, medressas and other buildings of religious significance. Entries range between a short paragraph to an entire page. Monuments are organized by political zone. Detailed color photographs, maps, building floor plans and pictures are provided for many entries. Includes a glossary of key terminology. Numerous detailed indexes are provided, including: a names index, a geography index and an index based on chronology thus making it easy to navigate. Printed in small fonts. Includes short introductions in Kazak and English. [Russian]

## V. Dissertations:

All dissertations located through *Dissertation Abstracts*.<sup>5</sup> Although interest in Central Asia has risen significantly in recent years, the number of dissertations specifically pertaining to the topic of Islam and Kazaks remains small. Of the three dissertations two were in the field of anthropology and one in history.

Arik, Kagan, Ph.D. *Shamanism, Culture and the Xinjiang Kazak: A Native Narrative of Identity*. University of Washington, 1999, 451 pages; AAT 9954809

This work results from a dialogue which occurred in 1994 between the author and a native Kazak scholar in the Xinjiang Uygur Autonomous Region of China. The consultant addressed the author's questions regarding the existence of "shamanism" among the Xinjiang Kazaks, while providing a detailed ethnographic narrative on his people . . . This presentation is accompanied by the author's ethnographic and linguistic commentary, and completed by an analysis of Kazak historical identity. The conclusion of the work consists of a related analysis, centered upon the consultant's native

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<sup>5</sup> Available online through *Dissertation Abstracts (Digital Dissertations)* (<http://proquest.umi.com>)

taxonomy of healing practices, concerning shamanism, healing and its role in Xinjiang Kazak culture.

Balgamis, Ayse Deniz, Ph.D. *The Origins and Development of Kazakh Intellectual Elites in the Pre-Revolutionary Period*. The University of Wisconsin-Madison, 2000, 259 pages; AAT 9981905

This dissertation deals with the origins and development of Kazakh intellectual elite that played a seminal role in the creation of a Kazakh literary language, a modern literature and, ultimately a national identity, culture and new, modernist political aspiration. The historical force behind this was the Russian penetration of the Kazakh steppe and interaction with the Kazakh traditional tribal-nomadic way of life . . . The modern Kazakh culture and identity, despite its secular orientation, was, in fact, an amalgam of the traditional and modern, with tribal lore and elements of the old Islamic folk religion reinterpreted and organized to meet the requirements of modern nationhood.

Privatsky, Bruce G. Ph.D. *Turkistan: Kazak Religion and Collective Memory*. The University of Tennessee, 1998, 470 pages; AAT 9923318

This study in the anthropology of religion examines the relationship between Kazak ethnicity and religion, exploring how the collective memory is mediating Muslim values in Kazak culture in the 1990s. Ethnographic field research was conducted in the Kazak language from 1992 to 1998 in the city of Turkistan (Turkestan) in southern Kazakstan (Kazakhstan) . . . In five descriptive chapters these elements are substantiated with verbatim interview data in Kazak, with English translations. The problem of normative and popular Islam (folk Islam), the Islamization of Inner Asia, the syncretic interpretation of Turko-Mongolian shamanism, and the semantic fields of Kazak religious discourse are explored.

## VI. Databases:

Electronic databases provided limited help in locating material. As research progressed it became clear that many important items were not listed in databases and that other approaches, including browsing and use of published citations, were necessary.

*Digital Dissertations / Dissertation Abstracts*. Ann Arbor, MI : UMI Co., 1999-. Available online via ProQuest.

*Index Islamicus*. Bethesda, MD. : Cambridge Scientific Abstracts Internet Database Service, 2003-. Available online via CSA.

*JSTOR*. New York: JSTOR, 2003. Available online via JSTOR.

*Sociological Abstracts*. Bethesda, MD: Cambridge Scientific Abstracts Internet Database Service. Available online via CSA.

*WorldCat*. Dublin, OH: OCLC, 1979. Available online.

## VI Web Resources:

Authoritative information on the World Wide Web about Islam practiced by Kazaks is sparse. Nonetheless a few essays and web pages have been found. The fact that these pages are being published by official and unofficial institutions suggests the importance religion plays in contemporary Kazak identity.

*Turkistan—1500*.

[http://www.natcom.unesco.kz/turkestan/e02\\_geo\\_policy.htm](http://www.natcom.unesco.kz/turkestan/e02_geo_policy.htm)

Published by UNESCO. Focuses on the history of the religiously significant city of Turkistan located in southern Kazakstan. Includes sections and on the sufi saint Yasavi's life, teachings and shrine. Scholars will find the scanned images and documents from religious texts to be the most useful feature of this website.

*Islam in Kazakhstan and Kyrgyzstan*. (The Nurcu Movement and the Hizb ut Tahrir)

[http://www.amerAsianworld.com/islam\\_in\\_kazakhstan.php](http://www.amerAsianworld.com/islam_in_kazakhstan.php)

Article provides information on two foreign Islamic movements active in Kazakstan. The first is the Turkish Sufi Nurcu sect. Notes that 'missionaries' from Turkey are very active, and at least somewhat successful, in spreading their beliefs among the Kazaks. The second group is the terrorist organization Hizb ut Tahrir. While the author acknowledges that the organization is dangerous he stresses it is not widely popular in Kazakstan.

*Maousuleum of Ahmed Yasevi*. <http://www.kz> (under architecture).

Located on the National Library of Kazakstan's website. Provides brief information about Yasavi's life and a few excerpts from his *Divan-I Hikmet*.

The fact that the national library hosts a website about Yasavi suggests his importance in contemporary Kazak identity. Image does not load. [Russian]

Provides a description of an important shrine in southern Kazakhstan dedicated to an 11<sup>th</sup> century Sufi saint. Offers numerous color photographs and floor plans that are of use to scholars. Website loads slowly.

*Sufism in Kazakhstan.* <http://www.navi.kz/articles/?artid=5013>

Brief article about the history of Sufism in Kazakhstan. Provides a superficial overview of the topic using 'orthodox' vs. 'unorthodox' Islam framework. Authority of article's author is unclear. No citations. Viewers may leave comments about the article. [Russian]

*Turkestan the Cultural Renaissance of Central Asia.*

<http://www.kazakhembus.com/Turkestan.html>

Possibly significant for scholars studying contemporary Kazak identity because Kazakhstan's embassy chose to host this website. Provides brief information on the city of Turkistan and Yasavi's shrine. Includes color photographs.

#### Most Widely Available Sources:

Few libraries own material that covers the topic of Islam as practiced by Kazaks. With few exceptions, most books published are only available at a handful libraries around the world. Indiana University owns several, but not all, of these books. Information on holding libraries was obtained via WorldCat. The list is ranked by the number of libraries that own the book. Due to the paucity of libraries owning these books, only books held by fifteen or more libraries are listed.

Privatski, Bruce. *Muslim Turkistan: Kazak Religion and Collective Memory*. Richmond: Curzon Press, 2001.

Owned by 106 libraries.

Frank, Allen J. *Muslim Religious Institutions in Imperial Russia: The Islamic World of Novouzensk District and the Kazakh Inner Horde, 1780-1910*. Boston: Brill, 2001

Owned by 93 Libraries.

Gachev, Georgii. *Natsionalnie Obrazi Mura Tsentralnaya Aziya: Kazaxstan, Kirgiziya Kosmos Islama*. Moscow, Izdatelskii Servis, 2002.

Owned by 28 libraries.

Basilov, V.N. *Islam u Kazakhov do 1917 g.* Moscow: Rossiikaia Akademiia Nauk, 1997.<sup>6</sup>

Owned by 24 libraries.

Tabyshalieva, Anara. *Vera V Turkistane: Ocherk Istorii Religii Srednei Azii u Kazaxstana*. Bishkek: AZ-MAK, 1993.

Owned by 17 libraries.

Nurtazina, N.D. *Islam V Istorii Sredenevekovogo Kazaxstana*. Almaty: Farab, 2000.

Owned by 15 libraries.

### Appendix I: A Note on Transliteration

I have decided to use 'Kazak' as opposed to the more common 'Kazakh.' In an attempt to distinguish the Kazak ethnic group from the Cossack ethnic group the Soviets altered the spelling of the former. Rather than spelling Kazak with a final 'k' the Soviets decided to use the Russian letter 'kh;' the word 'Kazakh' in Kazak is unintelligible however and Kazaks, when writing in Kazak, have now decided to use the letter 'k' once more.<sup>7</sup>

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<sup>6</sup> Although listed in IUCAT, I was unfortunately unable to obtain and review this item. Basilov was a noted Soviet historian of Islam. His work tends to emphasize shamanism and superficial religious beliefs among the Turkic nomads.

<sup>7</sup> Linda Benson and Ingvar Svanberg, *Chinas Last Nomads: The History and Culture of Chinas Kazaks*. New York: M. E. Sharpe, 1998.





**Center for Research Libraries  
Middle East Political Website  
Archiving Pilot Project**

PREPARED BY DAVID G. HIRSCH (UCLA)  
with the assistance of

JOHN EILTS (STANFORD), MERYLE GASTON (UCSB)  
SHAYEE KHANAKA (BERKELEY), ADAM SIEGEL (UC DAVIS)  
PAUL CREGO (LIBRARY OF CONGRESS), JAMES SIMON (CRL)

**T**he following list is the product of a pilot enterprise to capture a sample of Middle East political web sites. The enterprise grew out of the investigative project led by the Center for Research Libraries to determine appropriate regimes, requirements, and costs of curator-driven web archiving. The Center is working with the Internet Archive on a pilot effort to capture and provide appropriate metadata for web sites utilizing Internet Archive's new open-source crawler, Heratrix, and its new subscription service, "Archive-it". This effort does not constitute a formal program or partnership with Internet Archive. Rather, it is helping the Center test further the needs and costs of libraries in identifying, selecting, crawling, and making accessible selected web sites.

Since the list and links such as they are now might well be of use to researchers of the modern history and politics of the Middle East, the Editor asked the compilers to submit it for publication in this issue of MELA Notes.

• **Iraq**

Iraqi Islamic Party

<http://www.iraqiparty.com/>

Islamic Daawa Party

<http://www.daawaparty.com/>

<http://www.islamicdawaparty.org/>

Supreme Council of Islamic Revolution In Iraq

<http://www.sciri.org/>

Iraqi Communist Party

<http://www.iraqcp.org/>

Iraqi Communist Party-Alkader

<http://www.alkader.net/>

Assyrian Democratic Movement

<http://www.zowaa.org/>

Assyrian Democratic Organization

<http://www.ado-world.org/en/home.php>

Assyrian Shuraya Party

<http://www.shuraya.com/>

Marxist-Leninist-Revolutionaries (MLR) of IRAQ

<http://www.iraqmlr.org/>

Iraq al-Ghad = Iraq of tomorrow

<http://www.iraqoftomorrow.org>

al-Ishtirakiyah al-an = Socialism now (Iraqi Leftist Communist Workers Party)

<http://www.socialismnow.org>

Iraqi Struggle (Pro Saddam Website)

<http://www.iraqsaddam.cjb.net>

Liberal Republicans Party

<http://www.iraqlrp.org/>

al-Tayyar al-Qassimi al-Dimuqrati

<http://www.geocities.com/qassimi1963/>

Worker-Communist Party Of Iraq

<http://www.wpiraq.net/>

Almostaqbal.com

<http://www.almostaqbal.com>

#### • Egypt

Kifayah-Egyptian Movement for Change

<http://www.harakamasria.com/>

<http://www.kefaya.org/>

Wafd Party

<http://www.alwafd.org/front/index.php>

Egyptian Green Party

<http://www.egyptiangreens.com/docs/front.php>

Taghyeer

<http://www.taquier.net/we.asp>

National Democratic Party  
<http://www.ndp.org.eg/>

New Wasat Party  
<http://www.alwasatparty.com/>

al-Kifah al-Arabi  
<http://www.kifaharabi.com/>

Misr al-Fatat Party  
<http://rashed99.jeeran.com/>

Save Egypt Front  
<http://www.saveegyptfront.org>

Muslim Brotherhood in Beheira-Egypt  
<http://www.elbehira.com/>

Muslim Brotherhood in Sharqiyah-Egypt  
<http://www.sharkiaonline.com/main.htm>

• **Algeria**

Islamic Front for Salvation (Algeria)  
<http://www.fisweb.org/>

Mouvement pour l'Autonomie de la Kabylie (MAK)  
<http://www.makabylie.info>

• **Iraqi Kurdistan**

PKK (Kurdish Workers Party)  
<http://www.pkk.org/>

KDP (Kurdish Democratic Party)  
<http://www.kdp.pp.se/> (website is in Sweden)

Patriotic Union of Kurdistan  
<http://www.puk.org/>

Kurdistan Liberation Party, Rizgari  
<http://www.rpk93.org/>

Democratic National Union of Kurdistan (YNDK)  
<http://www.yndk.com/>

• **Yemen**

Yemeni Islah Party  
<http://www.al-islam.net/>

Nasserite Socialist Peoples Union

<http://www.alwahdawi.net/>

• **Palestine Authority**

Popular Front for the Liberation of Palestine (PFLP)

<http://www.pflp.net/>

Palestine People's Party

<http://www.palpeople.org/index.aspx>

Fateh Organization

<http://www.fateh.net/>

Donia-alWatan (Daily newspaper from Gaza)

<http://www.alwatanvoice.com>

Nida' al-Quds

<http://www.qudsway.com/>

Filastiniyu 48

<http://www.pls48.net/>

Arab 48

<http://www.arabs48.com/>

• **Iran**

Marze Por Gohar – Iranians for a Secular Republic

<http://www.marzeporgohar.org/index.php?l=1>

Green Party of Iran

<http://www.iran-e-sabz.org/>

Social Democratic Party of Iran

<http://www.islamicdawaparty.org/>

Labor Party of Iran TOFAN

<http://www.toufan.org>

Ranjbaran Party of IRAN

<http://www.ranjbaran.org>

Democratic Party of Iranian People

<http://www.dpip.org>

Socialist Party of Iran

<http://www.jonbesh-iran.com/>

Worker Communist Party of Iran

<http://www.hekmatist.com/>

Democratic Party of Iranian Kurdistan

<http://www.pdk-iran.org/>

Tudeh Party of Iran

<http://www.tudehpartyiran.org/default.asp>

• **Turkey**

Doğru Yol Partisi

<http://www.dyp.org.tr/>

Cumhuriyet Halk Partisi

<http://www.chp.org.tr/>

Anavatan Partisi

<http://www.anap.org.tr>

Ak Parti (Adalet ve Kalkınma Partisi)

<http://www.akparti.org.tr>

Büyük Birlik Partisi

<http://www.bbp.org.tr/>

Hürriyet ve Değişim Partisi

<http://www.dtp.org.tr/>

İşçi Partisi

<http://www.ip.org.tr/>

Özgürlük ve Dayanışma Partisi (ÖDP)

<http://www.odp.org.tr/>

Türkiye Komünist Partisi (TKP)

<http://www.tkp.org.tr/>

Genç Parti (GP)

<http://www.habergenc.com/>

Demokratik Sol Parti (DSP)

<http://www.dsp.org.tr/>

Milliyetçi Hareket Partisi (MHP)

<http://www.mhp.org.tr/>

Saadet Partisi (SP)

<http://www.saadet.org.tr/>

Yeni Türkiye (YTP)

<http://www.ytp.org.tr/>

Yurt Partisi (YP)

<http://www.yurtpartisi.org.tr/>

- **Jordan**

The Islamic Action Front (Jabhat al-‘Amal al-Islami)

<http://www.jabha.net/>

al-Ahed Party (Hizb al-‘Ahd)

<http://www.alahed.org.jo/>

Jordanian Muslim Brotherhood (Jama’at al-Ikhwan al-Muslimin al-Urdun)

<http://www.ikhwan-jor.org/>

Jordanian Democratic People’s Party HASHD (Hizb al-Sha’b al-Dimuqrati al-Urduni)

<http://www.hashd-ahali.org.jo/>

- **Kuwait**

Islamic Constitutional Movement-Kuwait

<http://www.icmkw.org/>

- **Lebanon**

Harakat al-Nasiriyyin al-Mustaqillin al-Murabitun

<http://www.geocities.com/al-mourabitoun/>

Lebanese Labor Party (Hizb al-‘Amal al-Lubnani)

<http://www.lebaneselaborparty.org/>

Lebanese Democratic Movement

<http://www.ldm.org.lb>

Hizbullah – the Party of God

<http://www.hizbollah.org/> [could not get into site!]

The Lebanese Kataeb (al-Kata’ib al-Lubnaniyah)

<http://www.lebanese-kataeb.com/>

Kataeb Reformist Movement

<http://www.geocities.com/kataeb7/>

The Lebanese Communist Party (al-Hizb al-Shuyu’i al-Lubnani)

<http://www.lcparty.org/>

The Syrian Socialist Nationalist Party (SSNP)

<http://www.ssnp.com/>

Amal Movement (Afwaj al-Muqawamah al-Lubnaniyah (AMAL))

<http://www.amal-mouvement.org.lb/>

The Guardians of the Cedars : National Lebanese Movement

<http://www.gotc.org/>

Islamic Resistance Support Lebanon (al-Muqawamah al-Islamiyah fi Lubnan)

<http://www.moqawama.net/>

The Lebanese Forces [Party] (al-Quwat al-Lubnaniyah)

<http://lebanese-forces.org/>

The National Liberal Party (al-Ahrar) (Hizb al-Watani al-Ahrar)

<http://www.ahrar.org.lb/>

The Progressive Socialist Party

<http://www.psp.org.lb/>

The Kurdish Democratic Party in Lebanon (al-Hizb al-Dimuqrati al-Kurdi fi Lubnan Parti a Demoqrat a Kurdi e Lubnan=al-Parti)

<http://www.kdp-lebanon.com/>

Free Patriotic Movement (Tayyar al-Watani al-Hurr)

<http://www.tayyar.org/tayyar/index.php> or <http://www.lfpm.org/>

#### • Syria

The Ba'ath Party (Hizb al-Ba'ath al-'Arabi al-Ishtiraki)

<http://www.baath-party.org/>

Committees for the Defense of Democratic Liberties and Human Rights (Lajan al-Difa' 'an al-Hurriyat al-Dimuqratiyah wa-Huquq al-Insan fi Suriya)

<http://www.cdf-syria.org/>

The Syrian Human Rights Committee (al-Lajnah al-Suriyah li-Huquq al-Insan)

<http://www.shrc.org.uk/default.aspx>

The Syrian Social Nationalist Party (al-Hizb al-Suri al-Qawmi al-Ijtima'i)

<http://www.ssnp.net/main/> or <http://www.ssnp.com/>

or <http://www.alsouri.org/>

The Syrian Communist Party (al-Hizb al-Shuyu'iyah al-Suri)

<http://www.kassioun.org/>

[Qassiyun is a publication of the Bakdash group of the party]

The Syrian Muslim Brotherhood (Jama'at al-Ikhwan al-Muslimin fi Suriya)

<http://www.ikhwan-muslimoon-syria.org/>

or <http://www.jimsyr.com/>

Parti Dimokrati Kurdi li Suri (Elparti) (al-Hizb al-Dimuqrati al-Kurdi fi Suriya=al-parti)

<http://www.alparty.org/>

Kurdish Democratic Unity Party in Syria (Partiya Yakiti ya Demokrat ya Kurd li Suriye (Yekiti)) = Hizb al-Wahdah al-Dimuqratii al-Kurdi fi Suriya)

<http://www.yekiti.nl/> or <http://www.yekiti.de/>

Kurdish Democratic Party-Syria (Partiya Demokrat a Kurdistane-Suriye = Hizb Al-Dimuqratial-Kurdistani-Suriyah)

<http://www.kdps.org/>

Party of Modernity and Democracy (Hizb al-Hadathah wa-al-Dimuqratiyah li-Suriyah)

<http://www.hadatha4syria.com/>

Nahda Party (Hizb al-Nahdah al-Watani al-Dimuqrati fi Suriyah)

<http://www.alnahdaparty.com/>

Socialist Arab Democratic Union (Hizb al-Ittihad al-Ishtiraki al-‘Arabi fi Suriya)

<http://www.ettihad.net/> [could not get into site with this address]

also, <http://www.angelfire.com/rnb/ettihad/>

Antiglobalisation Group Syria (Majmu‘at Munahadah al-‘Awlamah)

<http://www.aggysr.org/>

Syrian Peoples Democratic Party (Hizb al-Sha‘b al-Dimuqrati al-Suri)

<http://www.arrae.com/> [al-Ra’y is their online publication]

The Syrian Communist Party (Hizb al-Shuyu‘i al-Suri)

<http://www.an-nour.com/>

[al-Nur is a publication of the Faysal group of the party]

Tajammu‘ al-Watani al-Dimuqrati fi Suriya

<http://altagamoh.adimocracy.free.fr/>

Kurdish Progressive Democratic Party (al-Hizb al-Dimuqrati Al-Taqaddumi al-Kurdi fi Suriya)

<http://kurdmerd.tripod.com/>

Tahaluf al-Dimuqrati al-Kurdi fi Suriya

<http://www.geocities.com/hebbendi/>



• **Morocco**

Polisario

<http://www.wsahara.net/polisario.html>

USFP

<http://www.usfp.ma/index.php>

Hizb al-'Adalah wa-al-tanmiyah

<http://www.pjd.ma/arabe/index.asp>

• **Bahrain**

Bahrain Freedom Movement

<http://vob.org/>

• **Sudan**

Sudan Justice and Equality Movement

<http://www.sudanjem.com>

Sudan Umma Party

<http://www.umma.org/>

Sudanese People's Liberation Movement

<http://splmtoday.com/>

• **Tunisia**

Nahdah.net (Tunisia)

<http://www.nahdha.net/default.asp>

Parti Democrate Progressiste

<http://pdpinfo.org/>

Forum Démocratique pour le Travail et les Libertés

<http://www.fdtl.org/>

• **Multi-country**

Hizb ut-tahrir

<http://www.hizb-ut-tahrir.org>

Muslim Brotherhood

<http://www.ikhwanonline.com/>

Ikhwanpress

<http://www.ikhwanpress.com/>

**• Islamic Sermons and General Islamic Sites**

Alminbar.com

<http://www.alminbar.net/>

al-Islam al-yawm

<http://www.islamtoday.net>

Khilafah.com

<http://www.khilafah.com>

IslamicAwakening.com

<http://www.as-sahwah.com>

Islamonline.net

<http://www.islamonline.net>

Daawa.net

<http://www.daawa.net/>

**Annotated Survey of  
Georgian Religious Periodical Literature  
Available 29 May 2004–13 June 2004  
in Tbilisi and Mc'xeta**

PAUL CREGO  
LIBRARY OF CONGRESS

**T**he following is an annotated survey of religious periodical literature that was available in Tbilisi, Georgia and Mc'xeta, Georgia during the two weeks between 29 May 2004 and 13 June 2004.

სცხოვნე სული შენი = *Ac'xovne sulī šeni* [Save your soul]  
No. 3 (21), 2004  
12 p. : ill.  
Monthly

This appears to be a conservative newspaper; no blessing of Ilia II or any other hierarch present. There is an article attacking “Kmara” (Student movement involved in Rose Revolution) for being insufficiently Orthodox. There is an article on apocalyptic times that says that one signal of the end times was agreement in Luxembourg on 14 June 1985 when secret agreements about the unification of Europe were signed. Another article attacks “Globalists.”

აღმსარებელი = *Aǧmsarebeli* [Confessor]  
“Published with the blessing Bishop Stephanos of C'ageri and Lentexi”  
No. 4 (16) April 2004  
4 p. : ill. (some col.)

Easter homily of Bishop Stephanos, a bishop serving under Ilia II, is the primary article of this issue. Church chronicle (including visit of Orthodox Church of American Metropolitan Herman) and news from the Internet (including Pope John Paul II's apology for the 4th crusade and the sack of Constantinople) are featured on p. 4, as are “Teachings of St. John Chrysostom.”

აღსავალი = *Aḡsavali* [Ascending]

“Religious-historical newspaper”

Published with the blessing of Ilia II

No. 7, 22 May 2004; No. 8 29 May 2004

20 p. : ill. (some col.)

Weekly

The Ascension and Pentecost are covered in this newspaper. Doctrinal teaching (e.g. on the Trinity) and historical articles predominate. Series of articles on the various eparchies of the Georgian Orthodox Church is continued through these two issues.

ახალნერგნი ზეთისხეღისანი = *Axalnergni zet'isxilisani* [Newly-planted olive trees]

“Children’s journal”

No. 1, 1999

15 p. : col. ill.

This issue is dedicated completely to the telling of St. Nino’s story.

ბავშვებისათვის = *Bavšvebisat'vis* [For children]

“Supplement to Sapatriark’os ucqebani [Patriarchal Communications]”

No. 10 (26), 14 May 2004

8 p. : col. ill.

Semimonthly

Glossy newspaper for children with stories about saints, history, moral lessons for children; also includes poetry and exercises for children.

ერი და ბერი = *Eri da beri* [People and monks; i.e. everyone]

“Georgian Orthodox newspaper”

Published with the blessing of Ilia II

No. 7 (25) 2004

12 p. : ill. (some col.)

From the conservative side of the Georgian Orthodox Church. Front page headlines: Iveria [i.e. Georgia] is threatened by an apocalyptic storm. Another article talks about liberalism as falsehood and slavery to knowledge. Commentary on Matthew focuses on false prophets. Article also about myrrh-bearing icons.

იანანა = *Iavnana* [Lullaby]

No. 5, 2004

8 p. : ill.

“Published with the blessing of Catholicos-Patriarch Ilia II of All Georgia”

Children’s publication. Front page has a greeting from Ilia II and pictures of processing children. Songs, children’s stories, articles on Ilia Chavchavadze, Akaki Cereteli, and the Patriarch’s birthday are included.

იდუმალეების სამყაროში = *Idumalebis samqaroši* [In the world of the hidden]

“Newspaper concerning facts and phenomena hidden in the future”

No. 21 (408), 28 May-4 June 2004

14 p. : col. ill.

Weekly

Newspaper covering the occult, predictions of the future, astrology, parapsychology and various things that would come under the general heading of New Age

ივერიის გაბრწყინება = *Iveris gabrcqineba* [Iberia’s brilliance]

“Independent Orthodox Christian informational/analytical bulletin” founded by Giorgi Gabashvili in 1994.

No. 1 (47) 2004

Anti-ecumenical; would seem to have some relationship with the “Orthodox Church in Georgia” [formerly True Orthodox Church in Georgia]

One of the most bizarre claims in this issue: a Church of Satan, located in San Francisco, is a member of the National Council of Churches and the World Council of Churches. They are peddling some stories spread by Archbishop Averkii of ROCOR.

Articles also on the Antichrist and “Concerning Theosophy” the latter perhaps to disassociate themselves from other schismatic Orthodox in the Zviadist camp [i.e. followers of Zviad Gamsaxurdia] who have ties to anthroposophism.

კანდელო = *Kandeli* [Lamp]

“Printed with the blessing of Tadeozi, Archbishop of Bolnisi”

No. 19 (103), 14-20 May 2004

12 p. : ill.

Weekly

Archdiocesan newsletter. This issue has an extensive article on Tamar, Ruler of the Georgians in the late 12th and early 13th centuries. She is one of the quintessential national saints of Georgia. The ancient martyr Irene is also featured. Weekly calendar of saints is included.

No. 22 (106), 4-10 May 2004

Featured saints: Simeon the Stylite, John the Baptist, John of Kronstadt.

Article on the 1 June feast commemorating Nino’s entry into Georgia is included, as well as a meditation on the beatitude “Blessed are the merciful.”

A liturgical catechism is also included.

ლაზარეს აღდგინება = *Lazares aǰdgineba* [Raising of Lazarus]

Published with the blessing of Ilia II

This publication has been issued in 1989. It contains many translations from English and Russian. The name is a reference to Georgian as the “Lazarus” of languages but does not seem to have the theosophical baggage that often comes with those, such as Gamsakhurdia, who embraced a messianist nationalism around this concept.

Issue No. 18 appeared in 2004.

კარიბჭე = *Karibče* [Entranceway]

“Orthodox journal”

No. 5, June 2004

50 p. : ill.

Monthly

Includes the month’s calendar of saints and feast days. This issue includes a pamphlet “Akathist for St. Nino.” Article on Moses the Black. Article on Bodbe and Nino with material on the women’s monastery that is located there.

ქართობი = *K'arozhi* [Herald]

“Orthodox journal”

*Vardobist've* [Rose month] 2004, No. 6 (21) Designation of month  
this way is precious and antiquarian.

This small journal has the blessing of Ilia II and an archbishop on the editorial staff, T'adeozi Ioramashvili. Zurab Varzashvili, Chair of the Patriarch Dept. of Social Welfare is also on the editorial board.

This issue has hagiographical entries on the Syrian Fathers, as well as a piece by Ilia II on life sometimes resembling being in the wilderness. There is also an article on St. John of Kronstadt, leading one to believe this journal is on the conservative side.

კლიტე დავითისი = *Klité Davit'isi* [Key of David]

“Monthly newspaper of the Tbilisi Spiritual Academy and Spiritual Seminary”

Established with the blessing of Catholicos-Patriarch Ilia II

No. 1, Jan. 2004

8 p. : ill.

Monthly

Articles on the Nativity of Christ as well as an article on the Spiritual Academy and its operations. An article also on the new Holy Trinity Cathedral in Tbilisi described in the title as a “Uniting Symbol of Georgia.” On p. 8 there is an article on science and religion called “Let every soul praise the Lord,” in which a student in Christian anthropology speaks of finding God praised in the singing of birds.

ლომისა = *Lomisa*

“Newspaper of true Orthodox Christians”

No. 10 (184) 15-31 *Vardobist've* [May] 2004

4 p. : ill.

With an article about the notorious Fr. Basil (Mkalavishvil) following the thorny path of John Chrysostom, this newspaper represents one of the schismatic Orthodox sects that have included this Fr. Basil and who directly relate to one of the Old Calendarist groups in Greece. Not to be confused with the sect that relates to Metropolitan Ephraim of Boston [at the Holy Transfiguration Monastery of Brookline, Mass.] and whose followers in Georgia were once known as the True Orthodox Church of Georgia.

The day of Tamar, Ruler of the Georgians, is commemorated. Among the short articles in the back is one that quotes President Saakashvili in Batumi speaking about the necessity to rid Georgia of non-traditional religions. This sort of statement [taken out of context?] would support this Orthodox sects moves to rid Georgia of Jehovah's Witnesses, Pentecostals and others.

მადლიანი სტეფანწმიდა = *Madliani Step'anmida* [Gracious St. Stephen]

“Newspaper published with the blessing of Peter, the Bishop of Xevi and St. Stephen”

No. 13, June 2004

12 p. : ill. (some col.)

monthly

Newspaper of the Diocese of Xevi and St. Stephen. This issue contains articles on the Patriarch and his travels to Mt. Athos and other parts of Greece, as well as a homily on St. Andrew, the First-Called of the Apostles. A church calendar is included with extensive notes on the saints and events commemorated.

მართლმორწმუნე = *Mart'lmormune* [Orthodox Christian]

“Religious journal”

No. 3, 14 Jan.–13 Feb. 2004

23 p. : ill.

monthly

Several historical articles with material on Nino and David the Builder. The Patriarch is not pictured here, nor is his blessing or that of any other hierarch mentioned. There is an extended article on Judaism. Reference to Georgian Jews (not numbering more than 10,000) is made. A Bishop Leonid's meditation on David the Builder is included.

No. 5, 14 Mar.-25 Mar.

[after 25. Mar to appear weekly]

This issue includes an article on Islam, that had been started in No. 4. Articles on saints and fasting are featured.



მეტეხი = *Metexi* [Metexi Church in Tbilisi; although it does not appear that this is endorsed by the Metexi Church]

No. 1 (5) Mar. 14–Apr 13 2004

48 p. : ill.

Monthly

This is not a mainstream Orthodox publication. It includes articles by Zviad Gamsaxurdia as well as articles about the connections of Freemasons and Jews and how they run the United States. Also in this issue was part of a longer article on signs by which one could recognize the coming of the Antichrist into the world.

მთავისი = *Moqvasi* [Neighbor]

“Publication of Cathedral Church of St. Nicholas in Rustavi”

published with blessing of Catholicos-Patriarch Ilia II

Began publication on 14 Jan. 2004

No. 3, Feb. 2004; No. 4, Mar. 2004

8 p. : ill. (some col.)

Monthly

This newspaper from St. Nicholas’ Cathedral in Rustavi (industrial town to the south of Tbilisi) has articles on the church calendar and saints, as well as on the Divine Liturgy and the spiritual education of children. These issues each contain part of a serialized printing of the Gospel of Matthew.

მთავისი = *Moqvasi* [Neighbor]

“Monthly publication of the Alaverdi Eparchy”

No. 5 (20) May 2004

32 p. : ill. (some col.)

Monthly

This issue of *Moqvasi* featured the visit of a delegation from the Orthodox Church of America led by Metropolitan Herman. This eparchy is centered in the Alaverdi Cathedral located in Kakheti, i.e., East Georgia. A “Religious News of the World” section includes short pieces on the crisis between the churches of Greece and Constantinople, a poll that indicated that 54% of those questioned believed that Lenin should be buried, and a report on problems concerning the finances of Mel Gibson’s “The Passion of Christ.”

მრევლი = *Mrevli* [Parish]

Published with the blessing of Ilia II

No. 3 (86), Pentecost 2004

16 p. : ill. (some col.)

Monthly

Lead article in a meditation on the Holy Trinity, one of the aspects of the Orthodox celebration of Pentecost. Several of the articles are translated from other sources including Russian. Saints and history of the Church are covered in this newspaper. Also contained is an article "From the history of the struggle with ecumenism," that cites the work of Fr. Seraphim Rose [American convert in the Russian Church Outside of Russia] and his monastic companion Fr. Herman against the ecumenical work of Patriarch Athenagoras. This shows Mrevli to belong to a more conservative group within the Patriarch's Church.

მზესაბნობი = *Mzekabani* [Clothed with the sun]

"Newspaper of Georgia's Orthodox Writers' Union"

No. 4 (66) Vardobist've [May] 2004

8 p. : ill.

Monthly

Collection of Orthodox religious literature. Lengthy article on "Gospel of the Georgian Soul : The World-view of Shota Rustaveli." In this issue is part of a serialized article called "Crucified Georgia," that applies some numerology to its assessment of Georgian history.

ორნატი = *Ornati* [Furrow]

"Theological academic journal of the Nikorcminda Patriarchal Eparchy of the Georgia."

1, 2003

70 p. : ill., col. map

This issue, which begins by greeting Ilia II on his 70<sup>th</sup> birthday, the 40<sup>th</sup> anniversary of his ordination, and the 25<sup>th</sup> anniversary of his enthronement, has an extended, illustrated section on the eparchies of the Georgian Orthodox Church. It has a colored map to illustrate their geographical locations.

რწმენა და ცოდნა = *Rcmena da c'odna* [Belief and knowledge]

A run of these was available at the Sioni Cathedral in Tbilisi. Protopresbyter Giorgi Gamerkeli is the editor-in-chief of this quarterly. Began about 1999 and may have ceased publication in 2003 as there did not appear to be any issues new for 2004.

Translation of Gospel of Matthew runs through several issues. Also articles discussing issues as the meeting point of science and religion such as the issues of creation, Genesis, and evolution.

საბა = *Saba*

2004, No. 5 (17) May.  
16 p. : ill.  
issued since 1994.

This periodical was obtained at the Holy Trinity Roman Catholic Church. It is published by an independent group of Catholics and is named for the Georgian philologist Sulxan-Saba Orbeliani, who converted to Roman Catholicism.

This issue had a variety of articles on local affairs as well as John Paul II's letter to Ilia II on the occasion of the 25<sup>th</sup> anniversary of Ilia II's enthronement as Patriarch-Catholicos of the Georgian Orthodox Church. It also had a listing of courses for the Sulxan-Saba Orbeliani Institute of Theology, Philosophy, Culture, and History.

საპატრიარქოს უწყებანი = *Sapatriark'os ucqebani* [Patriarchal communications]

No. 19 (278), 28 May–3 June 2004  
20 p. : ill. (some col.)  
Weekly

An official publication of the Georgian Patriarchate, with chronicle of church events, including the travels of Ilia II. In this issue an article on Georgian hagiography as a special national treasure. Articles on the priesthood are featured with explanation of vestments.

სვეტი ნატლისა = *Sveti nat'lisha* [Pillar of light]  
 “Newspaper of the Holy Twelve Apostles’ Orthodox Education Center in Mxeta”  
 carries the blessing of Ilia II  
 No. 5 (37) May 2004  
 4p. : ill.

Educational material on saints and the church calendar are the focus of this newspaper. A notice is given on p. 4 concerning those who are interested in studying at the Education Center’s gymnasium in 2004–2005.

სულიერი და ზნეობრივი საქართველო = *Sulieri da zneobrivi Sak'art'velo* [Spiritual and moral Georgia]  
 Weekly newspaper of the “Spiritual and Moral Georgia” movement  
 No. 1 (1), Feb. 2004  
 34 p. : ill.  
 Weekly

The articles in this newspaper give the indication that they are promoting a close relationship between Orthodox and national culture in Georgia, e.g., “The movement’s political project : Georgia—a spiritual and moral authority” and “The nation and national identity.” Statements from Ilia II and President Mikheil Saakashvili appear on p. 2.

თორა - სინათლე = *T'ora - sinat'le* [The Torah is a Lamp]  
 4 p. : col. ill.  
 Weekly?

This was obtained at the synagogue located in the old part of Tbilisi. It is a Lubavitch publication and bears the same name as a publication that was issued in Israel for the Georgian Jews who have settled there.

ხარება = *Xareba* [Proclamation]

“Published with the blessing of Archbishop Joseph”

No. 3 (41), May 2004

20 p. : ill. (some col.)

Archbishop Joseph is part of the Patriarch's Church but this appears to be another example of publishing from the conservative wing. In addition to articles on saints and the history of the church there is an article on Mark of Ephesus and his work against the Council of Florence and how that should be an example of struggle against the sort of false unity promoted by such as Paul VI and Patriarch Athenagoras.



**Collection development on the Middle East  
in the British Library  
focusing on the Arabic collections<sup>†</sup>**

DR. DEBBIE COX  
THE BRITISH LIBRARY

**T**his paper aims to set out the British Library's approach to collection development on the Middle East, highlighting issues which differ from collection development in a university library context. I will first outline the institutional context within which collecting on the Middle East occurs, before focusing on the Arabic collections. I discuss the collaborative approach to collection development in the UK with reference to the Area Specialisation Scheme operated by some of the main Middle East studies libraries, and consider the types of users the British Library aims to serve. I then discuss the main selection criteria and the various means of acquisition of Arabic-language materials.

**The aims of collection development in the British Library**

Collection development on the Middle East comes within the Library's overall collection development policy. The four major aims of the British Library's collection development policy are to:

- build as completely as possible the UK national published archive—both current and through retrospective 'gap-filling'—both print and electronic
- collect research-level English-language material published worldwide in the humanities and social sciences, and in science, technology and medicine (STM)
- buy foreign-language printed material selectively and in consultation with higher education and other research libraries in the UK
- acquire non-print items very selectively, focusing primarily on UK heritage material, in consultation with other archives in the UK

Building the national archive is the primary aim of the Library as a national library, and resources are structured around that aim through

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<sup>†</sup> This paper was originally presented at the Annual Meeting of the Middle East Librarians Association, 18 November 2004 in San Francisco.

the legal deposit office, which works to ensure that the Library receives all UK publications, as well as the publications of US publishers with distribution networks in the UK.<sup>1</sup> The Library is the primary research library of the UK, and through its Document Supply Center, it supports the research needs not only of UK higher education, business, and health care, but also of a worldwide customer base. Collection development for the Document Supply Centre is driven by the anticipation of current need<sup>2</sup> with a strong emphasis on serials to support research in science, technology and medicine (STM).<sup>3</sup> Although the Document Supply Centre acquires STM and conference material in most major research languages, the emphasis is on English-language material, with the largest proportion of non-UK material coming from the US. Similarly in the Arts, Humanities, and Social Sciences the clearest mandate from users is that the Library should devote the largest share of resources to research-level English-language materials.

The result is that the acquisition of foreign language material has to be highly selective. Even in major European languages Library resources allow for the purchase of little more than 30% of in-scope publications,<sup>4</sup> and for most languages the figure is lower.<sup>5</sup> The need

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<sup>1</sup> Legislation has recently been passed to provide for legal deposit of electronic material, and although voluntary deposit of this material has operated for some time, this will vastly increase the amount of e-material held by the Library.

<sup>2</sup> In 2003 the Library satisfied 82% of requests for copies (serials and monographs) from DSC stock.

<sup>3</sup> Of the Library's overall acquisitions budget of around £15 million, £8.5 million is spent on serials. STM accounts for the largest proportion of spending (£10 million), with arts & humanities and social sciences subjects occupying a much smaller share. Document supply of STM material represents the Library's primary revenue-generating activity.

<sup>4</sup> In the British Library context, 'in scope' means materials of research level or of relevance to future research, and excludes translations, except where the translation itself is important, textbooks, and re-editions unless significant new material is added. Calculating the proportion of in-scope material acquired is beset with difficulties. The Library has compared acquisition figures in various languages for specific years with the number of items in WorldCat, but the varying participation levels of libraries in different countries can affect the results. A more reliable way, which is heavily time-consuming, is to compare actual acquisitions with national bibliographies or books-in-print listings, but this is not possible for a large number of countries/languages.

<sup>5</sup> For some years now the Library has considered the future of foreign-language



for closer selection of this material is one factor underlying the separate treatment of foreign language material. Selection work is not structured around subject divisions as in most university libraries, but rather around language or regional divisions.<sup>6</sup> In Middle East studies the main languages collected are Arabic, Hebrew, Persian, Turkish and Armenian,<sup>7</sup> and a curator is responsible for selection in each language. Selection is only one element of curatorial work and generally accounts for less than 25% of a curator's time.<sup>8</sup> Selection work is thus limited not only by budget constraints, but also by time constraints. Budget limitations also underlie the pressing need for greater collaboration at national level in the collection of foreign language material.<sup>9</sup>

### **The Area Specialisation Scheme for Middle East materials**

Libraries collecting material in the languages of the Middle East<sup>10</sup> have faced the need to coordinate resources for a considerable period,

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collecting in terms of a 'distributed national collection', in which particular libraries would undertake to collect material in specific languages or on particular subject areas and to relinquish collecting responsibilities in other areas. The difficulties are many: university libraries seek to meet the current research needs of faculty and may find it difficult to devote resources to long-term national needs; there is extreme pressure on budgets which makes it hard for them to maintain adequate collecting levels, and users want to find books in their own institution rather than to be referred elsewhere.

<sup>6</sup> The allocation of acquisitions budgets by language also serves to ensure a given level of foreign language coverage and prevents English-language purchasing from encroaching on those funds. Staff responsibility is also divided according to format (e.g., manuscripts and printed materials, recorded sound, newspapers, maps, photographs.)

<sup>7</sup> Material is also collected in Kurdish, other Iranian languages, Turkic languages, Yiddish, and other languages of the Christian Orient.

<sup>8</sup> Curatorial posts are multi-functional: duties range from selection and cataloguing to provision of specialist advice (e.g., to government), exhibition planning, and other to work related to the important manuscript collections in each language. Curators are also involved in Library-wide strategy work, etc.

<sup>9</sup> This is to be a major task of the new Research Libraries Network linking higher education with the UK's national libraries. For background see the Research Support Library Group report at <http://www.rslg.ac.uk/final/final.pdf>.

<sup>10</sup> In the UK the universities with substantial teaching and research on the Middle East are Cambridge, Durham, Edinburgh, Exeter, Leeds, Manchester, Oxford, SOAS (School of Oriental and African Studies, London), and Westminster. Lam-

and the result has been the agreement of an Area Specialisation Scheme under which a small number of libraries have undertaken to target their resources on materials from, or about, specific groups of countries. Though the scheme has operated since the late 1960s, it has been subject to some revision since it began.<sup>11</sup> The main practical effect of the scheme is to divide the Middle East into three main areas: North Africa (except Egypt) which is covered by the School of Oriental and African Studies of the University of London (SOAS), the Gulf (including Iraq) which is the prime focus of collecting for Exeter University, and Egypt and the Levant (Lebanon, Jordan, Syria, the Palestinian Authority and Israel) which the British Library aims to cover, and which has long been the core of its collecting.<sup>12</sup> The presence of the Sudan Archive at Durham University is reflected in Durham's aim to collect Sudanese material, and its Middle East Documentation Unit has long been the major locus of official publications from the region, although Exeter's Arab World Documentation Unit also collects this material.<sup>13</sup> The British Library's selection of material from the Arab world is further influenced by the collecting strengths of other libraries: because of the presence of its law department, SOAS has good coverage of publications about the legal systems of Arab states, and the Bodleian Library (Oxford University) has a good representation of editions of classical texts.<sup>14</sup>

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peter also offers Islamic Studies courses, but its library resources are not so well established. For details of these and other institutions' library holdings see the Mapping Asia website: <http://www.asiamap.ac.uk/index.php>.

<sup>11</sup> For more detail see <http://www.ex.ac.uk/MELCOM/area.htm>

<sup>12</sup> In the period to 1947 a substantial proportion of the Library's intake of Arabic material came from India under copyright legislation, but from the 1950s onwards, Egypt and the Levant, along with Iraq, have been the main sources of material.

<sup>13</sup> Until the early 1980s the British Library also maintained collections of official publications from the Arab world (mainly official gazettes, but also some financial and statistical material), but budget cuts and staff cuts, along with delays in receiving material on microfilm, have meant that the Library effectively no longer covers this area of collecting.

<sup>14</sup> The Area Specialisation scheme does not preclude libraries buying materials from other countries. In practice the British Library also acquires some material from Iraq, Yemen, Saudi Arabia and Kuwait, as well as a limited amount from Algeria and Morocco. Because of the proximity of SOAS (15 minutes' walk away) it is hardest to justify duplicating works held by SOAS, although some British Library users have to pay to use SOAS, and with items going out on loan, some items held

**Main users of the British Library's Arabic printed materials.**

Collaboration with higher education libraries thus influences the sources of Arabic material purchased. The other major influence on selection decisions is the needs of Library users, present and future. This is perhaps the area which differs most from a university library. University libraries exist above all to serve the needs of faculty and thus have both a relatively well-defined set of users (with known courses and research interests to cater for) and access to concerned academics who can give advice and support (to a greater or lesser degree) to selection work. The role of the British Library is to serve national needs, both present and for future generations, and as a result, its user base is far more diffuse and includes many users who are not affiliated to any institution.<sup>15</sup> At the same time there is no faculty to advise on selection.<sup>16</sup> Curators need to assess the changing needs of different sets of user groups, and to maintain an awareness of current research trends in the field, across all subject areas.

A further difference from the university context is that most researchers approach the British Library only when they have to. This may be as a library of first call if they do not have access to other relevant libraries, or as a library of last resort for specific items. For users outside London, coming to the Library may be time-consuming and expensive, and for many, using books in Library reading rooms is less convenient than borrowing books for use at home.<sup>17</sup> The key impact of this (aside from the Document Supply Centre) is that most readers do not come to the Library for currently available material which they, or their home institution, can buy: rather, the highest use is of materials which are out of print, or of expensive sets of volumes or reference materials. This in turn affects use in subject terms in that, for foreign language material, a majority of British Library users are doing work with a historical perspective.

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by SOAS (or other university libraries) may be lost.

<sup>15</sup> The Library's resources are available to anyone with a specific need to access its collections.

<sup>16</sup> Teaching demands are such that whilst academics may recognise a duty to their home institution, very few have time to spare for the benefit of the British Library.

<sup>17</sup> Another key difference is that the British Library, unlike university libraries using controlled password access, cannot offer remote access to on-line journals and reference materials, but can only provide on-site access, because of copyright/licensing issues.

Before looking at selection criteria on subject lines, I want to say more about the main sets of Library users for printed Arabic material. Researchers using Arabic materials are very diverse, but mainly fall into five groups. The first, which makes greatest use of the Library's Arabic printed material, is comprised of Arab researchers and students based in the UK (i.e., native speakers of Arabic). These may be resident writers and journalists among the UK's over 600,000-strong Arab community, the majority of whom live in London. Some of those actively engaged in research are exiled from their country of origin (Iraq above all). Others are postgraduate students studying in the UK, but at universities with no specific Arabic resources (e.g., Reading, Salford, Kent, etc.)<sup>18</sup> Overseas students represent an important source of income for many universities, but while their home institution may have Western-language materials relevant to their subject area, few can provide Arabic materials. Such students have wide-ranging research interests, but it is likely that many are undertaking research broadly within the social sciences or education. Those undertaking research related to their own country find few English-language resources on the specific subject of their research. Thus these researchers seek Arabic books for which they depend on the British Library and SOAS.

A second group of researchers who use the Library's Arabic materials are those undertaking research on the manuscript collections, and who thus have a specific need to come to the Library. These researchers, who include Arabs and non-Arabs, UK-based and from abroad, make use of supporting resources in Arabic whilst in the Library. A third group is comprised of people who are visiting London, and who use the opportunity to come into the Library to access Arabic materials. Many are Arabs in London during the summer months who may need resources from countries other than their own, for example those undertaking comparative research or working from a pan-Arab perspective and finding a limited range of resources in their own country.

The Library's Arabic materials are also used by researchers from the UK Muslim community<sup>19</sup> for whom Arabic is not their first language,

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<sup>18</sup> A search of the Index of British Theses for theses with the keywords 'Arab' and 'politics' shows that slightly more than half of the theses (53%) were submitted in universities with no specific Middle East Studies department. Authors names also suggest that the largest part of this research is undertaken by students of Arab origin.

<sup>19</sup> Predominantly of Indian or Pakistan origin.

but who use Arabic materials to study Islam. Library users include those teaching or studying in Islamic educational institutions and needing access to Islamic texts. Although Islamic institutions have their own resources the British Library holds many rare works. Many key Islamic texts are also available in electronic form on Muslim websites, but researchers who come to the Library tend to favour printed books. These researchers may also access Library resources via inter-library loan through public libraries, as many are based outside London.

The final group, for whom the Library is an important, but less frequently used resource, comprises researchers and academics based in Middle East studies departments. Most of these researchers rely heavily on their own institution to provide resources: their low use of the British Library should perhaps be taken partly as indication that their own institutions (and the personal collections of individual academics) meet their needs.<sup>20</sup> There is also a further factor underlying the relatively low use of the Library's Arabic collection by such researchers, and that is the fact that most non-Arab students (and academics) only read Arabic materials where the same content cannot be found in English-language (or French) publications, or else in literature where their research necessitates use of original texts.

**Collection development of Arabic materials: general principles and subject coverage.**

The type of researchers using the Library and the nature of their use, informs the selection criteria used in developing the Arabic collection. With limited funding it is not possible to fully satisfy the demands of all readers, but an effort is made to balance different needs. In general terms the Library's first priority is to acquire original works based on first hand research and scholarship, ideally which represent a contribution to their field of study. Works should be about the Middle East region, or about issues or communities with a clear relevance to the Middle East or which are highly significant for Arab opinion. A second important priority is to acquire substantial (i.e., 60 pages plus) publications by Arab non-governmental organizations. These may include reports or research publications of human rights organisations, trades unions, community and professional associations. A third priority is to acquire any book which generates a significant degree of controversy

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<sup>20</sup> The Area Specialisation Scheme is not intended to prevent universities from buying materials from countries outside their agreed area of coverage, to serve the needs of researchers.

and/or media attention, or whose author is the subject of legal action because of its publication, which is likely to be the subject of continuing interest (or hostility), so that it is available to researchers in future.<sup>21</sup>

In subject terms, material is selected primarily in history, politics, sociology (including women's studies and human rights), and modern literary and cultural studies. A smaller proportion of material is selected on classical literature, Islam/Islamic studies, economics, law (particularly its social implications) and language/socio-linguistics. Reference materials, bibliographies, manuscript catalogues and works about librarianship or the book in the Arab world are also selected. For most subjects a key criteria for selection is that the work should be of a specific, rather than general, nature. For example in history, works should be studies of a specific locality, a limited period or defined aspect of history rather than a broad overview. The reason for this is that most users of the Arabic collections either have little need for general works or else would prefer to read such works in English (or French). The Library thus seeks to acquire books in Arabic offering a subject of study, or perspective, which is not available in English. One exception to this is more wide-ranging works by highly prominent or influential authors writing in Arabic.<sup>22</sup>

The aim to acquire material offering a perspective not generally available in English also underlies the selection of material which is 'popular' rather than 'academic' in some subjects. The Library's aim is most frequently expressed as being to acquire research-level material, but that does not only mean material published for an academic readership; more broadly it means anything that is likely to be of research value in future. Research trends are such that almost anything can be of value for research: a survey of attitudes and opinions, or of means of expression, could be based upon material with a broad popular appeal, and thus such material can also be deemed to be 'in-scope'. In terms of Arabic collecting, there are certain categories of 'popular' material which are collected selectively. In politics, 'popular' works about key political issues (9/11, the war on terror, al-Aqsa intifada) are col-

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<sup>21</sup> This does not mean that the Library seeks to acquire offensive or illegal material, although its collections inevitably include works which some people would find offensive. In terms of controversial items I am thinking more of the works of Nasr Hamid Abu Zayd or literary texts such as '*Walimah li-a'shab al-bahr*' and the works documenting the controversy around it.

<sup>22</sup> For example Burhan Ghalyun, Halim Barakat, Hisham Sharabi.

lected as social documents, as a record of expression and experience at a given time. Books listing the ‘martyrs’ of the intifada may be of research use, less for their contents *per se*, than as examples of how events are recorded and mediated to those living through them and to others in surrounding countries of the Arab world. This seems to be an important element of collecting foreign-language material at national level, in that collections should provide researchers in the UK with resources which allow for an understanding of the beliefs, way of thought, expression and experience of people in the region.

Such materials are judged not on whether they contribute to scholarship but on whether they provide resources to support future research. The same distinction lies behind the inclusion in the selection criteria of biographical works (autobiographies and biographies). Such accounts of lived experience, not only of prominent individuals, but also of ‘ordinary’ men and women, offer a high-validity means of understanding events and issues at a micro-level.<sup>23</sup> ‘Popular’ materials are also purchased selectively in cultural studies, for example on popular music or film, where there is a relative shortage of academic study in Arabic. And under the broad heading of Islamic studies, the Library selects a representative sample of works from an Islamist perspective, which are popular in nature, although works interpreting Islamic teaching or history for a popular audience, or offering guidance on lifestyle or worship are not selected. Academic works (e.g., on interpretation of the Quran or in Hadith studies) are selected to support Islamic scholarship.

Modern literature is one area where current collecting practice differs most obviously from the practice of twenty or even ten years ago. The Library used to aim to give good coverage to literary writing (poetry and drama as well as fiction), and original literary works used to account for a large proportion of works purchased. But the volume of literary works published in Arabic, and the lack of evidence that this material is used, has meant that the Library does not now buy original literary works, except those of the most prominent authors. We currently routinely select books by only about sixty authors whose work

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<sup>23</sup> More wide-ranging digitisation in future may offer a means of selecting specific issues and themes from such works and making links between them as means of historical research. See Edmund Burke III (Ed.) *Struggle and survival in the modern Middle East*, London, Tauris, 1993, on the relevance of narratives of ‘ordinary’ individuals.

is most likely to be studied in UK universities.<sup>24</sup> The reasoning behind this is that significant literary works are more likely to be available via reprints or re-editions, and so may be purchased several years after their date of first publication, once an author's prominence is established, or in response to user requests.<sup>25</sup> This type of retrospective 'gap-filling' is undertaken regularly across all subject areas, as time allows, but is perhaps most important in literature. The Library supports research in literature through the purchase of critical studies of modern writing, as well as reference works and some anthologies.

Another area where our buying has been reduced in recent years is in 'classical' Arabic studies, that is, editions of manuscripts or textual commentary. This is partly because of cost, partly because the Bodleian covers this area well, and partly because of practical time constraints. The Library's Arabic books are listed in five printed catalogues (covering different date ranges) as well as in the integrated catalogue (from 1980). Selection of classical material is particularly time-consuming because of the need to check available titles to ensure that the Library does not buy reeditions or reprints of works already held.<sup>26</sup> Some books are selected, but on a reduced scale, and most often with the aim of ensuring that the Library holds at least the most important texts.

Another area where time constraints limit selection is the acquisition of electronic material. Material on CD-ROM (or on-line subscription) is only purchased if it is not available in print or adds value or functionality to material held in print form; if the likely use justifies the cost; and if a multi-user licence or authorisation is available from the publisher, given that the British Library has to conform meticulously to copyright regulations. In practice, the need to obtain such authorisation from publishers of Arabic CD-ROMs, mitigates against routine selection of this material.

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<sup>24</sup> Although literary writing is not routinely selected I do buy occasional examples of literary writing from across the Arab world: especially from those countries where there are fewer authors who have achieved prominence outside their own country, e.g., Palestine, Jordan, Algeria, Kuwait.

<sup>25</sup> Very few requests are received from readers, mainly because most researchers approach their own institution first.

<sup>26</sup> In practice we acquire some new editions or reprints of texts, particularly where an edition held by the Library is old, and where new editions offer clearer type and better indexes.



### Practical aspects of Arabic collection development.

I now move on to more practical issues. The budget for Arabic printed monographs is £14,500 (at current rates that equates to \$25,500 or 21,385 Euro) and this amount has been broadly constant for the last five years. Serials, microfilms, and e-materials are supported from separate budgets. (The same amount is available for the purchase of Hebrew printed books, whilst the amount for Persian and Turkish is slightly less at £13,000 for Persian, £11,000 for Turkish.)<sup>27</sup> Purchase is the main means of acquiring Arabic books (alongside legal deposit and donations). Just over a quarter of material is supplied on approval ('blanket order') and the rest is selected. Egyptian publications are mostly supplied on approval by Leila Books in Cairo; Lebanese, Syrian and Jordanian are selected primarily from Sulaiman's Bookshop in Beirut. Palestinian publications are ordered direct from individual research centres or from the Educational Bookshop in East Jerusalem. Israeli publications are also ordered from individual research centers. Some books from other countries are selected from Sulaiman's and from those available at Cairo Bookfair each year.<sup>28</sup> When possible, books are bought from Avicenne in Paris as a means of covering at least some of the more important works published in North Africa. Books from other countries are selected from various suppliers or direct from publishers.

The amount of material acquired from particular countries varies from year to year but I would estimate that the proportion of books from each country is as follows:

28%	Egypt
28%	Lebanon
12%	Jordan
10%	Syria
8%	Palestinian Authority and Israel
6%	Iraq, Saudi Arabia, Kuwait, UK, Iran, Algeria, UAE, Germany
4%	retrospective 'gap-filling' from any relevant country

Even given the fairly tight selection criteria outlined above, the budget allows for relatively little of what is 'in scope' to be purchased. For example, from Sulaiman's lists I am able to buy no more than 120 items per list, that is roughly 12% of what is offered each two months.

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<sup>27</sup> These figures take into account differing book prices and postage costs.

<sup>28</sup> Books at Cairo Bookfair and many Palestinian publications are identified for selection from the (MECAP) lists of the Cairo Office of the Library of Congress.

The lists contain many literary works and many other items which fall outside the Library's selection criteria, so I am probably able to select about 40% of what I deem to be in scope from Lebanon, maybe 50% from Syria and Jordan, and less than 30% from other Arab countries.<sup>29</sup>

#### **Other sources and types of materials acquired by the Library.**

In addition to purchase, the Library acquires Arabic material through legal deposit. The major impact of this is that the Library receives the full range of Arabic newspapers published in the UK, including major dailies and smaller weekly newspapers. For example, until April 2003 the Library received a range of Iraqi opposition papers published in London. The Library also receives books published by UK Arabic publishers (principally Dar al-Hikmah and al-Furqan Foundation at present, but formerly Dar al-Saqi and Riyad al-Ra'is). Legal deposit also brings in bilingual and children's literature published by educational publishers as well as magazines and journals based in the UK (primarily leisure and hobby magazines, e.g., *Sayyidati*, *Hiya*, *Winduz Magazine*). A further means of acquisition is through donation. A regular flow of Arabic donations is received from authors visiting the Library, from readers, from political or campaigning organizations, and from Islamic organizations. Occasionally more significant amounts of material are donated by other libraries.<sup>30</sup>

In addition to books the Library subscribes to a range of journals from the countries it focuses on, and in the subject areas outlined above. Serial budgets were cut in the 1990s and although funding is now available to support new subscriptions, the intake of journals cannot be regarded as being back to full strength; work in this area is a current priority. Recorded sound in Arabic (including music CDs

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<sup>29</sup> The number of items published in 2000 and acquired from each country was compared with the number of items for each country in OCLC/WorldCat for 2000. The percentage of items held by the British Library relative to WorldCat was as follows: Lebanon 19%, Egypt 16%, Syria 14%, Jordan 12%, West Bank 9% (also Yemen 18%, Iraq 11%, Morocco 9%, Algeria 6%, all others less than 5%). The Library's weakest coverage was of Tunisia (1%), which reveals a very low level of French-language selection from North Africa as well as the low level of Arabic coverage. The Library is conscious here that not only is SOAS a near neighbour, but also the Institut du Monde Arabe and the Bibliothèque nationale de France are only a train ride away. As noted, these figures are far from reliable.

<sup>30</sup> Large donations have been received in the last few years from the Lebanese Studies Centre in Oxford, and from the library of Kufa Gallery in London.

and cassettes) is bought by the Sound Archive, although the budget for international music is relatively small and does not allow for the purchase of material on video. The Library is not in a position to acquire the many Arab films and documentaries currently available on video and DVD.<sup>31</sup> The Library also continues to acquire Arabic manuscripts when funding allows. In buying manuscripts the Library only buys from auction houses and requires proof of provenance before a manuscript can be purchased. In practice a very small number of manuscripts are acquired, usually of a style, or in subjects, not already represented in the Library's extensive collection.<sup>32</sup>

#### **Middle East studies in the British Library in a national context.**

In conclusion, although Middle East Studies represent a very small part of the British Library, its current acquisitions in the languages of the Middle East make a significant contribution to the overall coverage of Middle East materials at national level. With an annual budget of over £60,000 for books in the languages of the region, in addition to a substantial intake of journals and newspapers, and collecting policies closely targeted to the differing user groups for each language, the Library represents an important resource for researchers both within and outside higher education. But this sum appears small when set against the ever increasing amount of material being published in the region.<sup>33</sup> So the need for relevant libraries to complement each other in their collecting appears greater than ever, in order that available funding is used to achieve the widest possible coverage of relevant materials. For the Arabic collections at least, it is not clear that an increase in financial resources (which is highly unlikely to be available) would in itself result in a much better offering for researchers.<sup>34</sup> In the current context a greater priority would seem to be an effort to consult more

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<sup>31</sup> The British Film Institute acquires some foreign-language films, but it is likely that only university libraries are acquiring documentary material in Arabic, and that on a very small scale.

<sup>32</sup> The Arabic manuscripts collection numbers 20,000 items in 14,000 volumes.

<sup>33</sup> For the year 2000, the WorldCat/OCLC data referred to above gives a total figure of nearly 8000 publications included in the catalogue from the Arab states. Although this includes Western-language material, it shows the limitations of a budget which can extend to no more than 1200 books (even assuming a price per book, with postage, of £12.)

<sup>34</sup> But an increase in staff resources would have an impact: the efficient service offered by suppliers such as Leila Books and Sulaiman's Bookshop may have led to

widely with users, and to focus resources more closely on the types of material they are likely to require. Avenues for consultation with specific groups of users are not as well developed as they could be, in part because of the diverse range of users the Library serves. Britain's Arab community is far from vocal in demanding Arabic resources,<sup>35</sup> and the British Muslim community generally looks first to its own institutions to support Islamic scholarship. Similarly Middle East researchers in higher education approach their own library with particular requests. Improved consultation may in turn stimulate greater use of the collections,<sup>36</sup> as users gain a sense of ownership and feel that collecting is focused around their needs. Finding ways to bring about such consultation, and in a way which both balances the needs of different sets of users and retains a long-term perspective, remains a key challenge for the Library's future collection development.

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increasing reliance on these suppliers. This has a possible downside in that there is inevitably some duplication of materials where selectors are choosing from the same range of materials on offer: what is needed is time for selectors to seek out hard-to-acquire material, e.g., non-commercial publications including research and reports of NGOs and political parties, which would result in a more wide-ranging provision for researchers.

<sup>35</sup> Possibly because the Arab communities are themselves diverse and may not be sufficiently well integrated into British society, or sufficiently empowered, to see the provision of research resources in Arabic as a 'right' they can demand from the state.

<sup>36</sup> This would itself help to raise the institutional profile of Middle-East language published resources (as opposed to manuscripts) within the British Library. While these resources may be important in a national context, relatively low use weakens their profile (and thus influence) within the Library itself.

**Is the Organization for Standardization (ISO)'s  
Arabic Transliteration Scheme  
an Improvement over Library of Congress'?**

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**T**he use of library transliteration of foreign languages has always generated controversy and debate. For those opposed to transliteration, especially in an age where computerization has introduced Unicode in which native scripts can be displayed, entered, and searched in library catalogues, the practice is wholly unsatisfactory, serves no-one, and should probably be abolished. The critics point out that, especially for native users of languages with non-Roman scripts, searching for data in transliterated script is time-consuming and frustrating. Bilingual and multi-lingual catalogues, they note, have rendered transliteration unnecessary and obsolete. Why would a native speaker even bother searching for an item using transliteration, when searching using the original script is so much more reliable and efficient? For opponents of transliteration, transliteration is unreliable and serves neither librarians, bibliographers nor users of bibliographic systems. The time spent transliterating text in a record, when it could simply be entered in its native script, is wasteful and unproductive.

Those who support library transliteration, even with the adoption of Unicode, however, argue that there are many reasons to continue the practice, inefficient as it is. Most of the arguments in favor of transliteration assert that while it is useless for native speakers to use transliteration, many other people need to search for records in any particular language employing non-Roman script. For example, transliteration is the only realistic way for Western-speaking librarians to maintain control over non-Roman materials. Moreover, at least a single transliteration scheme allows some degree of uniformity, even it requires learning that particular scheme. If there were no single transliteration scheme, there would be a large number of mutually inconsistent conversion systems. Many library workers, including those in cataloguing, serials, acquisitions, and circulation need to handle items in non-Roman script, even if they are unfamiliar with that script and language. How, for example, would a cataloguer with of item in French translated from the Arabic know where to shelf-list the item beside the Arabic original were it not

for some kind of transliteration scheme? Moreover, while the library itself might have keyboards that allow searching in the original script, are we sure that remote users will have this capacity? And what about the user who has learned the language, but has never learned to type in the original script? For that matter, can we really be certain that native users are comfortable with using a “map” of an Arabic keyboard (for surely the Arabic letters will not be found on most North American library keyboards)? Furthermore, what about the researchers who do not know the original language but still need the original title for scholarly works?

For better or worse, it is my opinion that despite its drawbacks, transliteration is a tool that must remain despite the introduction of Unicode for original scripts. Very few libraries with Arabic collections outside the Middle East, for example, have abandoned the use of transliteration. And for North American libraries, the scheme which holds the monopoly on Arabic (and let’s face it, other language) transliteration is undoubtedly the Library of Congress/American Library Association transliteration scheme. Moreover, the major bibliographic utilities RLIN and OCLC continue to require and use LC transliteration (again, not just for Arabic, but for dozens of major languages), and no major changes to this situation can be foreseen in the near future.

In spite of this, the fact remains that LC is only one of a plethora of Arabic transliteration (some say “romanization” is a better term as Arabic script does not consistently represent short vowels) schemes. Indeed, only in North American libraries is there a large measure of uniformity, and this is because most academic libraries have adopted the LC scheme. In Europe, only Germany can claim a fair degree of unanimity. In fact, many different transliteration schemes have been developed for rendering Arabic into Roman script including the International Standard Organization (ISO), Brockleman, the *Encyclopædia of Islam, IJMES*, and the Vatican Library. In addition, more continue to be suggested, such as one devised by Roderic Vassie, who has advanced emulating the more sympathetic and economical, un-vocalized, transliteration schemes of Judeo-Arabic and Karshuni texts (Vassie, 1998, p. 20).

The only serious competitor to the LC scheme, however, is the ISO scheme (first edition published in 1984) which has been adopted by the United Kingdom’s branch of the Middle East Libraries Committee and by other European library committees. As the foreword to the ISO

scheme indicates, the ISO (International Organization for Standardization) is a worldwide federation of national standards bodies. The work of preparing international standards is carried out through ISO technical committees. The criteria for adoption of a particular standard are strict. As ISO notes, “draft international standards adopted by the technical committees are circulated to the member bodies for approval before their accepted as International Standards by the ISO Council. They are approved in accordance with ISO procedures requiring at least 75% approval by the member bodies voting” (International Organization for Standardization, foreword).

As a scheme which was devised on the eve of library catalogue automation, one might hope that the ISO scheme would have paid attention to the particular problems associated with automation. After all, at the time the LC scheme was devised, the main interest (outside the Arab world) in Arabic texts came from Oriental scholars whose first language was not Arabic. Might we assume that, given its chance to review the problems with other transliteration schemes, ISO is an improvement over LC?

On February 16, 2005, I presented a paper at the symposium “Arabic Script Web-Based Catalogs in the 21<sup>st</sup> century” entitled “Library of Congress Transliteration: a wall still to overcome” in which I identified five major areas in which LC transliteration created problems for successful retrieval. I thought that as a follow-up, it would be interesting to compare the ISO scheme (a scheme created in the modern era) to the LC scheme in order to discover whether ISO has in fact remedied the major problems I identified with LC.

### **ISO vs. LC**

(1) The first major problem I identified with the standardized LC transliteration employed in most major libraries of Canada and the United States is that the LC transliteration does not match the actual sounds represented by the letters of the alphabet, in either classical Arabic or what has come to be known as Modern Standard Arabic. The blame for this cannot really be placed at the door of the Library of Congress, because their transliteration scheme largely follows that employed by the best-known Arabic-English dictionary the Hans Wehr *Dictionary of Modern Written Arabic*, edited by J.M. Cowan, and also standard works such as David Cowan’s *Modern Literary Arabic*. (The Library of Congress also suggests alternative dictionaries for words not found in Hans Wehr (Tseng, p. 11)).

The letters of the alphabet which can cause transliteration confusion are those which represent the pairs of so-called “emphatic” (or “velarized”) consonants and their ordinary correspondents, the “soft” consonants. These consonants might sound similar to non-native ears, but the “emphatic” ones differ distinctively in that they are “velarized”. Two letters which seem to cause the most confusion are *Dhāl* or ذ (transliterated in LC as *dh*, as in the word *dhawq* / ذوق, “taste”, and another letter representing an “emphatic” consonant, *Zāw* or ظ (transliterated in LC as *z* with a dot underneath), as in the word *zūhr* / ظهر, “afternoon.” Depending on the dialect of Arabic, both letters more or less approximate the “th” sound in the English words “thus” and “this.” Both consonants can cause major transliteration problems, and both might be better transliterated as “th”, but this is impossible because the “th” has been reserved for the letter *Thāw* / ث, which sounds similar to the “th” sound found in the English word “thick.” All the same, it really is difficult to imagine someone unacquainted with the LC Arabic transliteration scheme searching for words containing *dh*, especially as this letter combination in English could be associated with the Arabic loan word “dhow” (an Arab sailing vessel). Most English-speaking patrons would likely associate the *dh* with a simple *d* (something which cannot be done as there are two *d* sounds already in Arabic, the “soft” *Dāl* / د (transliterated simply as *d*) and the “emphatic” *Ḍāl* / ض (transliterated as *d* with a dot underneath). The letter *Zāw* / ظ can present further confusion, because the “z” sound is also associated with the letter *Zāy* / ز, as in the word *zawj* / زوج which translates in English as “husband.”

Other “emphatic” and “soft” consonants, “h” (ح and ه), “d” (ض and د), and “t” (ط and ت) are less problematic, because they represent distinct sounds in Arabic. These “emphatic” consonants are distinguished in transliteration by dots underneath and usually do not cause confusion for most library users.

Further confusion arises for some native speakers of Arabic, because their pronunciation of Arabic consonants differs in some respects from that of speakers of other dialects, and this causes variation in the pronunciation of classical and Modern Standard Arabic. For instance, in the Levantine and Egyptian dialects of Arabic (two dialects with which I am acquainted), the consonant *thāw* / ث is pronounced like an English “s”, *dhāl* / ذ like a “z”, and *zāw* / ظ also like a “z”. Thus the word



for “afternoon” really is pronounced *zuhr*, even when speakers of these dialects know classical or modern Arabic. The same pronunciation, however, does not hold true for the Iraqi or Moroccan dialects, which might prompt an Iraqi or a Moroccan library patron to wonder why *zuhr* is transliterated as it is, with a “z” (rather than, for example, with a “d”). Furthermore, an Egyptian who pronounces the letter *jīm* / ج as “g”, as in “get” instead of “j” as in “juniper”, even in classical and Modern Standard Arabic, might wonder why an author with the name Najib is transliterated *Najīb* instead of *Nagīb* (although, in fact, Nobel laureate Najib Mahfuz does get a cross reference to Mahfuz, Nagib in the LC authority file).

### ISO transliteration

Does the ISO transliteration solve the problem with “emphatic” and “soft” consonants? Unfortunately, this cannot be claimed to be so. The *ḍ* is transliterated as an underlined “d” (*d*), and this might lead one to assume that the *ḍ* sounds like the “d” as in “door” (more like the Arabic letter *ḍ*), rather than the “th” sound in “the”. Moreover, the *ẓ* consonant in the word *ظهر* “afternoon” is transliterated with a “z” with a dot underneath it (*ẓ*), and this can confuse it with the *z* consonant in *زوج* or “marriage”. Thus, it cannot be said that ISO transliteration matches the actual sounds represented by the Arabic alphabet in either classical or Modern Standard Arabic, and so really it is not an improvement in this regard. Even more confusing in my opinion is that the long vowel *ū* و is transliterated as “uw” and the *ī* long vowel ي is transliterated as “iy”. It is extremely doubtful if any patron, including me, would think to look for a word such as *كرسي* “chair” as “kursiy”. Instead of clarifying confusion, therefore, in terms of the long vowels, ISO can even be said to have created further confusion. However, in its favor, one can say that at least ISO has made an attempt to distinguish between the long and the short vowels.

(2) The second major problem with LC Arabic transliteration is that the transliteration does not match the more popular transliteration employed by the English-language news media. While LC transliterates using only the three Arabic-language vowels *a*, *i*, and *u*, the transliteration largely employed by the news media quite liberally adds the English-language vowels *e* and *o*. Thus, while LC transliterates the word *شيخ* as “shaykh,” the transliteration used by the news media

and others would transliterate this as “sheikh.” This inconsistency can be appreciated probably most acutely in the writing of the name Mohammed/Muhammad.

This problem is probably most serious in the realm of library name authorities. And, while the entire realm of Arabic name authorities is problematic because of the attempt to accommodate personal names belonging to a diversity of origins under one set of rules (Houissa, p. 17), problems in transliteration make matters worse. For example, finding a work by the author Hanan al-Shaykh might be a difficult task for a library patron un-acquainted with LC transliteration, since the generally accepted spelling of the word is “Sheikh.” Moreover, in fact, the Library of Congress name authority for Hanan al-Shaykh gives as a cross reference from “Cheikh” and “al-Cheik” but does not give “Sheikh.”

The problem of inconsistent representation of personal names is further compounded because French and English name authorities entries for Arabic authors who write mainly in English and French, rather than in Arabic, do not follow systematic Arabic LC transliteration. For instance, the author Khālid Nizār (the LC systematic Arabic transliteration) is established by LC as Khaled Nezzar. Moreover, there is not even a cross reference for the common LC transliteration. The LC name-authority file establishes Qaranī, ‘Izzat and gives a “see” reference to Qaranī, ‘Izzat, but there is no reference to the name Qarnī, even though the LC name-authority for Arabic writers establishes the name as Qarnī. The name Ibrāhīm Bāqir, who writes in English, is established as Bakir, although in Arabic the name is established as Bāqir, which corresponds to the way it is actually written in Arabic. The name عبد الله is transliterated for writers with Arabic surnames as ‘Abd Allāh, but for those who write in English it is conventionally written Abdullah.

The transliteration of the Arabic article *al* / ال or “the” also causes major name-authority confusion in English and French (and other European languages). Sometimes the article is simply elided into the next element of the name. For instance, consider the LC name-authority record established for Elalamy, Youssef Amine which contains no see reference (even though the Arabic form of name would be systematically established as (al-)‘Alamī, Yūsuf Amīn). Other such LC name-authority records separate the “El” article from the rest of the name as in El Alamy. In both cases, the names are cuttered for the “E”, although for purely Arabic name authority convention the name would

be cuttered for the “A” for “Alami.” Again, the inevitable result is confusion for the library user.

The same confusion is true of uniform titles based on transliterated Arabic. For instance, the word *kunūz* (كنوز) translated into English as “treasures” is transliterated as “konooz”. For users who do research in English and/or other European languages and Arabic, the use of both forms of transliteration schemes must seem random and is confusing, to say the least.

### ISO Transliteration

Like the LC scheme, ISO is also significantly different from the transliteration employed by the English news media. The word شيخ would still be transliterated as “shaykh”. Once again, perhaps this only reinforces the point that any transliteration scheme, even the English media transliteration, requires some degree of study and familiarity by the user. ISO is no different, at least in this regard.

Moreover, can it not be said that the English news media, which employs double vowels, is actually a more sympathetic transliteration? For example, would most English speakers render the name “Walīd” and stress the last syllable “īd”? Is not Waleed a much better rendition for most English-language speakers?

I also assume that ISO transliteration can introduce as many major ambiguities in cross referencing names and includes renditions of the news media spellings. In addition, French and English name-authority records for Arabic authors who write mainly in English and French, rather than in Arabic, I assume would also not follow Arabic ISO systematic transliteration. Thus, the confusion for the library patron would remain.

(3) The next major problem encountered with LC Arabic transliteration is the representation of doubled consonants (in Arabic with the *Shaddah*). There is not consistent evidence of practice in records found in OCLC and RLIN. Sometimes words which should exhibit a doubled consonant are transliterated with a double consonant, and sometimes they are not. In fact, one of the consistent errors that Vassie discovered among the Egyptian cataloguers at the LC Field Office in Cairo was the failure to mark double consonants when required (Vassie, 1998, p. 21). Words ending with *īyah* such as *shakhsīyah* / شخصية are normally transliterated without the *Shaddah*, even though they are always written in Arabic with a *Shaddah* symbol. While a library cataloguer

quickly discovers that this is the case, the same cannot be said for a library patron who, once again, might be puzzled and frustrated by the inability to find a record. The inconsistency in the use of the doubled letter for *Shaddah* is once again seen most clearly in name-authority entries. For instance, LC establishes محمد شناوي as Shinnāwi, Muḥammad even though no doubled consonant is indicated in the actual record. Similarly, حسن عوامي is established as ‘Awwāmī, Ḥasan with no cross reference to ‘Awāmī, Ḥasan, while other authors with the same surname are established without the doubled letter as ‘Awāmī. The name مكرم is established as both Mukarram and Makram, without cross references to either form of the name in either record. Needless to say, these inconsistencies, which arise most likely because the cataloguer can find no authoritative source, are no doubt once again very confusing for library users.

### ISO Transliteration

In the case of the *Shaddah*, the ISO transliteration is an improvement. The *Shaddah* is transliterated with a hyphen on top of the doubled consonant and is therefore unambiguous. Anyone transliterating using ISO will have to take account of the *Shaddah*.

(4) The fourth problem in LC transliteration of Arabic involves the inconsistent transcription of the *Tā̄ Marbūṭah* (the “tied” *tā̄* or *ة*, *ة*), which serves, among other functions, as the sign of the feminine in Arabic. Transliteration of *Tā̄ Marbūṭah* is not practiced uniformly by all cataloguers, who seemingly at whim render it either “-ah” or “-at”, regardless of context. What makes this problem more confusing is that the feminine plural *ات* is similarly rendered “-āt”. While experienced cataloguers might simply search twice for a record with a word or phrase containing *Tā̄ Marbūṭah*, it is doubtful that inexperienced library users appreciate the inconsistencies in application and will miss some records.

### ISO Transliteration

As with the *Shaddah*, the transliteration of the *Tā̄ Marbūṭah* is clear, and is rendered with a “t” with two dots over the “t” in all positions (*t̄*). This is therefore an improvement over the ambiguous LC transliteration scheme in that there will be no confusion over whether the *Tā̄ Marbūṭah* is rendered “-ah” or “-at”. It will always be rendered “at” (accompanied by two dots over the “t”).

(5) The fifth problem involved in transliteration is that in Arabic the short vowels are usually not indicated and must be supplied by the cataloguer. Incorrect vocalization can affect not only the meaning of the text, but also, of course, the ability to retrieve an item (Joachim, p. 11). Thus, different words in Arabic are in fact spelled the same (as revealed by their consonantal frame) and are pronounced differently. Sometimes the different pronunciation results in a difference in meaning, while at other times it does not. Examples of this sort are too numerous to mention, but a few examples will suffice to illustrate the point. The word *بنيّة*, for instance, can be pronounced either *binyat* or *bunyat* (or *binyah* or *bunyah* depending on context and how one transliterates the *Tā Marbūṭah* at the end). The word *رشد* can be pronounced either *rushd* meaning the “integrity of one’s actions” or *rashd* which means “integrity of conduct.” The word *هدى* can be pronounced either *hadī* which means “guidance” or *hudan* which translates as “right guidance.” Perhaps this accounts for the variation in the spelling of the name *حمش* which LC name-authority file represents in three different ways in three different name-authority records: Ḥamish, Ḥammash, or Ḥamash. Once again, the lack of short vowel indicators means that an authority for the name *عتيبي* is established ‘Uṭaybī and is also given see references to ‘Atībī and ‘Itībī. While an attentive cataloguer would make a conscientious effort to make these cross references, unfortunately it cannot be said that such conscientious efforts are made consistently in LC name-authority file. Naturally, it goes without saying that such inconsistencies in spelling and transliteration affect the ability to conduct successful author and title searches. Another repeated inconsistency involving the short vowels (one that Vassie also noticed at the Cairo LC Field Office among his cataloguers) was the absence of, or incorrect, short vowels required for case endings of nouns followed by pronoun suffixes (e.g. ‘Abd Rabbuhu for ‘Abd Rabbihi) (Vassie, 1998, p. 20). Consistently, one notices that some cataloguers choose to add the short vowels, while others do not. Thus, for a title such as *مروان وأخواته*, sometimes one will see *Marwān wa-Akhawāthuhu*, while others simply choose to ignore the final vowel and romanize it as *Marwān wa-Akhawatuh*. Moreover, sometimes one sees errors where the case ending and suffix *-uhu* should correctly be *-ihi*. A similar problem can be seen in imperfect verb mood endings. Thus one sees the imperfect of the verb “he hates” *يكره* transliterated as both *yakrah* and *yakrahu*. While these may seem minor points, they present enormous problems for successful retrieval.

**ISO Transliteration**

The ISO transliteration tables tackle the question of short vowels and case endings directly and unequivocally. In the preliminary notice, for example, the standard states directly that “the proposed transliteration system is a stringent one specifying an equivalent for each character. (International Organization for Standards, p. 3).” Moreover, the standard then proceeds to spell out specifically three ways in which the vowels will be transcribed. First, if the Arabic text supplies vowels (I believe this means if the text is explicitly vocalized), then it will be entirely transliterated. If the Arabic text does not supply vowels, then only the characters appearing in the text are transliterated. Presumably, this would solve any problems arising with case endings. If the text supplies the vowels for the case endings, they are reproduced. If not, they are not reproduced.

The ISO standard also indicates that, nonetheless, a modification may sometimes be necessary. In some cases, “the words and especially the names of authors (in library catalogues, bibliographic reference lists, etc.) shall be reproduced (Documentation – Transliteration of Arabic characters into Latin characters, p. 3). While the stated “modification” does appear to allow some flexibility, the ISO standard regarding transliterating short vowels still leaves some questions to be answered. For example, does the standard really resolve the problem of translating the correct spelling of a word or name? Indeed, what is the ultimate source for making a decision regarding correct spelling? At least the LC transliteration scheme does list several authoritative dictionaries (most notably Hans Wehr) to consult in making decisions. What, however, is the ISO’s authoritative source? If there is one, it is not listed in its documentation. What about making cross references for a name authority? How would a cataloguer go about doing so using the ISO guide? Thus, while making some improvements on the LC standard, the ISO standard also leaves some questions unanswered.

In addition, can we not expect that some records showing the case endings—and some not—will produce confusion for the user? When searching a database, how do library users know, for example, that one particular book has supplied vocalization, while the other has not?

**Conclusions**

Obviously, any transliteration scheme is limited, and no scheme can claim to be scientific and free of ambiguity. Certainly, as we have seen,

both the Library of Congress and the International Organization for Standardization Arabic transliteration schemes are both problematic in certain respects.

It is true that with regard to rendering the *Tā Marbūṭah* and the *Shaddah*, the ISO rules for transliteration are much more specific than LC's and will reduce confusion for patrons searching the library database. In other areas, however, the ISO scheme cannot be said to be a real improvement over LC's, and in some instances (for example, rendering the long vowels as *iy* and *uy*), it can even be said to add more confusion.

Clearly, any transliteration scheme rendering Arabic into Roman script requires a learning process (both rules of romanization and Arabic grammar) for the user. Nonetheless, for a variety of reasons, it is unrealistic to assume that Unicode and the use of original scripts will solve all our problems, and that transliteration can be eliminated. The benefit of any transliteration scheme is that, when used consistently, it does provide a degree of uniformity and predicatability. In the meantime, to lessen confusion for users, it will be necessary for library catalogues to state clearly which transliteration scheme they follow. In addition, cataloguers will have to do a better job supplying cross references for name authorities, and we will have to develop better manuals to provide new and experienced cataloguers with more guidance.

In the end, it appears that there is not a universal transliteration scheme that will solve all our problems, and it is difficult to say that one is better than another. It appears that what we librarians must do, no matter what transliteration scheme we use, is to simplify and clarify matters for the user as much as possible.

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1. International Organization for Standardization  
ISO 233:1984

Isol	From R	Mid	From L	Roman	Name	Number
ا	ا	—	—	ʾ, ā	ʾalif	1
ب	ب	ب	ب	b	bā	2
ت	ت	ت	ت	t	tā	400
ث	ث	ث	ث	<u>t</u>	<u>tā</u>	500
ج	ج	ج	ج	ǧ	ǧām	3
ح	ح	ح	ح	ḥ	ḥā	8
خ	خ	خ	خ	<u>h</u>	<u>hā</u>	600
د	د	—	—	d	dāl	4
ذ	ذ	—	—	<u>d</u>	<u>dāl</u>	700
ر	ر	—	—	r	rā	200
ز	ز	—	—	z	zāy	7
س	س	س	س	s	sīn	60
ش	ش	ش	ش	š	šīn	300
ص	ص	ص	ص	ṣ	ṣād	90
ض	ض	ض	ض	ḍ	ḍād	800
ط	ط	ط	ط	<u>t</u>	<u>tā</u>	9
ظ	ظ	ظ	ظ	<u>z</u>	<u>zā</u>	900
ع	ع	ع	ع	ʿ	ʿayn	70
غ	غ	غ	غ	ǧ	ǧayn	1000
ف	ف	ف	ف	f	fā	80
ق	ق	ق	ق	q	qāf	100
ك	ك	ك	ك	k	kāf	20
ل	ل	ل	ل	l	lām	30
م	م	م	م	m	mīm	40
ن	ن	ن	ن	n	nūn	50
ه	ه	ه	ه	h	hā	5
ة	ة	—	—	ṭ	tā marbūṭah	—
و	و	—	—	w,ū	wāw	6
ي	ي	ي	ي	y,ī	yā	10
ى	ى	—	—	ỳ	alif maqṣūrah	—

## 2. Library of Congress/ALA

Isol	From R	Mid	From L	Roman	Name	Number
آ	ا	—	—	ʾ, ā *, **	ʾalif	1
ب	ب	ب	ب	b	bā	2
ت	ت	ت	ت	t	tā	400
ث	ث	ث	ث	th	thā	500
ج	ج	ج	ج	j	jīm	3
ح	ح	ح	ح	h	hā	8
خ	خ	خ	خ	kh	khā	600
د	د	—	—	d	dāl	4
ذ	ذ	—	—	dh	dhāl	700
ر	ر	—	—	r	rā	200
ز	ز	—	—	z	zāy	7
س	س	س	س	s	sīn	60
ش	ش	ش	ش	sh	shīn	300
ص	ص	ص	ص	ṣ	ṣād	90
ض	ض	ض	ض	ḍ	ḍād	800
ط	ط	ط	ط	ṭ	ṭā	9
ظ	ظ	ظ	ظ	ẓ	ẓā	900
ع	ع	ع	ع	ʿ	ʿayn	70
غ	غ	غ	غ	gh	ghayn	1000
ف	ف	ف	ف	f	fā	80
ق	ق	ق	ق	q	qāf	100
ك	ك	ك	ك	k	kāf	20
ل	ل	ل	ل	l	lām	30
م	م	م	م	m	mīm	40
ن	ن	ن	ن	n	nūn	50
ه	ه	ه	ه	h, t ****	hā, tā marbūṭah	5
و	و	—	—	w, ū	wāw	6
ي	ي	ي	ي	y, ī	yā	10
ى	ى	—	—	á	alif maqṣūrah	—

## Brief Communications: MELA Awards

### First David H. Partington Award Presented to John Eilts and Geoffrey Roper

During the 2005 Annual Meeting of the Middle East Librarians Association, John Eilts and Geoffrey Roper were announced as the first recipients of the Partington Award in recognition of their outstanding contributions to the field of Middle Eastern librarianship.

The award, named for David H. Partington, one of MELA's prominent founders and leaders, and sponsored by Fawzi Abdulrazak of Dar Mahjar, was established to recognize accomplishments in and contributions to the field of Middle East librarianship, librarianship in general, and the world of scholarship.

The first of the two co-recipients, John Eilts, is a familiar figure to those working in librarianship in general and Middle East librarianship in particular. As a founding member of MELA over 30 years ago, Mr. Eilts served as the Association's president and vice-president on numerous occasions. He was instrumental in the foundation of the Middle East Microforms Project (MEMP) for the preservation of Middle East newspapers and serials at the Center for Research Libraries. His work at Research Libraries Group (RLG) broke new ground for accomplishing Arabic script cataloging in the RLIN Union Catalog. His contributions through committee work and participation within the American Library Association has helped shaped the standards and practices for handling Middle East materials in libraries the world over. Mr. Eilts continues to work as curator for the Middle East Collection, Stanford University Libraries, and is presently Webmaster for MELA.

Co-recipient Dr. Geoffrey Roper is considered by many to be the foremost bibliographer for Islam and the Middle East, and served for many years as the head of the Islamic Bibliographic Unit at Cambridge University. As the second editor of *Index Islamicus*, one of the most important reference works for scholars and researchers of Islamic and Middle Eastern studies, Dr. Roper oversaw the transition of *Index Islamicus* from a print-based resource to an electronic one, first on CD-ROM, then on the World-Wide Web. Dr. Roper was the editor of the first four volumes of the important documentary work *World Survey of Islamic Manuscripts* (London, 1992). Dr. Roper was also instrumental in organizing a conference on the History of Printing and Publishing in the Languages and Countries of the Middle East, one that attracted

scholars and students from all over. Now retired, Dr. Roper serves as advisor and consultant to various bibliographic projects.

The Partington Award itself consists of a silver trophy on whose stand is inscribed the name of the recipients, who receive a framed certificate and citation. Selection of recipients is done by committee, comprising this past year of Edward A. Jako (retired, Hoover Institute), Jere L. Bacharach (University of Washington) and Muhammad al-Faruque (University of Illinois at Urbana-Champaign).

The award was presented during the November 18<sup>th</sup> 2005 Business Meeting of the Middle East Librarians Association in Washington, D.C.

#### **George Atiyeh Prize 2005 Awarded to Martha Jenks**

The George Atiyeh Prize Committee is pleased to announce the winner of the award for 2005. The Atiyeh Prize was presented to Martha Jenks at the 2005 Meeting of the Middle East Librarians Association, 18 November in Washington, D.C.

This year's recipient, Dr. Martha Jenks, is currently enrolled in the University of Texas at Austin's dual-degree program in Middle Eastern Studies and Information Science.

Dr. Jenks' background in Middle East Studies includes both language and historical studies. Her enrollment in the dual degree in Middle Eastern Studies and Information Science has allowed her to design research projects that focus on issues related to both Middle Eastern Studies and to library science. For example, for a class on digital libraries she wrote a paper on digital libraries in Egypt, examining not only the limitations placed on publishing and the news media in Egypt, but also a range of digital projects, from the Bibliotheca Alexandrina's digitization of Nasser's papers to the Ministry of Communications and Information Technology's E-Government Project. For a class in collection development, she wrote a paper that identified "core" Arabic language periodicals.

As for practical library experience, Dr. Jenks has participated in the Information and Research Help Desk School of Information Student Volunteer Program at UT Austin. The program gives students in the information science program hands-on experience at the reference desk in the Perry-Casteñeda Library, the campus' main library.

Dr. Jenks has worked as a cataloger at both the Bancroft Library at the University of California at Berkeley and at Holt Labor Library in San Francisco. She also gained experience in collection development while an assistant professor of ancient history at Illinois Wesleyan University.

**George Atiyeh Prize 2004  
Statement of Saima Fazli**

The MELA experience has been quite rewarding and fascinating due to the fact that it was my first conference. Being in a room with people who have the same passions for books was quite delightful and intriguing. I only wish it could have been a bit longer. However, both conferences, MELA and MESA, had interesting panels, but due to hotel strikes [in San Francisco] some panelists found it unreasonable and decided to cancel. I was honestly disappointed because I am in the midst of writing a thesis and was hoping by attending these to broaden my horizons with ideas that could further my research. Also, I was informed that there would be some faculty members from my school, San Francisco State University, who would be presenting; unfortunately however, they too decided to cancel because of the strike. Though I ended up seeing them, anyway, I would have really liked to hear their presentations as well as offer my support to them. It was not a total loss however, because the best parts of the conference were the book sales and the movie marathons. In fact, because of the cancellation of the panelists, my time was almost exclusively devoted to watching these documentary films and bargaining with book dealers. I have heard that often times during these conferences some publishers and films makers premiere their upcoming works, so that was a treat. Just to name a few films: *Beyond the Borqa* directed by Roksana Bahramitash, *Harman-Yemen*, *The Hidden Half Speaks* directed by Fibi Kraus and Gudrun Torrubis, *The Ladies Room*, directed by Mahnaz Afzali, *Search for Freedom* directed/produced/written by Munizae Jahangir, *Women of Islam: Veiling and Seclusion* directed/produced by Farheen Pasha Umar were all fantastic. Overall it was a great experience and I hope that in the future I could be more actively involved.



## REVIEWS OF BOOKS

*Localizing Knowledge in a Globalizing World: Recasting the Area Studies Debate*. Edited by Ali Mirsepassi and others. Modern Intellectual and Political History of the Middle East. Syracuse, NY : Syracuse University Press, 2003. Pp. 264. \$19.95 paperback. ISBN: 0815629826

*Localizing Knowledge in a Globalizing World* is a collection of essays addressing the on-going crisis in area studies: “The object of the Five Colleges faculty symposium Global-Local: Revisioning the Area Studies Debate, 16–18 October 1998 at Hampshire College, Amherst, Massachusetts, was to reflect on the current state of area studies in some of the regions where such studies flourished traditionally” (p. 14).

Twelve essays bring forth contributions by sociologists, anthropologists, historians, political scientists, etc. Incidentally, these proceedings are published five years after the symposium. As a result, a generation gap (rather a changed era, given the widening difference between the pre- and post 9/11 worldview) might raise eye brows. An answer to these, however, is not found in the book.

A word about the conceptual framework from the book will be worth:

*Localizing Knowledge in a Globalizing World* takes up the challenge of how scholars can reconfigure “area based knowledge” in response to globalization. The editors have brought together a distinguished group of scholars to recast the area studies debate by situating conventional academic disciplines in their historical and cultural contexts and by elucidating the problems of traditional area studies, thereby exposing the limitations of both in regard to new global realities. (cover)

Anyone involved in the field of area-studies knows how this subject-of-study has continuously evolved for centuries—as a part of the multi- and interdisciplinary fields. Two points, in this sense, need to be stressed here: First, area studies are not a 20<sup>th</sup> century creation, and second, based on a few recent factors, an alarm about a crisis may misrepresent the otherwise historic strengths of the field. Quotes from this book contradict the historic knowledge map: “The major Western powers brought area studies into being in the aftermath of World War II in an effort to understand and influence geopolitical alignments.” (p.

3); “I propose a different history of area studies. This history finds the origins of area studies not in the Cold War or in World War II, but in developments beginning in the 1930s” (p. 148).

One cannot deny that the West did initiate study about the East. But, what is misleading is absence of any reference to the old name familiar among academia, Oriental studies—for the very topics covered in *Localizing Knowledge in a Globalizing World*. Interestingly, oriental studies, as a field, have had changes in connotations—albeit dealing with the Orient, linguistically and historically. A century or two ago, this term reflected the study of Islamic culture (West Asia, Middle East, Near East). Later, in the 19<sup>th</sup> century, oriental studies also represented Indic studies (South Asia, India, the sub-continent and Indology). And in the last century or so, the focus of the term shifted further eastward, to connote Chinese civilization (Southeast Asia, Far East, and East Asia). And, all of the above historic presence is evident in the centuries old area-based collections at British Library (London), Library of Congress (Washington, D.C), School of Oriental and African Studies (London), Asiatic Society, (Bombay), etc., standing as distinct testimonies of this field of interest. Statements cited above may blur a holistic view and directly affect casual history. Then, it is for yet another symposium to re-read history and re-write a report with a balanced insight and far-sight to declare univocally if the field is in a ‘crisis recovery stage’ or ‘disaster recovery stage.’

This historic treatment apart, involving all concerned parties brings a holistic vision of real crisis, and enables avoiding short-sightedness in designing future the path for curriculum and research. Again, on this very accommodational benchmark, the book fails. Incidentally, all contributors are American academics, and missing in this transactional analysis are practicing professionals, from corporate and non-profits, as well as, decision makers, journalists, etc.

Among other contents, the keyword index is helpful and exhaustive (pp. 255–264). The list of “Works Cited” is updated to 2001 and quite detailed (pp. 233–253). A classic work, however, in this area by Clifford Geertz, *Local Knowledge: Further Essays in Interpretative Anthropology* (1983) is surprisingly missing. With such omissions and limited involvement of other stake holders, the readership will be left to Google or to browse at Amazon for more, current and alternative approaches, rather than depending solely on *Localizing Knowledge in a Globalizing World*.



Nevertheless, what the book offers is still important as a collective memory of intellectuals recast in a globalizing context. That is its strength:

“The contributors to this volume disagree on many issues, including the character of global knowledge and studies, the importance of localities in relation to nationalities, and globalities, and the role of the state and private foundations in shaping scholarly inquiry. However, all the contributors share a background in area studies and a commitment to thinking about these areas in new and different ways amidst globalization. Every contributor makes clear that the discussion of area studies cannot be isolated from a larger discussion about knowledge, power, and culture, at home and in the world.” (p. 21)

The book alerts us to a misplaced status of local knowledge within a volatile globalizing atmosphere (that tends to drift towards transnational/borderless states). In order to get out of the crisis by accepting the realities, the symposium suggests a strategy, including first, identifying opportunities that may help reduce ethnocentricity in the existing academic framework, and second, revitalizing the current curricula and research programs:

“The fluid concepts of globalization can be made more precise and meaningful only by being grounded in area studies. It is precisely the relationship between global processes and area-based knowledge that opens up new perspectives on globalizing societies, nations, and cultures. Viewing globalization from the vantage point of particular localities necessitates the displacement of totalizing theories of globalization with the recognition that globalization has assumed diverse forms connected by unequal power relations.” (p. 13)

*Localizing Knowledge in a Globalizing World* will be a useful addition in any area studies library. In addition, those who wish to browse more on globalizing and localizing perspective will benefit from a similar title, *viz.*, *Rethinking Globalizations: From Corporate Transnationalism to Local Interventions*, Preet S. Aulakh (Editor), Palgrave Macmillan, 2000.

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*Sufism: The Essentials*. 2nd edition. By Mark J. Sedgwick. Cairo and New York: The American University in Cairo Press, 2003. Pp. 114. Glossary, bibliography. \$17.95 (paperback) ISBN: 977-424-823-6

Recent years have witnessed the publication of a number of excellent introductory texts on Sufism such as Carl Ernst's well-received *The Shambhala Guide to Sufism* (Shambhala, 1997), William Chittick's *Sufism: A Short Introduction* (Oneworld, 2000), and Alexander Knysh's more specialist-oriented survey *Islamic Mysticism: A Short History* (Brill, 1999). The recent offering by Mark J. Sedgwick, *Sufism: The Essentials* (first published by AUC Press in 2000) comes as a welcome addition to this growing body of accessible overviews. Divided into five chapters, the book takes on a rather ambitious task, namely to explain the 'essence' of Islamic mysticism to an interested but non-specialist Western audience by furnishing "a basic understanding of the nature and history of Sufism as it first appeared in the Islamic world and as it is today in the Islamic world and in many other countries, including Western ones" (p. 2). Despite the difficulties inherent in such a project, Sedgwick does an admirable job of identifying and elaborating this 'essence' through bold strokes, strokes which, although necessarily broad, are executed with precision and clarity and illuminated with well-chosen and interesting examples.

As made clear in the text's introduction, *Sufism: The Essentials* was written for those with little or no prior knowledge of Sufism (or indeed of Islam) and as such Chapter 1 begins with a brief précis on the historical origins of Sufism as traditionally seen by the Sufis themselves, introducing it alongside the history of the Prophet Muhammad and the early Muslim community in such a manner as to guide the reader through an argument which places the origins—and all subsequent authentic articulations—of Sufism entirely within the historical unfolding of the Islamic tradition itself. The inertia of this oft-debated 'argument of authenticity' sustains the rest of the book, exemplified first in Sedgwick's discussion of the 'essential traits' of the Sufi tradition which strive to maintain a qualitative and experiential distinction between the 'esoteric' orientation and objectives of Sufi discipline *vis-à-vis* 'exoteric' Islamic legalism, the former enlivening the latter and the latter sustaining the former.

Thus, in the second chapter of the book ("How to be a Sufi"), the author discusses the essential traits of Sufism as both a 'practical program' of spiritual disciple and as a form of social organization, covering

its public and private rights and rituals—(e.g., *mawlid* celebrations and tomb veneration, *dhikr*, *wird*, and *khalwa*), the fundamental importance of the master-disciple relationship, the presence of Sufism across diverse socio-economic classes and within gender lines, how spiritual authority is acquired, legitimated, preserved, transmitted and memorialized, and the main constituencies inhabiting a typical Sufi community, including the oftentimes befuddled ‘fool of God’ (*majdhub*). The content of the third chapter (entitled: “The Orders”) flows naturally from the second, positing an archetypal pattern for the establishment, institutionalization, dissemination, and inevitable transformation, factionalizing, and/or routinization of individual Sufi orders (*turuq*). The author illuminates this process with numerous examples, including brief discussions of some of the main historical orders present within the regions with which he is most familiar (e.g., the Qadiriyya, Shadhiliyya, Ahmadiyya, and Sanusiyya in Egypt, North and East Africa), perceptively emphasizing that the history of individual orders are, above all else, the “histories of individuals shaykhs” (p. 65). This chapter also includes a brief discussion of Sufism and Sufi-inspired or neo-Sufi movements in the Western world, including René Guénon and the Traditionalists, a topic to which Sedgwick has recently devoted an entire monograph (*Against the Modern World*, Oxford, 2004).

The final two chapters of the book deal explicitly with the social, economic, military, and political dimensions of Sufism in varied historical contexts, including an interesting discussion of Sufism and *jihad* focusing—as one might expect—on Sufi-lead resistance to colonial occupation in North Africa and the Sudan (pp. 79–84), as well as the historical importance of Sufi networks in commercial trade and other economic activities (pp. 84–87). In the final chapter of the work, (entitled: “Whose Orthodoxy?”), Sedgwick returns to the debate over authenticity, but this time from within the Islamic tradition itself. Here, he looks at the anti-Sufi discourse of both medieval (Ibn Taymiyya) and early-modern critics (Kadizade and Ibn ‘Abd al-Wahhab), as well as the contours of modern Salafi and Fundamentalist hostility towards Sufism and Sufi-inspired practices (pp. 89–105). The relationship between Sufism and the state is also considered, the case of Sufis in Republican Turkey, Egypt, the Sudan, and Syria all receiving special treatment, as does what Sedgwick identifies as the general eclipse of Sufism in the modern Muslim world, breaking the narrative to ask rather forebodingly that as: “Sufis are now more likely to be found in villages than in universities. . . (that) the tombs of great walis are falling into disrepair,

and the future of the Islamic world is debated between fundamentalism and materialism. What future does Sufism have?" (pg. 109). If there is an answer to this question, it might be found in the simple fact of its continued historical persistence.

Overall, *Sufism: The Essentials* is a well-written, earnest, and nicely conceived introduction to the 'essential traits' of Sufism as the author has come to conceive them in his years of work in, on, and among the texts, people, and places associated with Islamic mysticism in all of its diversity. In addition to an appendix containing a brief collection of sayings (*hikam*) attributed the great 13<sup>th</sup>-century Egyptian Sufi Ibn 'Ata' Allah al-Iskandari, the book also contains a glossary of the limited technical terminology used in the main text, and a selective, partially annotated bibliography of secondary studies and primary Sufi literature in translation divided into two groups: 1) classic (perhaps 'classical' was intended); and, 2) modern texts written or translated into English, primarily from writings emanating from Sufi orders established in Europe and America (e.g., Özak, Nurbakhsh) as well as the Guénonian Traditionalists (Lings, Schuon, Nasr). Although a slim volume, the lack of an index is nonetheless a negative, especially for students who might be searching for quick facts regarding a particular name, place, or personage. Beyond this, the work is unimpeachable, covering what is by all accounts an extremely complex and historically diverse tradition of spirituality, social organization, mystical speculation, and popular religiosity operative in Islamic societies across time and space in a style which is informed, lively, well-executed and which, most importantly, never loses sight of its audience.

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*A Basic Course in Moroccan Arabic.* By Richard Harrell ; with Mohammed Abu-Talib, William S. Carroll ; [foreword by Margaret Nydell]. Georgetown classics in Arabic language and linguistics. Washington, D.C.: Georgetown University Press, 2003. Pp. xx, 395 ; 23 cm. + 11 sound discs (4 3/4 in.) [Originally published: Washington, D.C. : Georgetown University Press, 1965, in series: The Richard Slade Harrell Arabic Series, no.8.]

*A Short Reference Grammar of Moroccan Arabic : with audio CD.* By Richard S. Harrell ; with an appendix of texts in urban Moroccan

Arabic by Louis Brunot. Georgetown classics in Arabic language and linguistics. Washington, D.C.: Georgetown University Press, 2004. Pp. xix, 263 ; 23 cm. + 1 sound disc (digital ; 4 3/4 in.) [Originally published: Washington : Georgetown University Press, 1962, in series: Arabic series / Georgetown University, Institute of Languages and Linguistics ; no. 1.]

While Arabic has certainly managed to attain the status of a major world language, it has also suffered the fate of one that has spread over a large geographical area and has thereby spawned an array of dialects. Thus, while today Modern Standard Arabic (MSA) can be said to unite the Arab world in writing, speeches, newscasts, and newspapers, the plain fact is that the dialects of, for example, the Levantine (Syria, Lebanon, Jordan and Palestine) and the Maghreb (Tunisia, Morocco, and Algeria) are for the most part mutually unintelligible. Anyone, therefore, who claims to “know” Arabic, must master not only the grammar of Modern Standard Arabic, but also the particular dialect of wherever he she or lives.

While for obvious reasons a plethora of English-language books exist for the foreign-language study of Modern Standard Arabic (it is, after all, the language which unites almost 300 million speakers), the same cannot be said for the many dialects which exist in the Arab world.

One of the earliest attempts to remedy the situation was the “Arabic Research Program” which was established in 1960 as a contract between Georgetown University and the United States Office of Education. Eventually eleven books were produced including *A Basic Course in Moroccan Arabic* (which presents lessons based on everyday situations consisting of lessons and dialogues) and *A Short Reference Grammar of Moroccan Arabic* (a more practical reference grammar for those who already have basic skills in Moroccan Arabic) both of which were written chiefly by Richard Harrell who died tragically in 1964 in Cairo.

Both of the books are essentially reprints of the original works published in 1965 and 1962 respectively, and the current series editors admit that some of the material is dated in terms of theoretical approaches. Indeed, as might be expected for books of their era when the communicative method popular in English as a Second Language classes today had not yet been devised, there is no sequence of Engaging, Studying, and then Activating the language. Still others might quibble that the Moroccan is rendered only in Romanized script with no Arabic script for comparison.

Nonetheless, despite the somewhat dated methodology, the two books remain classic presentations that no further English-language books have managed to surpass. As a modern addition to the original editions, the new editions include a set, respectively, of eleven and one audio compact disc(s). These CDs were remastered from the original audiocassettes, and as the books note, the sound quality reflects the early technology of the originals.

Certainly the two books are essential additions for any university library where Arabic is taught, and for those who already have the earlier editions, the CDs are certainly a welcome technological advancement over the previous cassette tapes.

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UNIVERSITY OF TORONTO

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*Al-Kitāb fī Ta'allum al-ʿArabīyah: al-Juzʿ al-awwal* = *Al-Kitaab fī Ta'allum al-ʿArabiyya = A Textbook for Beginning Arabic: Part one*. By Kristen Brustad, Mahmoud Al-Batal, and Abbas Al-Tonsi. 2nd edition. Washington: Georgetown University Press, 2004. Pp. 493. Photographs, drawings, glossaries, appendixes, index, 3 DVDs. \$54.95 (Paperback) ISBN: 158901104X

Over the past decade, the Al-Kitaab series has become the leading Arabic textbook series for post-secondary instruction in the English-speaking world. It was designed to emphasize communicative skills in Modern Standard Arabic, in a break from the Western tradition of focusing on reading classical Arabic (*fushḥá*). *Al-Kitaab Part One* is designed to follow the preliminary text, *Alif Baa*, which covers writing the Arabic alphabet and a few phrases of greeting; a new edition of this volume also came out in 2004.

The book begins with a general preface and introduction addressed to Arabic students, both in English, followed by an introduction in Arabic addressed to instructors. Together these introductions explain the philosophy behind the program. Throughout the book, Modern Standard Arabic and Egyptian dialect (*ʿāmmīyah*) are introduced, often in parallel examples, so that students can learn to distinguish between registers. The book introduces concepts gradually in what the authors call the “principle of spiraling”—using a structure or phrase repeatedly in context so that the student begins to guess how it is used before it is formally explained. In the Arabic introduction the authors say that

their experience in teaching with the first edition has confirmed their commitment to the methodology developed for this series.

The book is arranged in twenty chapters followed by Arabic-English and English-Arabic glossaries containing vocabulary from this volume and from *Alif Baa*. There are also tables of pronouns and basic grammar, conjugations of sample verbs representing the basic verb forms (*al-awzān*), and a grammar index. While the first edition was paired with separately available compact discs with vocabulary, monologues, and a few listening exercises (as well as a videocassette usually only available to instructors), the second edition is greatly enhanced by the inclusion of three DVDs. There is a DVD chapter corresponding to each chapter in the book, and each DVD chapter includes sections labeled Vocabulary, Story, Grammar, Listening, Egyptian Colloquial, and Culture.

Some of the DVD material corresponds directly to activities in the book, but there is a wealth of additional material. Notable additions to the audio-visual material in this edition are videos of two colloquial monologues and dialogues in each chapter, an orally presented sentence for each vocabulary word, and various additional videos, some purpose-made and some taken from Arab television. The additional videos simultaneously shed light on cultural issues and provide opportunities to practice listening comprehension. There are, for instance, television clips about historical events, documentary-style collections of Egyptians talking about the members of their families or the pressures of the final year of secondary school, and even a wordless montage of soccer highlights set to a thumping soundtrack. The DVDs can be viewed on a TV set with a DVD player, but the non-video portions are best accessed on a computer. It is easier to read the Arabic words on a computer screen, and one can quickly navigate through menus with the mouse, clicking on vocabulary and grammar to hear it pronounced.

Over the course of the book we are introduced, through monologues, to cousins Maha and Khaled and their friends and family members. New, more engaging actors have been cast in these roles for the new edition, and they appear both on the DVDs and in photographs in the book. The design of the book is slightly improved, with better illustrations and design elements, but is still workmanlike and not visually interesting. The adhesive binding is extremely sturdy and should stand up to daily use, but the decision to bind the DVDs into the book with cardboard sleeves, while convenient to the bookseller, has made the book awkward to open and write in. The sleeves are thin enough, how-

ever, that if the DVDs are removed and housed separately they will bend with the pages and not cause too much trouble.

The book has a few typographical and editorial errors, with one that could prove particularly problematic to a student—on page 130, in a table of past, present and verbal noun forms (*al-māḍī*, *al-mudārī*, and *al-maṣḍar*) of common verbs, the labels for present and verbal noun forms are reversed. While the forms are listed in the correct order on the grammar menu on the DVD, after choosing this review there are no labels at all when interacting with the list of verbs. Most students will figure out the mistake from the forms they have already learned, but this sort of error is unfortunate. Nevertheless, the book is a boon to Arabic instruction for speakers of English and a vital part of the collection of any post-secondary institution in which Arabic is taught.

KRISTEN WILSON

UNIVERSITY OF CALIFORNIA LOS ANGELES

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*Zaat*. [*Dhāt*. English] By Sonallah Ibrahim ; translated by Anthony Calderbank. Cairo ; New York : The American University in Cairo Press, ©2001. Pp. 349 ; 24 cm. ISBN 9774246470.

Egyptian writer Son Allah Ibrahim is one of the leading lights in modern Arabic, and indeed, world literature. After studying law and drama at Cairo University, he became a journalist until his arrest and imprisonment in 1959 for promoting leftist causes. When he was released in 1964, he moved to Berlin to work for a news agency and to Moscow where he studied cinematography. Since his return to Egypt in 1974, he has devoted all of his time to writing, and through his writing he has continued to be a thorn in the side of Egyptian officialdom.

Ibrahim's writing has always been controversial. For example, his first novel *The Smell of It* followed the life of a man who has just been released from prison. Its sexual explicitness and its descriptions of masturbation and homosexual sex in Egyptian prisons caused it to be censored, and it was only allowed to appear in an abridged version. His Kafkaesque, satiric novella *The Committee* has become a classic of modern Arabic literature, telling the story of an intellectual who confronts a mysterious committee which serves the interests of multinationals. The novel ends with the writer biting his arm and later eating himself.



His 1992 novel *Zaat* continues the black humor and the attack on globalization, rapacious capitalism, bureaucracy, and the absurdities of living under a corrupt and greedy authoritarian regime under the yolk of American influence. The novel follows the life of a simple Egyptian woman named Zaat (which translates as “self” in Arabic) who works in the archives of a government newspaper, through the presidential eras of Nasser, Anwar al-Sadat, and Hosni Mubarak. In between the regular plot-line is a montage of press extracts including headlines, news items, photo captions and advertisements that portray the ridiculous and meaningless nature of modern Egyptian (and by extension world, life). In one news report, Mubarak is quoted as saying, “We should not be ashamed that there are poor people in Egypt. What we should do is work to make our country appear suitably civilized because we need to attract tourists.”

As a novel, *Zaat* has attracted critical acclaim, both for its uncompromising view of totalitarian government and globalization, as well for its innovative style. Certainly anyone tired of hearing the corporate elite’s repeated refrain of the benefits of globalization or the current U.S. administration’s hypocritical cries of expanding “democracy” to the Middle East (when it itself is the prime reason for the lack of democracy in that region) will welcome *Zaat*’s insights. Moreover, not only is *Zaat* a hardnosed, skeptical look at the greed and corruption of modern life, it is also extremely funny, and is a refreshing antidote to what Ibrahim himself terms Arabic literature’s suffocating seriousness and unwillingness to simply tell interesting stories.

The American University of Cairo’s translation by Anthony Calderback, who lived in Egypt and discussed his attempts at translation on an ongoing basis with Ibrahim, is seamless. Arabic expressions are incorporated into the text in italics and are explained at the back of the book thereby avoiding stilted and awkward translations when translated into English. If this book is not already in the collections of academic libraries with Middle Eastern or world literature collections, it certainly should be.

BLAIR KUNTZ

UNIVERSITY OF TORONTO

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*Farewell to Alexandria : eleven short stories.* By Harry E. Tzalas ; translated by Susan E. Mantouvalou ; illustrated by Anna Boghiguian. Cairo: American University in Cairo Press, 2003. Pp. 224. Glossary. Map. Paperback. US\$17.95. ISBN: 977 424 8104. [www.aucpress.com](http://www.aucpress.com)

Harry Tzalas' work is determined, imaginative and moving. He describes each character with great sensitivity and perception. Tzalas was born and educated in Alexandria. In 1956, he emigrated with his family to Brazil before settling in Greece. He is the founder and president of the Hellenic Institute for Ancient and Medieval Alexandrian Studies, in Athens.

*Farewell to Alexandria*, published by AUC Press, comprises eleven short stories: Osta Antoun—The Little Armenian girl—The Maestro—Frau Grete—Sidi Bashir, October 1942—The Three brothers—Athinodoros and Iordanis—Amm Ahmad, father and son—Alexandria and Aegyptum—The As and the Fs of history—The Quails.

These eleven stories are accompanied by evocative illustrations by Anna Boghiguian who also has illustrated editions of Constantine Cavafy and Giuseppe Ungaretti. The artistic cover art of the paperback of *Farewell to Alexandria* is done by her also. She is the author of *Anna's Egypt: An Artist's Journey* (AUC Press, 2003).

*Farewell to Alexandria* tells the story of everyday people whose lives become interrupted by turbulent currents of history. Eleven short stories written over fifteen years, celebrates the diversity of Alexandria and finds heroes among its ordinary citizens. These are ordinary people, people of different nationalities, religions and traditions, but they are all Alexandrians. Tzalas says: "These are the true Alexandrians, and it is to them that we owe a debt."

Each of these stories explore affection, devotion, loneliness and sadness. In "Osta Antoun", Antoun is a poor Lebanese shoemaker living in Alexandria with his wife and two little daughters. He goes to work every morning. Antoun had an unfulfilled desire, a yearning for that which would make his life comfortable. Antoun wanted a watch. Every Sunday Antoun went fishing and everyone pushed to get the bait, because the shrimp man, a cunning Copt, put the live bait on top with the old, stale bait underneath for the latecomers. Antoun said: "There were so many fishing grounds in Alexandria and everywhere there were fish, so many fish!" Antoun would ask "What time is it?" when he went to the shoeshop and also when he went to the cafe on Sunday before fishing.

So when his uncle Michel died and remembered him in his will and when the expenses were deducted, there were just two hundred pounds left. So he bought a pocketwatch with a long chain for him, a wristwatch for his wife, a watch for each of his daughters and pendulum wall clock for the house. Antoun had heart attack and died. He was buried in Alexandria holding his watch tightly in his two hands.

The story of "The Little Armenian Girl" is very sad and moving. The white ship the *Pobeda* was anchored in the port of Alexandria. This modern passenger liner was going to carry all the Armenians to newly-formed Soviet Armenia. The story focuses on an Armenian family with a very sick girl who has leukemia. There is a turmoil in this story about how could they leave with a dying child? Should they leave Alexandria without her? The boy from next door is very anxious about the dying girl, he states that death was something that happened to the aged and for the first time he was becoming aware that death threatened little children too. The little boy was very sad and could not sleep at night, worrying about her and praying with all the faith a child's soul can muster. The little girl died on Friday and they buried her the next day and they left Alexandria the day after. Throughout the story, the reader feels the pain of the sick girl and the next door boy who is so anxious about her.

The other stories include that of a German family caught in the city during the second World War; the three French teachers of Tzalas and another story about some elderly Alexandrians who meet by the shore to talk about the Alexandria of the past.

There are some specific issues which need to be addressed. The translation flows, but it has occasional awkward sentences and phrases: in "Sidi Bishr", "as she awoke" and in "Osta Antoun", "working all through the night in his paltry apartment." There are sentences which sound foreign like "chattered like a spinning wheel" and "she died like a little bird" when speaking about grandmother Nonna Beatrice in "Sidi Bishr". Every story has a large evocative illustration. The artist could have done without the tiny sketches on the right hand side of the beginning of each story. The binding is of poor quality: Some pages of my copy are coming out of the spine already; some of the margins are not even; and the binding of some pages has cut off some words. The map of the "Buildings and Landmarks of Ancient and Modern Alexandria" is very useful.

*Farewell to Alexandria* is a wonderful book. The stories tackle complex issues in simple language. The *Egyptian Reporter* calls it a masterpiece. *Farewell to Alexandria* is good investment for Middle Eastern and Oriental Libraries. Because prices for AUC Press books may vary in different parts of the world, check the above website for prices in your region.

SALWA FERAHIAN

MCGILL UNIVERSITY

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*Post-Gibran Anthology of New Arab American Writing*. Edited by Khaled Mattawa and Munir Akash. Jusoor ; 11/12. West Bethesda, Md. : Kitab ; Syracuse, NY : Distributed by Syracuse University Press, 1999. Pp. xiii, 460 : ill., ports. ; 23 cm. ISBN 0965203131 (paperback) \$19.95.

*The Post-Gibran Anthology of New Arab American Writing*, edited by Khaled Mattawa and Munir Akash, is not a typical anthology, and this was their express intention. From their introduction, we understand that the editors wanted to create something different. Not challenged enough by the task of gathering together pieces from authors already of some literary repute, the editors combined a couple of unique strategies to ensure they ended up with a collection of material that indeed could not have been collected by just anyone with preexisting favorites among Arab American writers.

The first strategy was to not require that the materials chosen for the work be already of some public renown and available elsewhere. Indeed, most of what is in the collection has not been published anywhere else before.

The second strategy, the editors tell us, was to request from contributing authors pieces of literature in genres that are not their most comfortable. Thus they encouraged short stories from poets, poetry from novelists, stories from biographers. Furthermore, they encouraged the the authors to contribute experimental materials, those that exhibited a stretching of their creative talents, particularly those that demonstrated what “they are doing with the language” (Arabic) and whether or not they had “found a vocabulary that negotiates the Arabic language and Arab concerns” (p. xiii).

A third strategy was to include as Arab American writers, Americans whose identity is not Arab at all, but who still project a flavor of what

the editors call “Arabness” (p. xii). Included in this group are writers such as Penny Johnson and Sarah Rogers.

Many of the works in this collection are universal in their appeal. Pauline Kaldas’ poem “From a Distance Born” (pp. 239–241) is a touching poem about childbirth and a mother and child’s first moments of bonding. Paula Haydar’s poem “Picture Us” (pp. 243–244) recalls the freedom and seemingly endless hours of summertime youth. The poem recounts the joy of being children free to explore a mountain’s nature, chase insects, and investigate all of nature’s surprises as they leap from under upturned rocks and slither through tall grass. It is well-written and concise, such that readers can picture the scene and recall carefree afternoons of their own childhood summers.

Other pieces are terribly personal and sensitive: quite distinctively the work and the experience of one person, but of a nature interesting to all. For instance, Evelyn Accad, one of the more famous of the contributors, contributes excerpts from her personal journal. Her piece entitled, “All Around Still: From My Cancer Journal” is an frank discussion of her struggle with breast cancer, family deaths, and ways she has devised to continue to be determined to live, and be loved, and to reach out to others as much as she can, while she can. The reader senses immediately the desire she has to live, to beat down the beast inside her and to win. Accad demonstrates a strength and determination that we would all hope we could summon if ever in the same situation, though few of us could be so brave as to share the experience and pain with the world as she does here.

Naomi Shihab Nye, a progressively more famous Arab-American short story writer, has here contributed a poem. It is “Long Overdue” (pp. 127–132). It is also very personal and like Accad’s piece is intimately biographical. In this poem Naomi expresses some of the exasperating situations that arise when one is Arab-American but not necessarily visibly so. Naomi’s poem speaks of Arab-Americans who often deal with bigots making remarks around them against Arabs or Middle Easterners because they are unaware of her heritage (she is one half Arab). She finds that although she is a wordsmith, such instances paralyze her tongue and she is struck dumb. No possible reply seems damning enough or powerful enough to undo what is certainly years of racist socialization.

The striking similarities between the emotions and flash—points in the west for native born Arab-Americans and for Arabs who have

moved to the United States are evident upon juxtaposing the pieces by Elmaz Abinader and Naomi Nye with those of Hisham Sharabi and Khaled Mattawa. For example, Elmaz Abinader's "Sixty Minutes: A Poem and a Journal" (pp. 19–41) is a wonderful mixture of images of Middle East cities different cultures in place not so far apart, and the way an Arab-American is seen by Arabs. Hisham Sharabi's journal—like the presentation of his arrival in the states just six months before Palestine was lost to Israeli and other occupiers—copiously describes his first minutes, days, weeks, and years in the United States. It incrementally discloses how one comes to stay in the United States even after making a pact with oneself on one's first night in a lonely dorm room to "go back home within a year" (p. 359).

Alienation, frustration, confusion reside in these works, but also the joy of discovery, visible personal growth, and earned success or self-knowledge even if at some price. This is a collection that should appeal to many audiences: general fiction readers, biography readers, and lovers of poetry.

CHRISTINE DYKGRAAF

UNIVERSITY OF ARIZONA

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*A History of the Modern Middle East.* By William L. Cleveland. Third Edition. Boulder: Westview, 2004. Pp. 539, Epilogue, Glossary, Bibliography, Index. \$42.00 (Paperback) ISBN:0-8133-4048-9.

In this third edition of *A History of the Modern Middle East*, Cleveland gives the reader primarily a political narrative, but covers major social and economic issues of the Middle East over the past two centuries, beginning with the rise of the Safavids and Ottomans to the 1990 Gulf War. Cleveland, a professor of Middle Eastern History at Simon Fraser University, does an excellent job with this introductory text of combining numerous aspects from a complex history into five well organized and easy to understand sections. These five sections, each of which begins and ends with a brief summary analysis, is then divided further into specific chapters making it easier for the reader to follow. This introductory text is enhanced by maps and illustrations, a glossary of terms, an extensive index and an excellent English bibliography which is fully annotated and arranged by country and topic. It is a resource that academic libraries need to include into their collections.

In the first section of this book, Cleveland begins his historical survey by introducing the reader to the origins of Islam in the Middle East during the seventh century. Cleveland defines the region of the Middle East to include the area between Egypt in the west through Iran in the East, from Turkey in the north to the Arabian Peninsula in the south. The first two chapters briefly highlight the prophet Muhammad and the foundation of the Islamic faith, the creation of Islamic social and political institutions, during the Umayyad and Abbasid Empires and ends in the 15<sup>th</sup> century with the Mongol invasions. The third chapter examines the rise of the Ottoman Empire and looks at the rise and fall of the Safavid Empire in Iran.

The author then turns his attention to the era of transformation in the Middle East and how this area attempted to handle European influences. Specifically, it highlights the changes that took place in the Ottoman Empire and compares it to Egypt and Iran between 1789 and the end of World War I. This second section of his work begins by looking at the reigns of Selim III (1789–1806) and Mahmud II (1808–1839) and the reforms they implemented, which laid the foundations for the Tanizmat period in the Ottoman Empire. Cleveland then mirrors what is happening under the Egyptian ruler Muhammad Ali and the Iranian leader Nasir al-Din Shah during this Ottoman reform period to see how they were affected by this reorganization. He shows how society reacts to these reforms and how out of the reaction to these reforms the Young Turks and Iranian Constitutionalists were born. This section ends with World War I and the fall of the Ottoman Empire.

The third section of his book looks at the struggle of state independence which occurred between the end of World War I and up until the creation of Israel in 1948. Cleveland focuses on the Arab struggle for independence in Egypt, Iraq, Syria, Lebanon, Saudi Arabia and Transjordan. Not only does he highlight the effects of the bonds that these states had with the former Ottoman Empire, but he shows how European influence impacted the advancement of these nations under particularly the French and English rule. The final chapter in the section discusses the Palestine mandate and the birth of the state of Israel.

The fourth section examines independence of the Middle Eastern states from 1945 to the early 1970s. It examines how democracy and authoritarianism play a role in shaping both Turkey and Iran and how the age of Nasserism affected both Egyptian and Arab politics. He concludes by looking at the Israel and Palestinian strife between 1948 to the 1970s.

The fifth and final section focuses on the history of the Middle East since the 1970s. Specifically, he examines the political strife in Egypt and Lebanon during the 1970s and 1980s. Then he turns his attention to the domestic and foreign policies of the Iraqi and Syrian regimes, the Iranian revolution of 1979 and then the implication of the formation of the Islamic Republic of Iran for the Middle Eastern region. The Intifada and the 1991 Gulf War are discussed along with the failure of the Oslo peace process. New to this edition is an epilogue, which offers a review of al-Qa'ida's September 11th, 2001, terrorist attack in New York and the early periods of the United States invasion of Iraq in 2003.

What is refreshing about this text is Cleveland's avoidance of terms like 'modernization' and 'westernization', which he deems either 'value-laden or culturally judgmental'; instead, he favors the word 'transformation'. He believes this term 'better conveys the objectives of nineteenth-century reformers and also places nineteenth-century changes in the context of earlier eras of Middle Eastern transformation.' (p. xiv)

Despite the fact that Cleveland covered Israel's history only in its framework of the Arab-Israeli conflict, and not within its own historical existence, this book remains an excellent overview of the history of the modern Middle East and is highly recommended.

WYOMA VANDUINKERKEN

TEXAS A&M UNIVERSITY-COLLEGE STATION

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*Iranian Cities: Formation and Development.* By Masoud Kheirabadi. 1<sup>st</sup> Syracuse University Press ed. Contemporary issues in the Middle East Series. Syracuse: Syracuse University Press, 2000. Bibliography, Index. Pp. xiv, 132 : ill., maps ; 23 cm. ISBN 0-8156-2860-9 Paperback.

First published in 1991 (University of Texas Press), *Iranian Cities* discusses the effects and impact of climate and the physical environment, the caravan trade, and religious influences on urban development in Iran. These factors or influences are discussed in three separate chapters which subsume discussion on individual cities. Although the author does not emphasize a single factor as root of the development of Iranian cities, the book could have benefited from a more robust discussion on trade influences as well as political and social factors. The discussion is augmented by maps, sketch city plans, photographs, and three



appendices—on the *qanat*, the bazaar, and mosques. In addition, the book includes a useful glossary of Iranian urban terms and a substantial bibliography.

Masoud Kheirabadi is now on the Geography faculty at Portland State University. *Iranian Cities* is Kheirabadi's revised Ph.D. dissertation, "A study of factors that have influenced the formation and development of Iranian cities", University of Oregon, 1987. He is also the author of *Iran* (2003) for Modern World Nations series, and *Islam* (2004) for Religions of the World Series, both of which are aimed mainly for elementary and junior high school students.

Citing a literature gap in analysis of special patterns and physical structures of Iranian cities, Kheirabadi hopes this book serves as "a springboard for further study" on the morphology of Iranian urban development. *Iranian Cities* will be a useful addition to libraries collecting resources in support of research on Iran, specifically Iranian society and cultures, or, more broadly, Islamic urban development.

FADI H. DAGHER

COLUMBIA UNIVERSITY

*Be Thou There: The Holy Family's Journey in Egypt*. Edited with an introduction by Gawdat Gabra; text by William Lyster, Cornelis Hulsman, Stephen J. Davis; photographs by Norbert Schiller. Cairo : The American University in Cairo Press, 2001. Pp. 162 : col. ill., map ; 33 cm. ISBN: 9774246063.

*Be Thou There* is a lavishly illustrated tour of the churches, shrines, and other sacred spaces associated with the Holy Family of Jesus, Joseph, and the Blessed Virgin Mary. This cult of the Holy Family, important especially to the Coptic Orthodox Church of Egypt, is also observed, to some extent, by the Muslims of Egypt who revere Jesus as an important prophet in the line leading up to Mohammed.

The veneration of the Holy Family in Egypt is based on several verses in the second chapter of the Gospel of St. Matthew. St. Joseph, following an angelic directive, flees the murderous wrath of King Herod and goes to Egypt. This is, in good Matthean fashion, the fulfillment of the prophecy from Hosea 11:1 that read, "Out of Egypt I have called my son."

As Christianity spread in its early days throughout Egypt and among Jews, Greeks, and native Egyptians, the lines from Matthew, them-

selves silent on the duration of the flight into Egypt and on its geographical expanse, grew into a well-developed pilgrimage of sites mainly in the Sinai Peninsula and along the Nile River. The calling of the Messiah from Egypt would appear to be a rehabilitation of the country that figured so prominently as the oppressor in the seminal tale of the Hebrew nation's liberation from bondage and slavery.

*Be Thou There* touches upon the history of the places associated with the Holy Family and their development through Roman and Islamic periods. This is done in the context of the received pious tradition of these sites, and there is little critical appropriation of this history. This received tradition is full of stories of miraculous events that occurred during the Holy Family's stay in Egypt. Often the infant Jesus himself is the source of the miracles. Many springs and wells are associated with the cult. That said, there are some places promoted as cultic sites that are deemed outside the itinerary of the Holy Family in Egypt, even as expansive as the general possibilities are in this contest.

If one is looking for a critical assessment of the cult of the Holy Family in Egypt, this is not your book. On the other hand, if one desires to learn about the reality of the Holy Family's current veneration in Egypt, the text will give you a great deal of information. Pilgrimages are narrated, and the quest for the healing power that is believed to be a part of many of these shrines is described. The importance of Joseph and Mary as actors on the grand stage of Salvation History within the Coptic tradition is another important aspect of belief in the context of the Holy Family's sojourn in Egypt. The Blessed Virgin Mary is especially notable in this regard.

Perhaps, the most important aspect of this book in terms of the information conveyed is that it describes a living faith among the Coptic Christians who have lived, and sometimes dangerously, under Islam for more than a millennium. The introduction makes clear that the Coptic Church and its institutions have been strengthened during the reign of Pope Shenouda III.

The most valuable part of *Be Thou There*, however, is clearly the photographs that accompany the text. They are vivid depictions not only of the holy places themselves, but they are often accompanied by photographs of the surrounding territory to provide context. Also, in conjunction with their ongoing importance, in that these cultic and sacred spaces are part of a living and thriving tradition, there are many pictures of liturgical events taking place in them.

Those looking for an introduction to the Coptic Church will find this book a useful beginning. Those looking for a more scholarly appropriation of the Coptic traditions that focus on the cult of the Holy Family, while appreciating the photographs and depictions of the cult's present importance, will want to seek elsewhere for that appropriation.

PAUL CREGO

LIBRARY OF CONGRESS

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*Coptic Monasteries: Egypt's Monastic Art and Architecture.* By Gawdat Gabra; with a historical overview by Tim Vivian. Cairo: The American University in Cairo Press, 2002. Pp. 142 : ill. (some col.), maps ; 24 cm. Includes bibliographical references (p. 124-133) and index. ISBN: 977 424 691 8.

Gawdat Gabra's *Coptic Monasteries* is a good introduction to the history of monasteries in Egypt and to the current state of some of these monasteries. The brief chronology at the beginning of the book is useful in situating the various monasteries' histories in their proper context. Tim Vivian, an Anglican priest, has given a history of the Coptic Church useful for those picking up this volume who have had no previous exposure to its history. Christian monasticism, particularly as it is manifest in Egypt and within the Coptic tradition, is also introduced for the person who is new to this topic.

The main body of this work details several clusters of monasteries important to the history of monasticism in the Coptic Orthodox Church. Within each one of these clusters, several are singled out for detailed analysis. The analysis includes maps to situate the location of these monasteries in Egypt, as well as detailed architectural plans. The plans are used to make assertions about the pattern of living within each one of the monasteries covered.

Gabra indicates that the monasteries described are not just important to the history of the Coptic Church, but that many are also significant international points of interest in the wider Christian community. For example, speaking of the monasteries of Wadi al-Natrun which "played a crucial role in the history of the Coptic Church," Gabra adds, "Ethiopian, Syrian, Franciscan, and Armenian monks enriched the cultural life of the area in medieval times, endowing it with a multiethnic character."

*Coptic Monasteries* also has a section of color plates that show general scenes of the monasteries, details of frescoes in the monasteries, and various architectural details. These pictures add greatly to the textual description to which they are referenced.

Gabra also makes the point that this study of the monasteries of the Coptic tradition is not just an archæological exercise in ruined piles of stones and faded frescoes, but rather that some of the monasteries are still part of the life of the Coptic Orthodox Church. Its hierarchy, including the current leader Pope Shenouda III, is drawn from the monks that presently inhabit active monasteries.

*Coptic monasteries* is an important introduction for readers who have not been previously exposed to this part of the Eastern Christian tradition, despite its antiquity and its current status as a living part of the Christian community. The extended bibliography at the back of the book supplements the bibliographies of the various chapters and will be useful for the students of church history who are interested in pursuing further reading on this topic.

PAUL CREGO

LIBRARY OF CONGRESS

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## **Annual Meeting 2004 San Francisco**

### **MELA Business Meeting**

Thursday November 18, 2004

Hyatt Regency San Francisco

### **MELA Members in Attendance**

Midhat Abraham, University of Arizona; Kamran Arjomand, Halle University; Paul Auchterlonie, University of Exeter; Zachary Baker, Stanford University; Elizabeth Beaudin, Yale University; Joyce Bell, Princeton University; Joan Biella, Library of Congress; Simon Braune, Indiana University; Debbie Cox, British Library; Paul Crego, Library of Congress; Saad Dagher, University of Arizona; An-Chi Dianu, Library of Congress; Christine Dykgraaf, University of Arizona; John Eilts, Stanford University; Hikmat Faraj, Emory University; Saima Fazli, San Jose/San Francisco State University; Karen Fung, Stanford University; Meryle Gaston, University of California Santa Barbara; James Gentner, Library of Congress; David Giovacchini, Stanford University; Abdul Ahad Hannawi, Brown University; Janet Heineck, University of Washington; David Hirsch, University of California Los Angeles; Michael Hopper, Harvard University; Jonathan Hopwood, Stanford University; Edward Jajko; Martha Jenks, University of Texas; Shayee Khanaka, University of California Berkeley; Akram Khabibulaev, University of Chicago; William Kopycki, University of Pennsylvania; Connie Lamb, Brigham Young University; Heidi Lerner, Stanford University; Peter Magierski, New York University; Christopher Murphy, Library of Congress; Sara Yontan Mushik, Bibliothèque nationale de France; Mehdi Rahimzadeh, Ferdosi International; Jonathan Rodgers, University of Michigan; Karen Rondestvedt, Stanford University; Simon Samoeil, Yale University; Emilie Satterwhite; Adam Seigel, University of California Davis; Abazar Sepehri, University of Texas; Karl Schaefer, Drake University; Rachel Simon, Princeton University; Arthur Smith, OCLC; Mary St. Germain, University of Washington; Paul Thomas, Stanford University; Will Tuchrello, Library of Congress; James Weinberger, Princeton University; Lesley Wilkins, Harvard Law School.

### Minutes

**T**he 2004 Annual Meeting of the Middle East Librarians Association convened at 9:00 a.m., Thursday November 18, 2004 at the Hyatt Regency San Francisco.

John Eilts, Vice-President and Program Chair for this meeting, greeted the group and provided information regarding lunch, mid-meeting refreshments, and general hotel site logistics. He thanked the vendors present, OCLC and Sulaiman's Bookshop, for their donations toward today's meeting expenses.

Lesley Wilkins, President, welcomed all to our thirty-second annual meeting, particularly those attending for the first time. She asked each person to stand and introduce themselves, starting with the officers. Lesley extended a particular welcome to the large number of attendees from overseas.

Lesley reported on Executive Board activities during the past year. A Legal Affairs Committee was established. In response to a request from MESA we sent a letter of concern regarding some provisions of H.R. 3077, the International Studies in Higher Education Act of 2003. We set up a members-only e-mail list. We sent a preliminary letter of support for the proposed "Arabic and Middle Eastern Electronic Library," an expansion of the "OACIS for the Middle East" project at Yale University Library. We considered a request to establish a committee on Afghan libraries. We suspended sale of our postal mailing list pending discussion at today's meeting. We decided to recommend a change in the bylaws to create a new category of membership, emeritus, for retirees. We will pursue joint sessions with the Africana Librarians Council in Washington DC and MELCOM International at WOCMES. We decided to act on the question of website management entailed by Janet Heineck's departure as Secretary-Treasurer. We voted to recommend to the membership acceptance of an award proposed by Dar al-Mahjar. Lesley thanked the Executive Board for their help during the year.

John Eilts, Vice-President and Program Chair, described topics in the afternoon program to come.

Janet Heineck, Secretary-Treasurer, gave her report, which was accepted along with the minutes of last year's meeting.

Jonathan Rodgers, Editor of *MELA Notes*, gave his report. During 2003/2004, two issues appeared: 75-76 (Fall 2002-Spring 2003)

and 77 (2004). Beginning with 77, on the website now, the journal is being numbered as an annual. It will be mailed to members and subscribers in the next several weeks. Jonathan described the contents of the two issues. The membership directory which in the past was printed in MELA Notes is now accessible only by user name and password to MELA members who request it through a form on the webpage. Jonathan thanked Rachel Simon, book review editor, for her hard work. Issues 1–32, 44 and 45, and 50–51 are now on the website in .pdf format. Jonathan continues to encourage submission of articles for our journal, whose backfile of unpublished articles is dwindling.

David Hirsch gave the Atiyeh Award Committee report. The award honors George Atiyeh, retired head of the Near East Section of the Library of Congress and a founding member of MELA and the Middle East Microforms Project, for his many contributions. Its intent is to assist students currently enrolled in an M.L.S. program and who have an interest in Middle East studies to attend our meeting and that of the Middle East Studies Association. It comprises a \$250.00 cash award and reimbursement for MELA and MESA registration fees. This year's winners are Simon Braune, Saima Fazli, and Emilie Satterwhite. David thanked Roberta Dougherty for her assistance and reminded everyone to encourage likely applicants.

Shayee Khanaka reported for the Iraqi Libraries Committee in the absence of chair Andras Riedlmayer. The committee was organized in response to the looting of Iraqi libraries in April 2003. Its first major issue was that of lost manuscripts. The committee's website at <http://oi.uchicago.edu/OI/IRAQ/mela/melairaq.html> gathers committee and other useful documents and resources, and links to IraqCrisis, a moderated list on these issues. They also work as an advocacy group for Iraqi librarians' professional growth. Shayee also reported on a recent project that has several MELA members on its advisory committee. This was an NEH grant obtained by Simmons College and the Harvard Libraries that funded a meeting to plan training courses to upgrade Iraqi librarians' skills. Shayee and Lesley were in Amman to guide the planning for these courses that would include library schools in all parts of Iraq, not neglecting the north. Sending material into and out of Iraq will be very difficult until the situation is more stable. Shayee thanked Lesley for the report she gave at MELCOM last year on behalf of the committee and Andras for his work in establishing the committee and for his great concern for these issues.

Peter Magierski reported for the Legal Affairs Committee formed to monitor and report on proposed and existing legislation affecting Middle Eastern librarianship, on activities of other library and area studies groups in response to such legislation, and to recommend action to be taken by the MELA Executive Board with respect to such legislation. The committee studied H.R. 3077 and drafted a letter that it recommended be sent to Congress. It identified and summarized a number of issues in addition to the USA Patriot Act of 2001 (H.R. 3162). These are issues of copyright and intellectual property and involve the Office of Foreign Assets Control (OFAC), International Studies in Higher Education (H.R. 3077), Communications Assistance for Law Enforcement Act of 1994 (CALEA), Digital Media Consumers' Rights Act (H.R. 107), Emergency Protection for Iraqi Cultural Antiquities Act of 2004 (H.R. 1047), and the Cultural Conservation of the Crossroads of Civilization Act (H.R. 4641). The summaries will be posted on MELA's website, and the committee asks for feedback. Lesley thanked Peter and the committee for their hard work.

Meryle Gaston reported for the Nominating Committee. She thanked the other committee members as well as all those willing to be nominated. The candidate for Vice-President/Program Chair was An-Chi Hoh Dianu and for Editor was Jonathan Rodgers. Each was unopposed. For Secretary-Treasurer the candidates were William Kopycki and Mary St. Germain. For Member-at-Large 2004/2005, candidates were Michael Hopper and Shayee Khanaka. There were no further nominations. The election determined that An-Chi Hoh Dianu would be our new Vice-President/Program Chair and that William Kopycki would be our new Secretary-Treasurer. The new Member-at-Large is Shayee Khanaka. Jonathan Rodgers continues as Editor. Congratulations to all.

Joan Biella gave the Library of Congress technical services report for MENA team leader Sara Ozturk. Over 11,000 items were completed last year, a very high number, and a similarly high number of authorities were created or changed. Two MENA cataloging team members departed. Kurdish romanization table changes were adopted, and Kurdish cataloging numbers have greatly increased. Paul Crego travelled to Armenia and cataloged much Armenian and Georgian material. Staff is preparing for the transition from RLIN to RLIN-21, which is being delayed by display problems. Allen Maberry is working on the KBP schedule. Joan stated that there is considerable material for the Arabic cataloging manual now on the web at



<http://infoshare1.princeton.edu/katmandu/acm/acmmain.html>. E-mail Joyce Bell at [joyceb@princeton.edu](mailto:joyceb@princeton.edu) or Joan at [jbie@loc.gov](mailto:jbie@loc.gov) with comments and suggestions for the Arabic cataloging manual.

Chris Murphy gave the Library of Congress Near East Section report. Mary Jane Deeb is the new section head. Hiran Dinavari is the new Reference Librarian (Iranian World). A trip to discuss cultural issues was made to Iran, the eventual report on which to the Librarian of Congress will appear on MELANET. Staff from LC's Islamabad office travelled through Uzbekistan, Kazakhstan, and Kyrgyzstan and uncovered many government and NGO publications whose acquisition by LC is now being worked out. The section anticipates a flat budget for some months ahead. Near East Section staff travelled to California pursuing acquisition of Iranian emigre publications. Levon Avdoyan went to Armenia, Georgia, and Paris on a collection development trip in search of NGO, government, and emigre materials. Chris Murphy travelled to London to visit Arthur Probsthain Booksellers to determine the national property and patrimony status of certain materials, of which LC acquired 32 titles, mostly in Persian. Fascinating Africana material is to be had for very good prices from Probsthain currently. Section staff met with Dar al-Kutub, Cairo, staff to discuss digitization of the Mansuri collection. No final agreement has been reached. This action would fit in with LC's Global Gateway initiative regarding international cooperative digitization projects.

The "calligraphy sheets" project continues. The calligraphy sheets are being examined by an art historian whose descriptions will accompany the materials when they are eventually mounted on the Library of Congress website. The LC website and that of the Freer and Sackler Galleries of the Smithsonian Institution, which holds similar items and other pages from manuscripts held by LC, will be linked. The project and its website will be completed by December 31, 2005.

The Timbuktu manuscripts digitization project's website will be up by the end of June 2005. Chris was enthusiastic about the manuscript and document treasures, in Arabic and in local African languages in Arabic scripts, awaiting study in Mali.

Christine Dykgraaf, University of Arizona Library, described her dissertation research project regarding the USA Patriot Act and its influence on Middle East library collection development from October 2001 through October 2004. She asked librarians present to respond to the e-mail survey they will soon receive from her.

Lesley Wilkins read a letter from Fawzi Abdulrazak in which he proposed a “David H. Partington Award” in 2004 and another award to be established, named, and announced in 2005. The purpose of both awards, which are to be managed by the Executive Board, is to honor founders and leaders of MELA and to reward current librarians for their contributions to the profession. The letter went on to specify further Fawzi’s wishes. The Executive Board has voted to thank Fawzi for his generosity and will form an award committee.

Regarding ALA, John Eilts said that the Kurdish romanization is on its way to being implemented soon.

David Hirsch reported on the large October 6–10 Frankfurt Book Fair, which several MELA members attended. “The Arab World” was the honored guest.

Lesley attended MELCOM International May 24–26 in Munich. She also attended the March 23–27 meeting of ISAP, the International Society for Arabic Papyrology, in Granada, Spain. ISAP meets next in Alexandria, Egypt, in 2006.

The future management of postal mailing list and advertisement sales came under new business. The Executive Board had discussed during the past year the pros and cons of resuming the sale of the postal mailing list and wished to propose it for further discussion, duly opened by Lesley, at today’s meeting. The membership voted 21 to 4, with two abstentions, to resume the sale of the postal mailing list. The Executive Board will determine the amount by which its sale price, currently \$50.00, will be increased. Sale of the e-mail list was uniformly opposed.

Establishing a new membership category, emeritus, which would require amending the bylaws, came next under new business. John Eilts explained the reasons behind this proposal. The organization would be able to benefit from the continuing involvement of the experienced members so recognized. Lower dues would be a feature of the category. The Executive Board will draft amended bylaws text and circulate it to the whole membership at least thirty days before our 2005 meeting in Washington DC, where it will be discussed and voted upon. Lesley invited anyone with ideas on this topic to get in touch with the Executive Board before the end of today’s meeting.

Proposals for various joint sessions were the next item of new business. The Africana Librarians Council and MELA will each meet in Washington DC in November 2005 at the same hotel, the Marriot

Wardman Park. Lesley suggested to the group that MELA plan a joint session with the ALC on the morning of Friday November 18, 2005 to be followed by a no-host luncheon nearby. The proposed theme is "Librarianship for African Studies and Middle East Studies: Points of Intersection." A vote indicated wide support for a joint session with the ALC on this topic.

The other proposed joint session would be at the World Congress for Middle Eastern Studies (WOCMES) meeting in Amman, June 2006, which is to be under the coordination of the Royal Institute for Inter-Faith Studies (RIIS), Jordan. MELCOM International is interested in meeting there. A vote indicated that MELA is likewise interested in planning a joint session at WOCMES with MELCOM International and possibly with other library associations as well.

MELA website management was the next item of new business. Because Janet Heineck is no longer Secretary-Treasurer, the part of the MELA website that resided on University of Washington computers must move. The Executive Board accepted John Eilts's offer to be interim website manager and to migrate the site to the Stanford server for the time being. Ali Houissa will continue to manage the listserv. A future "Electronic Information Officer", a role on which would devolve responsibility for management of both the website and the listserv, remains a possibility.

Other topics were brought up. Rachel Simon described administrative changes at Princeton. Abazar Sepehri announced the opening of his Middle Eastern Studies Librarian position at the University of Texas at Austin upon his retirement. David Hirsch described the current Arabic cataloger opening at UCLA. James Gentner said that Judy McDermott, long-time chief of African and Asian Acquisitions in LC's Overseas Acquisitions Division, retired on October 1. Michael Albin retired from LC on October 29. Hiram Dinavari of LC asked for help in locating sources of Assyrian, Chaldean, Aramaic, and Azeri material, both diaspora and inside Iran.

Lesley again thanked OCLC and Sulaiman's Bookshop for their support and Janet Heineck for her years of service.

After a delicious lunch, members returned to enjoy an interesting afternoon program on "Collection Development at the National Level: Theory and Practice."

**Secretary-Treasurer's Report  
November 19, 2004**

**INCOME**

Dues, subscriptions	\$6,419.79
donations, pre-registrations, refund	
Four Mailing list sales	350.00
<b>TOTAL</b>	<b>\$6,619.79</b>

**EXPENSES**

MELA Notes no. 75-76 printing and shipping	\$2,491.38
MELA/MESA Expenses 2003	4,935.00
Three 2004 Atiyeh Prize awards	750.00
Postage and supplies	630.40
MELA/MESA Expenses 2004	550.00
Pre-Registration Reimbursement	25.00
<b>Total</b>	<b>\$9,381.78</b>

Checking account balance November 17, 2004: \$10,297.80 Savings account balance November 17, 2004: \$3,773.84

As of November 17, 2004, we have 161 personal members, 27 library subscriptions, and 21 subscriptions handled through vendors.

Respectfully submitted,  
Janet Heineck  
Secretary-Treasurer

**Editor's Report  
November 2004**

During the year 2003-04, two issues of MELA Notes, number 75-76 (Fall 2002/Spring 2003) and number 77 (2004), were published (in print and electronically: <http://www.lib.umich.edu/area/Near.East/MELANotesIntro.html>) and distributed to the membership and subscribers.

MELA Notes 75-76 consisted of one long article: Omar Khalidis "A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India"; three contributions by George Atiyeh Award recipients: by Christine Dykgraaf, Julie Coons, An-Chi Hoh Dianu; a Brief Communication: "A Brief Survey of the Iranica Periodicals at the International Library, Haifa, Israel" by Jan Teofil Jasion; several book reviews;

minutes of the MELA Business Meeting, November 20<sup>th</sup>, 2002, at the Library of Congress; and the MELA Bylaws, revised November 2002. The printing of 75–76 (a total of 138 pages) cost \$2,491.38 plus postage.

Number 77 (2004), the current issue (only 46 pages plus the Bylaws) consists of three articles: “Persian Manuscripts in McGill University Libraries” (Includes links to color illustrations in the electronic version) by Adam Gacek; “Print Catalogs of Islamic Manuscripts: al-Beruni Institute for Oriental Studies, Uzbekistan” by Khabibullaev Akram; and “Recon Plus: Near East Collection at Yale University Library” by Simon Samœil; book reviews; the minutes of the 2003 Annual Business Meeting (Nov. 6<sup>th</sup>, Anchorage). There is also one revenue-producing ad.

You might recall that in the past, the complete membership directory of MELA was printed in issues of *MELA Notes*. For some time, the directory has been published in one form or other on the MELA Notes web page. Access to this searchable electronic membership directory and its printed (PDF) counterpart is now restricted by user-name and password to MELA members who request access to it by filling out an email form on the MELA web-page. The versions now accessible are abbreviated, with only names, email addresses, and organizational affiliations divulged. I have been convinced that revealing full postal addresses and telephone numbers (work and/or home), even in a restricted access file, would not be prudent—or alas technically realizable in the various degrees of fullness or abbreviation stipulated by the members on account of the structure of the membership database.

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

There is some progress to report this year on the *MELA Notes* back-run electronic conversion project: Numbers 28, 29, 30, 31, 32 (1983–84)—thanks to John Eilts—and 45 (1988) have been finished (There are now 35 issues in electronic format.). The sole volume of Middle East Librarians Association Occasional Papers in Middle Eastern Librarianship, (No. 1, 1981), edited by David Partington, is now available

in a very large (5MB) PDF file, as it consists of 105 page images.

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

Respectfully submitted,  
Jonathan Rodgers  
Editor

