

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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Commune, Publish!

As the season of falling leaves moves upon us and academic agitators chant "Write," "Publish," NOTES 12 settles down upon a frame of thoughts communed. Many thanks to those who have sent what they have written, and encouragement goes out to those who are "in the press" or "under consideration." It is each member of MELA, as well as an editor, who enjoys the feeling-tone al-Tanūkhī expressed in his title "Deliverance after Distress." Does not the mind perceive, relate, conceive, evaluate? For this purpose and this community of interest then we work.

If "January 1, 1978" were not so near and the penalty for repetitious print so dire, our impulse would be gratified to copy entire the questions

posed by a counterpart in the service of the Turkish Studies Association Bulletin. Response is asked on two points: the needed frequency of issue and a measure of the reader's participation in the organ's function of communication. Empathy is harmonious here in the message they send. Just one line then, will not infringe, with thanks in advance: "...Have you written anything for the «NOTES» in the past two years? Ever?..." We add in haste, however, that, as every wound-up speaker or writer must be told frankly, enough is now.

But then, someone says, what to do with length of topic and worldwide readership, in contrast to the NOTES for our members? How shall we publish? An occasional paper, a series maybe? This stage is now reached by MELA, and opportunities gather for the start of something more. The making of books is no mean skill. Perhaps we can ask a friend in the book trade to "publish for MELA" items for which we would supply the initial cost that sales would repay. Let this feasibility be under study en route to New York. Bring all the light you have; i.e., for the topics of the day there.

ASSOCIATION CHRONICLE:

Annual Meeting, New York City, Statler-Hilton Hotel, November 9, 1977

The Sixth Annual Meeting of the Middle East Librarians Association will be held in conjunction with the 11th annual meeting of the Middle East Studies Association on Wednesday, Nov. 9, 1977, at the Statler-Hilton Hotel, New York City. Details of the MESA meeting which runs from Thursday through Saturday, Nov. 10-12, 1977, may be obtained from:

Kathleen Burrell, Chairperson
Local Arrangements Committee
MESA 1977 Conference
616 Kent Hall
Columbia University
New York, NY 10027
Tel.: (212)-280-2576

(MESA will have sent out its own information separately before this issue is published. The registration desk for MESA will not be open until 2 p.m. on the afternoon of the 9th. A new ruling by MESA disallows the holding of business meetings of related groups during the days set aside for the MESA program.)

Early this spring, MESA issued a statement concerning the new structure for MESA annual meetings. It included the following note about associated organizations such as MELA: "Associated organizations will be block scheduled for sessions and business meetings on Wednesday, November 9, 1977. They may request blocks of time ranging from one hour to all day. The requirements, procedures and schedules for any activities falling within an associated organization's assigned time on Wednesday will be determined entirely by the associated organization and communicated to its membership."

We had already planned to meet the day before MESA at the New York Public Library, so the announcement caused no undue concern. Sometime early in the summer, however, we were informed that the trustees of NYPL had also decided to meet on the 9th and they naturally took precedence over MELA. MESA had meanwhile filled most of the space reserved for affiliated organizations on the 9th. They graciously negotiated further with the management of the Statler-Hilton Hotel, however, in order to secure us space for the entire day. We are now scheduled to meet there for the whole day, 9 a.m. to 5 p.m., Nov. 9, 1977, for the 6th annual meeting of MELA.

We are also trying to put together a number of tours of Near Eastern related facilities in New York. These tours will be spread out during the remainder of the week, Nov. 10-11. Details about possible tours of the Islamic Wing of the Metropolitan Museum of Art, the New York Public Library and the Arabic section of the United Nations Library will be available at the meetings on November 9th.

The events of the meeting day are listed below. On behalf of the Program Committee, I would like to extend an invitation to all MELA members to join us in New York on the 9th of November, 1977. I would also like to thank the other members of the Program Committee for all their help, past, present and future.

Virginia Gibbons, Vice President and Program Chairperson
Chris Filstrup
Ed Jajko
Frank Unlandherm

PROGRAM FOR THE 1977 MELA MEETING, STATLER-HILTON HOTEL, NEW YORK CITY, 11/9/77

9:00-11:30 a.m. Workshop on the Processing of Near Eastern Materials

Hartford Room
(Mezzanine)

Jack Crawford, Asst. Chief, Overseas Operations
Division, Library of Congress
Marsha McClintock, Islamica Bibliographer,
Ohio State University Library
Martha Dukas, Head Librarian, Middle East Collections,
University of Texas at Austin
Chris Filstrup, Head, Middle East Section,
New York Public Library
Virginia Gibbons, Cataloging Department, Princeton
University Library, Moderator

(Come prepared with all your questions related to Near Eastern cataloging as well as any questions you might have for LC!)

12:00-2:00 p.m. Joint Meeting of the Ad Hoc MELA/MESA Research and Training Committee (R.A.T.)

Buffalo Room
(Mezzanine)

Discussion of bibliographical needs in Near Eastern Studies, Jere Bacharach, University of Washington, Seattle, Chairperson
(Committee members have been notified separately.)

2:00-4:00 p.m. Annual Business Meeting

Hartford Room
(Mezzanine)

Agenda includes :

- 1) Amendment of bylaws
- 2) Reports from standing committees
- 3) Election of officers
- 4) Discussion of the future of MELA

4:00-5:00 p.m. Report to MELA by the Ad Hoc MELA/MESA Committee
(Hartford Room)

Annual Membership List - 1977.

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- Albin, Michael W. Field Director, Library of Congress Office,
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- Derrick, Anya. W210 Pattee Library, Pennsylvania State University,
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- Dukas, Martha. Middle East Collection, Academic Center, Rm. 29, University
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- Hyde, J. Dennis. Van Pelt Library, University of Pennsylvania, 34th & Walnut,
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- Jajko, Edward A. Yale University Library, New Haven, CT 06520. 203/436-4816.
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- Kasow, Harriet F. Library & Documentation Unit, Truman Research Institute,
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- Khoury, Fawzi W. University of Washington Library, Seattle, WA 98195.
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- Landauer, Hollis G. Catalog Department, Robarts Library, University of Toronto,
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- Littlefield, David W. Processing Division, Library of Congress,
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- Lyon, Shirley A. Regenstein Library, University of Chicago, 1100 E. 57th St., Chicago, IL 60637. 312/753-3457.
- McClintock, Marsha H. Ohio State University Main Library, 1858 Neil Ave., Columbus, OH 43210. 614/422-6314.
- McDermott, Martin J. Bibliotheque Orientale, Université St. Joseph, B. P. 293, Beirut, Lebanon. 230-583.
- Madden, John M. Catalogue Division, Princeton University Library, Princeton, NJ 08540.
- Mahmud, Khalil. Kashim Ibrahim Library, Ahmadu Bello University, Zaria, Nigeria.
- Majaj, Hanneh Saleh. U.S. Information Center Library, P.O.B. 2415, Amman, Jordan.
- Martinez, Mehry. Ladjevardi Foundation Library, Iran Center for Management Studies, P.O. Box 11-1573, Tehran, Iran. 685001, ext. 69.
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- Mitler, Louis. 116 East Fairway Drive, Lexington, KY 46502. 606/266-0313.
- Mostafa, Abdel Rahman. Georgetown University Library, 37th and O Streets, N.W., Washington, DC 20007. 202/625-4175.
- Nabti, Michel. The Library, Hoover Institution on War, Revolution and Peace, Stanford University, Stanford, CA 94305. 415/497-2050.
- Ormsby, Eric. Princeton University Library, P.O. Box 190, Princeton, NJ 08540. 609/452-3279.
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- Pearson, James D. School of Oriental & African Studies, University of London, Malet St., London WC1E 7HP England. 56-59572.
- Pitcher, John B. University of Arizona Library, Tucson, AR 85721. 602/884-3610.
- Pollock, James W. Indiana University Library, Bloomington, IN 47401. 812/337-9885 or: 812/337-7511.
- Sepehri, Abazar P. Regenstein Library, Rm. 563, University of Chicago, 1100 E. 57th St., Chicago, IL 60637. 312/753-3434.
- Singerman, Robert L. Hebrew Union College-Jewish Institute of Religion Library, 3101 Clifton Ave. Cincinnati, OH 45220. 513/221-1875.
- Soucek, Svat. Near East Division, University of Michigan Library, Ann Arbor, MI 48109. 313/764-9371.
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208/885-6344.

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Campbell, (Mrs.) Vivian D. Books on Islam, Ltd. 240 W. 72nd St.,
New York, NY 10023. 212/877-2899.

Cmero, Judith A. Reference Department, McKeldin Library, University of
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Copeland, Nora S. Jafet Library, American University of Beirut, P.O. Box 236,
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Day, Mark T. c/o University Library, University of Riyadh, Riyadh,
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Deale, H. Vail. Morse Library, Beloit College, Beloit, WI 53511.

Dewey, Richard H. Library, American University in Cairo. 113, Sharia
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- Downey, John P. Near East Division, University of Michigan Library, Ann Arbor, MI 48109. 313/764-7555.
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- Gallup, Sandra L. Rockefeller Library, Brown University, Box A, Providence, RI 02912. 401/863-2135.
- Gardner, Joseph. 221 Third Ave. Venice, CA 90291. 213/885-2265.
- Gaston, Meryle A. Ithaca College Library, Ithaca, NY 14850. 607/273-6039.
- Gerber, Elizabeth. Chase World Information Corporation. One World Trade Center, Suite 4627, New York, NY 10048. 212/552-8634.
- Gitisetan, Dariush. c/o M. Wallace, 104 N. 28th St., Apt. 11, Canyon, TX 79015.
- Gray, Diana. Catalog Department, Main Library, University of California--Davis, Davis, CA 95616. 916/752-0597.
- Griffin, Ronald D. 614 Garson Ave., Rochester, NY 14609. 716/482-5753.
- Hamdy, M. Nabil. Graduate School of Librarianship, University of Denver, Denver, CO 80210. 303/753-2557.
- Harvey, John F. 56 Summer Street, St. Johnsbury, VT 05819.
- Hassan, Mohammad Zahrul. Stauffer Chemical Co., Eastern Research Center, Livingstone Ave., Dobbs Ferry, NY 10522. 914/693-1200 ext. 605.
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- Hillmann, Michael C. Department of Oriental & African Languages & Literatures, University of Texas at Austin, Austin, TX 78712.
- Hoell, Margaret S. Oriental Studies Collection, University of Arizona Library, Tucson, AR 85721.
- Institute for Palestine Studies Library. P.O.B. 7164. Beirut, Lebanon.
- James, John R. University of Massachusetts Library, Amherst, MA 01002. 413/545-2728.
- Johnson, Herbert F. Oberlin College Library, Oberlin, OH 44074.
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- Kilburn, Peter. Jafet Library, American University of Beirut, P.O. Box 236, Beirut, Lebanon.
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- McCombs, Dorothy. Carol Newman Library, Virginia Polytechnic Institute & State University, Blacksburg, VA 24060. 703/951-6170.
- McGowan, Frank M. Acquisitions and Overseas Operations, Processing Department, Library of Congress, Washington, DC 20540.
- McNulty, Francine H. 318 Johnson Hall, 411 West 116th Street, New York, NY 10027. 212/280-7471.
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- Malarkey, Deirdre. Documents Section, University of Oregon Library, Eugene, OR 97403. 503/686-3070.
- Mandaville, Jon E. Department of History, Portland State University, P.O. Box 751, Portland, OR 97207.
- Mangan, Bonnie F. 806 South Third Street, Champaign, IL 61820. 217/367-8646.
- Martin, Thomas J. 505 Central Avenue, Apt. 524, White Plains, NY 10606.
- Meghdessian, Ardag. Jafet Library, American University of Beirut, P.O. Box 236, Beirut, Lebanon.
- Meghdessian, Samira. Stolszfus Library, Beirut University College, P.O. Box 4080, Beirut, Lebanon.
- Morton, Frances C. Indiana University Library, Bloomington, IN 47401. 812/337-7511. (Home: 812/336-7132)
- Mossad, Faiez A. Regenstein Library, Rm. 560, University of Chicago, 1100 E. 57th St., Chicago, IL 60637. 312/753-4370.
- Nyquist, Corinne. Sojourner Truth Library, SUNY--New Paltz, New Paltz, NY 12561. 914/257-2202.
- O'Connor, Hugh A. 152 Osborn Road, Albany, NY 12205. 518/459-5801.
- Ottman, Nancy V. 2505 24th Avenue East, Seattle, WA 98122. 206/323-5543.
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- Patterson, Maureen L. P. Regenstein Library, University of Chicago, 1100 E. 57th Street, Chicago, IL 60637. 312/753-3449.
- Pressman, Nancy. Technical Services Department, Bobst Library, New York University, 70 Washington Square South, New York, NY 10012. 212/598-2280.
- Qureishi, S. Aleem. 127/14, Saghirabad, Federal 'B' Area, Karachi-38-10, Pakistan.
- Qureshi, Naimuddin. 600 Langsdorf Drive, Apt. C-12, Fullerton, CA 92631.
- Roberts, Priscilla H. 80 Devonshire Road, Waban, MA 02168. 617/965-1937.
- Rosinski, Michael G. Library of Literature and the Humanities, Jundi Shapur University, P.O. Box 257, Ahwaz, Iran. 061-35005 ext.48.
- Rosner, Heinz F. Fasanenstrasse 68f, 8025 Unterhaching/Munich, Germany.
- Saperstein, Roberta S. 50 Follen Street - Apt. 311, Cambridge, MA 02138. 617/547-3238.
- Shannon, Michael O. Herbert H. Lehman College Library (CUNY), Bedford Park Boulevard West, Bronx, NY 10468. 212/960-8580.
- Sharkas, Ahmad. National Libraries, Documentation and Archives, P.O. Box 6070, Amman, Jordan.
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- Shulman, Frank J. East Asia Collection, McKeldin Library, University of Maryland, College Park, MD 20742.
- Sharif, Abdalla. School of Library Science, Case Western Reserve University, Cleveland, OH 44106. (insert above)

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 Sulaiman, Mohammad H. Sulaiman's Bookshop, P.O. Box 8258, Beirut, Lebanon.
 Thomas, Ritchie. Jafet Library, American University of Beirut,
 P.O.B. 236, Beirut, Lebanon.
 Tress, Wilbert D. 332 Radnor Road, Baltimore, MD 21212.
 University of Illinois at Urbana-Champaign. University Library, Serials Dept.-
 ST, Urbana, IL 61801.
 Vitale, Lilian. Science and Agriculture Library, American University of
 Beirut, P.O. Box 236, Beirut, Lebanon.
 Wallace, William M. 342 University Village, 1945 Sunnyside Avenue,
 Salt Lake City, UT 83843.
 Weber, Donald J. The Florida Regional Library for the Blind and Physically
 Handicapped, P.O. Box 2299, Daytona Beach, FL 32015.
 Willard, Charles. Princeton Theological Seminary Library, P.O. Box 111,
 Princeton, NJ 08540. 609/921-8300.
 Ziko, Atef O. Information and Library Services, Shell Oil Company,
 Box 587, Houston, TX 77001. 713/220-5897.

News of the Members. (See also the Collation section)

- Diana Gray, Herbert Johnson and Bonnie Mangan are new Associate Members in the preceding list.
 Mark Day is on leave from Indiana to work in the University of Riyadh Library.
 Virginia Gibbons and her husband will be away on a study and travel leave from December until next August, primarily in England.
 Fawzi Khoury plans to attend the Arab Bibliographical Conference in Baghdad, December 3-12, 1977, as part of a book-buying trip.
 Ahmad Sharkas reports that he has been appointed Director-General of National Libraries, Documentation and Archives of Jordan.
 Fawzi Tadros is taking a year's study leave from his post at the Library of Congress to work on a doctorate c/o the Department of Folklore at Indiana University, Bloomington.
 Amnon Zipin has relocated to the Ohio State University Library where he has responsibilities in International Studies.

COLLATION FOR THE NOTES:

John Eilts, Near Eastern Division, University of Michigan Library, Ann Arbor, MI 48109, is compiling a work to be titled: A Scholar's Guide to the Middle East. It will contain notes on travel to and in countries of the Middle East in addition to recommendations for inexpensive accommodations and restaurants. A major contribution will be information on libraries, archives and bookstores. Contributions are being solicited from all recent travelers to the Middle East. Contributions may be sent to John at the above address. Contributions used will be acknowledged in the publication which will tentatively be issued by MESA. Proposed date of publication for the projected annual will be in the Spring of 1978.

Sorry for omitting this announcement in NOTES 11. Lapses are no apologies.

(Collation section is continued on p.24.)

ADDRESSES, ESSAYS, LECTURES:

Patrons and Calligraphers in Safavi Iran, (1)

by Anthony Welch.

The Freer Gallery of Art's 1556-65 copy of the Haft Awrang of Jami is one of the most sumptuous manuscripts in the history of Iranian art, and its twenty-eight illustrations have long been recognized as major documents for the history of Safavi painting. None of these paintings is signed, but careful, stylistic analysis has resulted in assigning them to seven different painters whose work is known in other, earlier manuscripts, (2) and it has been possible therefore to construct reasonable hypotheses about the character and development of their careers. This kind of research has significantly widened our understanding of Safavi painting in recent years.

Two observations of a theoretical nature can, however, be made about this kind of research. First, it is remarkable how sparse our written documentation actually is for the history of Iranian painting, whether we are dealing with written documentation in the form of contemporary biography or of painters' names appended to the pictures. And second, it is equally remarkable that so much effort has been expended on deciphering the ill-documented history of Iranian painting, when so little effort has been spent on the history of Iranian calligraphy, despite the fact that the contemporary historical sources are often exceedingly rich and the works of these masters very often signed.

This discrepancy in scholarly attention has been due to a complex of factors which are not our subject here. It can be observed, however, that Western taste for figural painting undoubtedly had much to do with the unconscious decision to devote so much energy to an art form whose age of splendour--from the fourteenth through the seventeenth century--is relatively short and whose geographical range is largely limited to Turkey, Iran, and India. It is therefore not an art conspicuously present in Islamic history in general, and its aesthetic impact is clearly limited to a highly refined elite of connoisseurs. Calligraphy labored under no such disadvantages. It was present in dramatic form in the first extant creation of Islamic art--the Dome of the Rock in Jerusalem in 691--and it continues to be practiced to this day throughout the Muslim world. (3) It adorned the surfaces of buildings and objects designed for sacred as well as secular uses, whereas figural imagery was almost wholly restricted to the secular realm. More than any other single visual aspect, the written word served to make objects or monuments Islamic and satisfied the demands of Islam's official aniconic arts in the face of the figural religious arts of its neighbors and rivals and of the Jahiliyyah (or Days of Ignorance before Islam).

The limited duration and extent of manuscript illustration and the relative paucity of contemporary information on it make any attempted social history of this art form extremely difficult. A plausible history of the career of a master painter and of the kinds of patronage he enjoyed is possible only in a very limited number of cases. This is, however, not the case with master calligraphers, and it is a common observation that there are one hundred pages of contemporary accounts available about calligraphers for every single page about painters. Thus if we return to our original example, the Freer Haft Awrang of Jami, we find a wealth of historical information about the calligraphers

responsible for writing this superb manuscript. This documentation makes investigations of a far more detailed sort feasible and indicates the rich possibilities for social history inherent in the study of calligraphy.

The manuscript's patron was Ibrahim Mirza, the son of Shah Tahmasp's favorite brother Bahram. (4) He was born in 1543/44 (950) and was carefully educated in the refined culture of the Safavi court. His father enjoyed a great reputation as a master calligrapher, musician, painter, and poet and was an enthusiastic patron of the arts, notably during his governorship in Hamadan. Appointed governor of Khorasan in 1549-50, he died soon afterward, but his young son seems soon to have assumed the same role of artist and patron. According to the late sixteenth century chronicler Qadi Ahmad, Ibrahim was soon considered to be "one of the recognized calligraphers of Iran... (who) took instruction from Mawlana Malik (Daylami)... (and) imitated the writings and specimens of Mawlana Mir 'Ali," (5) the late fifteenth and early sixteenth century master who was the paragon of mastery in the nasta'liq script. In 1556/57 (964) he was appointed governor of Mashhad. In the same year he began his career as a patron of precious manuscripts and assembled an impressive atelier of scribes, illuminators, and painters who would work together for the next nine years under the prince's aegis to produce the Freer Haft Awrang. Originally begun in Mashhad, the manuscript was continued in Sabzavar and Qa'in during the years 1563-66 (970-73) when the prince was transferred to these minor posts. Over this period six different scribes were employed to write different portions of the great book. Of these six masters there are four who clearly rank among the finest calligraphers in the history of Islamic art. Perhaps because of this reason their careers can also be adequately documented.

The Tuhfat al-Ahrrar (fol. 200-204) was completed on August 8, 1556, by Rustam 'Ali. The son of Bihzad's sister, Rustam 'Ali had served under Bahram Mirza during that prince's governorship in Hamadan from 1545-49, and on Bahram's death in that year he almost certainly transferred his service to the young prince, whom it is likely he trained in calligraphy. (6) Since his new patron was in Mashhad in 1556, it is virtually certain that Rustam 'Ali accompanied him there, and he died in the same city in 1562/63. As far as can be told, he apparently spent his entire professional career in the service of this one family and must have been one of its most familiar retainers. His relatives and progeny were equally talented. His sister married Haydar 'Ali, a painter who studied under Rustam 'Ali's uncle Bihzad, and their son Muzaffar 'Ali was a celebrated painter who almost certainly painted several pages in the Freer Haft Awrang.

His favorite son was Muhibb 'Ali, who, as Rustam 'Ali's son and Bihzad's grandnephew, already had much in his favor. He was Prince Ibrahim's librarian in Mashhad and was himself a poet, writing under the pen name of Ibrahim. Surely well trained from the time he could hold the qalam and clearly well endowed with natural talent, he served under Ibrahim for eight years, as Qadi Ahmad tells us (7) and as the manuscript itself indicates: he copied the Yusuf u Zulaykha (fol. 84-139) which was finished on May 11, 1557, and the Layla u Majnun (fol. 225-272) which is dated May 2, 1565. Apparently because of a political indiscretion (Qadi Ahmad reports that "not content with his duties, he was trying to acquire influence upon his lord."), he

was recalled to Qazvin in 1565. After some time he was given leave (presumably by Shah Tahmasp) to travel on pilgrimage to Karbala and Najaf and soon after his return died in Qazvin. He was buried in Mashhad beside his father Rustam 'Ali, and another noted calligrapher (whom we will mention later), Mir Sayyid Ahmad, designed the letters of a scholarly verse written on his tombstone.

The Subhat al-Abrar (fol. 140-181), completed on October 6, 1556, in Mashhad, was the work of Shah Mahmud al-Nishapuri, known as Zarin-Qalam or Golden Pen. (8) Also a poet of talent, he was the son of the calligrapher 'Abdi's sister, and he studied with his uncle, who was employed at the court of Shah Tahmasp. He must have distinguished himself early, for he was honored with one of the choicest commissions in the history of the Iranian precious manuscript: between 1539-43 he wrote the entire text of the British Museum's celebrated copy of the Khamsah of Nizami. But when Shah Tahmasp lost interest in this art about 1544, Shah Mahmud seems to have been one of those who suffered for lack of discerning patronage. He obtained leave to move from Tabriz to Mashhad and remained there, living on the upper floor of the Qadamgah madrasa, until his death twenty years later. Thus he was already in Mashhad when Ibrahim Mirza arrived in 1556. He was something of a loner and a recluse, had no relatives, and never married, and it is not entirely clear how he made a living in Mashhad during this period. "From no source had he any pension or grants of lands, and he received no patronage from anyone," according to Qadi Ahmad, but he was not, however, idle, and he apparently earned his income from a variety of jobs. He had some students, and Qadi Ahmad was among them. He was also "engaged in writing inscriptions and samples of calligraphy," the former presumably on buildings and tombstones and the latter perhaps for sale to individual connoisseurs. Then too, he was at work on manuscripts, three of which have survived, a 1551 Bustan of Sa'di, a 1552 Khamsah of Amir Khusraw, and the 1556 Subhat al-Abrar mentioned earlier. But it would seem that he had no fixed income and that even these tasks were more in the nature of "piece-work." He was not only a poet, whose rather mournful work Qadi Ahmad quotes at some length, but also a pious man who spent much of his time "in pilgrimages and worship." He was buried beside the tomb of the earlier great master Sultan 'Ali.

The other notable master of the Freer manuscript, Mawlana Malik Daylami, wrote the Silsilat al-Zahhab, (fol. 47-83), which was completed in June, 1559. (9) He too had studied under his father, Mawlana Shahrā-mir. He was also apparently a scholar of reputation. He was appointed to the library of Prince Ibrahim by Shah Tahmasp and went with the Prince to Mashhad in 1556-57 where he stayed about two and a half years. After completing the manuscript's dedicatory page to Ibrahim Mirza (which the calligrapher signed and dated October, 1556) and the Silsilat al-Zahhab in 1559, he was recalled to Qazvin on the orders of the Shah to supply the inscriptions for the monarch's dawlatkhanah, Sa'adatabad gardens, and Chehel Sotun palace there. When Ibrahim learned that this work was finished, he "made constant representations" to the shah to allow Mawlana Malik to return to Mashhad, presumably to finish the last two books of the Haft Awrang. Though there is no record of his work on any other important royal commissions, the shah would not let him return. As a result, the Salaman u Absal (fol. 182-199) and the Ā'in-i Iskandarī (fol. 273-303) are the work of two relatively unknown masters, 'Ayshī ibn 'Osratī and Muhammad Khandān. Malik Daylami died in 1561/62 (969).

These four, short biographies allow us to draw some preliminary conclusions about the nature of patronage and a calligrapher's career in Safavi Iran.

A calligrapher had many roles. As a master of a variety of scripts (not only the *sitta*, or six styles of *naskh*, but also of *thuluth*, *nasta'liq*, and presumably *kufic* and other forms), he was immediately responsible for, as Ibn Khaldun says, "(preserving) the things that are of concern to man and (keeping) them from being forgotten." (10) In this respect he was clearly a government official, and as a result his artistry was both more evident and more necessary for the smooth functioning of the state than the art of the figural painter. But there were risks inherent in his wider range of duties; calligraphers could and did meddle in politics and could be harmed by it, as was Muhibb 'Ali. The calligrapher's power with the written word was exercised in other ways. From the evidence of these four masters' lives we know that they were often involved in the production of precious manuscripts, where they would have to collaborate with painters, illuminators, and other masters to create a work of collective art pleasing to a prince. They also produced individual pages of calligraphy, presumably intended for inclusion in a *muragga'* (album), and the implication is clear that these pages were both commissioned and sold. Scribes also provided inscriptions for buildings, both governmental and religious, and they were hired to supply suitably impressive epigraphs for tombstones as well. Though none of our subjects here is mentioned in some additional occupations, we know that calligraphers also found employment designing inscriptions for ceramics, textiles, and precious metalworks. As we might expect, their interests could extend beyond the confines of their art. Muhibb 'Ali and Shah Mahmud Nishapuri were poets of note, and Malik Daylami was a scholar who enjoyed the company of scholars.

Most commonly, calligraphers seem to have been trained by their fathers or uncles, and intermarriage between artistic families was more the rule than the exception. Presumably intentional, these links between painters, calligraphers, and illuminators may have created a gene-pool of talent which accounts in part for the remarkable number of fathers whose sons are also talented artists, but they certainly created a *de facto* guild which trained children in difficult styles and landed them prestigious commissions and appointments. Both Muhibb 'Ali, the calligrapher, and Muzaffar 'Ali, the painter, were grandnephews of Bihzad; both served under Ibrahim Mirza, whose unbounded admiration for the work of Bihzad is amply documented; and both evidently worked together on the creation of the Freer Haft Awrang.

As the lives of both these men indicate, a calligrapher could pass his professional life entirely in the employ of a single family. Presumably they were supported by salaries from Bahram Mirza, Ibrahim Mirza, and Shah Tahmasp. But calligraphers could also be supported by grants of land as well, for we are told that Shah Mahmud Nishapuri had not been given any. While the Shah had the clear authority to allot lands to calligraphers, as well as to aristocrats and bureaucrats, he also could exercise what appears to have been absolute authority over their professional lives. Thus while he appointed Malik Daylami to the library of Ibrahim Mirza, he also was able to rescind his appointment and recall this valued master to Qazvin. And a calligrapher could not leave his post, at least at the royal court, without

his master's express permission. Muhibb 'Ali had to have the shah's leave to go on pilgrimage to Karbala; and Shah Mahmud Nishapuri had likewise to have the king's assent to move from Tabriz to Mashhad in 1544.

Evidently the calligrapher's role in his society was manifold; his position could also be risky, particularly if he had reached the peak of his profession and found employment at a royal court. While these four calligraphers of the Freer Haft Awrang led relatively stable lives, others did not. One, for instance, was Qadi Ahmad's teacher, Mir Sayyid Ahmad Mashhadi, whose father was a chandler. (11) He studied in the early sixteenth century with the famed master of nasta'liq, Mir 'Ali, in Herat, and when that master was carried off to Bukhara after the sack of Herat by the Shaybanid ruler 'Ubayd Khan Uzbek, Mir Sayyid Ahmad followed him east. For a long time he was honorably employed by the Uzbeks, notably under 'Abd al-'Aziz Khan, but in mid-century he moved to Qazvin to work for Shah Tahmasp. With the Shah's permission he left Qazvin after some time and settled in his home town of Mashhad, where he received a royal pension as well as a grant of land in exchange for his work there. Either due to envious rivals or to some unmentioned transgression, he incurred the shah's displeasure and was not only dismissed but required to pay back all his past salaries and commissions. The outrageous penalty nearly broke him, but by selling property and obtaining assistance from some merchants, he managed to repay the king. Originally planning to migrate to India, as did a great many Safavi artists, he remained in Mashhad instead. In 1556 his fortune changed. A provincial ruler, Murad Khan of Mazandaran, offered him a fixed salary to join him. The prospect of a steady, reliable income was enough to entice the scribe away from Mashhad, and he remained in Mazandaran for several years, returning to Mashhad to visit his children. In 1576 the new Shah, Isma'il II, invited him to Qazvin where he was received with great honor, but when the shah died the following year, Mir Sayyid Ahmad returned to his erstwhile patronage in Mashhad. He died in 1578-79. Even for one of Iran's most celebrated calligraphers, life had not been easy.

An even more famous master, 'Ali Riza 'Abbasi, was the most prominent calligrapher in the late-sixteenth and early seventeenth century. His career can only be summarized in the most cursory fashion. (12) As a young man, he was in the employ of Shah 'Abbas I's principal general, the great Qizilbash amir, Farhad Khan Qaramanlu. Within six years he had become so esteemed that Farhad Khan could no longer retain him, and in 1593 Shah 'Abbas commandeered him. 'Abbas soon placed under his direction all the other court calligraphers. The scribe's rapid rise to power was due not only to his talented hand but also to his evident gift for political in-fighting. Within four years he had managed to dislodge the kitabdar of the library, a painter named Sadiqi, and to secure for himself this coveted position which he held for the remainder of his long life. He was given great marks of personal favor: the shah himself would hold the candle sometimes by which the master wrote; and 'Abbas considered 'Ali Riza's script equal to that of Mir 'Ali Haravi, the universally acknowledged high classical master of nasta'liq. He was also given signal honors as well in the form of commissions to provide inscriptions for the shah's great mosques in Isfahan--the Masjid-i Shah and the Masjid-i Shaykh Lotfallah--as well as for the tomb of the Imam Riza in Mashhad when the shah restored the monument to its former splendor. His great rival in nasta'liq was Mir 'Imad, many of whose finest works on paper have survived in the great Mughal and Safavi album in

Leningrad, (13) and according to one source the Mir's death in 1615-16 was engineered by 'Ali Riza. Obviously, he was not a man to be trifled with.

In observing the lives of both Mir Sayyid Ahmad Mashhadi and 'Ali Riza the omnipotence of the Safavi monarch is evident. Not only could he impose a terrible financial penalty upon a scribe who had offended him, but he could commandeer at will a high aristocrat's chief calligrapher. One would assume therefore that the best calligraphers would tend toward the royal court, and this is true except in those instances when a monarch showed little interest in this great art. But within this artistic hierarchy there were bitter rivalries: Mir Sayyid Ahmad was unseated by those who envied him, and 'Ali Riza was as gifted a political conniver as he was a calligrapher.

The diversity of information in these accounts of the lives of only six notable calligraphers of the Safavi period indicates what an ample source for social and political history is here. Not only do the lives of the men themselves emerge, but we also can begin to piece together vivid portraits of their patrons, the rulers of their societies. The positions they held within Iranian society were many and diverse, and the respect which was usually accorded them was apparently considerable. The chronicles of their lives, works like Qadi Ahmad's Calligraphers and Painters, provide us with some of our richest, and up until now, most neglected sources for the social history of Islam.

Notes to this article. (1) This paper was presented at the 1976 annual meeting of the Middle East Studies Association in Los Angeles. The author gratefully acknowledges a grant from the University of Victoria which enabled him to attend.

(2) Most recently discussed by S.C. Welch, Persian Painting, Braziller, New York, 1976, pp. 24-7.

(3) The inscriptions in the Dome of the Rock are analyzed in O. Grabar, "The Umayyad Dome of the Rock in Jerusalem," in: Ars Orientalis, vol. III (1959), pp. 33-62.

(4) This great patron is discussed in A. Welch, Artists for the Shah, Yale University Press, New Haven and London, 1976, pp. 150-8.

(5) Qadi Ahmad, Calligraphers and Painters, Freer Gallery of Art Occasional Papers, vol. III, no. 2, Washington, 1959, p. 155.

(6) Ibid., p. 147.

(7) Ibid., p. 147.

(8) Ibid., pp. 134-8.

(9) Ibid., pp. 141-5)

(10) Ibn Khaldun, The Muqaddimah, translated by F. Rosenthal, Princeton University Press, 2nd ed., 1967, vol. II, p. 357.

(11) Qadi Ahmad, op. cit., pp. 32-3, 138-41, 165-6.

(12) Ibid., pp. 80-2, 171-3; and A. Welch, op. cit., pp. 67-70, 174, 194, 195.

(13) A.A. Ivanov, T.V. Grek, and O.F. Akimushkin, Album of Indian and Iranian Miniatures of the 16th-18th Centuries (in Russian), Moscow, 1962.

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The Tragedy of Arabic Manuscripts, (1)

by Maḥmūd Thābit.

Translated by Michael W. Albin.

Islamic and Arabic manuscripts, considered either for their scientific value which forms part of Arabic heritage or for their physical stature as antiquities, are a national treasure. If some experts estimate the world's manuscript riches in the millions, then Islamic and Arabic civilization enjoys the lion's share of this heritage which the world's largest museums have vied to unearth and acquire.

In the dark ages the Arab world lost many of these manuscripts. From Moscow to western America, these Arabic antiquities grace Occidental cities. Moscow and Madrid are in the forefront because of their direct contact with Islamic civilization. Following them are London and Paris which collected a considerable store of Islamic manuscripts during the imperialist era. Of Islamic cities Ankara stands in the lead, followed by Teheran. Among Arab cities Marrakesh and Cairo are foremost.

In spite of the arresting number of Arabic and Islamic manuscripts which have been discovered, Arab experts and foreign Orientalists believe that a great fund of these manuscripts remain in individual hands or under Arab soil and are not yet in the hands of trained people and Arab museums. This great treasure is threatened with destruction and leaking out to brokers for sale in world markets where the largest museums do not refrain from buying them without showing the least concern for the manner in which they were acquired. They earmark large amounts of money for this, whetting the appetites of owners and brokers, while Arab countries do not take the needful precautionary measures to confront these tactics and render them useless.

Experts approved a proposal mooted by the Emirate of Abu Dhabi which, in sum, calls for the presentation of a contribution of one million pounds sterling to a London museum against the return of the Prophet's letter to Heraclius. The response was negative. (2)

During the first Conference of Arab Ministers of Culture sponsored by the Arab League Educational, Cultural and Scientific Organization in Amman in December 1976, Dr. Gamal al-Utayfi, former Egyptian Minister for Information and Culture, appealed to Arab ministers to achieve the return of Arab manuscripts scattered in the museums of various countries.

In spite of the concern on the part of some countries or responsible officials, Arab interest on the national level in this great treasure has not reached the required extent. In order to give the reader a clearer picture, I offer these two stories.

Riyadh University learned that the library of the late Ahmad Abd al-Qadir, one of the great ulema in al-Ahsa', contained an abundance of old Arabic manuscripts. A team of professors and students brought equipment to the residence of the great scholar in order to photograph them. The Shaykh, Muhammad Āl Abd al-Qadir, the eldest son, received them but announced his refusal for the photocopying of any of the rare manuscripts shut up in his father's library.

When a delegation from the Arab League Manuscript Institute visited Saudi Arabia, it was invited by the specialists there to cooperate in efforts being made to have a legal decree protecting Arabic records from loss. The delegation carried the complaints of the professors to the highest levels of the realm. But the opinion was clear that there would not be any action against the private property of any subject. Shaykh Muhammad Abd al-Qadir was within his rights in acting as he wished with his property. However, it was pointed out to the University that it could use appropriate methods to reconcile the Shaykh.

Shaykh Muhammad was surprised by a sudden visit of the Manuscript Institute delegation, the Director of Riyadh University and faculty members. When the servant had poured the Arab coffee, the whole group refused to drink it. They said they had business with the Shaykh; if they completed it satisfactorily they would drink his coffee, if not they would leave.

The only condition placed by the Shaykh on photographing his father's manuscripts was that the delegation from the Arab League stay for lunch. So in the time that it took for the roast lamb--cooked Bedouin style--to be prepared for the guests, the manuscripts had been photographed, bringing to Arab libraries their first view of a number of important manuscripts.

Baghdad University decided to prepare a catalog for the collection of old Arabic manuscripts held by the library in the Suhrawardi Mosque. A professor carried a letter to the Ministry of Awqaf. The Ministry issued him a letter to the Imam of the Mosque ordering him to aid the professor. But after reading the letter, the Imam said, "Yes, this letter authorizes you to come for the purposes stated. The door of the manuscript room lies only a few paces from you...but the key is in my pocket. If you wish to enter, you will not do so but over my dead body."

The Shaykh in this case was not administering his own private property; the manuscripts were owned by the Mosque, attached to the Iraqi Ministry of Awqaf. Until now not even a catalog has been prepared to let people know what is in the collection, not to speak of filming its contents. The Shaykh took this action out of concern for the rare manuscripts. My interlocutor, an Iraqi, requested that the name of the mosque not be mentioned so as not to hurt the reputation of the reverend Shaykh involved in this strange affair.

This occurred in Iraq at the same time that a law was issued requiring the owner of manuscripts to register these books with the State (3) Registration includes complete description of all the owner's manuscripts. It also requires formation of a committee of manuscript experts to film them and negotiate with the State for their purchase, if he agrees. If he does not agree, the State waits until his death to negotiate with the heirs. In case of agreement, the State buys them. This is what happened in the case of the late Abbas al-Azzawi, the lawyer. He owned a library of old Arabic manuscripts which have now been removed to the Iraqi Museum.

The Iraqi law stipulates that the owner of manuscripts may not sell them outside Iraq without concurrence of the authorities. If he does so, he will be charged with alienating antiquities. Laws are not found in many

Arab countries regulating commerce in manuscripts. But some Arab countries apply their antiquities laws to manuscripts.

The legislation found in Iraq, in spite of difficulties in application, is considered quite progressive in relation to many other Arab countries. To the present day, concern for this matter is found in only four Arab countries, Egypt, Syria, Iraq and Tunisia. These states were invited to form a committee to draft a unified law on manuscripts to be submitted for approval to other Arab countries. Only Egypt, Morocco -sic- and Iraq attended. (4) The first two days passed with neither the Syrian or Tunisian cultural attaches attending nor the official delegates of those two countries as is customary.

At the end, delegates of the two states, along with Arab League experts, arrived at a plan for unification of laws for Arabic manuscripts. (5) Its distribution for study to governments of League members was accomplished. In the first section the Committee offers the definition of a manuscript. It is any book written by hand, no matter what the language; it must be 100 years old; reckoned as part of the manuscript is whatever is attached to it by way of wrappings, covers or containers in which it is preserved. The regulations on manuscripts come into force in relation to documentary records and papyri as well as drawings, pictures, tables and maps if the above two conditions are present. The law adds a section granting the concerned ministers the right to consider any literary or scientific product, published or unpublished, a manuscript if the public interest is thus served. As for the second section, it proposes regulation of manuscript acquisition with regard to individuals and requires anyone owning manuscripts to disclose them within one year, subject to extension, from the date the law enters into force.

Announcement of any manuscript discovered after expiration of the period mentioned above must take place during the first thirty days of discovery. The competent authority regulates compliance with the law in the circumstances of individuals who disclose manuscripts after that period, but in a well-intentioned spirit.

Anyone with manuscripts entrusted to his care must inform the proper authorities immediately in writing in any case of loss, destruction or damage in order that necessary measures be taken for preservation.

The owner of manuscripts may not dispose of them without the knowledge and consent of the proper authorities.

The official, responsible authority has the right to claim the manuscript for purposes of study, filming or cataloging.

Those who possess manuscripts have the right not to have them published or filmed for a period of five years without written permission.

The law stipulates the formation of central libraries in each Arab capital city. These will be concerned with collection and treatment of manuscripts and with cataloging, editing and filming. Films will be exchanged with other Arab countries and with the Arab League Institute of Arabic Manuscripts in its role as regional organization for all of these countries.

Punishment by imprisonment or fine is enjoined on those who destroy, purloin or smuggle Arabic manuscripts.

In spite of the fact that the plan, as described by Qasim al-Khattat, Director of the Institute of Arabic Manuscripts, takes into consideration the circumstances of all the Arab countries, Qasim al-Khattat ended the interview by saying that no one expects the Arab countries to get moving unless they are induced by Arab-wide and local scientific groups to reduce the danger to this national treasure. Rather than spending millions for the return of manuscripts, it is possible to begin now to protect many of them. If there is poverty and ignorance and resultant neglect, what kind of excuses do we give to the coming generations? What is the Arabs' excuse after being blessed with rich sources for attainment of knowledge?

There is a point I feel very pessimistic in bringing up. The Institute of Arabic Manuscripts is over thirty years old, and in spite of the recognition by responsible officials of the importance of manuscripts, there is still brisk and licit trade in them, and the dollars that they bring are considered legal for whomever can cut living tissues from the body of Arab culture.

Notes to this article. (1) The article here translated appeared in al-Mawqif al-'Arabi, no. 2, 1977. This is one of several articles to have appeared recently in the press. Al-Musawwar, the Cairo weekly, carried "Ishrūn alfan min al-makhtūṭāt muhaddadah bi-al-khatar" in its issue of March 12, 1977. The Kuwaiti monthly al-'Arabi ran "Malyūn min al-makhtūṭāt al-madi'ah." This passionate and diffuse article treats of the importance of manuscripts to the retrieval or preservation of authentic culture. It was written by Makrām Muḥammad Ahmad and appeared in the April 1977 issue. Most significant is the issue of al-Mawrid (Iraq) devoted entirely to the question of manuscript preservation and legislation. This issue is volume 5, number 1 (1976).

(2) Cf. al-Ahram, April 13, 1977 and the claim by King Husayn of Jordan that he has this or a similar letter in his possession.

(3) Iraqi legislation regulating antiquities and manuscripts is comprised of Law 59 of 1937 and its amendments, Law 120 of 1974 and Law 164 of 1975.

(4) In fact, this meeting was attended only by Egypt and Iraq, representatives of the Arab League Secretary General and ALECSO. The meeting took place in Cairo, November 6-14, 1976.

(5) The draft being circulated follows closely recommendations of the Seminar on Arabic Manuscript Preservation held in Baghdad, November 8-17, 1975. Cited in al-Mawrid, 5:1 (1976), pp. 25-26.

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Guidelines for Non-Specialist Library Collections on the Middle East :
 Lime-lines in the Tall Grass, by James Pollock

A hissing rivet, fallen as a stray meteor from a construction tower into the water-bucket from which a future librarian slaked the thirst of other defense workers in WW2, will have to symbolize this offering to readers now, following the two high level discussions preceding. But then, who knows? An escaped rivet still warm may be the catalyst to clairvoyance for at least one who will input this draught of logia corrigenda (LC: 77-Z2A)! The title and approach to you the reader can be read either as whimsy in a serious effort, or as bogged and broken cogitation halted by over-challenge.

The topic in hand we think is naturally inconclusive. The message sensed in any book to be purchased, like a bounding ball, may be judged in or out of the desired presentation range. Sometimes the selecting umpire's call is simply done; sometimes it stirs up protests and long controversy. More good eyes must be trained on these spots. It is most helpful if the field of maneuver is well cleared of growths and litter, and the trickled guidelines are plain and close to the ground of judgment. Neglect of these brings on a rankly dubious situation.

Generalist librarians in North America are the majority type. When they become responsible for building an informative collection, that includes South-west Asia and North Africa, they will rarely buy an Arabic, Hebrew, Persian or Turkish book. But a classic text mirrored in an English translation on facing pages is another decision, and it should be positive. Aside from a limited number of these representative works available, the library's ear-marked money will be invested in the market of English language books about the Middle East. This market, like rivers in industrial regions under infra-red or heat photography analysis, has its "drains and clouded tributaries" all fluently advocated for economic progress' sake and mixed into the original flow of useworthy publications.

Quoth Koheleth, "Take warning; of the making of many books there is no end,..." Here in an ancient nutshell (no apostrophe) is the craving for perfection and completion nicely frustrated by the dynamic process of expanding thought and written expression. No size of period will dam it, nor should dryness of ink at "The End" dismay an eager mind from thinking on. Here is the inconclusive pondering spot we come to in the study of bibliographical guidelines for library collections.

MELA NOTES was urged to look into this matter as a possible assist to non-specialist librarians in Middle East studies. A pull-cord thought starter and much valued comment from a colleague in a New York college library about printed bibliographies as guidelines was this: "...I view bibliographies as report cards. They tell more about what you have done than what you should do."

Well, surely it is good to take stock of where we are in this process of collection development. Questions to be included in our self-conversation include: Who are our readers, and how interested can they get in the Middle East? Who pays for the books, magazines, newspapers and other media products, and how much will they pay? How much systematic learning effort on the Middle East is represented by the curriculum, patrons' reference questions, faculty interest

or community study groups? Within these two or three limited capacities--an interested and persevering readership and generous funding--where is growth possible and desirable? The librarian is a privileged person at this pondering spot. What you think--will be worthwhile.

A "report card" must be called for to review progress to this point in time. For you some excellent special bibliographies have been compiled with your needs in generalist collections in mind. They are

- (1) Harry N. Howard's lists published annually since 1969 by the Middle East Institute, Washington, DC, titled The Middle East : a selected bibliography of recent works;
- (2) Eleazar Birnbaum's Books on Asia from the Near East to the Far East : a guide for the general reader, University of Toronto Press, 1971;
- (3) The Middle East and North Africa : a bibliography for undergraduate libraries / compiled by Harry N. Howard et al. for the Foreign Area Materials Center, SUNY, Williamsport, PA : Bro-Dart, 1971;
- (4) Middle East and Islam : a bibliographical introduction / ed. by Derek Hopwood and Diana Grimwood-Jones for the Middle East Libraries Committee, Zug, Switzerland : Inter Documentation Company, 1972;
- (5) Jalal Zuwiyya's The Near East, Southwest Asia and North Africa : a bibliographical study, Metuchen, NJ : Scarecrow Press, 1973;
- (6) David W. Littlefield's The Islamic Near East and North Africa : an annotated guide to books in English for non-specialists, Littleton, CO : Libraries Unlimited, 1977.

In the summer of 1975 an invitation came to this writer to evaluate the Middle East collection and assist in preparation of an acquisitions list when Cornell College in Iowa was adding a Middle East / "Resource Affluent Nations" focus to its curriculum. Library Literature turned up a helpful article by William Webb, "Project CoED : a university library collection evaluation and development program," Library Resources & Technical Services 13 (1962) 457-462. Guidelines here were (a) refer to standard bibliographies; (b) study 3 types of material: reference, monographic and serial, (c) use a sampling technique to provide statistical data regarding the percent of titles held out of the total recommended in a bibliography. Colorado found this an accurate system: for a collection 100 to 1000 titles in size use a 10 percent sample (i.e., check every 10th item in the bibliography against the holdings), for up to 2000 items use a 5 percent sample, and if over 2000 items are on hand use a 1 percent sample.

The evaluation by sampling of the Cornell College collection of Middle East titles was done by using the full alphabetical index of titles in No. 3 above, the Foreign Area Materials Center publication. This was the only one then available that was designed specially for college libraries. Hopwood and Zuwiyya produced research library and graduate student oriented bibliographies, while Howard's lists are excellent for public librarians concerned to play fair with their readers and the tax monies they provide. Birnbaum's coverage is Orient-wide and, appropriately for the topic and a Canadian readership, includes important French titles. A 10 percent sampling at Cornell was taken in a few minutes by xeroxing the index referred to on which every 10th item had been ticked, dividing the pages among the 5-librarian team, and running a check on the public catalog. Thirty-two have items turned up out of 119, or

26.89 percent of a theoretical "ideal area collection" of Middle East titles for college use (in English as a rule).

Titles in this Foreign Area Materials Center list are thoughtfully ranked in priority: A's for every college, B's for a moderate Middle East curriculum emphasis, and C's for an all-out ideal area collection. Our sample over the whole index had ignored these rankings of titles, except to shift to an English language item when the 10th count fell on one of the few French or German works included. In the index there are 580 A's and B's of the total 1192 items. Thus a college moderately emphasizing the Middle East is recommended to collect just under 50 percent of the ideal total.

Since the bibliography had been prepared about five years earlier, and read-worthy books and journals on the Middle East roll out of the presses unpredictably, we recognized that titles from the five intervening years would have to be covered. The next checking was of all the A's and B's to identify needed items. Those not in Books in Print were marked off, and acquisition cards were typed for the others that we hoped were still available.

From that use of the 1971 compilation, Middle East and North Africa : a bibliography for undergraduate libraries we turned to Bowker's current edition of Subject guide to Books in print. By extending into it the known categories of curriculum interest--religious and historical bases of the culture, social and economic conditions, and expression in literature and art--with more emphasis on area-wide treatment than detailed local studies, a plenitude of choice items was soon built into a typed card file of prospective purchases. Then one could only leave librarians and faculty to judge subsequent announcements by a now consciously held, tacit or written, collection policy for this area. A lesson for us specialists was solemnly there imprinted: generalists can run just as fast and as surely as can specialists. My hat is off to you all; indeed it was lost years ago at the races!

David Littlefield is a proven yoke-fellow in a key Middle East spot on the Library of Congress team that is doing the impossible, a little more slowly than immediately. He has published this year a very perceptive "report card" for our use, no. 6 on the list. In it some 1,947 titles of English language believed to be currently available works are listed, and all but a small few are described in miniaturized, accurate reviews. Of great interest are the suggested groupings (by entry number) at the back in 7 Special Lists: for public libraries--small (67) and medium (185), for colleges--small (132) and medium (254), the serious reader (196), a basic student library (77), and for business men (39). Of the 1,947 titles in the index 1,166 of these have been graded by type of library and priority of value in the author's well qualified judgment. The remainder are further options to choose from. This Guide will serve very well for evaluating the Middle East component of a generalist collection, and suggest how to fill up gaps in coverage.

It is probably safe to say that public and college libraries develop their collections in recognition of about three levels or capacities of attention for a given subject: occasional reference to the pool of accumulated knowledge, cyclic as in assigned course syllabuses, and sustained interest shown by choice of major field or growth to expert amateur status. Input for the librarian's

book selection will come from requests sparsely given, advertisements pressed with vigor, and a system of evaluation that does its best to keep current with new publications. This system is formalized in book reviews, and comes informally in hearing the judgment of colleagues. Choice is the organ of serious generalist review coverage. Middle East area journals in English are subject to the same approximately 10 percent annual price inflation undergone by other journals in the humanities and social sciences. So your money should be amply returned in value for every title you keep on subscription.

A free magazine of first quality in content and form is ARAMCO WORLD (New York). Every library should treat itself to this accurate and attractive general introduction to the Middle East. It is not a "house-organ" of the sponsoring oil company. All of the following titles to be mentioned are also reliable but are cloaked in the format of academia and as a rule have helpful book reviews ranging up to not more than two years after publication date of a title reviewed. For value received in area journals the MIDDLE EAST JOURNAL (Washington, DC) is prime candidate for a starting day subscription. It is a quarterly with a general/scholarly coverage. It includes a list of articles published in other journals, and has a regular index to book reviews as well as its own review section. Its list of "publications received" (i.e., books received for review) will serve as both a reminder and an advance information list. Another with periodical bibliographies in each issue is the MUSLIM WORLD (Hartford, CT). Its coverage is general/cultural/religious foundations, and it is a quarterly. The JOURNAL OF NEAR EASTERN STUDIES (Chicago) is general/scholarly, and covers ancient and modern periods. An Islamic scholarly group in Hyderabad, India, publishes ISLAMIC CULTURE, a fine quarterly that is general/cultural/religious foundations in coverage. The MIDDLE EAST ANNUAL REVIEW (London) is worth recommending for its statistics, annual area summaries and country surveys. A fuller treatment of the Middle East is the annual MIDDLE EAST AND NORTH AFRICA (London). There are two general/political commentary type worth looking at as possible subscriptions, MIDDLE EAST, and MIDDLE EAST INTERNATIONAL, both British publications. Three prestigious titles cover all of Asia and often much of Africa as their responsibility: the JOURNAL OF THE AMERICAN ORIENTAL SOCIETY (New Haven, CT), the JOURNAL OF THE ROYAL ASIATIC SOCIETY (London), and the BULLETIN OF THE SCHOOL OF ORIENTAL AND AFRICAN STUDIES (London). Another two are on the Israel-Palestine problem: the JOURNAL OF PALESTINE STUDIES (Kuwait and Beirut), and NEW OUTLOOK (Tel Aviv). The next three are general/scholarly: the INTERNATIONAL JOURNAL OF MIDDLE EAST STUDIES (New York and Cambridge, Eng.), STUDIES IN ISLAM (New Delhi), and the ISLAMIC QUARTERLY (London). Finally the JOURNAL OF ARABIC LITERATURE (Leiden) is an excellent specialized annual that significantly opens up the culture. Completed volumes of these titles in our judgment pay their way in the range of topics covered. Some are rather expensive, and so not every library will choose all of these or even the same group of subscriptions.

These pages of comments, perhaps brief, perhaps coherent, about "guidelines for non-specialist library collections on the Middle East" draw to an end, and soon will come to each reader. What is hoped for is that your comments, ripostes and contrapuntal themes will be returned with spirit for publication and communal reflection. Red hot rivets caught in air, and hammered into place!

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COLLATION FOR THE NOTES: (Continued from page 9.)

Fawzi Khoury reports the appointment of Midhat Abraham as the Near East Cataloger at the University of Washington Libraries.

Dates for the Second Arab Bibliographical Conference, Baghdad, Iraq, have been changed to 3-12 December, 1977, and Fawzi will plan to attend there after the MELA/MESA meetings and a book buying schedule overseas.

At Seattle in early 1977 the University of Washington Libraries and the Near East Resource Center of the University co-sponsored a Conference for librarians in four-year colleges, community colleges and public libraries. The purpose of the conference was to encourage librarians to build up the Middle Eastern collections in conjunction with the resolutions of the MESA Committee on the Image of the Middle East in Secondary Education. The publication of MESA by Michael W. Suleiman, American images of Middle East peoples : impact of the high school (1977) documents the distorted image held, and makes suggestions for improving a real understanding.

The Seattle conference program consisted of lectures delivered by members of the Center's faculty who presented bibliographies and who brought books for the inspection of the conferees. The topics were "Ancient Near East - Christianity and Judaism," "Islam," "History of the Islamic Near East," "Turkey - history and culture," "Iran - history and culture," and "The Modern Middle East." One afternoon was dedicated to serials and a thorough discussion of acquisitions. As part of the outreach into the community to which the Center and the Libraries at the University of Washington are committed, this conference met with a very encouraging reaction from the librarians who attended. A follow-up conference is under study at the present time.

Miroslav Krek adds some information related to his article published this year. He writes, " It may be of interest to you that the arabesque designs in illustrations 3 & 4 seem to have been prevalent some ten years later, so much so that they were used by Giovanni Antonio Tagliente in his first Italian manual of decoration, the Essempio di recammi, Venice, 1524. See Stanley Morison's Splendour of ornament : specimens selected from the Essempio di recammi, London, 1968, pp. 9, 12, 49, and 56." (Ref. to NOTES 10, p. 16)

Krek hopes to be at the November MELA meeting and may have a preliminary edition of his Gazetteer of Arabic Printing to distribute.

Ahmad Sharkas, in connection with his new responsibilities as Director-General of National Libraries, Documentation and Archives of Jordan, mentions that the office he directs has been given the charge of developing a national information network which will cover public libraries, national archives, record management and a data bank. One of the programs now in progress is a survey to determine the quality and quantity of records found in government agencies. Furthermore, his office is cooperating with the University of Jordan in setting up a diploma program in library and information sciences.

Jan Weryho reports that an annotated bibliography to be titled Islamic religion is in preparation under the editorship of Davide Ede of Western Michigan University. Jan contributed Section 12, "Research Aids," to this work expected to be published in a year or two. The MELA/MESA-RAT meeting on November 9th will surely outline a fruitful project for joint efforts in the way of a handbook on the work of Middle East librarianship.

Veronica Pantelidis wrote that her request for bibliographical assistance in NOTES 11 produced a number of responses. She says, "I appreciate being able to reach others with similar interests in such an effective manner." Part of her bibliography will be published by Mansell Information/Publishing in the first part of 1978 under the title, The Arab World : Libraries and Librarianship, 1960-1976. She indicates that the companion bibliography covering Iran is to be published separately, somewhat shorter, and with format under consideration. She notes, "Information sources on librarianship in North Africa and the Middle East certainly seem to be underrepresented compared to many other areas of the world. I hope that as time goes on I can compile other types of aids for those interested in librarianship in that area." Veronica is one of our MELA members on a faculty of library science.

Marsha McClintock tells of a project that she has in progress. It is The Middle East and North Africa on Film : An Annotated Filmography. Marsha signed a contract with Garland Publishing Company for its publication and hopes to have it completed by January of 1979. She wants to contact as many people as possible for suggestions, encouraging words, advice, etc. via the NOTES. The project covers films only, no filmstrips or slides, of an educational or informational nature dealing with the countries of the Middle East and North Africa, or dealing with a topic generally associated with that area, such as Islam. There will be a geographical and subject arrangement with title index. The countries covered include all the Arab countries, large and small, plus Afghanistan, Ethiopia, Iran, Israel/Palestine, Cyprus, Pakistan, Sudan and Turkey. Muslim India will also be included. The films should be in English or have English sub-titles to be of the most use to the intended audience of libraries, audio-visual departments, area programs, and the general college and university teaching programs that touch on this area.

Ragai Makar reminds us of the microform materials available from the Al-Ahram Organization and Microfilming Center, Al-Galaa St., Cairo, Egypt. These include Al-Ahram newspaper, Al-Ahram al-Iqtisadi, Al-Siyasah al-Duwaliyah, the current monthly Al-Ahram Index, and the current cumulative annual of Al-Ahram Index. (Apparently the announcement is not yet backed up by the actual publication of the cumulated annual edition of the Index, according to the report from LC-Cairo's office to Indiana's inquiry.) He reminds us also of Mansell's publication Union Catalogue of Arabic Serials and Newspapers in British Libraries, edited by Paul Auchterlonie and Yasin H. Safadi this year.

Mohammed Alwan writes of his pleasure in seeing the published article in the last NOTES. He hopes that MELA will be able to publish the bibliography of al-Jawa'ib imprints in its entirety. His collection of al-Jawa'ib imprints is still intact in his possession he assures us. Some duplicates were sold to Washington.

Fawzi Abdulrazak lists some of the publishing activity among his colleagues at Harvard: "Nasir, Documents and Sources in Arabic" by Fawzi Abdulrazak, Middle East Journal 30 (1976) 545-550.

A Textbook of Modern Western Armenian, by Kevork B. Bardakjian and Robert W. Thomson, Delmar, NY, Caravan Books, 1977.

"National Bibliographies from the Middle East: part 1" by David H. Partington, Foreign Acquisitions Newsletter No. 45 (Spring, 1977) pp. 1-9.

"Printing, Arabic" by David Partington is an article in the Encyclopedia of Library and Information Science in a forthcoming volume.

David Partington contributed the sections on Arabic, Persian, and Turkish literature to make up the bulk of the chapter on Middle Eastern literature in the new 12th edition of The Reader's Advisor, a Layman's Guide to Literature, volume 2: The Best in American and British Drama and World Literature in English Translation, edited by F. J. Sypher, and published by Bowker, New York, 1977.

The publishing firm G.K. Hall has made David Partington its field editor for the Middle East.

Many thanks are due now to all of these contributors, some from recently recruited "scouts" or reporting members of the Publications Committee. Suffice it to say that many more of our members are active in preparing informational material for the scholarly and general reading public on the Middle East. Also many carry responsibilities for representing this area on various committees of publishing and educational institutions. The Editor believes that readers are interested to know these things about fellow members of MELA. Unfortunately, opportunities to inform readers in the past few years of the Association's existence have not always been utilized to full extent.

Looking to the forthcoming meeting in New York, the workshop on technical processing of Middle East library materials should prove useful. We hope to publish a full report in subsequent NOTES. Apropos is a brief summary of some typical cataloging dilemmas posed by slavishly "following LC" in its assignment of classification numbers to successive editions of the same title, or to similar subjects. The changes made in authors' personal numbers without explanation force the librarian to back off a bit and take time to weigh the value of formulating an independent policy or to let the inconsistencies multiply.

Colleague Nassif Youssif at Minnesota and the Editor enjoyed a coffee hour over xeroxed samples Nassif had brought while attending the Los Angeles meeting. Granted the difficulties are immense in fitting one culture's products into the classification forms of another culture. Many situations are trials and errors, and some are non-coordination of multiple staff judgments.

Personal numbers for authors in the literature schedule accounted for many mental computer jams. Use of the first or second letter of the name to stand as the designator, which element in compound names with Abu, 'Abd, Ibn etc., these tripped up catalogers right and left. Ihsān 'Abd al-Qaddūs had both .A35 and .Q3 as personal numbers after PJ 7804. Muḥammad Zakī 'Abd al-Qādir had .A36 and .Q35. Muḥammad 'Abd al-Ḥalīm 'Abd Allāh has had both PJ 7804.A5 and PJ 7805.M8. Sa'id 'Abdūh has had both PJ 7806.D8 and PJ 7805.8.U36. Muṣṭafā Amīn received PJ 7814.M57 while Tarīz 'Awwād received PJ 7814.A898.

Changes in perception or judgment of subject content have diverted successive editions of the same title into different areas of the library stacks. Khalīfah ibn Khayyāṭ al-'Uṣfurī's Kitāb al-ṭabaqāt was first Islamic Empire--Biography (D 198.3) then Islam--Biography (BP 136.48). Muṣṭafā Sādiq al-Rāfi'ī's Hadīth al-qamar was first Islamic ethics (BJ 1291) then fiction (PJ 7860.A34).

And miscellaneous whoppers can be fished out. Wensinck's Concordance to the hadith collections was once given PJ 7803 as class number. The Diwan of 'Arqalah al-Kalbī reposed among the moderns with the number PJ 7814.R6 at one time, though he died in 1171 or 2. Submission to the computer, without thought, will cause some hunting without success we think. Perhaps some encouragement can be found this year for such dilemmas.