

MELA Notes

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MIDDLE EAST LIBRARIANS ASSOCIATION

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MELA NOTES is being published now three times a year, in February, May and October. It is distributed to members of the Association and to non-member subscribers. Membership dues of \$ 5 bring the NOTES and other mailings. Subscriptions are still \$ 3 per calendar year, or \$ 1.50 per issue for most back numbers. Address dues, requests for membership information or subscriptions to Janet P. Heineck, Secretary-Treasurer MELA, Regenstein Library, Room 560, University of Chicago, 1100 East 57th Street, Chicago, IL 60637.

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Guidelines for Non-Specialist Library Collections on the Middle East

About half of this Association's members are active in libraries that are geared to the needs of general studies. Our specialist members are clustered in the forty or fifty places in North America and Europe, plus a few in Arabic Alphabet Land, where collections of vernacular Middle East texts are growing. Our generalist library members joined out of a special interest in the Middle East, a study or work tour there or recognition of its importance and its unique past and present civilization. Many more generalists have not joined us, but we hope some will be added each year.

There is a steady need for guidelines in developing the Middle East part of non-specialist collections. It may change quickly to a critical

demand as trends and events break fissures of curiosity across public opinion and thereby release question marks by the dozens. Whether vaguely given or crisply specific in phrase, the librarian who answers will reach for a book or journal, or some "reference tool" to handle the matter properly. And a well-built non-specialist collection that is transparently known and dexterously handled by its comprehending curator will educate and satisfy more people than the reverse of this situation.

Where the action is pressing the limits of resources on hand, bibliographies are needed to suggest purchases. Some are being recorded in stages as in AMERICAN BOOK PUBLISHING RECORD, BRITISH NATIONAL BIBLIOGRAPHY, the Library of Congress SUBJECT CATALOG, Bowker's SUBJECT GUIDE TO BOOKS IN PRINT, Harry N. Howard's annual lists from the Middle East Institute in Washington THE MIDDLE EAST : A SELECTED BIBLIOGRAPHY OF RECENT WORKS, and the periodical article bibliographies in INDEX ISLAMICUS, MIDDLE EAST JOURNAL and MUSLIM WORLD. These latter point surely to the more useful journal titles for subscription investments.

Completed bibliographies that are useful in building non-specialist collections are Bro-Dart's 1971 title MIDDLE EAST AND NORTH AFRICA : A BIBLIOGRAPHY FOR UNDERGRADUATE LIBRARIES, Eleazar Birnbaum's BOOKS ON ASIA FROM THE NEAR EAST TO THE FAR EAST : A GUIDE FOR THE GENERAL READER, from the University of Toronto Press in 1971, and David W. Littlefield's 1977 production THE ISLAMIC NEAR EAST AND NORTH AFRICA : AN ANNOTATED GUIDE TO BOOKS IN ENGLISH FOR NON-SPECIALISTS.

A write-up turning around some of these will be printed in the October NOTES. Any member having a review of the last title ready by the first week in September is invited to send a copy to the Editor if that reviewer would like to be joined in the discussion. The topic, by the way, will be on the theme of this editorial rather than centered only on one new title offering, though Littlefield is indeed ample. Read on!

ASSOCIATION CHRONICLE:

Revision of Bylaws. In April of this year our Secretary mailed to all Members a twelve-page document that includes the present text of the Association's bylaws along with the amendments proposed by the Bylaws Revision Committee and the Executive Board. Janet Heineck's accompanying letter announces that consideration and discussion of the proposals and the taking of a vote is on the agenda for the 1977 Annual Meeting. Members are asked to study the proposals.

Tentative Plan of MELA Activities for November 9, 1977, New York City.

On the morning of Wednesday, Nov. 9, two meetings are tentatively scheduled to be held. Our Technical Processing Committee will get together for discussions at a place and hour to be announced later. Second, a Joint MELA/MESA Committee will also meet, with more information to be announced. President Fawzi Khoury reported that the Research and Training Committee, or some members of it (acronym is RAT Committee!) will represent MESA. He has appointed the following members to represent our Association: Fawzi Abdulrazak, Riaz Ahmad, Richard Cooper and Martha Dukas. Strong interest continues in the production of a handbook for Middle East librarianship.

In the afternoon of the same day there is planned a tour of the New York Public Library. This will be followed by the Annual Business Meeting. A report from the deliberations of the Joint MELA/MESA-RAT Committee is expected to be ready for discussion after the business meeting. Perhaps this report will come in an evening meeting. More later.

Association Status Quo and News of the Members. Our Secretary-Treasurer reports that as of May 14, 1977, MELA's membership had grown to 54 Professionals and 96 Associates (including a number of institutional associate members), and there were 29 separate subscriptions to MELA NOTES. Expenses involved in producing NOTES 10 (February 1977) were \$39.00 for printing and \$66.02 for postage. Printing expense is low because of the courtesy extended to our Association by the University of Michigan Library Printing Department c/o John Eilts for work done at cost only. On the date mentioned above MELA's savings account balance was \$ 1,045.38.

Riaz AHMAD, professional member, is now Head Librarian, Oriental Studies Collection, University of Arizona Library, Tucson, AR 85721. Tel.: 602-884-3695.

Wolfgang BEHN announces publication of his THE KURDS IN IRAN : A SELECTED AND ANNOTATED BIBLIOGRAPHY. London: Mansell, 1977. 76 p.

Shao-Yu CHEN is a new professional member. Address: Catalog Division, University of Washington Libraries (Suzzallo Library), Seattle, WA 98195.

Richard COOPER mentions that he has been given the additional responsibility of Head of the Special Languages Section of the Catalog Department at Berkeley. "This group catalogs all African, Asian and Oceanic languages with the exception of Cyrillic, Chinese, Japanese and Korean." Presently he is Islamica Librarian and related to the Collection Development Office.

Robert G. FRANTZ is a new associate member. Address: 1423 East John St., Apartment 4, Seattle, WA 98112.

Alice LOHRER is a new associate member, presently at the Dept. of Library Science, Faculty of Education, University of Tehran. After August 1 her address will be: 1905 North Melanie Lane, Champaign, IL 61820.

Ragai N. MAKAR reports that he has been appointed Head, Social Work Library Services at Adelphi University, Garden City, NY 11530. New telephone numbers are 516-560-8040 (& 8041 & 8042).

Abdel Rahman MOSTAFA is a new professional member. He is Arabic Materials Specialist, Georgetown University Library, 37th and O Streets, N.W., Washington, DC 20007. Tel.: 202-625-4175.

Dr. Veronica S. PANTELIDIS, Department of Library Science, East Carolina University, Greenville, NC 27834, writes: "I have been compiling a bibliography on English language materials on libraries and librarianship in North Africa and the Middle East (primarily the Arab States and Iran), from 1960 to the present, which is now nearly completed. I would like to ask MELA members, via the next issue of the NOTES, for citations and information on any very recent or in-press publications (articles, books, conference papers, directory listings, etc.) on this subject. Any information at all will be very much appreciated." Dr. Pantelidis is being referred to H. Vail Deale (see Collation section) who wrote on a parallel theme.

Abdulla SHARIF, associate member, has a new address: School of Library Science, Case Western Reserve University, Cleveland, OH 44106.

Richard A. STEELE is a new associate member. He is Director, International Development Institute, 1005 East Tenth St., Bloomington, IN 47401. Tel.: 812-337-1100.

ADDRESSES, ESSAYS, LECTURES:

The History and Publications of al-Jawā'ib Press, by Mohammed B. Alwan

In the mid-nineteenth century, the need for a good, readable and popular Arabic periodical in Constantinople was quite pressing. The Ottoman Sultan was urgently in need of an Arabic voice to defend his policies and popularize his ideas. The voice was meant to espouse the tenets of pan-Islamism, particularly the return to the Islamic Caliphate. It was felt that Ahmad Fāris ash-Shidyāq (1804-1887), a convert to Islam, was the most likely candidate for the office. Shidyāq's friends in Constantinople were finally able to convince the Sultan of his abilities to perform the proposed task. Consequently, an invitation was extended to him to come to Constantinople.

Although it is not certain when Shidyāq finally arrived in Constantinople to establish and direct the Jawā'ib Press, the year 1860 appears to be a likely date. Immediately after his arrival, Shidyāq launched his highly esteemed weekly, al-Jawā'ib, which was published by the Jawā'ib Press. The first issue appeared on 21st of Dhū al-Qi'dah 1277/31st of May 1861.

Shidyāq's experience in printing and journalism was not only useful in his new career, but essential to the publication of his periodical and the production of his press. Early in his life, between 1828 and 1836 to be exact, he was associated with the first Arabic periodical ever to be published, al-Waqā'i' al-Misriyyah. This gave him the opportunity to work with one of the most important pioneers in Arab journalism, namely, Rifā'ah Rāfi' at-Taḥṭāwī. In 1836, however, Shidyāq moved to Malta, where he was in charge of the Arabic section of the Church Missionary Society Press, under the supervision of one of the Protestant missionaries. For them, he was at the same time a translator, editor and proof-reader. It was at this press that he published his earliest works.

In 1848, Shidyāq left Malta for England, and it was here as well as in France that he came into closer contact with European printing and journalism. His experience in Europe is fully recorded in his well-known travel-book Kashf al-Mukhabbā, first published in Tunis in 1283/1867. From this work and others, we can see the particular attention he paid to European daily publications and his singular interest in printing in general. Often he bemoaned the fact that the Arabs lacked the sophistication of European journalism. On reading Kashf al-Mukhabbā, one is given the distinct feeling that Shidyāq himself had always entertained the idea that one day he would publish his own periodical.

Before leaving France for good, Shidyāq started, with the assistance of the Orientalist Carletti, a weekly periodical in Arabic entitled 'Utarid; the first issue appeared on the 9th of October 1858. After the sixth issue, publication was suspended for a short while, and the periodical reappeared in Paris with a special issue dated 23rd of June 1859. In its Parisian format, only nine numbers were issued, not counting the special issue already mentioned. It is very likely that the periodical ceased publication because Shidyāq was already planning for his departure to assume his new responsibilities in Constantinople.

All this leads us to believe that Shidyāq must have been delighted with this new high-paying job as editor of al-Jawā'ib; it is very much like a dream being realized.

At first al-Jawā'ib was published by the well-known press al-Maṭba'ah as-Sultāniyya, but in the tenth year after its inception, Shidyāq acquired a new press equipped with modern facilities. This press came to be known as al-Jawā'ib Press. In the beginning, Shidyāq single-handedly managed the affairs of al-Jawā'ib, but as its circulation grew the task became too big to handle alone, and he sought the help of his son, Salīm, who eventually became its director. Al-Jawā'ib continued to be printed from 1861 until the death of Shidyāq in 1887, with the exception of two short interruptions, once for six months and another time for two weeks when the periodical was ordered to cease publication on orders from the Sultan.

As soon as the equipment of al-Jawā'ib Press was installed, Shidyāq began to publish books of special interest to him as well as other literary men, mainly works on Arabic language and literature. The first book to be published by the press was the now well-known classical work of al-Āmidī, entitled al-Muwāzanah bayna Abī Tammam wa al-Buhturī. Although the work was serialized in al-Jawā'ib, it did not appear as a separate volume until a little later in 1870. From this date onward, a sizeable number of books were printed by al-Jawā'ib, though we are not certain what and how many were printed. Needless to say that there is no accurate list of al-Jawā'ib printed books, I have made as thorough an investigation as possible of all the publications regardless of how small or insignificant the publication may be. The bibliography is based on three sources: my own collection of al-Jawā'ib imprints, which contains 64 books, a little over 84 percent of the entire output, and, secondarily, the two sale-catalogues published by al-Jawā'ib in 1306/1888 and 1316/1898. All the imprints I have examined with the exception of one (no. 71) bear a date either on the title page or at the colophon, often in both places. The colophon is usually dated by day, month and year of the hijrī calendar, which indicates the care with which the books were printed. In many ways, they resemble early Būlāq and Tunisian printed books, with which, of course, Shidyāq was quite familiar. The last page of most of the books bore the well-known emblem of the press, with the inscription "Maṭba'at al-Jawā'ib/Unshī'at 1277" (The Jawā'ib Press/Founded 1277/1860).

As far as can be determined, al-Jawā'ib printed altogether 75 books, pamphlets and maps. It intended to publish seven more, but apparently these were never printed. Of the 75 works, 68 were in Arabic, five in Turkish and two in both Arabic and Turkish. One Arabic work (no. 52) went into two editions and one Arabic work (no. 62) and one Turkish work (no. 56) went into three editions. Two Arabic works (nos. 33 and 58) contain more than one volume.

As far as the Arabic printed material is concerned, the number 68 does not accurately represent the actual published titles. Following the example of medieval Islamic manuscripts, where like titles are written and bound together to form a majmū'ah (collection), Shidyāq had a number of titles printed together to form one volume. There are 18 printed works with more than one title each. Altogether the 18 works contain 73 titles, which brings the total number of Arabic titles printed by al-Jawā'ib Press to 123 titles.

Although printing at al-Jawā'ib Press began in 1870, the bulk of the material was printed over a period of only six years between 1296/1879 and 1302/1885. Immediately after Shidyāq's death in 1887, the Press, for all practical purposes, appears to have stopped printing. It is not certain why this was so, for the press seems to have been functioning rather well under the direction of Shidyāq's son, Salīm. At any rate, we have absolutely no knowledge of what happened to the press after 1887. All we know is that Salīm left Constantinople for Egypt soon after his father's death, and a few years later retired to Italy where he died in San Remo in 1907. His manuscripts as well as those of his father appear to have been sold at a London auction house around the year 1920 by Shidyāq's granddaughter Wardah, who is also known by the name Rose.

Prior to 1887, al-Jawā'ib Press had a grand plan for expansion. Besides being a publishing house, the Shidyāqs wanted it to be the major Islamic book-distributing establishment in Turkey. Besides its own publications, the Jawā'ib sale-catalogue of 1306/1888 includes numerous publications in Arabic, Turkish and Persian from Lebanon, Egypt, India and Turkey. No doubt, the grand plan must have had an initial success, but at the end, somehow, it did not work.

The type of material printed by al-Jawā'ib Press is extremely important to the rise of Arabic studies in general, and to the dissemination of classical Arabic works in particular. Its publications were widely read and rather well known throughout the Islamic world. Al-Jawā'ib Press had distributors in Turkey, Lebanon, Egypt, Tunisia, Algeria and India. The Jawā'ib publications can be classified in four categories:

1. Shidyāq's own writings.
2. Classical Arabic works on Arabic language and literature, including al-Jāhiz, Ibn Qutaybah, ath-Tha'ālibī, etc., and, to a lesser extent, works on religion and history.
3. Works written by friends and/or supporters of Shidyāq, including Khayr ad-Dīn at-Tūnisī, Muḥammad Siddīq Ḥasan Khān, Yūsuf al-Asīr, Ibrāhīm al-Ahdab, etc.
4. A miscellany of maps, pamphlets, and documents in Arabic and Turkish, which contain material of Ottomanic interest, including a map of the Russo-Turkish war of 1877 and a very handsome album of 33 portraits of the Ottoman Sultans.

Shidyāq could not have possibly shouldered all the needs of the press in terms of organization, book-keeping, editing, proofreading, etc. Unfortunately, we do not know the names of the people who helped him in keeping the press going. All we know at the moment is that his own son, Salīm, was instrumental in the organization of the day-to-day affairs of the press. When the press began its program of publishing Arabic classics in 1296/1879, Shidyāq, at the age of 75, was no longer a young man. The task of printing must have required many brains. Careful review of the Jawā'ib publications reveals one solitary name only, Yūsuf an-Nabhānī, who must have rendered some assistance to the Shidyāqs. Five works (nos. 4, 7, 31, 69, and 76) are known to have been edited by Yūsuf an-Nabhānī, who remains otherwise unidentified.

One of the questions that are still to be answered is the number of copies printed of each book. With the exception of one work, Sulwān ash-Shajī (no. 45),

the publications themselves do not indicate the number of printed copies. On the title-page of Sulwān ash-Shajī, it is clearly stated that 5,000 copies were printed of this particular book. This, however, does not indicate that the same number of copies were printed in other cases. In fact, Sulwān ash-Shajī is a special book, and we have every reason to believe that 5,000 copies of the book were actually printed. The title-page of Sulwān ash-Shajī attributes the work to one named Mikhāyil 'Abd as-Sayyid al-Miṣrī, but I have shown elsewhere, on the basis of internal evidence, that the book was, in fact, conceived and written by Aḥmad Fāris ash-Shidyāq himself. As we know, the work is a vitreolic refutation of Ibrāhīm al-Yāzījī's writings against Shidyāq. In all probability, Shidyāq meant it as a curse against Yāzījī and as a deterrent against all those who may entertain the notion of writing against him; he wanted as wide a circulation for the book as possible. This is precisely why he wrote on the title-page that 5,000 copies were printed. Most likely, less copies were printed of al-Jawā'ib other imprints, probably 3,000 copies of each.

It is almost certain that al-Jawā'ib Press was furnished with book-binding equipment. Although I have seen some books with printed wrapper covers, the majority of al-Jawā'ib books are cloth-bound with its emblem stamped on the cover in gold. The sale catalogue of 1306/1888 speaks of other types of binding, but it is hard to tell what they were, since the majority of the books I have examined are not in their original binding. Nevertheless, one suspects that quarter-leather type of binding may have been used.

Al-Jawā'ib Press undoubtedly forms a significant landmark in the history of Arabic printing in terms of precision and selectivity. It is hoped that this paper will stimulate further research and documentation for the history and production of this press.

Mohammed B. Alwan is a member of the faculty in the Department of Near Eastern Languages and Literatures at Harvard University. A 46-page bibliographical catalogue of the publications of al-Jawā'ib Press is an integral part of this historical description. The catalogue is complete with many notations, tables of contents, title cross-references and edition and date of imprint information. It is alphabetized by title. It is hoped that publication of this complete paper can be arranged in the near future. Word has come that Professor Alwan's collection of al-Jawā'ib imprints has been acquired by the Middle East section of the University of Washington at Seattle Library. The paper published here was read at the MELA/MESA Annual Meeting at Los Angeles in November, 1976.

A Treasury of Turcica--the Library of the Grand National Assembly in
Ankara,
by Louis Mitler

Among the numerous visits to various institutions and persons undertaken by me at the request of the Library of Congress in Turkey last winter one of the most significant to me was the Library of the Turkish National Assembly (Türkiye Büyük Millet Meclisi (TBMM) Kütüphanesi) in Ankara, directed by Mr. Melih Ege, an important though little utilized treasure-house of Turkish culture and history.

I approached the National Assembly Library with some trepidation because I had been instructed to look into LC's "non-receipt of important legislative publications issued by the Grand National Assembly...in spite of repeated requests for the receipt of back issues...". As soon as I had communicated this message to Mr. Ege he explained to me that the cause of the delay in sending the material was occasioned by the absence of a specific apportionment for the past fiscal year for the sending of Parliamentary materials abroad, an occurrence by no means uncommon in Turkish bureaucracy.

Over glasses of tarry Turkish tea, Mr. Ege added that the new reform law for the library, enacted in 1976, would not only abolish the kind of vexatious earmarking of funds that had slowed the sending of materials to LC but would amend the Turkish copyright law so as to make the Assembly Library the national copyright repository, a function that the National Library (Millî Kütüphane) has been fulfilling in a somewhat incomplete fashion to date.

Housed in magnificent circumstances in the House of Parliament, open only to members of the Grand National Assembly and the higher government functionaries (the TBMM Library is theoretically opened to qualified researchers subject to special permission, but by Mr. Ege's own account this is seldom accorded, at least to local users) the Assembly Library stands in sharp contrast to the National Library. This latter institution, so crowded that it is often difficult to find seats for patrons, has paradoxically a smaller collection (about 500,000 vols.) than the TBMM Library (600,000 titles as of 1976) the number of whose patrons must surely be a fraction of the readers thronging the National Library in this book-poor capital. While Mr. Ege confessed that he had never kept any statistics of the daily number of readers, he estimated that an average of 200 persons per day made use of the facilities, a somewhat sanguine estimate when one considers that the number of members of the Parliament is about 450 plus about 150 senators, most of whom are kept occupied by constituents and committees during the day. There are no regular research assistants as in the American system.

While the Director is a graduate of the Faculty of Law, the assistant director was trained in Turkish literature and the second assistant director studied geography, 15 of the staff of 45 have had formal training in library science and several of these are well versed in several foreign languages.

Yet the library with the most extensive resources in Turkey is not without its own peculiar problems. Row on row of shelves are empty in the stacks and even in the sumptuous reading rooms. The entire TBMM budget is in the neighborhood of 3,000,000 TL (approximately \$171,428 at present rates of exchange), not

an extravagant sum if the 25 percent national rate of inflation and the progressive devaluation of the lira are taken into account. Acquisition of foreign materials with "hard" foreign currency is a constant problem for all large Turkish libraries. Despite its privileged position the TBMM Library is not exempt from some of these difficulties. A selection committee, headed by Mr. Ege and composed of members of the National Assembly and the Senate, meet periodically throughout the year and are responsible for the preparation of a desiderata list. The Library does not accept unsolicited donations, as does the National Library, but is always interested in obtaining any kind of document or statistical data, historical material, and in particular legal material, from such international organizations as the UN, UNESCO, FAO, CENTO, AID, the Council of Europe or NATO.

Especially active is the Grand National Assembly's international exchange service. Exchange agreements are currently in operation with Columbia University, Princeton, Harvard and several other U.S. institutions Mr. Ege told me, and the National Assembly Library would be amenable to entering into further agreements with any other interested North American institutions. The same Library Reform Law that has designated the TBMM Library as the national repository of all printed publications will also serve to expedite bibliographical exchange.

Undoubtedly the richest source of printed and manuscript material dealing with Republican Turkey as well as a store of unique Atatürk memorabilia and even Ottomanica and rare European books dealing with Turkey and the Ottoman State the TBMM Library should be counted among the most important libraries in primary as well as secondary sources for Turkish if not for Near Eastern studies. Adequate xerox, microfilm and photocopy machinery are in daily use.

Also as a corollary result of the Library Reform Law the TBMM Library plans to send a member of its staff to the United States for the purpose of studying bibliographical preservation techniques, a project that was also mentioned by Mr. Turgut Işıksal of the Prime Minister's Archives in Istanbul at the summer MELA Workshop, 1975, but which does not seem to have come to fruition yet for this older institution.

Any MELA member institution wishing to enter into an exchange agreement, to tender suggestions or offers regarding potential places for the study of chemical preservation, micro-pathology or related subjects, or any individual MELA members interested in utilizing the Grand National Assembly Library as researchers are invited to contact: Sayın Melih Ege, Müdür, Türkiye Büyük Millet Meclisi Kütüphanesi, Ankara, Turkey.

Louis Mitler has been serving as Turkish Cataloger in the Library of Congress.

Impressions of Oriental Libraries in the U.S.S.R., by Jan W. Weryho

Owing to the diversity of its languages and cultures the Soviet Union is one of the most fascinating parts of the world. To me, as a specialist in Persian philology, the most interesting area had always been the Republic of Tajikistan in Central Asia, bordering on Afghanistan and China. The Tajik language is almost identical with the Persian spoken in Iran and Afghanistan, differing from it little more than North American from British English or Québec French from the French of France. The Tajiks' insistence to call their language "Tajiki" rather than Persian is not unlike that of those patriotic Americans who prefer to call their language "American" rather than English. Whatever the differences in pronunciation the literary language of Iran, Afghanistan and Tajikistan had been the same until 1928 when the Arabic script in Tajikistan was replaced by the Roman, which in turn gave way to the Cyrillic alphabet in 1940. I wanted to know how far the Tajik language has changed both naturally, owing to the geographical isolation from Iran and artificially through the implementation of Soviet official language policies. I was therefore very thrilled when The Canada Council selected me as one of the five exchange researchers between Canada and the USSR for the academic year 1975-76. My research about the Tajik language will hopefully be published soon, but here I would like to record my impressions of the Soviet libraries which I visited. I must point out however that I was received by Soviet authorities as an Orientalist, not a librarian and consequently had little chance to study the functioning of Soviet libraries as such.

Upon arrival in Moscow International Airport my wife and I had our luggage systematically examined by the customs officials who were particularly interested in what printed material we might have. Sorry, I had no Solzhenitsyn. I had an Orthodox prayer book in Old Slavonic and Ukrainian (printed in Canada) which aroused great curiosity but was not judged subversive and I was allowed to keep it. According to the agreement between Canada and the USSR I was supposed to stay four months in the Soviet Union, but now I was presented by my contact from the Academy of Sciences of the USSR with a programme of 45 days. I accepted with thanks, not wishing to outstay my welcome.

Moscow is a very beautiful and interesting city, but since it is relatively well-known to foreigners I shall confine myself to describing my visit to the Library of the Institute of Oriental Studies of the Academy of Sciences, where I was taken by Valia, my contact from the Academy the day after my arrival. The fact that I was taken and introduced by the proper official was important as I was to find out later in other libraries. The place looked somewhat dismal, but this may have been due to the fact that the library had just moved into its new location and the staff may not have had the time to arrange everything. I was shown around by the Director, A. Bendik. The library possesses over 300,000 volumes in more than one hundred languages. It had been founded in St. Petersburg in 1818 and was transferred to Moscow in 1950, moving to its present location in 1975. Its use is normally restricted to researchers from the Oriental Institute. The readers are not allowed into the stacks which, as far as I am aware, is the case with all Soviet libraries. I examined the catalogues. Cards for works in non-Cyrillic, non-Roman characters are typed (or hand-written in the case of less common scripts) in the original script and filed separately. Besides those alpha-

betical catalogues there is also a systematic (classified) catalogue, most necessary in a library where the readers are not permitted into the stacks. The classification consists of ten main classes covering the whole world. Each geographical area is subdivided by country and each country is further subdivided by subject, always beginning with the subject of "Marxism-Leninism". Mr. Bendik had written a little booklet, in Russian and English, describing the library which I would recommend to any readers who would like to learn more about it. (1) Published in 1970, before the library had moved to its present location it is a little out of date.

After ten days in Moscow waiting for our plane tickets and visa endorsements (if you are a foreigner in the USSR you have to have each place you intend to visit mentioned in your visa) we were sent by plane to Tashkent, the capital of Soviet Uzbekistan. Tashkent is a beautiful modern city, using an architecture at the same time traditionally Islamic (unlike Ankara or Tehran) and very modern. The Uzbek people were warm and friendly. Their features looked very Mongoloid, almost like the Chinese. The Uzbek language is related to Turkish like English to Dutch or French to Spanish, not close enough to converse freely. It is written in Russian letters since 1940 (formerly it had been written in Arabic characters). I was taken to see the Library of the Oriental Institute of the Uzbek Academy where I was shown perhaps the richest collection of Oriental manuscripts (Uzbek, Persian and Arabic) I had ever seen, including an original manuscript of the 15th century Persian (or Tajik) poet Jami. Some of the manuscripts were illustrated by most beautiful miniature paintings. (2) The librarian explained to me about the ingenious devices to keep the temperature and degree of humidity automatically at the level most suitable for the preservation of the manuscripts and safeguard them from the eventuality of a fire breaking out, but not being a technician I did not quite understand how they worked.

In Tashkent we visited also the Navoi Museum of Uzbek Literature, named after the greatest Uzbek poet Ali Sher Navoi (1441-1501). Unlike the Library of the Oriental Institute where the priceless manuscripts were stored in a fire-proof room, here the emphasis was on display for the public. The manuscripts were less precious, but still they were very beautiful and were most artistically arranged in their glass cases. The lighting was very ingeniously arranged so as to bring out the beauty of the exhibits without tiring the eyes. The captions were of course bi-lingual, in modern Uzbek and Russian. It was the most beautiful book display I had ever seen. If you ever have a chance to visit Tashkent go and see that museum!

Having gone to Central Asia I felt I had to see the ancient cities of Samarkand and Bukhara. We were sent from Tashkent by plane. We would have liked to go by bus or train to see something of the country, but a guest does not argue with his hosts. Except that in this case Samarkand and Bukhara were not part of my official Academy of Sciences programme and I was charged for my plane ticket. Samarkand and Bukhara have preserved all the charm and beauty of the traditional East. Had it not been for street- and shop-signs in Cyrillic instead of Arabic letters I could have thought myself in Isfahan. Like every English-educated traveller in Samarkand I remembered the words of James Elroy Flecker: "For lust of knowing what should not be known / We take the Golden Road to Samarkand."

Actually Flecker had never seen Samarkand, but I think these lines are as true today as they were in Flecker's time. With two days in Samarkand and one day in Bukhara with so many monuments to see I had no time to visit any libraries there although Samarkand has a university which no doubt has a library. In Bukhara we visited the Miri Arab Madrasasi, the only Muslim religious seminary left open in the USSR. It should have an interesting library, but there was no time.

At last we reached (again by plane) Dushanbé, the capital of Tajikistan, my final destination. It is a completely new city, having been nothing but a village in 1925 when the Republic of Tajikistan was formed. The name of the new capital was Stalinabad until Khrushchov's "de-Stalinization" reforms when it became Dushanbé again. Dushanbé is a beautiful city, full of trees like one huge park, surrounded by snowy mountains. It has the same modernised Islamic architecture as Tashkent, but, unlike Tashkent, somehow I felt it was a city without a soul. Tashkent is an Uzbek city, a Soviet Uzbek city without mosques, but it is at least as Uzbek as Montréal is French. Dushanbé is a cosmopolitan Soviet city with Tajiks forming only 52 percent of the population. The other 48 percent is made up of all nationalities of the Soviet Union with the Russians forming the largest group. All signs are bilingual (Tajik and Russian), but Russian, not Tajik is the common language of communication, and a Persian-speaking visitor from Iran or Afghanistan would hardly feel at home there.

Dushanbé has two important libraries, the Library of the Academy of Sciences of Tajikistan and the Firdavsi State Republican Library (the National Library), named after the great Persian (or Tajik) poet Firdavsi (ca. 940-1020). As guest of the Academy of Sciences I was given a desk in its library and all possible assistance by one of the librarians, Ms. Tursunova. It was a quiet place, used only by researchers from the Academy. Although I was not (and did not ask to be) admitted into the stacks, with the help of the classified catalogue and with Ms. Tursunova's assistance I had all the materials I needed promptly brought to me. Of non-book materials the Institute of Language and Literature of the Academy of Sciences of Tajikistan possesses a very rich collection of tape-recordings of Tajik folklore (folk tales, oral poetry, songs and music) gathered in the villages all over Tajikistan. This is in line with the great attention paid to folk culture by Soviet scholarship.

On Saturday and Sunday the Library of the Academy of Sciences is closed. On my second Saturday in Dushanbé there was a torrential rain (it rains very often in mountainous Tajikistan), I had nothing to do, so I decided to go and see the Firdavsi Library which I had been told was open seven days per week. It is a very impressive building in the traditional Iranian style on Lenin Prospect, the beautiful tree-lined main street of Dushanbé. I found myself in a large lobby facing a huge portrait of Lenin, with, on the side walls, slightly smaller portraits of Mssrs. Breshnev and Kosygin. Under the portrait of Mr. Kosygin was a counter for checking coats and briefcases which are not permitted into any library in the Soviet Union. I wanted to check my rain-drenched coat when the lady in charge shouted at me (in Russian) that I must first obtain my reader's ticket from the desk across the hall (under Mr. Brezhnev's portrait). There was a long line of readers (most of them looked like university students) in front of the desk and I took my place. When my turn came I showed my paper from the Academy of Sciences of the USSR in Moscow

stating that I was an exchange scholar from Canada and asked for a reader's ticket. The girl at the desk did not understand Tajik (it is not necessary to know Tajik to get a job in Dushanbé, Russian will do) so I had to switch into Russian. She spoke a few words into the telephone and asked me to wait. I waited, examining in a glass case a display of the latest publications (in Tajik and Russian) about the progress of atheism in Soviet Central Asia and the persistence of Muslim religious "superstitions". A few minutes later a man came and asked me in Russian what I wanted. I showed him my Academy paper and explained I wanted a reader's ticket. "The Director is not here today. Come on Monday." Could he just show me around the library? "Come and see the Director. He will show you everything."

On Monday I was scheduled to meet Dr. Sharofiddin Rustamov, Chairman of the Department of Modern Literary Tajik Language in the Institute of Language and Literature and a leading scholar in Tajik philology who had been appointed by the Tajik Academy to take care of my needs. When I told him I had gone to the Firdavsi Library he was very surprised and amused: "You mean you went there, all by yourself?" and he laughed. I do not know what is so funny about going to a public library all by oneself, but apparently it is. He took me to the library and introduced me to the Deputy Director, Sohibnazar Ghoibnazarov. The latter turned out to be a true Tajik who received me with all the hospitality of his race, including that symbol of hospitality in Central Asia, the green tea. I was shown around the library. It has two spacious and bright reading-rooms decorated with beautiful crystal chandeliers with a big portrait of the poet Firdavsi in one of them. The most interesting was the collection of Persian and Arabic manuscripts, some of them beautifully illuminated, although it could not compare with what I had seen in Tashkent. (3) The curator, Ali Rajab Kholov, a venerable old gentleman in a black sarpush (Central Asian version of tarboosh) proudly showed me the beautiful old Qur'ans. I wondered what he was thinking of the atheist exhibit in the lobby.

Finally I was introduced as an official guest to the gentleman who had refused me entry on Saturday. "Oh!" I exclaimed, "We have already met." The man looked very embarrassed and mumbled something about never doing anything without the Director's authorization. I put him at ease. He is a Russian named V. Belan and his work is that of a bibliographer, compiling a bibliography of Tajikistan in foreign, i.e. non-Soviet languages, comprising books, periodical and newspaper articles and book reviews. (4) The term "Tajikistan" is taken in its widest sense and includes almost all fields of Iranian studies. I feel most impressed by its comprehensiveness and minute exactness and even more by the professional integrity of the compiler who has included in it works critical of and even hostile towards the Soviet regime in Central Asia. This excellent work deserves to be better known among Orientalists outside the USSR. Since almost all entries are in European languages no knowledge of Russian or Tajik is necessary.

But let us get down to business. I asked the Deputy Director to issue me a reader's ticket. "A reader's ticket?" he exclaimed. "What for? Readers' tickets are for the locals, but you are our guest! You do not need such formalities! Just come in whenever you like, ask for any book or journal you like and it will be brought to you." Well, whenever afterwards I presented myself at the admissions desk the clerk would be very

confused and would telephone one of the senior staff who however would always let me in. The admissions clerks were changing often and thus never came to know me. Sometimes I amused myself by pretending not to know Russian and spoke Persian (which as I had mentioned above is almost the same as Tajik). The confused girl would then say into the telephone (in Russian): "Will you please send here someone who speaks Tajik. There is a man here, he must be Persian or Afghan or something, he doesn't understand Russian!"

I found the library very useful. Although I could not get into the stacks I could easily find the materials I wanted in the classified catalogue. For each item I had to fill a little form, present it at the circulation desk and the book was brought to me in about an hour, unless a member of the senior staff recognized me and brought me the book at once although I never asked for special privileges and expected to be treated like any other reader. The books cannot be borrowed, but with the library open seven days per week it is not a great drawback for readers who work on weekdays. The Firdavsi Library subscribes to numerous Soviet and foreign newspapers and periodicals in many languages. While the only foreign newspapers are Communist ones, the periodicals cover almost every branch of knowledge and may include articles unfavourable to the Soviet regime. (5)

My allotted 45 days were drawing to a close. I had bought a number of Tajik and Russian books. Books are very cheap in the Soviet Union but, perhaps for that reason, very soon run out of print and it is almost impossible to buy a book more than three or four years old. I was therefore very grateful to Tajik friends who had given me copies of out-of-print books which I could not find in any of the numerous bookshops of Dushanbe. Some of the books were given to me by their authors and autographed. I could not take them with me by plane and decided to send them by post. The Soviet Post is very helpful in that it provides a wrapping service for book parcels at a nominal price, the only postal service I know of which does it. But here came an unforeseen difficulty about which no one had warned me. Books to be accepted for mailing abroad have to be brand new and must have nothing written on them, not even the author's autograph. And so many of my books were autographed! I was very upset and asked Dr. Rustamov (who had given me three of his own books and autographed them) to help me: "You have introduced me to the Firdavsi Library, you have introduced me to the Lenin State University of Tajikistan, will you please introduce me to the Dushanbé Post Office! You represent an official institution, the Academy of Sciences of Tajikistan. Surely you have the right to send books abroad." "Well," he said, "the Post has its regulations, we cannot do anything about it." (It may be relevant to point out here that in the USSR as in Canada the Post is a federal institution, while the Academy in Dushanbé is a Tajik national one.) I was getting mad. "If you cannot send my books to Canada the Canadian Embassy can. Just send them to the Canadian Embassy in Moscow and they will know what to do." A consultation was held with several members of the Academy and someone suggested simply cutting off the more visible autographs and see if the Post would accept the books. So again I went to the Post Office accompanied by Dr. Rustamov and two other researchers from the Institute of Language and Literature. This time the books were duly wrapped and accepted for registered mail without any trouble. I received them all safely about two months later. Still, if you visit the USSR and receive gifts of books better ask the giver not to autograph them!

I flew back to Moscow. I decided to see the famous Lenin State Library, the largest library in the world. It is housed in an imposing building of black marble with a façade of tall square pillars, built in 1930. I remembered a professor in McGill Library School lecturing about library architecture and disapproving of monumental classical-inspired library buildings, as likely to overawe and discourage prospective readers. Undismayed by the monumental appearance of the building I walked in and was directed to an admissions office. Would you like a reader's ticket? It is not worth the bother, I said. I shall be leaving Moscow in two days, all I want is to have a quick look at the library. "I am sorry" said the young lady, "but you are late for today's guided tour. But I can give you a reader's ticket." She gave me a form to fill, asked to see my passport and gave me a ticket valid for one month. I was free to roam around the huge building (except of course in the stacks). The severe outside aspect of the building belied its interior. It was one of the most beautiful library buildings I had seen, esthetic and practical at the same time. Its many spacious reading-rooms were brightened by huge windows. Besides crystal chandeliers hanging from the ceiling each desk had its own reading lamp. The colour of the comfortable desks and chairs and the catalogue cabinets matched the yellowish brown paneling of the walls. (6) As one would expect in a library of that size the catalogue cabinets were very many. One whole room contained the catalogues of foreign (i.e. non-Soviet) Oriental language materials, all cards typed in the original alphabet and filed separately by language as in the Library of the Oriental Institute of the Academy of Sciences of the USSR. I looked in the main catalogue for the name of the Russian Nobel Prize winner A. Solzhenitsyn, but did not find him. Perhaps I had not looked well enough, or perhaps I had looked in the wrong catalogue?

My time in Moscow was drawing to a close. While walking near the Kremlin I came upon a 19th century-looking building with the sign "Institute of the Peoples of Asia of Moscow University". I had not visited it. In the Soviet Union Academies and Universities are strictly separate institutions, the former existing solely for research, the latter for teaching (although university professors are expected to do some research in their spare time in the USSR as elsewhere). I walked in and found myself in a corridor with signs on doors "Secretariat of the Arabic Department", "Secretariat of the Turkish Department", etc. I walked into the "Secretariat of the Iranian Department", introduced myself and asked to meet any of the professors. I was told none was around. Could I have a look at the library of the Institute? The secretary led me to a huge massive door and told me to wait outside, shutting the door very quickly behind her so that I could not even catch a glimpse of the library from the outside. It reminded me of the forbidden mosques of Morocco which have a screen before the door so that infidels might not even have a peep inside from the street. A moment later she was back and told me I needed a permission from the Rector. (I think the term "Rector" meant the Dean of the Institute and not the President of the University but I am not sure.) She explained that that dignitary was at a meeting but she was going to ask him nevertheless. She asked me to wait in a small lounge taking my document from the Academy showing my status as an exchange scholar from Canada. She came back and told me I must bring a special letter of introduction from the Academy. As I had visited many interesting places and institutions in the Soviet Union, I thought I could just as

well leave the country without having seen the Library of the Institute of the Peoples of Asia of Moscow University.

In concluding my impressions of Soviet libraries I do not think I can do better than quote these words of Lenin who had spent much of his life studying in libraries, both in Russia and in the West and was keenly interested in library problems:

"What is important is to perceive the pride and glory of a public library not so much in its rarities, or in its possessing certain 16th-century publications or 10th-century manuscripts, but in its ability to allow the widest possible circulation of books among the people, in how many new readers libraries have had, in how quickly a demand for a given book may be satisfied, in how many books are distributed to a given house, in how many children are drawn to reading and using a library." (7)

I think librarians in the Soviet Union (and elsewhere) would do well to remember and think of these words.

Notes to this Article. (1) Bendik, A. A guide-book for the Library of the Institute of Oriental Studies (general information). Moscow: Nauka, 1970.

(2) A catalogue of MSS. in that library has been published: Sobranie vostochnykh rukopisei Akademii nauk Uzbekskoi SSR. Tashkent: AN UzSSR, In-t vostokovedeniia, 1952-75. 10 v.

(3) The first volume of a catalogue of the Persian manuscripts in Dushanbé has been published: Yunusov, A. Fehrasti dastnavis'hoi tojiki-forsii Kitobkhonai davlatii RSS Tojikiston ba nomi Abulgosim Firdavsi. Jildi I. Dushanbe: Kitobkhonai Firdavsi. 1971. Poorly reproduced by photo-offset.

(4) Belan, V. Tajikistan in foreign languages literature. Dushanbé: Firdousi State Republican Library, Foreign Literature Dept., 1969-72. Two vols. published to date: v.1, 1961-65; v.2 (in 2 pts.), 1966-70. Some annotations in Russian.

(5) An interesting little book about the Firdavsi Library has been written by B. Pshenichnyi. Sokrovishchnitsa knig. "Treasure-house of books" Dushanbé: "Irfon", 1966. In Russian.

(6) See art. "Library": Section M: "U.S.S.R." in the Encyclopaedia Britannica (1970 ed.: v.13, p.1050). Contains some information about the Lenin State Library and a photograph of its main reading-room.

(7) Lenin, V.I. "What can be done for the people's education". Quoted by the Encyclopaedia Britannica, loc. cit.

Jan W. Weryho is Persian Specialist-Librarian at the Islamic Studies Library, McGill University, Montreal.

COLLATION FOR THE NOTES:

Serials Classified Section. Duplicate Serials from Princeton: Information regarding prices and availability for the following titles may be obtained from Eric Ormsby, Near East Bibliographer, Princeton University Library, Princeton, NJ 08540.

Arabic:

1. al-Abhath, v.1:1-2 (1948); v.13:2,4 (1960); v.14:1,3,4 (1961); v.15:1,2 (1962); v.16:1,2,4 (1963); v.18:2,3/4 (1965); v.19 (1966) v.20 (1967).
2. al-Dirasat al-adabiyah (Études littéraires), v.1(1959-60); v.2 (1960); v.3 (1961-62); v.4:1 (1962); v.5:1-2 (1963); v.7:3-4 (1965-66); v.9:1/2 (1967).
3. al-'Irfan, v.25:1-9 (1934-35); v.53:1-10 (1965).
4. al-Katib, nos. 5-36, 38-40, 42-45, 47, 49, 51-61, 63-64, 66-69, 71, 114-123, 125 (Aug. 1961-Aug. 1971).
5. al-Kitab, v.1-3 (1945-47). Bd.
6. Majallat al-akhbar al-Islamiyah (Jerusalem), v.8:3/4 (1963); v.9:3/4 (1964); v.11:1/2 (1968); v.12 (1969).
7. Majallat Kulliyat al-Adab (Baghdad), v. 4, 6, 7, 8, 10 (1961-67)
8. Majallat Majma' al-Lughah al-'Arabiyah al-Maliki (Cairo), v.1-3 (1934-37). Bd. in 1 v.
9. Majallat Shi'r, v.1:4 (1957); v.5:18 (1961); v.6:21, 22 (1962); v.9:33/34,35,36 (1967); v.10:37-40 (1968); v.11:41-44 (1969).
10. Mawaqif (Beirut), v.1:1-3 (1968-69).
11. Qisas, nos. 1-4, 6-8, 10, 14 (1966-70).
12. Majallat al-Majma' al-Lughah al-'Arabiyah bi-Dimashq (R.A.A.D.), v. 32-44 (1957-69); v.45:1,3-4 (1970); v.46-47 (1971-72); v.48:1-2,4 (1973); v.49:1,3-4 (1974); v.50 (1975); Index to v. 31-40 (1956-65).

Persian:

1. Danishnamah, nos. 1-2 (1947). Bd.
2. Kavish, v.1:1-6 (1960-62); v.1:7-12 (1962-63). Bd.
3. Mahnamah-i Artish, v.33:6,9,11,12 (1955). Bd.
4. Maktab-i Islam, v.4 (1962-63); v.13 (1972)-lacks no. 3. Bd.
5. Rahnama-yi Kitab, v.3:1-6 (1960-61). Bd.
6. Sukhan, v.11:2-12 (1960-61) abd. with v.12:1,; v.19:5/6,8 (1969); v.22:5,7/8,9,11/12 (1972); v.24:4-8 (1975).
7. Ta'lim va tarbiyat (Tihran), v.5 (1935). Bd.
8. Yaghma, v.7:1-12 (1954-55). Bd.
9. Habl al-matin (Calcutta), v.12:1-45 (1904-05). Bd.

Western:

1. Collectanea (Studia Orientalia Christiana), no. 4 (1959); no. 6 (1961); no. 7 (1962); no.8 (1963); no. 9 (1964); no. 11 (1966); no. 12 (1967).
2. M.I.D.E.O., v. 6-9 (1959/61-1967).
3. Middle East Journal, v. 1-25 (1947-71). The following volumes are incomplete: v. 4:1-3; v.9:1-3; v.10:2-4; v.11:2-4; v.12:1,3-4; v.13:3-4; v.20:1,3-4; v.22:2; v.23:1,3-4; v.25:1.
4. Muslim World, v. 50-60 (1960-70). The following volumes are incomplete: v. 50:4; v.51:2-4; v.57:2-4; v.60:1-3.

U.S. Librarians in the Middle East. From H. Vail Deale, Director of Beloit College Libraries, comes encouragement much appreciated for the work of MELA NOTES as being in line with ALA's international relations activities. He reports that his successor as chairman of the ALA International Relations Committee will be E.J. Josey of Albany, NY. LEADS is the well known publication of the International Relations Round Table that is an organ of communication among all types of librarians interested in the international scene.

Mr. Deale enclosed the following list of Fulbright lecturers at the University of Tehran's Library School in which he maintains an interest. This school is part of the Faculty of Education, he writes, at the present time, and the Director is Feri Saidi who recently completed her doctorate at Case-Western Reserve library school. Alice Lohrer, a new member of MELA, is completing her second listed tour of duty in Tehran, this time on direct hire to the Library School at the University of Tehran. The Smith-Mundt American Specialists have been assisting the profession of librarianship-in-general in Iran.

He makes this interesting suggestion: "One thing I feel would be significant would be a bibliography of publications dealing with U.S. librarians who have served in the Middle East in any capacity. Perhaps some library school student has already done such a list, but I'm not aware of it. I believe "Middle East" librarianship could be utilized in library schools for thesis topics."

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|--|-----------------------------------|
| Fulbright Lecturers: University of Tehran. | Smith-Mundt Specialists: U. of T. |
| 1966-67 Alice Lohrer | 1952-53 Mary Gaver |
| 1967-68 John Harvey | 1954-55 Susan Grey Akers |
| 1968-69 Miles Jackson | 1954-55 Herbert Angel |
| 1969-70 William Chait | |
| 1970-71 H. Vail Deale | Direct Hire: Univ. of Tehran |
| 1971-72 Andrew Eaton | 1975-77 Alice Lohrer |
| 1972-73 Carl Hintz | |
| 1974-75 | |
| 1975-76 (none appointed) | |

Congress of German Orientalists. The 20th Congress of German Orientalists is to be held in Erlangen from 3 to 8 October 1977. For the first time there will be a section on the "modern Orient" which will deal with library and related matters (among others).
Note from Wolfgang Behn.

Exchange of Publications Desired. In Louis Mitler's report on the Library of the Grand National Assembly in Ankara he mentions that this library is interested in widening its circle of institutions carrying on an exchange of publications with it. In his accompanying letter to President Fawzi Khoury Mitler says that he is being invited to act as müsavir in the foundation of the library of the new Çukurova University at Adana. If there are any members of MELA who might be interested in setting up gift and exchange programs with this new institution Mitler suggests that the needed subject areas are technical works on agriculture, engineering and medicine especially. He may be reached via his home address: Louis Mitler, 116 East Fairway Dr., Lexington, KY 46502. Tel.: 606-266-0313.

Islamic Studies Librarian at McGill University Named. The vacancy, caused by the death of Muzaffar 'Alī last October, has now been filled by the appointment of Mrs. Rājā' Dirlik, at present Head of McGill Nursing Library. Mrs. Dirlik was born in Lebanon and holds a M.L.S. degree from McGill Library School. She has been working in different libraries of McGill University since her graduation. She will not however take up her new duties until September 1978, as she had arranged a leave of absence before accepting her new appointment. In the meantime the administration of the Islamic Studies Library shall be temporarily carried out by Miss Norma Johnston, Head of McGill Religious Studies Library.

Note by Jan Weryho.

Member Protests Misuse of Published Work. Frank J. Shulman, Director of the East Asia Collection at the University of Maryland Library, writes to notify members of MELA that his publication AMERICAN AND BRITISH DOCTORAL DISSERTATIONS ON ISRAEL AND PALESTINE IN MODERN TIMES, Xerox University Microfilms, 1973, has been printed verbatim in the Middle East without permission or acknowledgement. It appeared in Majallat al-Sharq al-Awsat (Journal of the Middle East), vol. 2, 1975, published by the Ain Shams University Middle East Research Centre. A vigorous protest has been sent to the publishers of this journal. All scholars are aware that such misuse of previously published, and copyrighted, material is contrary to the spirit of modern international scholarly cooperation. It is unfortunate that progress in research is handicapped by counterproductive activity in any place.

Invitation to Send MELA Observer to Baghdad Conference. President Fawzi Khoury reports that the Association has received an official invitation from ALECSO (Arab League Educational, Cultural and Scientific Organization) to send observer participants to the Second Arab Bibliographical Conference to be held in Baghdad November 1-10, 1977. Further details of the Conference will be available later as plans develop.

News of the Members (continued). Dunning Wilson, Near East Bibliographer at UCLA's University Research Library has sent this statement:

Dorothea GALLUP, a young scholar-librarian of great potential, died on 17 May 1977 - her life ended by cancer at age 36. She had been since 1975 assistant professor of history and Near East bibliographer at Oberlin College.

Dorothea was raised in Alsace-Lorraine where education as well as the general culture combined Prussian discipline and toil with French subtleties and language. After graduating from the University of Paris, she came to the U.S. in 1965 to study Islamic history under G.E. Von Grunebaum at UCLA. As a graduate student, she was an impressive figure for her quick intelligence, language proficiencies, and haute couture beauty. Her doctoral examination received the added commendation of approval-with-distinction. In 1973, she was named Graduate Woman of the Year on the Los Angeles campus. Her dissertation study analyzed French perceptions of Algeria and their effect on both French colonialism and Algerian acculturation. Dorothea is survived by her husband, Joseph Eliash, professor of Arabic at Oberlin, and by her son, Sean. Her memory is strong in the minds of all who knew her.

Martha DUKAS, professional member, has a new address: Head Librarian, Middle East Collection, Academic Center, Room 29, The University of Texas at Austin, Austin, TX 78712. Tel.: 512-471-4675.

Herbert F. JOHNSON, new associate member, is Librarian, Oberlin College Library, Oberlin, OH 44074.

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lakum min al-shākīrīn."

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