

REVIEWS OF BOOKS

Ismaili Literature: A Bibliography of Sources and Studies. By Farhad Daftary. London & New York: I.B. Tauris in association with The Institute of Ismaili Studies, 2004. Pp. xviii, 469. Tables, lists, indices. \$69.50 (Hardcover). ISBN 1-85043-439-5

The field of Ismaili studies has witnessed a phenomenal expansion in recent years, due largely no doubt to the extensive resources of the Institute of Ismaili Studies (IIS) in London, a research institute established by the Harvard-educated H.H. Karim Aga Khan IV in 1977 whose facilities, programs, publication series, and other activities have promoted the sustained production of scholarship of consistently high quality and interest to a wide body of scholars in Islamic studies and associated fields. No less important in the blossoming of this increasingly self-sustaining field is the work of many dedicated scholars who have devoted considerable energy to advancing Ismaili studies in general and mission of the Institute in particular. Arguably among the most eminent is Farhad Daftary, an internationally recognized authority in the field who, in addition to having authored a number of foundational works in Ismaili studies such as his encyclopedic *The Ismā'īlīs: Their History and Doctrines* (Cambridge, 1990) and scores of articles and reference entries, is currently Associate Director and Head of Academic Research and Publications at IIS. Based on some thirty years of active research, *Ismaili Literature: A Bibliography of Sources and Studies* comes as a timely and welcome addition to a field whose phenomenal growth has led to a need for just such a work.

Not simply a bibliographical survey in the traditional sense, *Ismaili Literature* begins with a lengthy chapter on Ismaili history and its literary sources (pp. 1–83) based partially on the author's aforementioned *The Ismā'īlīs* and his more recent *A Short History of the Ismā'īlīs* (Edinburgh, 1998). Here, Daftary provides a broad historical narrative charting the history of the community from its origins in early Shiism, the formation of the Ismaili *da'wā*, and the Fatimid period to the coalescence and factionalization of Yemeni and Indian Ṭayyibī Ismailism and the rise and diffusion of the Nizārīs from the Alamūt period to the present. Throughout this narrative, the author discusses the major sources, or lack thereof, relating to each period as well as the main

scholarly debates surrounding their use and interpretation. This is followed by a second, shorter, chapter (pp. 84–103) devoted to exploring the scope and nature of Ismaili historiography and the uninformed, oftentimes overtly hostile, perception of Ismailis by both Muslim and Western commentators over a wide swath of time and space as well as discussing the evolution of modern Ismaili studies. In many ways, these two chapters stand on their own, furnishing a judicious yet comprehensive treatment of a fascinating subject whose details only became known in any comprehensive way over the last sixty some years of its history. Of particular interest here is Daftary's discussion of the birth of modern scholarship in Ismaili studies in 1930s India and its subsequent development in Russia, Western Europe, and North America (pp. 94–8).

The remainder of the book is devoted to bibliography proper, beginning with an annotated bibliography of those primary texts which have been edited (pp. 104–95) divided into five sections which list, respectively: 1) works by 68 Ismaili authors; 2) 12 collective Ismaili works; 3) 18 anonymous non- and pseudo-Ismaili texts preserved and used by the Ismailis; 4) editions, summaries, and translations of the 10th-century *Rasā'il Ikhwān al-Ṣafā'*; and, 5) works by 43 non-Ismaili Muslim authors. Arranged alphabetically with most entries containing useful annotations, this bibliographical survey both compliments and, in parts, supersedes those which came before it, in particular W. Ivanow's *Ismaili Literature: A Bibliographical Survey* (Tehran, 1963) and I. Poonawala's *Bibliography of Ismā'īlī Literature* (Los Angeles, 1977), although unlike them limits itself to edited or published texts only and as such must be used in conjunction with the formers' coverage of materials still available only in manuscript.

As is well-known to those in the field, the history and continued development of Ismaili studies lays squarely in the recovery and critical study of a sizable, and seemingly ever increasing, body of manuscripts scattered across private collections in India, Central Asia, Syria, Yemen and elsewhere. Indeed, a sizable portion of the material listed in the final two chapters of *Ismaili Literature* (pp. 196–424 & 425–439) reflects the fact that scholarship in the field has advanced in tandem with such developments. Chapter 4, entitled "Studies", is comprised of an alphabetical list of over 2,600 published secondary sources (e.g., books, contributions to collective volumes, articles, encyclopedia entries, etc.) written in European languages (including Dutch and Polish), Arabic, Persian, and Tajik (Cyrillic), with less comprehensive coverage being

given to publications in South Asian languages, although some of the most important sources in Urdu are listed. The scope of Daftary's inclusion of secondary studies is fairly broad, limited not only to Ismaili history and thought as such but also including those works in Fatimid studies and on the Druze and Imāmī Shiism which may be seen as relating to the Ismailis in one way or another. Following this comes Chapter 5, a much shorter section listing 166 theses and dissertations on Ismaili, or Ismaili-related, topics submitted at North American, British, French and Italian universities, as well as a few written at Iranian and other institutions of higher learning.

Closing with an appendix comprised of four genealogical tables and lists, an index to Chapters 1–2, and a very useful index of titles and primary sources (pp. 443–69), overall *Ismaili Literature* achieves its stated aim of taking stock of the progress in Ismaili studies from its origins to the present, and will certainly serve as an indispensable resource for those working on the subject for years to come. Well edited and nicely organized, the only point of issue this reviewer sees lays in the bibliographical organization of individual sections. The strictly alphabetical, and within that chronological, arrangement of entries is not very user friendly, giving non-specialists very little sense of the amount of scholarship done in particular areas, or indeed, much of a sense of trends in the field generally. If the work is to ever be revised and updated—something which the pace of contemporary scholarship in Ismaili studies would seem to portend—then it would most certainly be advantageous to reorganize it along the lines of a subject bibliography. Beyond that, *Ismaili Literature* is a fine work and should find a ready home in the reference section of any Middle East or Islamic studies collection.

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Culture and Memory in Medieval Islam: Essays in Honour of Wilferd Madelung. Edited by Farhad Daftary & Josef W. Meri. London & New York: I.B. Tauris in association with The Institute of Ismaili Studies, 2003. Pp. xvi, 464. Tables, figures, selected bibliography, index. \$40.00 (Hardcover). ISBN 1-86064-859-2

This sizable *Festschrift* published in honor of Professor Wilferd Madelung (b. 1930), Laudian Professor of Arabic (emeritus) at the

University of Oxford and presently Senior Research Fellow at The Institute of Ismaili Studies in London, is comprised of nineteen studies of various length written by former students, colleagues, and friends upon the occasion of his 75th birthday. Organized around the broadly conceived theme of culture and memory in medieval Islam, the contributions themselves are as wide-ranging as the scholarly interests of the man whom they honor. As an individual with a reputation as one of the most prolific and distinguished scholars of Islamic studies of the 20th century, *Culture and Memory in Medieval Islam* evinces that Madelung's contributions to the field have extended far beyond his detailed and erudite studies on the history and development of religious schools and movements in early Islam, and Shiism and Ismailism in particular, to embrace an entire field of inquiry whose contours he not only helped to plot but many of whose most productive members are among his former students and closest colleagues.

Befitting a long and distinguished career which—as evinced in the comprehensive bibliography of his work furnished by Farhad Daftary (pp. 8–40)—has resulted in a diverse yet thematically focused collection of some 15 books and edited volumes, 60 journal articles and chapters, over 130 encyclopedia entries (mostly for the second edition of the *Encyclopædia of Islam* and, later, for the *Encyclopædia Iranica*) and more than 160 book reviews, following a short introduction by Josef Meri (pp. 1–4) and Daftary's bibliography, the remaining seventeen contributions are arranged under three broad thematic clusters, each of which intersect in one way or another with one or more major foci characterizing Madelung's lifework: 1) “The Transmission of Knowledge” (pp. 43–159); 2) “Memorializing, Remembering and Forgetting” (pp. 163–275); and, 3) “Commemorating Rulers, Dynasties and Conquests” (pp. 279–432). Taking as its primary inspiration Madelung's four decades of research on Shiism in general and Ismailism in particular, his work on their political and dynastic contexts and historical frames, and his ever present concern with the detailed analysis of textual sources and the accompanying dynamics of sectarian discourse, each of these three sections offer essays which engage both the substantive trajectory of his work as well as displaying a surprisingly consistent sensitivity to the source-critical method typical of his approach.

Engaging the theme of the transmission of knowledge in medieval Islamic civilization, the first section opens with an essay by the late George Makdisi (d. 2002) on the development of the university as a distinct institution in medieval Islamdom and the Christian West (pp.

43–63), followed by a detailed analysis of an early 18th-century Imāmī *ijāza* (pp. 64–85) offered by Sabine Schmidtke, a short piece on debates surrounding the theological problem of God’s volition according to the 11th-century Muṭazilite theologian Abū ’l-Ḥusayn al-Baṣrī by Martin McDermott (pp. 86–93), and an exploration of some text-critical problems surrounding early Shī‘ī traditions concerning the occultation by Andrew Newman (pp. 94–108). This is followed by a fascinating piece on medieval Islamic maps and their mnemonic function by Emilie Savage-Smith (pp. 109–27) and a lengthy essay by Wadād al-Qāḍī exploring the structure of the attitude of the famous 10th-century Sunnī littérateur Abū Ḥayyān al-Tawḥīdī’s towards Shiism in the context of Būyid domination (pp. 128–59).

The second section of the *Festschrift* is devoted to processes of memorialization and memory in medieval Islam, opening with an important discussion of the historiographical significance of the Sāmānid courtier al-Bal‘amī’s (d. 974) Persian ‘translation’ of al-Ṭabarī’s famous universal history by Elton Daniel (pp. 163–89) which is followed by an essay on notions of remembrance in the celebrated *Kitāb ‘atf al-alif al-ma‘lūf ‘alá al-lām al-ma‘tūf* of the late 10th-century mystic al-Daylamī by Joseph Bell (pp. 190–209). Following this, Julia Bray offers an interesting discussion on the function of lists’ as memory making techniques in 9th-century Arabic *adab* literature (pp. 210–31) and David Wasserstein an analysis of some aspects of the biographical fragments concerning the founder of the Almohad movement (Ibn Tūmart) from the critical perspective of folklore studies (pp. 232–49). Aptly enough, this section closes with a nuanced essay on the literary-historical context of Ḥusayn Wā‘iḏ Kāshifī’s (d. 1504) profoundly influential eulogy of the martyrs of Karbalā’, the *Rawḍat al-shuhadā’*, by Abbas Amanat (pp. 250–75).

The final section of the volume, its longest, is comprised of six essays revolving around the general theme of enunciating imperial identity in medieval Islamdom through the commemoration of rulers, dynasties, political, and military events through material and literary modes. The section open with an essay by Michael Bates on the cultural and religious significance of imperial titlature among the early ‘Abbāsids based on numismatic evidence (pp. 279–317), his essay being followed by a similar piece by Luke Treadwell on the tactical nature of imperial titles on Sāmānid coins (pp. 318–37). Moving towards the west, Ismail Poonawala examines the narrative strategies of the ever important Qāḍī al-Nu‘mān (d. 974) in his commemoration of the establishment of the Fātimid dynasty (pp. 338–63) and Paul Walker the ‘Abbāsīd-Fātimīd

rivalry as played out through the theft, imagined or otherwise, of symbolic souvenirs and sacred relics (pp. 364–87). Drawing upon his earlier work, the penultimate essay by Sad Arjomand explores the discourse of authority in Imāmī Shiism as it made its way towards becoming the national religion of Iran (pp. 388–409). The *Festschrift* closes with a piece by the Dutch scholar Pieter Smoor on the perceptions of the late Fātimid-era poet ‘Umāra (d. 1173) on the waning of the dynasty and the rise of Saladin.

Closing with a very useful selected bibliography prepared by the editors and a reasonably thorough index, *Culture and Memory in Medieval Islam* represents as important a contribution to the shelves of any serious collection in Islamic studies as it does a testament to the work, impact, and influence of the scholar to whom it is dedicated. Reflecting as it does the generally high editorial standards of the publications of the Institute of Ismaili Studies generally, the text as a whole is well produced, well organized, and user-friendly, certain to be of interest to both specialists and students alike. As with all such *Festschriften*, hidden amongst its glowing displays of admiration lies the hope that the object of its affection will continue to make his presence known, and given the quality of the work of those who are gathered together here of that there is little doubt.

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Ismailis in Medieval Muslim Societies. By Farhad Daftary. Ismaili Heritage Series, no. 12. London & New York: I.B. Tauris in association with The Institute of Ismaili Studies, 2005. Pp. xii, 259. Select bibliography, index. £29.50 (Hardcover). ISBN 1-84511-091-9

Based on a series of ten relatively recent articles and chapters appearing in edited volumes, Farhad Daftary’s *Ismailis in Medieval Muslim Societies* furnishes as much a judiciously detailed overview of Ismaili history and thought in the medieval period as it does a representative selection of the work of a scholar whose researches have arguably been among the most influential in shaping the trajectory of contemporary Ismaili studies. Designed as a general, reader-friendly introduction to the subject, after two very approachable prefatory essays concerning basic interpretive, methodological, and historiographical issues surrounding the modern study of Ismailism in the wider context of the history

of Islam and Islamic studies (the second of which, “The Ismailis and Ismaili Studies”, pp. 27–41 appears here for the first time), the book proceeds to discuss its subject in three major sections, each of which covers themes also treated, to one extent or another, in the author’s massive *The Ismaʿilis: Their History and Doctrines* (Cambridge, 1990) and his shorter, but no less significant, *A Short History of the Ismailis* (Edinburgh, 1998), as well as in the first two chapters of his recent *Ismaili Literature: A Bibliography of Sources and Studies* (London and New York, 2004). While providing nothing new as such, as heretofore separate pieces appearing mostly in specialized collective volumes, the present work does an excellent job in weaving them together in such a way so as to create a book which this reviewer would not hesitate to recommend to undergraduates and others as a useful panoramic introduction to some of the major themes of medieval Ismaili history and thought.

The first section of the work, entitled “The Early and Fatimid Phases” (pp. 45–103), is comprised of three separate chapters devoted to the formative and early period of Ismaili history. The first, “The Early Ismaili Movement and the Ismaili-Qarmati Schism”, furnishes a critical appraisal of the important schism of 286/899, something which not only led to the historically consequential emergence of rival Fatimid and Qarmati factions within the Ismaili *daʿwa* but which had important repercussions for the development of Ismailism at a number of different levels. Following this, Daftary discusses the complex dynamics, and differing regional articulations, of the Fatimid Ismaili *daʿwa*, a movement whose strategies and modes of organization he shows to have been successful enough to easily outlive the Fatimid state itself. The final chapter of this section, a fascinating piece first published in *Women in the Medieval Islamic World: Power, Patronage, and Piety* (ed. Garvin R./ G. Hambly. New York, 1998), is devoted to the singularly unique figure of al-Sayyida al-Hurra (d. 532/1138), the Sulayhid queen of Yemen who not only combined political leadership with religious leadership over Ismaili communities there and in Gujarat but was also deeply consequential to the founding of an independent Mustaʿli-Tayyibi *daʿwa* which still has repercussions today.

The second section of the book, entitled “The Nizari Phase” (pp. 107–203), is its longest and most detailed, opening with an investigation of the state of the historiography bearing upon the Nizari Ismailis of Persia during the Alamut period (1090–1256) and then proceeding to cover, in chapter 7, the early history of the Nizari community and the

fascinating career of the first lord of Alamut, Hasan-i Sabbah (d. 1124). Following this, Daftary discusses the history of interactions between Syrian Ismailis and the Crusaders, discussing, among other things, the still often misunderstood Assassin legends and then, for the following period, the celebrated figure of Nasir al-Din al-Tusi (d. 1274) and, in the final chapter of the section, the little-studied topic of Ismaili-Sufi relations from the post-Mongol period through the 17th and into the 18th century. The third and final section of the book is comprised of one chapter (“Intellectual Life among the Ismailis”, pp. 207–230) devoted to discussing, in a broad and general way, the major intellectual and scholastic traditions of the Ismailis during medieval times, primarily theology, philosophy, law and jurisprudence, historiography, and, in turn, the institutional structures which enlivened them.

Supported by a select, and in this reviewer’s opinion well-balanced, bibliography and a thorough index (231–259), overall *Ismailis in Medieval Muslim Societies* achieves its stated aim. Although almost all of the chapters are compressed or abridged versions of their originals, this in no way detracts from the usefulness of the book and, on the whole, probably serves to make it more friendly and useable to those who are looking for a panoramic survey of medieval Ismailism, particularly students and interested non-specialists. Although it would come as little surprise to those already familiar with Daftary’s work, this book is not only of high academic caliber but is eminently readable and, as with all of the publications of the Institute of Ismaili Studies, has been well produced and meticulously edited. As with his aforementioned *The Ismailis* and, especially, his *A Short History of the Ismailis*, there is little reason to doubt that Daftary’s latest offering will not be of great service to those seeking entrée into the ever expanding universe of creative, and oftentimes quite groundbreaking, scholarship in Ismaili studies and, more importantly, the ever brighter light it has shed on a community who have been more often maligned and misunderstood than recognized and situated as a significant presence within the broader history of Islam from the medieval period forwards.

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Paradise of Submission: A Medieval Treatise on Ismaili Thought; a New Persian Edition and English Translation of Naṣīr al-Dīn al-Ṭūsī's Rawḍa-yi taṣlīm. Ismaili Text and Translations Series, No. 5. Edited and translated by S. J. Badakhchani. London & New York: I. B. Tauris, in association with The Institute of Ismaili Studies, 2005. Pp. xix, 287 + 220 (Persian text). Bibliography, index. \$55.00 (Hardcover). ISBN 1-86064-436-8

The fifth volume of the “Ismaili Texts and Translation Series” published by the Institute of Ismaili Studies (IIS) in London, S. J. Badakhchani's *Paradise of Submission* is a welcome addition to an ever-growing body of critical editions and English translations of important Ismaili texts. First edited by Wladimir Ivanow and published along with an English translation and lengthy introduction in 1950 (Leiden, E. J. Brill for the Ismaili Society), the *Rawḍa-yi taṣlīm* of the celebrated Naṣīr al-Dīn al-Ṭūsī (d. 1274) is key work of Nizārī Ismaili literature from the later Alamūt period, serving as a compendium of Nizārī doctrine and teachings at a critical moment in its history. While long known to students to Ismailism, as evinced by both the complex textual and redaction history of the hitherto unstudied manuscripts which form the basis of Badakhchani's edition of the text and the rather defective nature of the two late manuscripts which Ivanow had at his disposal, it is clear why an entirely new critical edition and accompanying English translation was felt to be in order. By all accounts, Badakhchani has done an admirable job in completing this task.

Following the format of previous issues in the series, *Paradise of Submission* furnishes a critical edition of the Persian text along with a English translation as well as a brief contextualizing introduction by Hermann Landolt and a philosophical commentary by Christian Jambet, abridged from the introduction to his earlier French translation and study of the text (*La Convocation d'Alamūt*, Lagrasse, 1996) which, not so incidentally, was made possible in the first place by Badakhchani's 1987 Oxford dissertation on which *Paradise of Submission* is based. Overall, in comparison to Ivanow's earlier attempt, the Persian text which Badakhchani has established in *Paradise of Submission* is excellent, and his use a corresponding paragraph numbering system between the Persian text and English translation is quite reader friendly. In addition to vocalizing Arabic phrases in the Persian text, he also is careful in his treatment of technical terms and his use of explanatory notes. The translation of the text, while somewhat stilted, is clear and, for

this reader at least, indispensable for elucidating abstruse passages in the Persian original.

Organized into 27 ‘chapters’ (*taṣawwūrāt*, or ‘representations’) and a short annex, *Paradise of Submission* covers a wide range of themes of concern to Nizārī Ismailism of the later Alamūt period: cosmology, metaphysics, theology, anthropogony, epistemology, and imamology among other subjects all being treated to varying degrees. It should be noted that the text itself was most likely compiled and edited by an associate of Ṭūsī, although this seems to have occurred under his general supervision and most certainly in the eventful and energized milieu of the Nizārī community at Alamūt on the very eve of the Mongol invasion, a community which Ṭūsī knew well. As both Landolt’s introduction and Jambet’s philosophical commentary make clear, in its sweeping yet judicious treatment of key themes of concern to the tradition, the *Rawḍa-yi taslīm* can be read as something of a catechism of late Alamūt Nizārī Ismailism, mapping out in bold strokes the contours of the Nizārī Ismaili worldview while simultaneously charting the major features of the cosmic landscape framing the grand providential plan whose disclosure lay at the heart of the Nizārī *daʿwat* and the gnosis of the Imam himself. In this, the *Rawḍa-yi taslīm* is a text whose importance for the study of Ismailism cannot be underestimated, and most certainly would be of great interest to students and specialists alike.

In addition to a short preface by the author, the book also contains a bibliography and index (271–87), both of which are useful and in keeping with the book’s overall purpose. As generally seen among the publications of the Institute of Ismaili Studies, *Paradise of Submission* is well edited and nicely organized, and due to both the significance of its contents and manner of its execution should most certainly find a home on the shelves of any collection with even a modicum of holdings in Ismaili studies.

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Kullīyāt-i ‘Ubayd Zākānī. By Nizam al-Din ‘Ubayd Zakani. Persian Text Series; New Series, no. 2. New York: Bibliotheca Persica Press, 1999. Pp. 440. Includes bibliographical references and indexes. ISBN: 0933273304

The *Kullīyāt-i ‘Ubayd Zākānī* (Collected Works) represents the most complete and authoritative collection of the prose and poetry of noted

poet and satirist Nizam al-Din ‘Ubayd Zakani (d. 1371). Edited by the late Iranian scholar Muhammad Ja‘far Mahjub, the work is the second in a series of Persian texts published by Bibliotheca Persica Press under the general editorship of Ehsan Yarshater, who contributes a short preface both in Persian and English. Previous publications of ‘Ubayd Zakani’s works include ‘Abbas Iqbal Ashtiyani’s collection (Tehran: Majallah-i Armaghan, 1942) and Parviz Atabaki’s critical edition (Tehran: Zavvar, 1957), which includes Persian translations of the Arabic language material. Obscene verses have been censored, leaving the line intact while deleting the offending word, or expunged altogether from collections published in Iran. Much of his work, such as the popular poem *The Mouse and Cat* (*Mūsh va Gurbah*) or the satirical prose piece *The Ethics of the Aristocrats* (*Akhlāq al-Ashraf*) have been published piecemeal both in Iran and the United States, along with several translations into English.

‘Ubayd Zakani was born in Qazvin and later lived in Shiraz during the reign of Shaykh Abu Ishaq Inju (d. 1346/7), who is perhaps best known as the patron of ‘Ubayd Zakani’s more famous contemporary, the poet Hafiz. He is most commonly referred to as a writer of parodies and satires, including a corpus of extremely vulgar, though witty, poems. The value of the collection at hand is its demonstration of the breadth and depth of the poet’s expertise, which ranges from the coarsest of couplets to the soaring lyricism of his panegyric odes and erotic *ghazals*. Moreover, the prose satire in works such as *Akhlāq al-Ashraf* and *Risālah-i Dilgushah* displays an uniquely ironic tone which distinguishes it from other authors of the time.

Included as introductory material in this edition are four articles penned by Dr. Mahjub for the journal *Īrānshināsī* (v. 6, no. 1–4 (1994/5)) as well as a reprint of a biographical essay by the previous compiler, ‘Abbas Iqbal Ashtiyani, which not only introduce the reader to the poet’s life and works, but also describe and compare the numerous manuscripts which were consulted in compiling this collection. This is of great use to the researcher and emphasizes the completeness and attention to detail which separate this collection from its predecessors. Dr. Mahjub also describes previously published editions of ‘Ubayd Zakani’s work and points out their deficiencies, particularly as regards the comprehensiveness (or lack thereof) of the manuscripts consulted. Although annotations are confined to identifying variations among the different manuscripts, a short glossary of archaic and foreign words is provided. The index, though welcome, is somewhat cursory.

‘Ubayd Zakani was a poet and author of immense skill and originality, and thus the *Kullīyāt* should be considered essential for any Persian language library collection, particularly in an academic setting. It has been the poet’s fate that he should be heretofore overlooked (receiving little mention even in the traditional *tazkirahs*, or biographies of prominent poets) or misconstrued as a mere scribbler of obscene verse. Dr. Mahjub’s efforts go a long way towards rectifying that error and remind us that classical Persian literature encompassed a great deal more than flowery panegyrics and mystical musings.

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Arabic Language Handbook. By Mary Catherine Bateson. Georgetown Classics in Arabic Language and Linguistics. Washington, D.C.: Georgetown University Press, 2003. Pp. 127. Bibliography pp. 117–127.

Originally published in 1967, Bateson’s *Arabic Language Handbook*, according to the foreword by editor Karin C. Ryding, has been reissued to “serve the growing national and international need for reference works on Arabic language and culture” (p. v) in response to the renewed focus on the Arabic speaking world in recent years. The handbook was, in 1967, a new kind of publication in the area of applied linguistics meant to appeal to the linguistic or area specialist as well as the student desiring a concise review of the language. Two brief updates to the original publication are provided. First, in the preface, the mid-sixties estimate of eighty million Arabic speakers is revised upward to two hundred million. The second change is in the bibliography. The first bibliography, which remains intact, has been supplemented with citations of works published since 1964 that include references, language learning texts, works on literature, and titles devoted to particular colloquial dialects.

As Bateson’s preface explains, this work is not meant as a text to help a reader learn how to speak, read or write the language, but rather as a guide informing students and scholars how Arabic functions and is used for speech and writing. The first of three chapters, “An outline of Arabic structure,” reviews the structure of Classical Arabic, defined in terms of being the “vehicle of Islam,” and as the literate language used today as the chief written and formal spoken form in all parts of the

Arabic speaking world. Colloquial Arabic is the vehicle for usual daily social communication. Moreover, the colloquial language reflects the particular geography, society and religion of its speakers. The resulting “diglossia” where the two forms, one primarily literate and broadly used versus the other chiefly oral and local or regional, is a distinctive characteristic of Arabic. Bateson describes diglossia, as a situation that, “presents problems both for description and the Arabs themselves.” (p. xiii)

In this opening chapter, the features of the phonology, morphology, nouns, verbs, parts of speech and their characteristics, and syntax are economically addressed. One obvious strength, or drawback, is Bateson’s system of symbols and abbreviations used for transcribing Arabic. Particularly in the section on verbs, this system appears cumbersome, and the Arabic transliterations are a relief. While there is the requisite table of the phonology system of Arabic script consonants, the inexplicably incorrect display[†] may well cause confusion for the nascent scholar of Arabic, which the original edition did not.

The second chapter succinctly reviews the history of Classical Arabic. The initial discussion of Arabic’s place in the Semitic language family and the development of its writing system offers interesting historical background to the review. The remainder of the chapter sprints through the famous names and themes of Classical Arabic’s literary history from Pre-Islamic times up to the 1960’s.

The final chapter, “The linguistic practice of the Arabs,” highlights the origins of the Classical from Pre-Islamic Arabic until its present day evolution into Modern Standard Arabic and the factors influencing current usage. Here one must question whether Bateson’s views on the impact of diglossia on illiterate Arabic speakers are still accurate. Do speakers really not understand news broadcasts and political speeches, for example, and is the level of illiteracy as high today as forty years ago? The work comes to an end with an illuminating discussion of Colloquial Arabic’s origins, phonology, morphology, syntax and lexicon providing brief descriptions of the regional variations such as Iraqi, Egyptian, and North African Arabic.

[†] For example, Table 1, p. 4: “d” is paired with *zāy*—it should read “d” / *dāl*; “t” with *tā*—it should read “t” / *tāl*; “d” again with *rā*—it should read “d” / *dāl*; “s” with the IPA symbol for glottal stop—it should read “s” / *sin*.

What Bateson has written in this volume may still be accurate for the most part, is informative, especially on Colloquial Arabic, and accomplishes its handbook purpose. However, since it in no significant way reexamines or revises the original text, if your library holds the original edition, it is not necessary to acquire this one, however more polished the printing is in comparison to the type(writer) face production of the 1967 edition. More current publications devoted to describing the Arabic language are now available, such as Kees Versteegh's *The Arabic Language* ([most recently:] Edinburgh : Edinburgh University Press, 2001).

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The Cinema of Abbas Kiarostami. By Alberto Elena; translated from Spanish by Belinda Coombes. London : Saqi in association with the Iranian Heritage Foundation, 2005. Pp. 297. Includes bibliography, filmography and index. Paperback \$24.50. ISBN 0-86356-594-8

Despite Abbas Kiarostami's position as the arguably most influential and controversial film director of post-revolutionary Iran, there are woefully few monographs in English to which the Western student can turn to satisfy her curiosity. Thankfully, this new study by noted Spanish cinema historian, Alberto Elena, covers the topic in such an admirable way that it is destined to become the standard work in English on the subject. It is a fine introduction to Kiarostami, in particular, and the modern Iranian cinema in general.

Elena deals with Kiarostami's career and prolific output of films, short and long, in a chronological manner from 1970 to 2004. The last films discussed are 2002's "Ten" and its companion documentary "10 on Ten", and 2003's "Five". Starting with the pieces Kiarostami made under the Shah's regime for the Centre for the Intellectual Development of Children and Young Adults and for each film following, Elena reviews, discusses and synthesizes seemingly all of the criticism on each work. He is particularly strong on his discussion of the European criticism. If anything, Elena takes a too Eurocentric view. He seems to ignore much American criticism, especially of a negative bent. Indeed, he never mentions critic Roger Ebert's remark that "I am unable to grasp the greatness of Abbas Kiarostami. His critical reputation is unmatched. The shame is that more accessible Iranian directors are being

neglected in the overpraise of Kiarostami". Neither does he discuss the 2002 incident where Kiarostami was refused a visa to attend the New York Film Festival. Further, Kiarostami himself has said that U. S. cinema is more dangerous than U. S. military presence. Elena mentions this statement but does not discuss it in relation to Kiarostami's acceptance or lack of it in the U. S.

More impressive is Elena's effort to discuss Iranian criticism (in translation) of Kiarostami's works, and to place them in an Iranian cultural setting. If there is a major criticism that can be leveled at this fine work, it is that Elena, a professor in cinema history at the Universidad Autónoma de Madrid, seems not to know Farsi, and does not consider the many sources on Kiarostami in this language. Still, this does not stop him from having a wide appreciation of Persian poetry. He demonstrates how Kiarostami is greatly influenced by the Iranian poetic tradition from Omar Khayyam to Sohrab Sepehri and Farrukh Farukhzad. It was a pleasure to read the many lengthy poetic quotes, including some from Kiarostami himself, which Elena includes. Similarly, Elena shows how Kiarostami is the direct heir to the Iranian art cinematic tradition that started under the Shah, and embodied in the work of the great director, Sohrab Shahid Sales. Elena's contribution is very welcome here. It is difficult to find a scholarly discussion in English of the Shah-era Iranian cinema. Most of the films are rare and difficult for the scholar to see. Elena does not, however, deal at any length with Kiarostami's somewhat strained relationship with the governing mullahs in Iran. He barely mentions the 1997 incident at Cannes with Catherine Deneuve or its fall out. One wishes for more in this vein.

In general, Elena's own interpretations of the films are enlightening and convincing. Like the best criticism, they always aid the reader in understanding the work in question. The book leaves off with Kiarostami completely caught up in his fascination for the digital video camera, and convinced that this is the future of cinema, at least for anyone who seeks to show the truth. For Kiarostami, this new technology allows the director to work alone like a painter or a photographer, both roles Kiarostami enjoys, and create a film that is more like a painting, something he finds greatly desirable. He has described his latest film "Five" as "at the crossroads between poetry, photography and film."

This work has an extensive bibliography and filmography, both of which will be extremely useful to anyone seeking further information. The color stills from Kiarostami's films were not really useful. Some from his more visually experimental films such as "Five" or "The Birth

of Light” would have been more instructive. The book’s price tag is a bit high for a paperback. Still, its concern with the Persian cultural heritage, and usefulness for the general reader as well as the scholar make this a book that any university library should have.

DAVID GIOVACCHINI

STANFORD UNIVERSITY

Diversity in Language: Contrastive Studies in English and Arabic Theoretical and Applied Linguistics. Edited by Zeinab M. Ibrahim, Sabiha T. Aydelott and Nagwa Kassabgy. Cairo, New York: University of Cairo Press, 2000. Pp. xiii, 235, 20. ISBN: 977-424-578-4.

The foundation for this book came from First International Conference on Contrastive Rhetoric that was held at the American University in Cairo (AUC) in 1999. Some chapters are manuscripts based on conference presentations; the works of other scholars are also included. The volume is divided into four sections with the overall emphasis on English and Arabic linguistics and teaching.

The first section of the work, “Arabic language: distinctive features,” opens with the English summary of El-Said Badawi’s “An opinion on the meanings of *Iṣrāb* in Classical Arabic: the state of the nominal sentence.” The original composition by this eminent scholar is presented as the only Arabic text. Part of a larger study, Badawi argues here to maintain the distinction between nominal and verbal Arabic sentences because they express structural extremities and contribute to the total semantic value of sentences. Next, Ghali in “The Syntax of Colloquial Egyptian proverbs” uses Chomsky’s Minimalist Program to analyze the proverbs’ syntax, maintaining that the word order of these is not entirely free. For instructors using proverbs in teaching Arabic, this discussion, while somewhat densely theoretical, would be beneficial reading.

In the last chapter of the section, Stewart addresses an ever more vital field of instruction in his “Understanding the Quran in English: notes on translation, form, and prophetic typology.” With the modern Western university student in mind, Stewart discusses translation issues that can make the Quran less accessible. Stewart explains an approach for introducing the text that accounts for the expectations of Western students that the Quran is chronologically organized like the Old Testament, and a narration of Muhammad’s life as the New Testament is

for Jesus, neither of which is the case. Instead, his approach advocates “the use of the pattern of Biblical prophecies in order to comment on or to serve as a model for the prophecy of Muhammad.” The author also notes the importance of using terminology correctly, including the use of “Allah” for “God” where “Allah” of the Quran and Islam is the Biblical “God.” Stewart’s insights, only briefly touched on here, would be valuable for anyone studying or teaching the Quran.

Section two is devoted to Arabic and English comparative studies. For teachers of both target languages, the studies here explore linguistic differences that can cause learning problems. Kassebgy and Hassan explore the issue of relative clauses, and Al-Khawalda reports on his study of four textual sources that Arabic has a true future tense expressed generally as /sayaf‘alu/ while English has five ways of articulating the future that have different, noninterchangeable meanings. Allam has written an informative exposition, “A sociolinguistic study on the use of color terminology in Egyptian Colloquial and Classical Arabic” that details the context dependent meanings for six color categories. The discussion addresses a neglected area of terminology, explaining the many possible Arabic meanings and providing comparisons and contrasts with English uses of color terminology. The last piece in the section, “The canons of Aristotelian rhetoric: their place in contrastive Arabic-English studies,” shows that “profound differences between Arabic and English rhetoric are to be found.” Hottel-Burkhart makes the argument that examination of each of the canons, invention, arrangement, stylistics, memory and delivery, in the light of Arabic-English rhetorical studies “can deepen our understanding of what constructs and values may indeed be involved in a culture’s rhetoric.” Clear contrastive expositions on the canons make this chapter a source of potential rhetorical research ideas.

The third section of the work focuses on learning style and form related to writing. In the first chapter, El-Seidi discusses the result of a study, “Metadiscourses in English and Arabic argumentative writing.” Metadiscourse expressions indicate an author’s credibility and attitude toward propositional content and mental attitude about information. These expressions include hedges (“perhaps” *rubbamā*); emphatics (“undoubtedly” *bi-lā-shakin*); and attitudinal markers (“regrettably” *ma‘ al-asaf*). The results of the study illustrate that these expressions are used in both languages, though not always to the same degree by native and nonnative speakers. The discussion suggests that metadiscourse is a useful concept for review in second language writing classes.

The following chapter, “The impact of Arabic on ESL expository writing” by Sheikholeslami and Makhlouf, delves into the issue of rhetorical style transference from native Arabic speakers onto their English writing and argues that a clear source of transfer is the genre of the classic five-paragraph essay taught in school. Students of English would benefit from discourse level revision to better comprehend rhetorical organization beyond sentence level syntax and vocabulary. Moreover, the authors contend, research into Arabic written and oral discourse would lead to greater understanding of the impact of Arabic on Arabic speakers’ English writing. Examples of Arabic and English as a Foreign Language essays are provided to illustrate the thesis.

The writing section’s last chapter presents Youssef’s approach to teaching poetry to Egyptian students in American University in Cairo’s (AUC) Freshman Writing Program. Youssef first reviews the Arabic poetry taught in schools leaving students most familiar with the couplet form of a line of poetry, not the form of a complete poem. For teaching purposes, Youssef uses sonnets by Shakespeare and Shelley, explaining the literary term “form” as structure, development, cohesion and analysis of the end. The author finds that experiencing another culture’s poetry can improve writing skills and understanding of the connection between form and content.

The book’s final section focuses on attitudes and comprehension related to language acquisition. Horger writes about a study that measured the attitudes of a small sample of beginning and more advanced AUC English writing students toward American and British dialects. The students found the British dialect more intelligent, educated, sophisticated, upper class and cultured, while the American dialect was more articulate (easier to understand), friendlier and less arrogant. The students generally found American English more appropriate for instructional use; AUC students for the most part use the American dialect or have adopted it by the end of their AUC career. Horger suggests that the reasons for these attitudinal discrepancies may be the result of mass media, language school training or even Egypt’s colonial history.

In the next chapter, the results of Kasem’s study appear to be consistent with other research indicating that the process of second language acquisition, in this case the copula “to be,” is similar to that of the first language. The last chapter presents Kamel’s “Categories of comprehension in argumentative discourse: a cross-linguistic study” that begins with an informative discussion on how linguistic cultural differences can impact comprehension and focuses on argumentation as a type and

form of discourse. The terms used in the study are well defined and the piece exposes differences that impact Arabic speakers' comprehension of English, indeed suggesting that coherence, thematic continuity and unity as such may be English concepts only. Analyzing the results of testing fourth year students on their comprehension of a passage of argumentative discourse, Kamel concludes that exposure to and proficiency in English does not in itself lead to comprehension of global designs or superstructures, textual schematic organization frameworks essential for grasping a text type such as argumentation that depends on its form.

On the whole, this collection offers thoughtful works devoted to promoting the exchange of ideas and understanding in the fields of Arabic and English linguistics and instruction. Teachers of both Arabic and English as a second/foreign language will discover useful ideas for their classes, especially beyond the beginning level. For English speakers, Ghali's chapter on proverbs and particularly Stewart's approach to introducing the Quran discuss fundamental texts and uses of Arabic language. The contrastive pieces by Allam on color, Hottel-Burkhart on the canons of Aristotelian rhetoric, and El-Seidi on metadiscourse reveal crucial as well as interesting differences in the use of seemingly similar vocabulary and discourse structure. For Arabic speakers, Youssef's approach to teaching English poetry and Kamel's study of how English argumentative discourse is understood underscore the importance of comprehending, and therefore teaching, the "superstructure" of genres and discourse.

The volume includes an annotated list of contributors and the expected notes on transliteration and transcription of Arabic. Each chapter ends with citations for further study. This title deserves a place in libraries of institutions with foreign or second language teaching and learning programs and is essential for those outside Arabic speaking countries where Arabic speakers are among the student body.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

A Certain Woman. By Hala El Badry ; translated by Farouk Abdel Wahab. Cairo: The American University in Cairo Press, 2003. Pp. 216; 24 cm. ISBN 9774247876

Egyptian novelist Hala El Badry was born in Cairo in 1954 and became editor-in-chief of Egypt's radio and television magazine.

A Certain Woman (*Imrāʾatun—mā*) is El Badry's fourth novel and it won the prize for best novel at the 2001 Cairo International Book Fair. Because of this, and also because of the blurb promoting the novel from the American University in Cairo Press which promises that the "new novel focuses on sex, love and marriage in contemporary Arab society" which "reflects a career-minded woman's journey of self-discovery and understanding, offering rare glimpses into her inner thoughts as she confronts questions of love and intimacy both within and outside of marriage", I approached this novel eagerly in the hope of finding another new, exciting, and ground-breaking Arab writer.

My hopes, however, were soon dashed, and I could only come to the conclusion that the year 2001, the year in which the novel won the prize at the International Book Fair, was a slow year. The plot sounds interesting: It combines the theme of adultery and betrayal, as Nahid, an archeologist who is in her forties and who is trapped in a boring and sexless marriage to Mustafa, finds love—and sex—with Omar, a novelist and a journalist who is himself trapped in his own mundane marriage to Maggie. Apparently, when the novel was first published in Arabic, some male critics were scandalized by the fact that such issues were being raised by a woman. The news release attached to the novel promises "now English readers can judge for themselves."

Unfortunately for English (and no doubt Arab) readers, the taboos concerning writing about writing women's sexual longing and adultery are no longer likely to seem very exciting, especially with characterization as wooden and one-dimensional as El Hadry's. Moreover, while the novel promises to be a trip into the mind of a modern Arab woman, for the most part the novel does not confront patriarchy in Arab society in, for example, the bold and provocative manner of another Arab woman writer such as Hanan al-Shaykh who writes unapologetically about male violence, adultery, women's sexual desire, and male and societal hypocrisy. Instead, as the book jacket states, Nahid's liberation is not so much liberation from "a repressive society or a male-dominated world" as much as "from self-imposed taboos." Because of Nahid's inability to question her society or patriarchy, the novel simply seems self-indulgent, and the reader quickly loses sympathy for or interest in the characters.

Sadly, in the end it must be stated that this novel is of the kind that Egyptian novelist Son Allah Ibrahim criticizes as it typifies modern Arabic literature's suffocating seriousness and unwillingness simply to tell interesting stories.

However, since the book did win the best novel award at the Cairo International Book Fair, and since the American University in Cairo did deem it worthy to have it translated and published, I will admit that perhaps this just was not novel to my liking, and therefore I recommend its purchase for inclusion in Arabic literature collections. Perhaps other readers will see in it more than a remedy for insomnia, as it was for me for many a night.

BLAIR KUNTZ

UNIVERSITY OF TORONTO

The Contemporary Middle East. Edited by Karl Yambert. A Westview Reader. Boulder, CO. Westview Press, 2006. Pp. 305. Bibliography. Index. \$24.95 (Paperback). ISBN 0813343399

These twenty-one essays discuss current issues of the Middle East while providing an historical background. Writers from various backgrounds of academia, foreign service, and journalism bring together wide-ranging thought for a complete analysis of this region. The essays are condensed versions of articles previously published by Westview Press, except for the introduction and the last chapter titled "The Contemporary Middle East: Some Questions, Some Answers" by Shibley Telhami, the Anwar Sadat Professor for Peace and Development at the University of Maryland. Following is a brief description of a few of the essays.

The editor states in the preface that readers who have little knowledge of the Middle East will find this volume a great "catalyst" to understanding the current events affecting this area. (xii) I agree. In the introduction, Arthur Goldschmidt, Jr., professor emeritus of Middle East history at the Pennsylvania State University, explores major differences among people who live in the Middle East. He reminds the reader that the Middle East is composed not only of Arabs, but also other populations, such as Jews, Kurds, Turks, Iranians, etc. He states that "while most Middle Eastern peoples are Muslims" (xviii), there are other religious groups as well. Furthermore, Muslims are divided into two major sectarian groups, Sunnis and the Shi'ites, and the distinction is an important one to be recognized by those who would classify everyone together.

The first three essays are categorized under the heading "History and Background" where the writers elaborate on the differences among

Middle Eastern populations, including religious practices, ethnic backgrounds, and languages. For example, in Chapter Two, Colbert C. Held, a former Foreign Service officer in the Middle East, writes about the numerous languages spoken, as well as the various dialects of Arabic. He reports that speaking Arabic is considered the “hallmark of being Arab” (8), because it is the language of the Qur’an.

Bernard Reich, professor of political science and international affairs at George Washington University, speaks to the influence of Israel on United States’ foreign policy in Chapter Six, titled, “The United States and Israel”. This chapter is particularly important, because authors of other essays often refer to this important relationship as they explain events and foreign policies in other countries in the Middle East.

Chapter Seven, “Israeli-Palestinian Relations Since the Gulf War”, by William L. Cleveland, professor of history at Simon Fraser University, and Chapter Nine, “Whither Palestine and the Palestinians?” by the late Samih K. Farsoun, formerly professor emeritus of sociology at American University, explore the life of the Palestinians “since the process of Zionist settler colonialism, which started in the late nineteenth century.” (107) They offer insight into the reasons various peace plans have not succeeded. Cleveland writes extensively about the Oslo Peace Accords, and Farsoun goes further in addressing the future for the Palestinians.

Within the section called “Iraq and Iran”, Anthony Shadid, winner of the 2004 Pulitzer Prize for International Reporting and the Islamic affairs correspondent for the Washington Post, interviews in Chapter 12 a professor in Tehran who “was reluctant to let her name be published since our visit came during one of the recurring bouts of repression that occasionally gripped the capital.” (151) She said Islam had lost its spirituality and identity and that she missed the Islam of her youth. She further stated with anger that “No shah could ever de-Islamize Iran the way the Islamic regime did.” (151) Shadid also interviews Hasan Yusufi Eshkevari, a “devout Muslim” and revolutionary who went to jail during the 1970s while Mohammad Reza Shah Pahlavi was in power. However, Shadid writes of Eshkevari’s criticism of the current Islamic Republic in Iran. Eshkevari believes that Islam alone was not meant to rule a country, and that if the government is an Islamic one, and the government fails to bring about equality and a successful economy, then the failure of the government becomes a failure of the faith. (144)

In Chapter 19, Yvonne Haddad, professor of History of Islam and Christian-Muslim Relations at Georgetown University writes an essay titled "Islamist Perceptions of U. S. Policy". She addresses on page 241 the question that many Americans asked after the attacks of September 11, 2001, "Why do they hate us?" Her answers echo words found throughout this book, that United States foreign policy involving the Arab-Israeli conflict has been perceived by much of the Middle East as favorable toward Israel. International and U. S. policy makers and scholars may differ on many issues, but how the Arab world perceives the decisions of the western world dominates their feelings and actions towards the United States.

Each chapter begins with a summary of the essay and a brief description of the writer. Editorial entries have been made if there have been relevant changes or events since the essay was first written. The preface includes pertinent events that took place just before the book went to print.

Too few maps are included. For the reader unfamiliar with the Middle East, maps are of paramount importance for understanding a range of issues from agriculture to military conflicts, especially those that involve border concerns. For example, on page 177, Shibley Telhami writes about the Iran-Iraq dispute over the Shatt-al-Arab waterway, and a map showing the exact location of this waterway would have been helpful. A listing of included maps would also have been valuable.

This excellent book will be beneficial to both general readers and scholars. Academic libraries and public libraries should acquire this book. There is a detailed table of contents. The bibliography classifies additional resources by countries and particular subjects of interest. There is a glossary of terms, a biographical register of people who have had significant impact on the region, a chronological list offering a timeline of events from 622 (year one of the Muslim calendar) through 2005, a list of notes citing passages from the essays, and an extensive index.

ANTOINETTE W. SATTERFIELD

UNIVERSITY OF NORTH CAROLINA

Formation of the Modern State: The Ottoman Empire, Sixteenth to Eighteenth Centuries. By Rifa'at Ali Abou-el-Haj. 2nd ed. Syracuse: Syracuse University Press, 2005. Pp. xxii, 183. Bibliography, index. \$19.95 (paperback). ISBN 0-8156-3085-9.

Formation of the Modern State by Rifa'at Ali Abou-el-Haj appears here in its second edition. The text itself is little altered from its first edition (Albany : State University of New York Press, 1991), and the appendices remain largely as they originally appeared. The principal changes are found in the added Preface to the Second Edition and the Afterword, the latter a revised version of an article that appeared originally as "Theorizing in Historical Writing: Ottoman Society in the Middle Period," in *Festschrift für Andreas Tietze*, ed. Ingeborg Baladauf and Suraiya Faroqhi (Prague: Enigma Corp., 1994). The principal points of the first edition remain:

- The "middle" period of Ottoman history must be understood on its own terms, not as a period without change or with change imposed from outside, largely Western influences.
- The period from the late sixteenth through the eighteenth centuries must be studied in a comparative perspective.
- Certain key texts need to be better studied, especially *nasihatnameler* [advice to princes], which should be read as partisan or personal statements, not as accurate descriptions of prevailing conditions.

The strengths and weaknesses of the original also remain. The effort to overcome exceptionalism in the study of Ottoman history by adopting a comparative perspective remains important. So does the use of theoretical perspectives to cast light on a society in transition from internal, not just external, pressures. The writing style, however, remains dense, even elliptical; and the appendices are particularly affected by this style of composition. The Afterword adds serious questions about the idea of the Nation State, both as it applies to Turkish Nationalism and as it affects the historiography of the "middle period," with its compromises among significant interest groups. From the reviewer's own viewpoint, Abou-el-Haj also makes a case for the study of this period as significant in its own right, not just one overshadowed by the previous period of expansion into Europe and the subsequent period in which large parts of the Balkans were lost to European powers and newly-minted regional states.

The bibliography is a clue to the greatest weakness of the new edition. Nothing later than 1990 is cited, a inexplicable omission in a second

edition. Even *The Ottoman City and its Parts: Urban Structure and Social Order*, edited by Irene A. Bierman, Rifa'at A. Abou-El-Haj, Donald Preziosi (New Rochelle, N.Y. : A. D. Caratzas, 1991) is still listed as "in press." Thus the new edition addresses no new literature, whether it takes account of the author's ideas or ignores them entirely. This makes *Formation of the Modern State* a time capsule of Abou-el-Haj's thought and the scholars with which he engaged more than a decade ago. A good deal has been published on the Ottoman Empire since 1994, and this failure to engage with newer scholarship limits the value of *Formation of the Modern State*. Nonetheless, the new edition, with the article from the Tietze festschrift, is welcome. A more thorough revision would have been even more useful.

THOMAS M. IZBICKI

JOHNS HOPKINS UNIVERSITY

Selected Onomastic Writings. By Rüdiger Schmitt. Edited by W. Breidbach and Ph. Huysse. Persian Studies Series 20. New York: Bibliotheca Persica Press, 2000. Pp. x + 303. Bibliography, index of subjects, index of names. Hardcover. \$48. ISBN: 0933273428.

Professor Rüdiger Schmitt is perhaps the leading specialist in the field of Indo-European onomastics, who has also significant contributions to the grammatical studies of ancient Indo-European languages, such as Old Persian, Classical Armenian, and Classical Greek. His forty-year long academic career is marked by more than fifteen monographs and almost three hundred articles published in the most prestigious philological journals of Europe. The bulk of his scholarly output has been written in German, but a number of articles are in Latin. The volume under review represents a tribute to this distinguished scholar published on the occasion of his sixtieth birthday.

The editors of the volume faced an uneasy task of choosing the most informative and characteristic pieces among the cornucopia of Schmitt's writings for the collection of his selected papers. They eventually decided to concentrate on the less technical works devoted to the study of the Indo-European personal names and, to a lesser extent, place names. The book begins with four general articles introducing the reader to the structure of Proto-Indo-European anthroponyms, as well as the main peculiarities of their reflexes in various daughter languages (pp. 1–66). What follows is a number of essays that dwell on more spe-

cific problems connected with the etymological and cultural analysis of language-specific onomastic data. Seven articles are devoted to Iranian names, with an emphasis on the Achaemenid Period (pp. 95–180), two are tackling Old and Middle Indic onomastic data (pp. 67–94), while the remaining two papers are concerned with Latin and Classical Armenian names (pp. 181–222).

Such a composition is pedagogically very sound. In the absence of a systematic book-length introduction to the study of name-giving among the Indo-Europeans, this volume can fill in this niche in the comparative philology. A diligent student will be able to apply the methodological principles explicated in Schmitt's articles to the analysis of proper names in other Indo-European traditions, such as Slavic or Celtic. It must be emphasized, however, that the knowledge of the comparative method in historical linguistics and at least some rudimentary acquaintance with the Indo-European sound laws constitute necessary prerequisites for the appreciation of the book under review. *Indo-European Language and Culture: an Introduction* by B. Fortson (Blackwell, 2004) would represent an ideal preliminary reading/reference companion for those American readers who are less versed in linguistic matters. The readers should be also aware that, despite the English title of the book, all the essays collected there are in German.

The format of the reviewed volume closely follows the standards of *Kleine Schriften* accepted in the community of philologists and historical linguists. The original pagination of the articles selected for publication is marked in bold type within the body of the text and is repeated in the headers. The interference with the text of the articles has been largely limited to the connection of editorial misprints. Both these factors facilitate bibliographic references to the original publications. At the same time, Schmitt took pains of rereading the majority of the papers collected in this volume, and made brief comments reflecting the progress of scholarship achieved in the recent years. These notes are collected in the Addenda and Corrigenda section (pp. 223–24), and cross-referenced through the letter “N” placed on the margin next to the commented *loci* in the original articles.

The reference style is not uniform throughout the book: some articles follow the humanities format and some follow the social science format; some contain a separate bibliography and some do not. This deficiency, endemic to the collections of selected papers, is abundantly compensated for by the full bibliography of the works of Rüdiger Schmitt that he provided himself to the editors of the volume (pp. 225–82). By con-

trast, the standards of transcription and transliteration are fully consistent. The Greek forms are cited in the original alphabet, while all the names, words, and citations originally recorded in the Near Eastern and South Asian writing systems are given in the Roman transliteration. The author uses the Erlangen-style reconstruction of the Proto-Indo-European forms and the interpretative transliteration of D. N. MacKenzie for Middle Persian.

The book under review is a must for all the libraries focusing on the Indo-European and/or Indo-Iranian studies, and can be also recommended to Classical and Middle Eastern librarians. While its narrow subject matter limits the potential number of its readers, the fact that the articles collected there constitute both the introduction and the original contribution to the study of the Indo-European onomastics written by the leading authority in the field warrants a scholarly interest for this volume for many decades to come.

ILYA YAKUBOVICH

UNIVERSITY OF CHICAGO

A Concise history of the Middle East. By Arthur Goldschmidt Jr. & Lawrence Davidson. 8th edition. Westview Press, ©2006. Pp. xvi, 559. ISBN 9780813342757

Like its previous incarnations, this edition is an interesting and easy to read college textbook whose aim is to help the reader better understand the people of the Middle East. What makes it different from the usual Middle Eastern history is that the authors give you more than just people, places and events—they describe the social, economic and political conditions which gave birth to, and were later shaped by, Islam.

After some basic information on Islam and the Prophet, the authors present the history of the area concentrating on how Islam has influenced the political development of the various countries up through the 20th century.

The main change from previous editions is the inclusion of a chapter entitled “The War on Terrorism”, and covers the post-9/11 political developments; but instead of diving into this complicated topic (what is terrorism, what is a terrorist), the authors examine the present political, economic and social conditions of the countries of the Middle East and

why some people commit terrorist acts, as well as the responses of foreign and local governments and the consequences of these acts.

BARBARA BROWNELL

OCLC

Citizens without Citizenship: Mada's First Annual Political Monitoring Report: Israel and the Palestinian Minority, 2000-2002. By Nimer Sultany. Haifa: Mada, Arab Center for Applied Social Research, 2003. Pp. 214. Bibliography. \$20.00 ISBN: 9659057318 (Paperback)

Mada al-Carmel, the Arab Center for Applied Social Research, the publisher of *Citizens without Citizenship*, is a non-profit independent research institute in Haifa, Israel that “promote[s] theoretical and applied research on the Palestinian community in Israel” (MADA website: <http://www.mada-research.org/>). Since its establishment in 2000, Mada has published monographic book series, annual reports, articles and papers, and public opinion surveys. Their full catalog can be viewed at <http://www.mada-research.org/publications.shtml>. Many of their monographs are available only in Arabic or Hebrew, while the annual reports are available in Arabic, Hebrew or English. *Citizens without Citizenship*, the title reviewed in this article, is considered an annual report and is available for purchase in Arabic, Hebrew or English. I have read and review the English version.

Nimer Sultany, the author of *Citizens without Citizenship*, is an attorney and activist in Israel and acts as the Coordinator of Mada's Political Monitoring Project. The Political Monitoring Project was established to “monitor the attitude of the State of Israel and of Jewish Israeli society toward Palestinian citizens of the state. . . in response to the al-Aqsa intifada and October 2000 protests” (9). This report aims to document the “manifestations of the majority's attitude toward Palestinian citizens” and focuses on the time period from September 2000 to December 2002, examining the changes that occurred for Palestinian citizens of Israel during this time period (9).

The report is divided into four chapters. The first, “Legislation and Resolutions in the Knesset,” reviews laws passed, bills proposed and resolutions adopted by the Israeli Knesset from 2000–2002 that discriminate against or restrict Palestinian citizens in Israel. This chapter, like the others in the book, is well-organized and meticulous. It traces, in narrative form, the history of bills—authors of the bills, records of votes

on the bills, excerpts of the texts of the bills, quotes from MKs during debates on bills—as well as analysis of the effects of the bills/laws. It also details treatment of Palestinian Israeli MKs in the Knesset. The second chapter of the book, “Government Policy,” details policies and decisions of the government that affected Palestinian Israeli citizens from 2000–2002. Examples include instances when the state tried to revoke Israeli citizenship from several Palestinians, closed an Arab newspaper, and revived of the Public Council for Demography to set policy to “ensure the preservation of the Jewish character of Israel” (100). The book details both the government defense of these policies as well as the public criticism of them. The third chapter, “Public Opinion Surveys,” reviews surveys conducted for Israeli media outlets or by Israeli researchers at universities and institutes. It examines the results to survey questions such as: Are Palestinian citizens loyal to the state of Israel? Do Palestinian citizens of Israel pose a danger to state security? Would you want Arabs to live in your neighborhood? Should the Jewish character of the state be retained? The results reveal many of the prevailing attitudes in Israeli society. The fourth chapter of the book, “Public Expression of Hatred and Racism,” includes “statements, articles, websites, and other expressions of hate, racism, and verbal and physical violence towards Palestinian citizens of Israel” made by the media, politicians, scholars, judges, rabbis, artists and others (141).

The report is well-organized and its purposes are clearly stated. It relies on valid sources (Knesset documents, Ha’aretz, etc. . . .) and is well-documented with detailed footnotes. It includes a bibliography, but there is no index, only a table of contents. Each chapter also includes a brief introduction.

Citizens without Citizenship provides an important perspective that should be included in all academic libraries. Its focus on gathering primary source documents (Knesset transcripts, newspaper articles, speech transcripts, laws, etc.) to document Israeli state policy towards its Palestinian citizens as well as public reaction to these policies—both from Jewish Israeli citizens and Palestinian Israeli citizens, is unique. *Citizens without Citizenship*, and the other MADA publications, presents a timely, detailed, record of recent events in Israel that all scholars should appreciate. I highly recommend acquiring the entire series of MADA publications.

LIZ COOPER

EMORY UNIVERSITY

Globalization and the Muslim World: Culture, Religion, and Modernity. Edited by Birgit Schabler and Leif Stenberg. Foreword by Roy Mottahedeh. Modern Intellectual and Political History of the Middle East. Syracuse: Syracuse University Press, 2004. Pp. 266. ISBN: 0815630247 (paper) \$19.95

Globalization and the Muslim World deals with some important facets of spirit and matter in an interesting way. This anthology presents the outcome of a workshop held at Harvard University's Center for Middle Eastern Studies in 1999 that addressed theoretical and empirical questions of globalization, modernity, and the Islamic world. To get the whole picture one can view the contents of this book:

Part One: 1. Civilizing others : global modernity and the local boundaries (French/German, Ottoman, and Arab) of savagery, by Birgit Schabler; 2. Subduing globalization: the challenge of the indigenization movement, by Mehrzad Boroujerdi; 3. Subjectivity, political evaluation, and Islamist trajectories, by Sayres S. Rudy; 4. Islam in the West: modernity and globalization revisited, by Jocelyne Cesari; 5. Islam, knowledge, and "the West": the making of a global Islam, by Leif Stenberg;; Part Two: 6. Globalization, migration, and identity: Sudan, 1800-2000, by Heather J. Sharkey; 7. Globalization and the Internet: the Malaysian experience, by Toby E. Huff; 8. The global mufti, by Jakob Skovgaard-Petersen; 9. Where does globalization take place?: opportunities and limitations for female activists in Turkish Islamist non-governmental organizations, by Catharina Raudvere; 10. From postmodernism to "glocalism": toward a theoretical understanding of contemporary Arab Muslim constructions of religious others, by Patrice C. Brodeur'; 11. The scandal of literalism in Hamas, the Israeli-Palestinian conflict, and beyond, by Anne Marie Oliver.

Going by the title, *Globalization and the Muslim World*, one would expect that, at least, this book provides a focused approach, along with some sort of a vertical or horizontal survey of emerging patterns. And such an expectation does bear in mind the fact that eleven chapters are by a heterogeneous group of writers. This focused approach, could eventually bypass the three oft-repeated themes adopted by most writers of this genre, viz., clash of civilizations, west versus rest, and modernity versus fundamentalism. What would a vertical approach mean? Being vertical refers to narrowing issues, and analyzing hierarchies, in a systematic manner. In other words, vertical matrix may relate to sub-categories of any given area of study—with interdisciplinary approach.

And that this analysis systematically balances its selection of themes, writers, and areas of interest. By horizontal, one would be interested in an evaluation of trends of a globe that is become flat—converging, connecting and collaborating—with manifested destinations visible in open-sourcing, off-shoring, in-sourcing, free trade, etc.

Based on the above hunt for any innovativeness in the content, one thing is obvious: The anthology does co-locate keywords that interest a student of globalization, such as, privatization (p. 90); less developed countries (50–52, 54–56), business (138, 150), information society (145–147), etc. By and large, these are only incidental occurrences. Otherwise there is no deviation from the worn-out themes in this book.

Further, chapter three, Subduing globalization... leads a reader to look for a more significant issue in this book. And this significance is based on two contentions. One, the title claims to deal with global and religious orientation, and second, a book on global and indigenous context is expected to touch base on local and religious orientation, as well. Hence, with a book on the subject of “Islam in globalization context,” any sensible reader may ask: How Islam, per se, fits in a local-global debate? In other words, how much is local and how much is global? Is there a possibility to see this in numbers, say in a ratio of 80/20 or 20/80, respectively?

Moreover, while life of a Muslim connects and collaborates with another Muslim universally, the actual process begins at a local level. A global sense follows thereafter, leading the process towards what is conceptually aspired as a global Ummah. Chapter four, Islam, knowledge, and “the West,” deals extensively with such aspired domain. While this universality is accepted on its face value, the book does not deal with the concept of universal brotherhood. Interestingly, there is only a passing remark on this very significant subject in *Globalization and the Muslim World*. Questions such as whether Islamism is a political or religious phenomenon are treated in less than illuminating manner (chapter eleven, The scandal of literalism in Hamas, p. 209). Given these details, the subject of globalization then calls for a different outlook in writing about the dynamics.

The Muslim World, as agreed by scholars, be it Shi'a or Sunni, has a predominant bias towards local, rather than global aspects, and this is true in more than one way. The pillars of their creed, as well as functional details that matter in fulfilling obligatory duties, tend to be more tilted towards local space and time. In fact, each pillar looks for a local

conditioning, in order to achieve success. It is worth illustrating here these local conditions. First, *Shahada* (To witness that there is no God but Allah, and that Muhammad is His prophet, servant and messenger) is a personal matter, representing involvement of the ultimate local, i.e., inner-self. Second, *Salah* (prayer), both by space and time, is performed in a localized setting. Here global sense is in two areas, viz., first, equality in congregational prayers and second, directionally focused towards the Ka'bah at Makkah. However, the local Imams determine details relating to altitude, longitude and latitude. Third, fasting in Ramadan is performed in accordance with local timings. Fourth, *Zakah* (charity) is always, and gets higher reward, if offered to the near, dear, as well as to close neighbors and relatives. Fifth, *Hajj* is performed only by a physical visit to the designated space, Makkah, and within a local time frame. Even the accountability in the Hereafter, theologically speaking, is also personal and individual, and never reported to be corporate, global or universal.

Let's return to the contents page. Glocalization, is the term used in this book to understand locale of the Muslim World. This term is extensively dealt with in chapter ten, From postmodernism to "glocalism." This discussion of glocalism is all about the individual and his/her relationship with the believers of other faiths, or simply stated, interfaith transactions. It does not, however, deal with the domains relating to local conditions for faith, per se, in a globalized world. In brief, local and global in the Muslim World goes hand in hand, and understanding this in the light of proportions, say 80/20 would have simplified the subject. Most books on globalization in relation to the Muslim world, including the book in hand, provide no clear perspective about such a worldview.

Another weakness of the book is obviously in the fact that the coverage is all about a debate held in a previous era, i.e., a) a world before 9/11, b) a bubble that was (or pre-dotcom-bust), and c) a geo-politics of the Muslim World that was pre-gulf wars (Afghanistan and Iraq wars). Since 2001, many of the perspectives on this trio are different, anyways. A glance at the emerging literature reveals that the debate on the subject of globalization is losing traditional syntax and semantics, and the Internet (or the global wedge) is much-a-do-about the digital divide, as some specialists opine.

A good point, however, is that the bibliography has been updated with some publications appearing in 2000-2001, and one reference to the editor's own book published in 2004.

Nevertheless, what is offered in *Globalization and the Muslim World* is still important as a record of intellectual thought, with a symbiosis of multinational, multicultural, as well as global context. The editors, Prof. Birgit Schabler (Middle Eastern history, University of Erfurt, Germany) and Prof. Leif Stenberg (Islamology, Lund University, and Religious Studies, Växjö University, Sweden) have presented the product of a workshop in a scholarly style. The case studies are rich in data, and the theoretical and historical studies are full of insights. These are the strengths of the book, as we are reminded the book-cover: “Written by scholars from a range of disciplines concerned with the Middle East and Islam (history, religious studies, anthropology, sociology, political science) and covering the Muslim world extensively (from Malaysia, Turkey, Sudan, Egypt, Israel/Palestine to Muslim communities in Europe and the United States), this important contribution to the debate on globalization sets a standard in dealing with this pervasive force in the field of Islamic and Middle Eastern studies.”

In addition, a thematic approach makes *Globalization and the Muslim World* readable (such as, Migration patterns in Sudan, Internet in Malaysia, The global mufti, Turkish female activists, so on and so forth). A word about one or two of these is appropriate. Internet in Malaysia visualized in a broader framework of worldwide hosts (Table 7.1 and Table 7.2, p. 142–143). The discussion is with a slant towards Malaysia’s multimedia super corridor (p. 141–47). “The Global Mufti,” deals with al-Jazeera channel’s program (“Sharia and Life” / *Al-Sharia wa-al-Haya*), in which Imam Yusuf al-Qaradawi is portrayed as “the new media shaykh.” The article, on the whole, explores the effects of telecommunication as a central component, if not the very essence, of the current drive for globalization (p. 154), treated within the context of Islamic knowledge and Muslim identity. Media monitoring specialists will find food for thought in this analytical essay (Chapter eight, Global Mufti, pp. 153–165).

A number of illustrations presented in figures and tables offer excellent taxonomies in understanding mind-maps, especially, in chapter three, “Islamist trajectories”: viz., Table 3.1, “Redefining and modeling globalization;” Figure 3.1 “Subjectivity, ideology and globalization;” Figure 3.2 “Degrees’ of fundamentalism;” Table 3.2 “Islamism and globalization” (pp. 56–69). These maps enable visualizing as possible alternatives to existing methodological tools in order to understand the interface of the local with the global in the case of Islamist ideologies.

Moreover, linguists and other scholars will find a valuable narrative on “the frog and the scorpion: A fable” (Chapter eleven, The scandal of literalism in Hamas: p. 215–221).

The index is user-friendly and elaborate, and the book’s price is modest.

Globalization and the Muslim World is useful reading for students of political science and for scholars interested in modern religious-political thought relating to international relations. Those interested in area studies in relation to globalization will benefit from the scholarly opinions, theoretical dimensions, and traffic of ideas in an interdisciplinary world.

MOHAMED TAHER

ONTARIO MULTIFAITH COUNCIL, TORONTO

Family & Court: Legal Culture and Modernity in Late Ottoman Palestine. By Iris Agmon. Middle East Studies Beyond Dominant Paradigms. Syracuse: Syracuse University Press, 2006. Pp. xxiii, 264. Illustrations, maps, notes, bibliography, index. \$39.95. ISBN 0-8156-3062-X (Hardcover).

Based primarily on late Ottoman Shari‘ah court records from Jaffa and Haifa, Iris Agmon, professor in the Department of Middle East Studies at Ben-Gurion University of the Negev in Israel, examines the status of the family and its relations with the court system. In her in-depth study Agmon “. . . aims at exploring the court records of late Ottoman Jaffa and Haifa—their textual conventions, their orthography, the legal procedures of their production, and the background of their procedures—for the sake both of learning about the legal culture of these courts and of improving the methodology used for drawing on court records as a historical source.” (p. 7) The book is divided into four parts with two chapters each, ending with references and an index.

The first part, “Entering a Sociolegal Arena” opens with a chapter on “Historical Settings” (p. 3–21) in which Agmon defines and characterizes the period under review as well as her aims and methodology. Her interpretive strategy is inspired by hermeneutic philosophy, according to which she examines a small number of court cases in extreme detail and from various points of view. This enables her to draw elaborate information and conclusions regarding the place of individuals, the family, and the society at large and their relations with the courts, as

well as the status, structure, and the working of the administration of justice. Agmon also follows the historical, social, and economic development of the Palestinian port cities of Jaffa and Haifa during the late Ottoman period, including changes in the Shari'ah courts there. The second chapter, "Family and Court" (p. 22–57) starts with a survey of the scholarly study of family history in Middle Eastern historiography. Agmon then explains her methodology regarding the use of court records for historical reconstruction, and details the chronological coverage and types of court records found in the courts of Jaffa and Haifa.

Part two, "Presenting Claims" opens with a chapter on "The Court Arena" (p. 61–97) examining the structure and operation of the courts. Following an introduction, the courts' operation is examined through a case study in which Agmon analyses in depth the various steps of the procedure and their reflection in the court records. The role and background of each participant—court officials, plaintiff, and defendants—are examined in detail. This is followed by a chapter on "Documenting the Family" (p. 98–126) examining two main types of court documents: the registration (*sigill*) and protocol (*dabt*). Following an introduction, a case study shows how court proceedings are reflected in these documents, how they were used, what their purpose was, and what can be deduced from them.

Part three, "Negotiating Versions", starts with "Gender and Family" (p. 129–167) examining the concepts of gender and social justice and their manifestation in court proceedings. The following chapter, "Attorneys and the Justice of the Qadi" (p. 168–195), examines the background, qualifications, and operation of attorneys and judges in the court, using court cases as case studies. The last part, "Reshaping Solutions", opens with a chapter on "Family Experiences" (p. 199–228), focusing on urban middle class families, concentrating on individuals represented in the court records, most of which were discussed in previous chapters. The study ends with a "Conclusion: Family, Court, and Modernity" (p. 229–238). Agmon provides an extensive list of references (p. 241–257) and a well structured index.

In this study Agmon examines in depth few court cases involving family issues. The study is based primarily on the documentation of these court cases as well as memoirs and later scholarly studies on the late Ottoman period in general and on Palestine in particular, the administration of justice, and the family. Based on these rich and minutely examined sources, Agmon portrays the developing status of individuals of both genders in the family and the interrelation between families and

the court, as well as the operation of the court in Jaffa and Haifa during the late Ottoman period. Although court cases are initiated to answer specific needs and for a particular, limited purpose, Agmon manages to acquire much background information regarding family life as well as the interactions among family members and between them and the surrounding society. Similarly, court records and official state publications enable her to improve our knowledge and understanding regarding the operation of the administration of justice. This is an important contribution to the study of the family, gender, and the Ottoman Shari'ah court system and how they interacted, as well as on life in Jaffa and Haifa in the late Ottoman period. This book is a must in research libraries with collections on the modern Middle East, gender and family studies, and the place of the court system in public life.

RACHEL SIMON

PRINCETON UNIVERSITY

Occupied by Memory: The Intifada Generation and the Palestinian State of Emergency. By John Collins. New York: New York University Press, 2004. Index, bibliography. ISBN 0-8147-1638-5 Paperback.

John Collins is an Assistant Professor of Global Studies at St. Lawrence University. He co-edited *Collateral Language: A User's Guide to America's New War* (New York University Press, 2002). *Occupied by Memory* is the revised edition of his 2002 University of Minnesota Ph.D. dissertation, "Children of the Stones: The Intifada, Popular Memory, and the 'Generation' of Palestinian Nationalism".

Occupied by Memory is about the relationship between the 1987–1993 intifada memories of mainly the "children of the stones," narrative, and nationalism in Palestine. This relationship highlights the concept of generation, in this case the "intifada generation," at the center of the narrative of identity. Yet, this is not a tract on the narrative of nationalism oscillating between heroism and victimization. Having imbibed from his family's commitment to social justice, and intellectually influenced by the critical theories of postmodernism, deconstruction, and discourse analysis, the author tackles in his words "the production of social memory, the discursive construction of youth, the relationship between biography and memory."

The critical examination of the role of memory in the production of identity is based on interviews along with observation of various forms

of cultural production (such as poems, political leaflets, songs, etc.), and current events. Collins immersed himself in the communities in which he conducted the interviews, the bulk of which were conducted in Balata Refugee Camp in Nablus in the occupied West Bank. In eight chapters, the author frames, expounds on, and analyzes the memory of the intifada and how memory reflects the Palestinians' understanding of their past. He concludes that the impetus for the Palestinians' identity is derived mostly from the memory of people living in a "permanent state of emergency."

The Appendix provides useful background information on the conditions leading up to the intifada. The Glossary of Arabic Terms provides useful definitions of Arabic words and phrases. The substantial bibliography is made more useful by being divided into three parts: Interviews, Newspapers and Magazine, and Books and Articles. Researchers interested in the study of discourse analysis, the study of ethnography, the study of nationalism, the study of social movements, the politics and study of memory, and the oral history from the region will find this book very useful. The lay person interested in the Palestinian question will find this book very informative. Highly recommended.

FADI H. DAGHER

COLUMBIA UNIVERSITY

Advanced Cataloguing Practice: Based on Anglo-American Cataloguing Rules (Second edition). By Krishan Kumar and B. S. Garg. New Delhi, Har-Anand Pub., 2005. Pp. 264. ISBN 8124110743 (Paperback Rs. 95; Hardback Rs. 495) USD \$22.00 (Distributed among others by www.bagchee.com).

Despite the advances in librarianship and access mechanisms, the notion of creating a catalog record by libraries remains as vital as ever. Hence, teaching and learning the art, craft and science of cataloging continues to be a foundational course of the profession, globally. And in this conceptual context lies the importance of a book that deals with in-depth cataloging strategies.

Intended as a cataloging manual for Library schools and students in different countries, this book illustrates the cataloging process in great detail. The book has 17 chapters. Chapters 1 to 7 discuss the Rules as stated in AACR2; Chapters 8 to 16 pertain to interpretation of the rules in cataloging different types of printed materials; Chapter

17 concentrates on a single issue, viz., how to handle conflicting issues that relate to authorship. While, the card catalog is generally archaic in first world countries (having moved from Card Catalogs to OPACs and WebPACs), third world countries, including Indian libraries, continue using card catalogs, and hence the need of card catalog formats and templates. This is the focus and strength of *Advanced Cataloguing Practice*.

A word about the details that assist in descriptive cataloging is worth mentioning here. A title page is given as a case study. And the illustration on how to categorically develop a functional card catalog follows, including information that would be represented in respective fields, such as, main entry, subject added entry, name entries, title and author analytical entries, cross references, and other added entries, depending on exigencies and/or need to deal with composite and collected works, etc.

Using this manual a student can determine call numbers of two different systems of library classification, i.e., those using Colon Classification (CC) and Dewey Decimal Classification (DDC) call numbers. Students can compare and practice on similar works using these examples. Such an approach is worth emulating by those who wish to promote an indigenous (or eastern approach based on Ranganathan's CC) and global (or western based on Dewey's DDC) compatibility for access to information and control of literature in wider domains. Moreover, users in the British commonwealth countries will easily follow the contents, because the book uses British spellings. Many Asian and African libraries that are not totally automated will benefit from the contents of this book. Herein are the other strengths of *Advanced Cataloguing Practice*.

In addition, the book deals specifically with cataloging of books, serials and monographs. In short, it is all about printed resources. Multimedia, electronic and digital formats are out of bounds. The reviewer feels this is a major weakness of the book. That is, instead of giving examples of integrated cataloguing (incorporating digital, physical and virtual) to accommodate variety, diversity, and convergence, the book still considers print as a primary channel of communication. The authors may consider bringing out a second volume dealing also with this area.

Obviously, *Advanced Cataloguing Practice* makes no mention, whatsoever, about this changing dimensions of information handling and

information dissemination. Excluding techniques suitable for handling electronic materials may impact the training: a reader may feel that what is included in the book is all that they have to deal with in real life.

Do we want our students to be trained using older versions of primary tools? The book in hand uses AACR2, 1978; and Library of Congress Subject Headings, 20th ed., 1997. The authors have justified the use of old editions of tools, as Indian library schools and libraries continue to use these. Latest editions are too costly. For reasons unknown to this reviewer, the authors have not used the AACR2 revised version (2002) (that accommodates all the current physical formats) or LCSH (at the time of writing this book it was 27th edition, 2004; today 29th 2006) that is constantly updated based on literary warrant. And from the book it is difficult to understand which edition of CC (latest in the market 7th edition, 1987) and DDC (DDC 22, 2003) is followed in illustrating the procedures. Moreover, knowledge workers are expected to be up-to-date with the state-of-the art of technology and techniques to be on par with their competitors. In this age of outsourcing, libraries mostly either perform copy cataloguing (based on OCLC or RLIN databases), or perform original cataloguing. And the book has nothing to offer to such a contemporary audience.

Today library schools, globally, also teach MARC, metadata, data mining, taxonomy and ontology to catalog every resource systematically and to facilitate every user finding his/her book. Now, the library profession considers that the movement is from cataloging, per se, to knowledge capture (of tangible and intangible assets), while knowledge sharing and knowledge management as professional duties evolve in the 21st century. By implication, bibliographers, cataloguers, as well as indexers need to be educated according to changing times. Such significant cataloguing issues are not dealt in the book.

Based on all the above concerns, a future revision of the book may require serious re-consideration to incorporate the missing segments.

Nevertheless, the book does have an interesting approach to visualize difficult cataloguing issues. For instance, cataloguing serials or handling pseudonyms are tasks that call for critical thinking and extensive experience. Similarly, cataloguing collective monographs and corporate authorship titles are tasks that are quite demanding and labor-intensive. In such a situation, *Advanced Cataloguing Practice* becomes handy and useful. A student or practitioner finds these explanations of rules very

easy to understand. On the whole, the book is written in lucid language. Moreover, the book brings forth the evidence-based experiences of decades from the pen of two experts in the field, Professors Kumar and Garg. The work follows a systematic approach and can be considered an excellent practical manual for printed resources. The price of the book is certainly reasonable to the extent that even students can afford to purchase a personal copy for their use.

This book is, hence, recommended as a useful tool for cataloging-in-practice in Library schools that continue to teach AACR, as well as, for catalogers and technical service librarians.

MOHAMED TAHER

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Librarianship and Information Science in the Islamic World, 1966–1999: An Annotated Bibliography. By Sterling J. Coleman. Scarecrow Press, 2005. Pp. 436 pages ISBN: 0810851792 (Paperback) \$60.00

“Country-by-country, this comprehensive, annotated bibliography brings together the vast number of articles, books, conference papers, theses and dissertations, and reports that have been written about librarianship in the Islamic World. . . It highlights sources published on a wide variety of library and information science related topics including academic libraries, bibliometrics, cataloging, collection development, exhibitions, finance, gray literature, indexing, information communication, information science, library staff, literacy, management, national libraries, networks, online databases, periodicals control, preservation, public relations, reference work, research, school libraries, security, technical services, and user training” (publisher).

Librarianship and Information Science in the Islamic World, henceforth referred as “Bibliography”, is a significant reference tool. This significance is in one aspect, i.e., it aims to present the subject in a holistic manner—combining whatever belongs to the physical world and the transcendental world or religion—and thereby complies with the Islamic way of life. Most conventional bibliographies in the field of Islamic librarianship—or Oriental Librarianship, Arab Librarianship, Middle Eastern Librarianship, and most recently, area studies librarianship—separate matter and spirit (i.e., state and church)—whereby the major focus is on religious aspects only.

Sterling Coleman Jr., deserves to be appreciated for being inclusive. He treats this inseparability in a natural way, and includes thematic categories, such as medical, agricultural, theological, religious, and such other diverse literature under one single cover—all listed under one sequence by country. So far so good: But, those who understand the sensitivity involved in this might ask why subjects, such as medicine and agriculture (that which is all about the materialistic world, and moreover that which also relates to non-Muslims in the same geographic and cultural context) are Islamized in this bibliography? We need not address that debate now, but move on to other issues dealt in this bibliography.

A major strength of this Bibliography are the annotations. Many similar resources do not provide such detail. Another advantage is that it is arguably the most recent printed bibliography on librarianship in the Islamic World—covering approximately 15 Arab and 18 non-Arab countries. Interestingly, the author has checked major databases (cited in the book) for identifying nearly 2000 entries that deal with state-of-the-art of librarianship in Muslim countries and must have looked further for more resources, as well.¹

A few shortcomings are, however, obvious. The total absence of on-line, digital and Web resources is glaring, and this lack gives the impression that Islamic Librarianship is in the pre-Internet age. Among the tools of the trade, an author index is available, but the lack of a subject index (with people, organizations, places, languages, titles, journals, etc.) detracts from the value of this Bibliography. With the present arrangement of entries by authors (under geographic region), there is no way, first, to view the topics in one glance, second, to visualize precisely the level of advancement (professional, technological, academic, manpower, etc.), and third, to ascertain the languages covered in this work. Librarians, just as any other users, need to find information quickly. In addition, there are a few duplicate entries, as well (e.g., nos. 493/1670; 992/179; 1788/939, among others).

One good feature is that the Bibliography is focused in terms of dates of publication (1966–1999). But, despite this precision, one fails to see any explanation or logic in bundling some countries or in limiting it to a period of thirty-three years. In terms of the timeline of Islamic Librarianship, neither 1966 is sacred, nor 1999 significant.

¹ Fred Burchsted. *Finding Periodical Articles on the Middle East*
<<http://hcl.harvard.edu/research/guides/mideast/periodicals/>> 2005

The following geographic regions seem to be randomly grouped in a bundle: Islamic South Asia (p. 267–303 (to include South Asia, Southeast Asia, India, Nepal, Bhutan, Sri Lanka, etc.); listed separately are Pakistan (p. 214), Bangladesh (p. 303) and the Maldives (p. 403). Geographically, Southeast Asia includes Brunei (p. 324), Cambodia, East Timor, Indonesia (p. 325), Laos, Malaysia (p. 350), Myanmar, Philippines, Singapore, Thailand, Vietnam, Andaman Islands. Similarly arbitrary is the grouping of the geographic region Mashreq (p. 54), while it treats other neighboring countries independently, including Egypt (p. 79), Syria (p. 130), etc.

This is not an argument about categorization. Such bundling can be useful; but the regional categories are not accurate or consistent. Moreover, the bibliography does not deal exclusively with Muslim majority countries; nor does it deal exclusively with what is understood as the Islamic World—a term mentioned in the title, with no explanation whatsoever. An illustration of this is in the two hundred entries under the category Islamic South Asia. As stated above the category of South Asia tends to include more material from India, and Southeast Asia (Muslim minority countries—and for classification, most of these entries might not properly fall under the concept of Islamic Librarianship). In addition, the book even includes references originating from the Western world (e.g., nos. 1336, 1333, 1354, 355, etc.).

Further, a few significant publications (incidentally those that are core for the subject of Islamic Librarianship and are published between 1966 and 1999), and the reviewer's own works that in one way or other reflect Islamic Librarians' perspectives—on many topics—are absent from the Bibliography.² Moreover, significant contributions by lead-

² Pearson, J. D. *Oriental and Asian bibliography: an introduction with some reference to Africa* (Hamden: Archon Books, 1966); Diana Grimwood-Jones, Ed. *Arab Islamic bibliography: the Middle East Library Committee guide, based on Giuseppe Gabrieli's Manuale di bibliografia musulmana*. (Hassocks: Harvester Press, 1977); Geddes, Charles L. *Guide to Reference Books for Islamic Studies*. (Denver, Colorado: American Institute of Islamic Studies, 1985); Pantelidis, Veronica S. *Arab World: Libraries and Librarianship Nineteen Hundred and Sixty Thru Nineteen Hundred and Seventy-Six: A Bibliography* (Mansell, 1979); Meho, Lokman I., and Nsouli, Mona A. *Libraries and Information in the Arab World: An annotated bibliography* (Greenwood Press, 1999); Atiyeh, George N., Ed. *The Book in the Islamic World: The Written Word, and Communication in the Middle East*. (State University of New York Press, 1995); Taher, Mohamed. *Islamic Librarianship*. Studies in

ing professionals made at four international meetings of the Congress of Muslim Librarians and Information Scientists (which include at least a hundred articles and presentations, held between 1982 and 1995 in the USA, Malaysia, Turkey, and Iran) are uncited—except for a passing reference to one of these (see no. 3). Also overlooked is the Special Library Association's Arabian Gulf Council Chapter annual presentations and The Book in the Islamic World Conference (1990), etc. It is hoped that in a revised version the author will be influenced by the above comments.

Nevertheless, that the Bibliography is annotated makes it especially useful, and it is the most recent reference book on this subject available. It is moderately priced compared to the other such bibliographies (for instance, even though it is limited in scope to the field of Arab world librarianship, Lokman Meho's bibliography costs \$102.95). Thus, Sterling's Bibliography deserves a place in collections that specialize in library and information science. And, for all the area studies librarians it will serve as a handy tool.

MOHAMED TAHER

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Librarianship Series, Vol. 1. (New Delhi, Anmol, 1997); Taher, Mohamed. *Quantitative Study of Islamic Literature*. (New Delhi, M. D. Publications, 1993); Ashoor, Mohammed-Saleh Jamil, and Chaudhry, Abdus Sattar. *The Education of Library and Information Professionals in the Arabian Gulf Region* (London, Mansell, 1999)

