# MELA *notes*

## MIDDLE EAST LIBRARIANS ASSOCIATION

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**CONTENTS**

STANDARDIZATION, THE ESSENCE OF FORMULATING
ARABIC PERSONAL NAME HEADINGS

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   The importance of Arabic names is manifested in the
complexities involved in choosing a name for Arab infants.
Caetani and Gabrieli list the varied categories of name
choosing.[1]  Ebied and Young summarize them as follows:
(a)  names connected with the victory and triumph of the
bearer, for example, Ghalib, the winner, and Muqātil, the
fighter; (b) names that indicate the prosperity or secur-
ity of the bearer, for example, Sa$^C$d and Mudrik; (c) names
that show hardiness and ability to fend off attack, for
example, Ṭalhah and Harāsah; (d) names of the first animal
encountered by the father of a newborn baby after he leaves
the tent where his wife has given birth, for example,
Tha$^C$lab, wolf, and Ghurāb, crow.[2]

   According to Snouck Hurgronje, in Mecca families choosing
a name consulted one of the ulama who recommended either
the name of a famous personage or istiharah (performing
certain religious rites before going to sleep, then being
guided by a revelation in a dream).[3]

   In Iraq, I myself have observed wives who eventually
bore a baby boy to their husbands after many years give the
baby boy an odd or offensive name in order to keep away
envious spirits, for example, Qūrī, teapot, Zubalah, garbage,
and Jalah, dung.

   Tawfiq Fahd explains in detail how Arabs draw omens from
personal names and how their belief in these omens affects
their choice of names.[4]

   Ebied and Young report a new discovery in Leeds Arabic
MS 344 which reveals a system of choosing a baby's name
according to the day of the week on which a baby is born.[5]
Jacqueline Sublet summarizes Ebied and Young's long list
of masculine names according to weekdays in the following
manner:

| | |
|---|---|
| dimanche | noms des principaux personnages de l'Ancien Testament |
| lundi | noms du Prophète |
| mardi | noms des descendants directs d'Abraham |
| mercredi | nom du calife $^C$Ali, de ses fils Ḥasan et Ḥusayn, et nom du Prophète arabe Ṣâliḥ |

| | |
|---|---|
| jeudi | noms des Compagnons du Prophète |
| vendredi | noms de trois figures de l'Ancien Testament:  Adam, Yũnus et Yũsuf |
| samedi | noms théophores composés avec ᶜAbd.[6] |

Ebied and Young state that the Leeds MS 344 groups feminine
names in a less clear manner, except for the two Old Testa-
ment names under Friday, which clearly go with the mas-
culine ones for the same day.[7]  Half of the female names
are names of feminine relatives of the Prophet Muhammad.[8]

It is quite evident that Arabs had definite but varied
methods and criteria for choosing names.

The classical Arabic name has seven or more elements
composed of honorific title, personal or given name,
nickname, and other forms of appellation; each element
has an important meaning and use at one point in the person's
life.  The alam is the proper name of the person.  Among
Muslims there are no family names, and the alam comes close
to the Christian name as it is conferred soon after birth
or at the circumcision of a boy, and it is this name by
which he is usually known.  The following are the different
elements:[9]

(1)  <u>Kunyah</u> (a compound with Abũ, meaning father, as the
first word)

| | |
|---|---|
| Abũ al-Farah | The father of joy |
| Abũ al-Faraj | The father of relief |
| Abũ al-Laᶜbas | Literally, father of the stern countenance |

Another type of kunyah is Abũ Zayd, Abũ Ṭalib, etc.

(2)  <u>Ism</u> (given name, such as Aḥmad, Mũhammad, Fãṭima)

(3)  <u>Patronymic</u> (a compound with Ibn, meaning son, as the
first word)

        Ibn al-Farrãʾ
        Ibn Khaldũn
        Ibn ᶜAsãkir
        Ibn Isḥãq

(4)  <u>Laqab</u> (nickname) includes not merely titles of honor,
religious and political[10] names, but a fertile crop of
nicknames, which became established proper names in common
use:

| | |
|---|---|
| Badr ᶜÃlam | The full moon of the world |
| Ḥimãr al-Jazirah | The ass of Mesopotamia[11] |

(5)  <u>Nisbah</u> (proper adjective ending in "i," indicating origin,
geographical name or other circumstances):

        al-Qudsĩ and al-Maqdisĩ

(6)  Takhallus (pen name), a fanciful name, assumed by
poets (for modern names).  Colebrooke states that "the
poet is supposed to assume a name expressive of a dom-
inant idea which absorbs his whole being."[12]

   Ishq, love; Arām, tranquillity; Hazīn, the sad.

(7)  ᶜUnwān, title of honor applied to other than princes.

 For the purpose of simplification I have deliberately
given as an example only one element in each of the seven
divisions.  In Arabic personal names, these seven or more
combinations occur in one name.  For the cataloguer who
is a non-Arabist the name Abū al-Qāsim ᶜAbd Allāh ibn
al-Ḥasan ibn Hibat Allāh Thiqat al-Dīn ibn ᶜAsākir
al-Shāfīᶜī is utterly bewildering.  In what follows I
examine the difficulties.

 The publisher G. K. Hall explored the possibility of
printing the catalogues of the McGill University Islamic
Studies Library in January, 1974, when M. Ali was the
Head Librarian.[13]  The Institute sought the opinion of the
co-founder of the Institute's Library, the Orientalist
Librarian William J. Watson.[14]  Watson reported to the
administration of the Institute that the library's
catalogues were not ready for publication.  I mention the
defects of the catalogues pertaining to Arabic personal
names only:

Varied headings

The same name had been entered in two different ways:

  Abū Ḥātim al-Rāzī,
  Rāzī, Abū Ḥātim.

The same name had been entered in a variety of versions:

  ᶜAbbādī, ᶜAbd al-Ḥamīd
  ᶜAbbādī, ᶜAbd . . . Ḥamīd
  ᶜAbbādī, ᶜAbd al-Ḥamīd, 1892-1956
  ᶜAbbādī

The same name had been transliterated in many different ways:

  ᶜAbd al-Wahhāb, Ḥasan Ḥusaynī
  ᶜAbd al-Wahhāb, Ḥasan Ḥusnī
  ᶜAbd . . . Qādīr . . . Jīlānī
  ᶜAbd al-Qādir al-Jīlī
(The same author is entered also under the element Jīlī)

There are thousand of other examples, among them ᶜAbbūshī
and ᶜAbbūsī, Baṣīlī and Baṣaylī, Zabis and Zbis.

Varied practices in treating names of the same pattern

         ᶜAbd . . . ᶜAzīz Khān
         ᶜAbd Khān, Liyāqat
          Khān, ᶜAbd . . . Ḥāfīz

         Iṣbahānī
         Iṣfahānī
         Iṣfahānī, al-Raghib
         Kātib al-Iṣfahānī

## Name references

Inexperience in cataloguing by an Arabic specialist
nonlibrarian[15] resulted in many errors in the cross-
references, among them the failure to cite the nisbah:

         ᶜAbd Allāh Ḥaydarābādī, Abū Hasanāt
         (Ḥaydarābādī) nisbah

         ᶜAbd al-Qādir, Khwājah, Maysūrī
         (Maysūrī) nisbah

         ᶜAbd . . . Razzāq . . . Iṣfahānī
         (Iṣfahānī) nisbah

Most of these authors are well known by their nisbah;
therefore, they should have been entered under that
element.  If an author has been entered under a different
element, then there should have been cross-references to
the nisbah which is the most likely place to be searched
by the users unfamiliar with so specialized a catalogue.[16]

## Transliterated form of name entry

There are no cross-references to the original form of a
name when that name has been transliterated according to
the Islamic Studies code of transliteration:

   Name appears as:  ᶜAbdel-Malek, Anouar
   Name entered as:  ᶜAbd al-Malik, Anwar

No cross-reference was supplied from the original name
to the transliterated name.

   The problems mentioned above are minor compared with
the practice of recataloguing Arabic personal names:

   A.  In the absence of protocol for element entry, the
Arabic specialist recatalogued the same book over and over,
sometimes under the geographical element, sometimes under
the religious affiliation and other times under Ibn and Abū.

   B.  The recataloguing practice was not well channeled
administratively:  When cards were pulled from the main
catalogue for correction, no buff cards were substituted.
When the cards were eventually corrected, not enough

cross-references from the old element to the newly
established element were made.  To add to the confusion,
the typing was unsupervised so that some main entry
cards were not pulled for correction and some books
were not pulled from the stacks for spine correction.
It all made retrieval of Arabic material one big crashing
bore.[17]

    C.  According to Director of the Institute Dr. D. P.
Little,[18] the main problem with cataloguing of Arabic
personal names was that the Arabic specialist followed
Carl Brockelmann[19] blindly.

    D.  Retrieval of Arabic material became almost a work
of detection requiring plenty of imagination and guesswork.
Often rendering reference service meant using access
points[20] other than the card catalogues.[21]

    In September, 1982, the Islamic material was being
catalogued centrally by following Library of Congress
descriptive cataloguing and retaining the Smith/Watson
classification scheme.[22]  Obviously, in this age of
budget restraints, an automated central cataloguing system
is the most logical answer to our problems, and it will
systematize Islamic name entries.[23]  It is important to
note at this point that the Orientalia Division of Library
of Congress is not without its own complications.[24]

    The basic rule of name determination in **AACR II** rule
22.1A[25] is to represent a person with "the name by which
he or she is commonly known."  Determining this form is
not as simple and straightforward in Arabic and in other
languages using the same script.  The art of printing in
Arabic allows considerable latitude in representing the
Arabic letters.[26]

    John A. Eilts believes that **AACR II** has simplified our
choices but has at the same time limited us to the one
source of information that is traditionally not accurate.[27]
Eilts goes on to say that artistic license and the old
tradition of calligraphy knows no bounds on the pages of
Arabic publications.[28]  Hans Wellisch states that the need
to codify the Holy Koran with absolute accuracy changed
the art of writing Arabic from an unknown occupation to
one of the most highly respected ones, and to one that
produced works of "art of calligraphic beauty" unrivaled
by any other script.[29]

    There is a need for standardization in the element
entries of Arabic personal names.  The same name has been
entered in different ways in different libraries:

Example 1

Michigan[30]        Bint al-Shātī'

Islamics[31]        ᶜAbd al-Raḥmān ᶜĀ'ishah

Harvard[32]         Bint al-Shāṭī, pseud.

L/C[33]             ᶜAbd al-Raḥmān, ᶜĀ'ishah

                    see

                    ᶜAbd ar-Raḥmān, ᶜĀ'isha.

                    Bint al-Shāṭī , pseud.

The name under discussion is a pseudonyn and should be
entered under Bint al-Shāṭī'.  Of the four sources, only
Michigan and Harvard provided the correct entry.  It
should be noted also that the L/C ᶜAbd ar-Raḥmān, ᶜĀ'isha
is inconsistent.  If standardization should be feasible
in the near future, all the libraries mentioned above
will have the same entry for this author.

Example 2

AACR II            Heading for the Prophet Muḥammad is
                   "Muḥammad, d. 632."

Islamics           Muḥammad, the Prophet

Harvard            Muḥammad, al-Nabī
V.IV, p.422        Translated will mean Muḥammad, the Prophet

L/C                Muḥammad, the Prophet
                   The classification number for a general
                   biography of the Prophet in Arabic is
                   BP75.2

The L/C rule concerning classical Arabic names is to
choose the form by which the person is best known.  In
this example "Muḥammad, the Prophet" is the best possible
choice.

Example 3

L/C                ᶜAlī ibn Abī Ṭālib, Caliph, 600 (ca.)-661

AACR II            Under ISM (given name)
                   ᶜAlī ibn Abī Ṭālib, Caliph

Islamics           ᶜAlī ibn Abī Ṭālib, -40/          -661

Harvard            ᶜAlī ibn Abī Ṭālib

AACR II rule 22.22D states that when the elements of the
name have been determined, place the best-known element
or combination of elements first.  Give the other elements
in the following order:  Khitab, kunyah, ism, patronymic and
other names.  Insert a comma after the entry element.  If we
follow the above rule the L/C and AACR II entries are correct.

                         *Example 4*

L/C          Ṭāhā Ḥusayn, 1889-

             Ṭāhā, Ḥusayn, 1889-

             (The corrected heading as it appears in the
              Cumulative microfiche representing-name
              authority file by the L/C is:
              "Ḥusayn, Ṭāhā, 1889-1973.")

AACR II      "Ṭāhā Ḥusayn"

Islamics     Ḥūsayn, Ṭāhā

Harvard      Ḥūsayn, Ṭāhā, 1889-
V.2,p.48

The example "Ṭāhā Ḥusayn" illustrating rule 22.22D on
p. 383 of AACR II is incorrect.

   AACR II rule 22.22B states:   "Enter a name made up of a
number of elements under the element or combination of
elements by which the person is best known.   Determine
this from reference sources."   Reference sources as
mentioned in AACR II, p. 381, are insufficient; more
Arabic bibliographical tools for names should be consulted.

   AACR II rule 22.22D states:   "Place the best-known
element first."   Although this attitude is the most practical
one, it does not solve the problem.   How can we determine
the best-known element when there is no consensus among
the reference sources on such best-known elements?   More
guidelines are required.

   *Good* knowledge of *two major skills* are required: cata-
loguing and excellent knowledge in Arabic language are
important in order to use Arabic bibliographical tools
and also to determine the lexical meanings of modern names
as derived from words.

   Although it is not free from errors, I recommend the
usage of the L/C automated-name authority file and the L/C
Cataloguing Service Bulletins, as these are the best that we
have so far.

   In surveying ten years of the Dissertation Abstracts I
came across two Ph.D. theses vaguely connected with the
subject at hand: one by John Francis Macey on medieval
names[34] and one by A. M. A. Huq on Bengali Muslim personal
names,[35] but so far there has not been any such detailed
study of Arabic personal names.

   In a way it was rather unfortunate that the Islamic
Studies Library's catalogues were not corrected and published.
If it is published in the future it will be an extremely

useful tool for other North American libraries since we
need author indexes in this field.  Mohammed Aman has
compiled a very useful listing of Arab states authors[36]
but the problem with such corporate authors is the constant
change of ministries and of their names in different Arab
countries.  Investing capital in compiling indexes of
Arabic personal names will be more useful as it will be on
a more permanent basis.[37]

    Nabil Hamdy rightly observes that the main problem with
modern Arabic names is the lack of agreement among li-
braries on the entry element.[38]  Hamdy reiterates the
difficult nature of Arabic names by indicating that this
lack of agreement stems from the fact that the most-known
element can vary from one author to another.[39]

    There is a need for standardization in Arabic trans-
literation of personal names.  The following are examples
of different transliterated entries, errors of element
entry, and others:

                      Example 1

L/C           Gibran, Kahlil, 1883-1931.

              11 cross-references including the following
              Chinese entry:

              x Chi-po-lun, 1883-1931

Islamics      Jibrān, Jibrān Khalīl

Harvard       Jibrān, Jibrān Khalīl
V.2, p.466

The correct transliteration of this author's name is
supplied by Harvard and Islamics.  It is very surprising
that L/C entry appears in this inaccurate form.  The
second element of the L/C entry is incorrect, but this
I take to be a typing error.  I ought to mention that
there is a reference from Jibran to Gibran and that L/C
is excellent in making liberal use of cross-references.

                      Example 2

Michigan      M'rabet, Fadela

Islamics      Murābiṭ, Fadela

Harvard       al-Murābiṭ, Jawad
v.3, p.297

L/C           M'rabet, Mohammed, 1940-
                 Author's Love with a few hairs, 1967

                 x Murābiṭ, M.
                 (Looked under Murābiṭ and there was
                 no entry [Murābiṭ did not exist])

                    x Muḥammad Murabit
                    (Card said "See M'rabet" [entry exists])

                    x Moḥammed M'rabet (entry exists)

I tend to believe that the Islamics and Harvard entries
are both correct.

     Major G. E. Wheeler in his article on latinization
states:   "It is not surprising, therefore, to find
that the Arabic character, though admirably suited to
Arabic, is inelastic and does not lend itself at all
readily to the transcription of other languages."[40]
Wellisch calls the Arabic writing system "defective"
because vowels and diacritical marks must be supplied
for the "unambiguous identification of words."  Although
there are many transliteration schemes, there is in my
opinion no one transliteration system so far that is
without a loophole.[41]   I tend to agree with Behn and
Greig that the casual user of Islamic names becomes
confused by the amount of hyphens, apostrophes, and
diacritical marks as well as by the compounded elements
of the Muslim names.[42]   Behn and Greig go a step further
in asserting that the "whole problem of Muslim authors'
names arises from the historical peculiarities of their
family names."[43]

     The only solution to this complicated situation is
standardization.   I understand from the former McGill
Islamics Library Persian specialist Jan Weryho that
the International Organization for Standardization is
updating the International System for the Transliteration
of Arabic Characters of 1961.[44]

     The problem of dialects in the Arabic names requires
further study and investigation in order to systematize
the entries.   Maḥmūd Shenītī uses the following name as
an example and writes it in this version:   Al-ᶜAkkād,
Abbās Mahmūd.[45]   Shenītī, an Egyptian, thinks that        ;
Nabil Hamdy, also an Egyptian, who teaches in the Graduate
School of Library and Information Management at the
University of Denver, when transliterating the very same
name uses instead the L/C transliteration system, hence
ᶜAbbās Maḥmūd al-ᶜAqqād[46] and, therefore,        $\mathcal{S} = Q$ .

     Confusion goes further regarding the North African
personal names which are a combination of Arabic with
"French" overtones (or maybe it is the Berber language
influence on North African names).   The Arabic name
al-ᶜArawī, in North African has become Larwi.   If an
Egyptian cataloguer is cataloguing the following author
his entry will be quite apparent as this example attests:

| | |
|---|---|
| AACR II | Jamal <sup>C</sup>Abd al-Nasir |
| P. 356 | not Gamal Abdel Nasser |
| L/C | Nasser Gamal, Abdel |
| Harvard V.2, p.562 | <sup>C</sup>Abd al-Nāṣir, Jamāl |
| Islamics | <sup>C</sup>Abd al-Nāṣir, Jamāl |

AACR II states:  "Determine the name by which a person
is commonly known from the chief source of information."[47]
If the chief source of information does not have the
vocalization, examine the book itself.  If vocalization
is present, simply copy from the title page.  If vocali-
zation is not present, supply marks for the surname.[48]
But supplying these marks is not easy, and in many instances
errors have occurred:

L/C    Pre 1980:  Ibn Rudwan    أَبن رُضوان

       Post 1980:  Ibn Ridwan   أَبن رِ ضوان

Islamics Zujaji    در جامى

         Zajaji     ز جا مِد

These are only two examples but there are hundreds like
them.  In order to minimize mistakes in supplying the
vocalization and if the name can be determined as derived
from words, like the Islamics example above, with lexical
meanings, use standard dictionaries available (Wehr, Elias,
Lane, and Lisan al-<sup>C</sup>Arab, etc.) to get the correct vocali-
zation.[49]

    Eilts states that if an author publishes both in Arabic
and in a Roman alphabet language and AACR II rule 22.3B1[50]
does not solve the conflict and if the writer resides in
an Arab country, the systematically romanized Arabic form
should be used.  If the writer resides in a country using
a Roman alphabet language, use the form published in the
chief source of information for the Roman alphabet works.

    If residence cannot be ascertained, the AACR II rule
22.3B1[51] which states "if the name of a person who has
used more than one language appears in different language
forms in his/her works, choose the form corresponding to
the language of most of the works" should apply.  As an
example AACR II mentions the following:  The correct entry
for the Hungarian-born writer is George Mikes and not
György Mikes[52] because his major works, which were published
in England, were under his changed name.

    Since Arabs took such pride in choosing names for their
newborn infants, one deplores the fact that cataloguing
Arabic names in major North American libraries has created
"chaos in the catalogue" as witness the experience of the
McGill Islamic Studies Library.[53]

    The examples given illustrate the great variety of
choice in the element entry and transliteration[54] among
major North American libraries.  As the national library
and the leader, L/C is the pacesetter in cataloguing and
bibliographical endeavors, but it is also guilty of
mistakes regarding Arabic name entries.  One immediate
solution is the liberal use of cross-references which
L/C is in the habit of doing.  Since the Orientalia
Division of the Library of Congress determines the pattern
of citation and it cannot be easily challenged by the
libraries who use L/C, I strongly believe that Arabic
name heading should not be left to the imagination of
the individual L/C cataloguer.  A committee of Orientalist
librarians should agree on which elements to choose.  In
case of difficulty, they should consult with major Middle
Eastern Centers, and if that fails, there should be some
cooperative efforts with Middle Eastern countries.

    Shared authority files[55] should be one of the solutions
on the national level.  However, if international consis-
tency is the desired end, shared authority cataloguing[56]
will not become a reality unless the political and
linguistics factors in the standardization of Arabic names
are ironed out.  One such disagreement between the East
and West is the cutoff date between classical and modern
names.  Most Arab countries use 1800 as the separating
date, whereas elsewhere 1900 seems to be the appropriate
one.

    Other solutions for standardization include[57] increased
standardization in the transliteration, as proposed by
Blanken, who makes an excellent point that the determination
of the correct entry element for the compound surnames in
many nationalities is felt to be an insoluble problem unless
the authors and publishers "cooperate in indicating the
desired indexing format."[58]

    One way to clean up the mess that we have created on
this continent is to provide money to correct and unify
the different name entries.  Since the organizational
hierarchy is not interested in investing money in these
difficult times in the building of Middle Eastern collections,
let alone correcting and unifying entries, university
libraries should, in my opinion, lobby for capital from
Arab oil-producing countries.[59]

    It has been pointed out in certain university libraries
that Arab embassies often complain to libraries when they
spot errors of entries in the Arabic names.[60]  University
libraries are not bound to correct them if they do not
wish to do so, but most of the time such criticisms are
fruitful and these people act as watchdogs.

Under no circumstances should a specialist nonlibrarian
be allowed to catalogue Arabic books.  The practice of
hiring specialists stems from what Dr. Wilfred Cantwell
Smith, the founder of the McGill Institute of Islamic
Studies has rightfully stated in 1965:  "Unlike the
situation in the Far Eastern field, which in comparison
is so highly developed in this country and Canada, in
the Islamics case we not only do not have a supply of
well-trained librarians, indeed we hardly have anyone to
train them."[61]  David H. Partington, in answering Smith's
article, argues that the real problem facing us is not
the training of subject specialists, for we can send the
trained orientalist to library school.  The real problem
according to Partington is to give the Orientalist librarian
respect--respect from the faculty for his mastery of
complex library operations; and respect from his library
colleagues who must recognize that a Ph.D. has more
intrinsic value than a Master's degree in library science.
Only then, Partington continues, will our Near Eastern
area centers attract bibliographers qualified to take
places in the ranks of those savants who are striving,
with Smith, to the new horizon of our new humanity.[62]

So far there has not been an easy way out of the
complicated question of unifying the element entries.  I
strongly disagree with the notion that it is an insoluble
problem; I believe a system of logic of unifying and
standardizing Arabic name entries should be arrived at
through a committee set up to deal with this problem only.
Our ultimate purpose in libraries is to serve well our
users; if rules of standarization are designed and followed,
easy and consistent retrieval will be achieved.

                         Islamic Studies Library
                         McGill University


                              Notes

   1.  Leone Caetani, <u>Onomasticon arabicum</u>.  2 vols. Rome,
       Presso gli Autori, 1915.

2.  R. Y. Ebied and M. L. Young, "A Note on Muslim
    Name-giving according to the Day of the Week,"
    Arabica, 24 (1977), 326-328.

3.  C. Snouck Hurgronje,  Mekka (The Hague, 1889),
    II, 138-139.

4.  Tawfiq Fahd, La Divination arabe (Leiden, 1966),
    pp. 452-459.

5.  Ebied and Young, "A Note on Muslim Name-giving."

6.  Cahiers d'onomastique arabe (Paris: Centre
    National de la Recherche Scientifique, 1979), p. 164.

7.  Ebied and Young, p. 327.

8.  Ibid., p. 328.

9.  I did not follow strictly the element divisions
    of AACR II, pp. 382-384 and for the purpose of
    simplification I have given examples of names
    restricting them to one element only.

10. Among the political names, the following are very
    impressive:

          بهاء الدوله  و  ضياء  الملّة  و  غياث  الأمّه

    Beauty of the state and the light of the faith and
    assistance of the religion.

          يمين  آل  الدوله  د  أ  مين  الملّه

    Right hand of the state and trustee of the faith.

11. T. E. Colebrooke, "On Proper Names of the Mohammedans,"
    Journal of the Royal Asiatic Society of Great Britain
    and Ireland, n.s., 11 (1879), 171-237.  Colebrooke
    states that Merwan (the caliph) received the appellation
    of al-Himar, the ass, because of his tenacity of
    character (p. 200 n. 2).

12. Ibid., p. 235.

13. Although Ali was a Muslim and a professional librarian,
    the Institute of Islamic Studies also wanted a second
    opinion and the former librarian  W. J. Watson was
    called in to assess the situation.

14. Watson's educational background is M.L.S., McGill, M.A.
    Islamic Studies, fluent in French, Arabic and Persian
    and an expert in Oriental antiquarium.  It is rather

unfortunate that Watson got disillusioned with
McGill Library Administration System at that time
(1965) and left the Islamics field.  Watson is
now the Assistant Director of University of
British Columbia Libraries.

15.  Christiana Kisiedu, "Cataloging and Classifying
     Non-Western Materials in Ghanian Libraries" in
     Mohammed M. Aman, Cataloging and Classification
     of Non-Western Material: Concerns, Issues, and
     Practices (Phoenix, Ariz.:  Oryx Press, 1980).
     Kisiedu reports that at Balme Library, University
     of Ghana, Legon, at one stage, the help of an
     Arabic scholar nonlibrarian was enlisted at
     considerable expense, but according to Kisiedu
     the result of his labor was not altogether satis-
     factory, because Kisiedu says that it did not
     bring the collection within the reach of specialized
     readers anymore than it was in its uncatalogued
     state (p. 34).

16.  Sometimes entries get to be more complicated when
     there is double nisbah as in the following name:
     Shihāb al-Dīn Abū al-Thanā$^C$ Maḥmūd ibn Sālmān ibn
     Fahd al-Ḥalabī al-Ḥanbalī.  The two nisbahs are
     al-Ḥalabī (geographical name) and the al-Ḥanbalī
     (the religious sect name).

17.  I have borrowed the term 'crashing bore' from
     Clarissa M. Rowland, "Databases in the Humanities:
     A Crashing Bore," The Reference Librarian, 1/2
     (Fall/Winter 1981), 113-116.  Clarissa Rowland
     uses "bore" in the following context:  "Bore, in
     physical geography, an abnormally high wave pro-
     ceeding up-river from estuaries where the
     configuration of the coast causes an excessive
     tidal range.  As the tide rises, the incoming
     water is forced into a narrowing and confined
     area and, if prevented from overflowing onto the
     land, builds up into a wave which moves upstream
     with considerable speed and force, endangering
     navigation."

18.  In a way Dr. Little can rightly estimate the
     situation because his Ph.D. is on medieval
     historiography and he is an expert on Islamic
     sources.

19.  C. Brockelmann, Geschichte der Arabischen Literatur
     (Leiden: Brill, 1937).

20. William S. Cooper, "The Potential Usefulness of
    Cataloging Access Points other than Author, Title
    and Subject," Journal of the American Society
    for Information Science, 21 (March-April 1970),
    112-127. Cooper explains that users often cannot
    remember the standard author-title-subject in-
    formation, and he brings up an interesting point
    that often users may remember a surprising amount
    of such "non-standard" information as the color,
    cover of the book and the approximate length.
    Cooper asks the following question:  "Could this
    type of 'non-standard' information be profitably
    exploited in computerized catalogs of the future?"
    (p. 112).

21. Owing mainly to a knowledge of the subject, an
    in-depth knowledge of the Smith/Watson classification
    scheme and an ability to familiarize myself with
    the newly arrived Islamic material in the acquisition
    section became essential.

22. Smith/Watson classification scheme is a combination
    of Dewey, Cutter, and some ideas of their own.

23. In the Islamic Studies Library most of the Arabic
    name entries were inconsistent.

24. Although L/C is not free from errors when it comes
    to Arabic name entries, but at least L/C is
    consistent.

25. Anglo-American Cataloguing Rules, 2d ed., prepared
    by the American Library Association et al., ed.
    Michael Gorman and Paul W. Winkler (Chicago: American
    Library Association, 1978), p. 348 (henceforth
    cited as AACR II).

26. John A. Eilts, "Draft: Protocol on the Formulation
    of Arabic Personal Name Headings," MELA Notes,
    25 (1982), 10.

27. Ibid.

28. Ibid.

29. Hans H. Wellisch, The Conversion of Scripts: Its
    Nature, History, and Utilization (Toronto: John
    Wiley and Sons, 1978), p. 111.

30. Women in the Near East:  A Booklist, prepared by
    the staff of the Near Eastern Division (Ann Arbor,
    Mich.: University of Michigan Library, 1974)
    (henceforth cited as Michigan).

31.  Islamic Studies Library of McGill University card
     catalogue (henceforth cited as Islamics).

32.  Harvard University Library, Catalogue of Arabic,
     Persian and Ottoman Turkish Books (Cambridge, Mass.:
     Harvard University Library, 1968), I, 361
     (henceforth cited as Harvard).

33.  Cumulative microfiche representing L/C name authority
     file (henceforth cited as L/C).

34.  John Francis Macey, "The Cataloging of Medieval
     Names: A Definition of the Problem and a Proposed
     Solution."  Ph.D. diss., University of Pittsburgh,
     1974.

35.  A. M. A. Huq, "A Study of Bengali Muslim Personal
     Names. . . ."  Ph.D. diss., University of
     Pittsburgh, 1970.

36.  Mohammed M. Aman, comp., Arab States Author Headings
     (New York: St. John's University Press, 1973).

37.  Aman, Cataloging and Classification of Non-Western
     Material, p. 275.  Nabil Hamdy, in his article in
     this book, "Cataloging and Classifying Arabic
     Materials," states:  "One of the recommendations
     from the Riyad seminar is the establishment of a
     list of Arabic names to standardize the best-known
     part of the name.  A list of this kind will fill
     a great gap.  Its compilation should be accelerated,
     since it will minimize labor and cost, improve the
     efficiency of the catalog for use, and enhance
     cooperation between libraries."

38.  Ibid., p. 273.

39.  Ibid., p. 275.

40.  G. F. Wheeler, "Latinization: A Study in Middle
     Eastern Language Reform," Journal of the Royal
     Central Asian Society, 24 (1937), 591.

41.  The Islamic Studies Library's transliteration
     scheme designed by W. J. Watson, in my opinion,
     is the easiest and most practical.

42.  W. Behn and P. Greig, "Islamic Filing," The Indexer,
     9 (1974), 13.

43.  Ibid.

44.  International Organization for Standardization,
     International System for the Transliteration of
     Arabic Characters.  Geneva: ISO, 1961 (ISO/R233).
     Wellisch ("The Conversion of Scripts," p. 280)
     states:  "No official Arabization scheme has yet
     been published by any of the Arab states or other
     countries that use Arabic script.  Names and words
     written in non-Arabic scripts are transcribed
     into Arabic in many different forms, and this is
     a constant source of confusion for Western Arabists
     as well as for Arab librarians and bibliographers,
     as pointed out by M. Aman."  Dr. C. J. Adams, Pro-
     fessor at the Institute of Islamic Studies, McGill
     University, having researched in most of the
     Islamic countries, shares Wellisch's opinion.

45.  M. Shenītī, "Treatment of Arabic Names," in
     International Conference on Cataloguing Principles,
     Paris, 1961 (London: IFLA, 1963), p. 276.

46.  Aman, Cataloging and Classification of Non-Western
     Material, p. 276.

47.  AACR II, p. 349, rule 22.1B.

48.  Ibid., p. 355, rule 22.3C2.

49.  Wehr and Elias are good for modern Arabic names;
     Edward W. Lane's Arabic-English Lexicon and Ibn
     Manzūr's Lisān al-ᶜArab are excellent for classical
     names.

50.  AACR II, p. 353; Eilts, "Draft: Protocol on the
     Formulation of . . .," p. 12.

51.  AACR II, p. 353.

52.  Ibid.

53.  Kisiedu ("Cataloging and Classifying Non-Western
     Materials," p. 34) states that there is plenty of
     confusion in the Balme Library regarding the Arabic
     card catalogue.

54.  At least the mechanism is set up and it is in
     progress of solving the varied transliterations
     through the International Organization for
     Standardization.

55.  Jack Cain, Preparing for AACR II by Using an
     Automated Authority System: The Canadian Experience
     to Date (Toronto, Ontario: University of Toronto
     Library Automation System, 1980).

56.  Mumford Quincy, "International Co-operation in
     Shared Cataloging," UNESCO Bulletin for Libraries,
     22 (January-February 1968), 10.  Although this is
     an old work, it conveys the same idea.

57.  R. R. Blanken, "The Preparation of International
     Author Indexes, with Particular Reference to the
     Problems of Transliteration, Prefixes, and Compound
     Family Names," Journal of the American Society
     for Information Science, 22 (1971), 51-63.

58.  Ibid., p. 51.

59.  The Islamic Studies Library has approached some
     of these countries and the response was positive.

60.  Kisiedu ("Cataloging and Classifying Non-Western
     Materials," p. 41) mentions the following experience:
     "The head cataloger of the Ghana Library Board has
     complained that some Western bibliographical sources
     enter East African names incorrectly, under the
     first element, and he has made it a policy to check
     with the East African High Commissions in Ghana
     to get the correct citation of East African names."

61.  Wilfred Cantwell Smith, "The Islamic Near East:
     Intellectual Role of Librarianship," The Library
     Quarterly, 35 (1965), 292.

62.  Ibid., p. 297.  We need more Middle East librarians
     of the same caliber as Partington who is not only
     sympathetic and active in this area but has also
     an in-depth knowledge of the field.  In his review
     of the Middle East and North Africa 1982-83, 29th
     ed.  (London: Europa Publications, 1982) in American
     Arab Affairs, 4 (Spring 1983), 165, Partington's
     following statement serves the point: "The editors
     have yet to standardize the transliteration 'system'.
     Why should we have Id ul Fitr and Id al-Kabir
     (p. 995)?"  The creation in 1983 of a joint program
     leading to an M.A. in The Graduate Library School
     and The Center for Middle Eastern Studies at the
     University of Chicago is a step in the right direction.
     The joint program was established to address an
     ever increasing demand for Middle East Librarians,
     by providing a coherent curriculum which combines
     Middle Eastern Studies with professional library
     education.

MAKE BOOKS AVAILABLE TO ALL

Priscilla Roberts


    In an interview with the Beirut magazine Saout Al Arab,
Morocco's Minister of Cultural Affairs, Dr. Said Belbachir,
said that his department is reconsidering the system of
Moroccan book publishing so that books can be within the
reach of all citizens.  He made it clear that his Ministry
intends to purchase several copies of every worthwhile
book published in Morocco in addition to awarding prizes
each year (for new books published).

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    Turning to the question of "arabisation" in Morocco
and the attempts of the colonial power to substitute
French culture for Arabic, the Minister of Cultural Affairs
recalled that the majority of government officials have
been educated in Europe and are incapable of responding
to the needs of arabisation, and that it is therefore
necessary to adopt an effective and progressive strategy.

    On this subject Dr. Belbachir indicated that the end
of this school year coincides with the complete arabisation
of primary school and that arabisation will proceed next
October to the first year of secondary school.  It will
continue a year at a time until the baccalaureate, then
on to higher education.

    The Minister made it clear that arabisation concerns
itself strictly with the pure sciences and experimental
sciences, as the humanities and social sciences are already
arabised not only in primary but also in secondary school.

    Dr. Belbachir stated that the next century will see
the need for reinforcement of our cultural identity and
an elaboration of educational programs inspired by the
original philosophical ideas of the Arab nation.

                    (Translated from Le Matin du Sahara,
                        22 May 1983)
                    Rabat, Morocco

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EARLY PHOTOGRAPHY OF THE MIDDLE EAST:
REVIEW ARTICLE

Paul E. Chevedden


Louis Vaczek and Gail Buckland.  Travelers in Ancient
   Lands:  A Portrait of the Middle East.  Boston:
   New York Graphic Society, 1981.  Pp. 202, 274 plates.
   $35.

Carney E. S. Gavin.  The Image of the East:  Nineteenth-
   Century Near Eastern Photographs by Bonfils from the
   Collection of the Harvard Semitic Museum.  Chicago:
   University of Chicago Press, 1982.  Pp. 115, 10
   microfiche cards with 815 plates.  $65.

G. Eric Matson.  The Middle East in Pictures.  Intro-
   duction by George S. Hobart.  New York:  Arno Press,
   1980.  4 vols.  Pp. 962 (paginated consecutively),
   5,032 plates.  $440.

Catalogue of the Gertrude Bell Photographic Archive,
   compiled by Stephen Hill, Lyn Ritchie, and Barbara
   Hathaway.  Newcastle upon Tyne:  The Department of
   Archaeology, University of Newcastle upon Tyne, 1982.
   Pp. 159.  $8.80.

Julia Van Haaften.  From Talbot to Stieglitz:  Master-
   pieces of Early Photography from the New York Public
   Library.  New York:  Thames and Hudson, 1982.  Pp. 126.
   $27.50.

History of Photography:  Bibliography and Reel Guide to
   the Microfilm Collection.  Woodbridge, Conn.:  Research
   Publications, 1982.  Pp. 91.  $55.


    A number of books on early photography of the Middle
East have appeared in recent years.  Those under review
include a splendidly produced coffee-table book on the
subject, three catalogs of large photographic collections
dealing with the Middle East, a book of selected photographs
from the extensive collection of the New York Public
Library, and a bibliography and reel index to a mammoth
microfilm collection of works on the history of photography.

    Although old photographs of the Middle East can be
viewed merely as nostalgia-provoking relics of the past,
they are potentially a valuable resource for the study of
the Middle East.  Scholars in various fields of Middle

Eastern studies have in the past made use of early
photographs for documentary purposes, particularly in
the field of architectural history, but their use of
such material has been extremely limited in view of
the extensive photographic documentation available.
It has been the unfortunate fate of early photographs
to lie forgotten or to be pigeonholed in places where
scholars seldom look, and only in the past few years
have initial efforts been made to search through
archives and repositories for early photographic docu-
mentation on the Middle East.  While a number of the
books under review have serious shortcomings, they
deserve attention not only for the specific photographic
material they bring to light, but also for the
photographic sources they disclose, providing scholars
with some idea of the major photographic collections
to be tapped for additional documentation on the
Middle East.

    Travelers in Ancient Lands by Louis Vaczek and Gail
Buckland is a quality production--beautifully designed
and expertly printed.  The text by Vaczek, however, is
a rambling, poorly written mishmash of fact and fantasy
which fails as an informed discourse on the history of
the Middle East.  The contributions by Gail Buckland
are the only redeeming features of this book.  They
follow each chapter and consist of two-page comments
that treat various topics related to the history of
photography in the Middle East and a biographical
index of 74 photographers who worked in the Middle
East.  This index is very useful, and, combined with
that in Eyal Onne, Photographic Heritage of the Holy
Land, 1839-1914 (Manchester, 1980), makes available
concise information on many of the photographers who
worked in the Middle East.  The photographs are well
selected for the most part with five recently unearthed
daguerreotypes of Egypt by Jules Itier taken in 1845-46
(but printed as mirror images, reversed from left to
right).  The captions to the photographs, however, are
so frequently incorrect as to render the work suspect
as history.  Following is  a selected list of corrections
which are provided to facilitate a better understanding
of the photographs.

    The unidentified main square of Alexandria (p. 152)
was originally known as the Place des Consuls, more
recently as the Place Muḥammad ᶜAlī, and now bears the
name Liberation Square.  The photograph identified as
the port of Alexandria (p. 102) shows the inner harbor
of Port Said at the entrance of the Suez Canal.  Judging
from the many decorated ships at anchor, this photograph
was probably taken on 17 November 1869, the day the Suez
Canal was opened.  The Pharos Lighthouse is not in this

photograph as the caption states, but in the photograph
on p. 10 the Citadel of Qāʾit Bāy, which was built upon
the foundations of the Pharos Lighthouse in 1479, is
visible in the distance.

    The beautiful photograph of Cairo by H. Béchard
(p. 154) is reversed, so the reader should use a mirror
to view it properly.  The caption states that "the
citadel at the right with its delicate minarets guards
the city, but the wall seems designed to hold back the
desert."  The desert referred to in the foreground is
not a desert but the rubbish mounds on the eastern side
of the city.  The view was taken from atop these rubbish
mounds looking south over the city.  In the foreground
on the left can be seen the city walls constructed by
Saladin, behind which are the Mosque of Ibrāhīm Āghā
Mustaḥfiẓān (1346-47), the Mosque of Khayrbak (1502),
and the Palace of Ālīn Āq (1293).  On the extreme
left in the distance is the Madrasa of Sulṭān Ḥasan
(1356-1363) and in the center is the towering portal
of the Bīmāristān of Sultan Muʾayyad Shaykh (1418-1420).
To the right of center is the domed Mausoleum of
Azdumur (early 16th century) and further to the right
is the quarter of al-Ḥaṭṭāba fronting the Citadel.  One
of the quarter gates, Bāb al-Manjakīya, is visible, with
the minaret of the Mosque of Manjak al-Yūsufī (ca. 1381-
1389) behind it.  The most prominent buildings in view
on the Citadel are the Mosque of Muḥammad ᶜAlī (1830-
1848) and Muḥammad ᶜAlī's Palace (1827) on the extreme
right.  The summary history of Cairo given in the
caption is riddled with errors.  The Arab conquerors of
the seventh century did not turn Babylon into a fortified
city (it was already fortified) and rename it al-Fusṭāṭ.
Fusṭāṭ was a new settlement built by the Arab invaders
around the Babylon fortress at the time they besieged it,
and this settlement later developed into a city of its
own.  The Fatimid caliphs did not expand Fusṭāṭ as the
caption states and call the new section "al-Mansuriyal,
soon renamed al-Qahirah, or Cairo."  A new rectangular
palace city was laid out to the north of Fusṭāṭ by the
Fatimid general, Jawhar, in 969.  This city was first
named al-Mansūrīya ("The Victorious"), and four years
later, upon the arrival of the Fatimid caliph al-Muᶜizz,
the city's name was changed to al-Qāhira ("the Subjugator"
or "the Triumphant").  Saladin did establish the Ayyūbid
Dynasty as the caption states, but neither he nor his
descendants were "caliph-sultans."  The rightful caliph
was in Baghdad and the Ayyūbids never appropriated the
title caliph for themselves.  Although the title al-sulṭān
came to be widely used by the Ayyūbid princes, it was
employed almost a decade after Saladin's death.

    The event in Cairo being commemorated in the photograph

on p. 23 is the Birthday of the Prophet (Mawlid al-Nabī),
not "the Day of Treading." The ceremony of the treading
(dawsa) shown in the photograph was not "an annual
religious ritual of the dervishes" but was performed in
Cairo by the Shaykh of the SaᶜdĪ Sufi order on the mawlids,
or birthday celebrations, of the Prophet, of al-Shāfiᶜī,
of Sulṭān Ḥanafī, of Shaykh Dashṭūṭī (or Ṭashṭūshī), and
of Shaykh Yūnus. On the Mawlid al-Nabī the dawsa was
performed on the southern side of the Azbakīya as shown
in the photograph. The unidentified minaret of the
Mosque of al-Azhar (p. 28) is the minaret of Qāʾit Bāy
(ca. 1469-1477) which rises above the Ṭaybarsīya Madrasa
on the west side of the mosque. The caption states that
"The University of Al-Azhar with its mosque was established
in 973." The Mosque, not the University, of al-Azhar was
inaugurated on 7 Ramaḍān 361/22 June 972. Provisions
for the maintenance of jurists who taught at the mosque
were made by the Caliph al-ᶜAzīz in 378/988-89, and it
is from this time that the mosque dates its illustrious
history as a Muslim center of learning. The minaret of
the Mosque of Ibrāhīm Āghā Mustaḥfiẓān in Cairo (1346-47)
is not identified (p. 39), nor is the cemetery on the
outskirts of Cairo, known as the Cemetery of Bāb al-Wazīr
(p. 70). The photograph on p. 138 was taken by Frank
Mason Good in ca. 1868 and not by H. Béchard. The view
was taken from the entrance of the Mosque of Sulṭān
Ḥasan in Cairo looking down the Sūq al-Silāḥ (the Armorers'
Market). The "bathhouse in an unidentified city" (p. 163)
is in Cairo. The Ottoman molding above the blocked-up
portal of the bath is described as "a Roman arch." The
caption to the photograph of the road to the Pyramids
(p. 176) states that the road "was built in 1868 in honor
of the Prince of Wales's visit." The road was built in
1868, but the occasion that prompted its construction was
the visit of foreign royalty and dignitaries to Egypt in
1869 for the inauguration of the Suez Canal. The caption
to the photograph of the Pyramid of Khufu (p. 44) states
that "the three most ancient pyramids in Egypt were built
near Giza, north of Memphis, by pharaohs of the Old
Kingdom (2686-2160 B.C.): Khufu (Cheops in Greek), Khafre,
and Menkaure." The earliest pyramids are not the Giza
group, which were all built during the 4th Dynasty, but
a number of pyramids in the Saqqara group, built during
the 3rd Dynasty, including the earliest pyramid constructed
in Egypt, the Step Pyramid of Netjerykhet Djoser, built
some time after 2630 B.C.

   The caption to a photograph of an unidentified Egyptian
village (p. 106) states that "surprisingly few villages
were photographed in the nineteenth century." This may
be true to some extent of Egypt where major attention was
focused on ancient monuments, but it is certainly not
true of Palestine where photographers thoroughly covered
the biblical landscape and took numerous photographs of

villages associated with sacred history.  Du Camp's
general view of the Temple of Amun at Luxor (p. 6) is
identified as "the Great Temple and other structures
at Karnak."  The caption to the photograph of tourists
in front of the Court of Amenhotep III in the Temple
of Amun at Luxor (p. 172) identifies the site as Karnak.
The unidentified mosque rising behind the east pylon of
the Temple of Amun at Luxor (p. 178, bottom) is the
Mosque of Abū al-Ḥajjāj, constructed, according to
Creswell, by Badr al-Jamālī during the latter part of
the eleventh century.  The photograph is unfortunately
reversed.  The unidentified view along the Nile taken
by J. B. Greene (p. 115) was taken at Luxor looking
across the river toward the Thebean Necropolis.

    The caption to the photograph of the Church of the
Holy Sepulchre in Jerusalem (p. 14) states that the
Church "was _formerly_ [italics added] believed to mark
the site where Jesus was entombed and resurrected
[sic]. . . .  The present building, constructed in
1810, incorporates remnants of previous edifices but
is no longer thought to mark the tomb."  This appears
to be a revival of General "Chinese" Gordon's dis-
credited views regarding the site of Golgotha.  Although
it is not possible to prove with absolute certainty
that the present site of the Tomb of Jesus is authentic,
current scholarship affirms that it is very possible,
and even quite probable, that it is the true site (see
Charles Coüasnon, The Church of the Holy Sepulchre in
Jerusalem [London:  Oxford University Press, 1974],
pp. 8-11).  The statement that the present Church was
constructed in 1810 displays complete ignorance of
the structural history of the building.  The Church
has remained largely unchanged from a structural point
of view since the Crusader restoration of the twelfth
century.  The photograph shows the entrance facade of
the Church dating from this period.  The 1854 Salzmann
photograph of the dilapidated dome of the rotunda of
the Church of the Holy Sepulchre (p. 50) prompts the
remark that "the Ottoman sultanate was not interested
in shrines or antiquities but allowed whoever was
concerned to maintain them."  The Ottomans were deeply
concerned over the upkeep and maintenance of shrines
and holy places sacred to their religion.  Ottoman
construction in Jerusalem, principally the restoration
of the Dome of the Rock and the rebuilding of the city
wall, testifies to their interest in public works.
Christian and Jewish shrines were maintained not by
the Ottoman authorities but by the various Christian
and Jewish communities responsible for them.  The dome
of the rotunda shown in the Salzmann photograph was a
hastily built wooden structure covered with lead plates
which was put up after an earlier dome built by the

Byzantine Emperor Monomachus in 1048 was destroyed by a
fire in October 1808.  The dome quickly fell into disre-
pair and was replaced by a dome with a metal frame in
1868.  The caption to the photograph on p. 36 states
that the British occupation of Jerusalem on December 9,
1917, ended thirteen centuries of Islamic rule.  This
ignores the Crusader occupation of the city (1099-1187;
1229-1244).  The photograph of Bethlehem (p. 125) was
taken not by Francis Frith but by Frank Mason Good in
ca. 1868.  The caption to this photograph states that
the Church of the Nativity "is invisible here in the
center of the town."  The photograph was actually taken
from the roof of the Latin Convent which is attached to
the northern side of the Church of the Nativity.  The
view looks west over the town of Bethlehem and the only
portion of the Church that is visible is the northwest
corner seen on the extreme left of the photograph.  The
photograph of the Russian pilgrims at the Jordan River
(p. 171) was taken at Makhādat al-Ḥijlā (the Ford of
the Partridge), the traditional site of the baptism of
Jesus.

     The Castle of al-Karak in southern Jordan (p. 27) is
identified as "the fortress of Krak des Chevaliers [Kerak,
Al-Karak] in Syria," even though the original caption
on the photograph correctly identifies the castle.
Al-Karak was occupied by the Crusaders in the early
twelfth century probably during the campaigns of King
Baldwin I, not as the caption states in 1136.  Pagan
the Butler refortified the town and began the construc-
tion of the castle in 1142.  Saladin retook al-Karak
in 1188 and it remained in Ayyūbid hands until its
surrender to the Mamlūk Sulṭān al-Ẓāhir Baybars which
occurred in 1263, not in 1271 as the caption states.
The Citadel of Homs in central Syria (p. 120, bottom)
is also identified as the Krak des Chevaliers.  This
photograph was taken from the northern part of the city
of Homs looking south.

     Frith's photograph of Damascus (p. 24) taken from
a rooftop at Sufl al-Talla looking west toward the
Umayyad Mosque prompts a long-winded caption dealing
with the history of the city.  The reader is told such
nonsense as, "Greek and Roman influence is clearly
visible, but the Byzantine style is prominent from the
time when Damascus was a Christian city. . . .  Occasion-
ally it prospered as a manufacturing and caravan center,
at other times it was almost deserted, but it was always
the most important city in Syria and usually the
capital."  Hellenistic and Roman influence is apparent
in the street pattern of the city, remains of the Temple
of Jupiter and portions of the city wall dating from
the Roman period have survived, but there are scant
remains to be found from the Byzantine period.  The city

did suffer its ups and downs, including three Mongol
sieges, but it was never "almost deserted." A
photograph of the northern colonnade of the Umayyad
Mosque in Damascus (p. 25) is accompanied by a caption
which repeats the legend that the Church of St. John
the Baptist was partitioned between the Muslims and
the Christians.  This legend has no basis in early
Islamic historiography and has been discredited by
modern scholarship.  The Church of St. John the Baptist
was situated in the western part of the temenos of the
Temple of Jupiter.  Following the Muslim conquest the
temenos was divided between the Christians and the
Muslims.  The Christians retained their Church in the
western half of the temenos, and the Muslims set up a
mosque in the eastern half.  This situation prevailed
for seventy years until al-Walīd took over the entire
temenos, destroyed the church, and built his mosque.
The corner towers of the temenos wall of the Temple are
referred to in the caption as "Byzantine Towers," and
the pillars of the northern colonnade pictured in the
photograph are described as columns.  This colonnade,
along with the stucco ornament on its pillars, dates from
1416 when the entire colonnade was rebuilt following its
destruction in the disastrous fire of 1401.

     The photograph of Ḥarrān in southeastern Turkey
(p. 108) is identified as "a village in Syria."  The
photograph was taken from the northwest side of the
Citadel looking down upon the beehive dwellings of the
present-day village and the remains of the Great Mosque
in the extreme upper right.  Du Camp's photograph of the
Temple of Bacchus at Baalbek in Lebanon (p. 11) is not
identified, and H. Phillips's photograph of the monumental
entrance of the Temple of Bacchus (p. 12) is identified as
the "gateway to the Temple of Jupiter in Baalbek."  The
caption to the photograph of Beirut (p. 51) states that
the city "flourished in the Byzantine Empire, and after
it fell to the Arabs in A.D. 635 it remained the largest
community of literate Christians in the Muslim world."
Beirut remained throughout most of its history a fairly
small and insignificant port town.  Its phenomenal growth
and emergence as the leading trade center in the eastern
Mediterranean dates from the last century, and its
Christian population only began to rival in size other
major centers of Christianity in the Middle East in
relatively modern times (see Leila Taraz Fawaz, Merchants
and Migrants in Nineteenth-Century Beirut [Cambridge,
Mass.: Harvard Univ. Press, 1983]).   The photograph,
looking east over the old city, shows the Citadel on the
left and the minaret of Bāb al-Dabbāgha in the center.

     The eight-part panorama of Istanbul (pp. 32-33) was
taken from the top of the Beyazit Tower on the Istanbul
University campus, not from "The European heights" as

stated in the caption.  The Süleymaniye Mosque is at the
extreme right of panel A and the extreme left of panel B,
not at the extreme left of panel A.  The Topkapı Palace,
in the center distance of panel F, faces the Sea of Marmara
(not "Marmora").  The Mosque of Nur-u Osmaniye (Light of
the Ottomans), not the "Osmaniye Mosque," is at the extreme
right of panel G and the extreme left of panel H.  The
Mosque of Ahmed I (the so-called Blue Mosque) in the
center distance of panel H is identified as the Hagia
Sophia, which is itself visible in the center distance of
panel G; and the Mosque of Atik Alī Paşa to the right of
the Column of Constantine in panel H is identified as the
Blue Mosque.  The Şehzade Mosque (1544-1548) in Istanbul
is identified as the Hagia Sophia (p. 150), and the obelisk of
Thutmose III taken from Deir al-Bahri and re-erected in
the Hippodrome of Istanbul by Theodosius I in 390 is iden-
tified as the obelisk of Theodosius I (p. 14, bottom).
Another obelisk in Istanbul (p. 15) is identified as "the
Kiz Tash (meaning Column of the Virgin) . . . one of the
few monuments remaining from third-century Byzantium."
This is not the Column of Marcian, known in Turkish as
the Column of the Virgin (Kız Taşı), erected between 450 and
452 in the present-day Fatih district of Istanbul, but the
obelisk at the southern end of the At Meydanı (the former
Hippodrome), known as the Walled Obelisk or Column of
Constantine VII Porphyrogenetus (912-959).  The Galata
Tower (p. 137) is described as a Byzantine construction.
This tower which commands the district of Beyoğlu (the
former Genoese colony of Pera) on the northern side of
the Golden Horn, was constructed by the Genoese in 1348.
The unnamed body of water in a photograph on p. 143 taken by
an anonymous photographer is the Bosporus.  This exquisite
photograph is the work of the same photographer who took
the photograph of the Walled Obelisk on p. 15 (note the same
cloud formation in both photographs).  The photograph
captioned "Imperial Gate of the Seraglio" (p. 144) shows
the Bab-i-Hümayum, the entrance gate of the outer en-
closure of the Topkapı Palace, on the left, and the Fountain
of Ahmed III (1728) on the right.

    A photograph of the Masjid al-Ḥarām in Mecca with the
Kaᶜba in the center (p. 16) is not identified.  The caption
consists of a confused and inaccurate description of the
ceremonies of the pilgrimage.  The Black Stone which the
pilgrims kiss is not "inside the building called the Kaaba,"
but is built into the outside wall of the Kaᶜba at its
eastern corner.  The ceremony of the saᶜy according to the
caption involves "running seven times between Mt. Safa and
Mt. Marva [sic], two elevations outside Mecca."  Al-Ṣafā
and al-Marwa are mounds at Mecca located just beyond the
precinct of the Masjid al-Ḥarām.  Their height, a bit above
ground level, hardly qualifies them as mountains.  Today
al-Ṣafā and al-Marwa along with the route between them
(al-Masᶜā)  are enclosed in a gallery appended to the

Masjid al-Ḥarām.  The caption to another photograph of
the Masjid al-Ḥarām (p. 153) states that the city of
Mecca "under the Romans . . . became more important, and
under Byzantium many of the inhabitants were converted
to Christianity."  Neither the Roman nor Byzantine Empire
ever extended their rule over Mecca.  Certainly there
were Christians in Mecca prior to the rise of Islam--
traders and slaves as well as Christians of the clan of
Banū Asad b. ᶜAbd al-ᶜUzzā--but to say that many of the
inhabitants were Christians or were converted to Christi-
anity as a result of Byzantine domination is a gross
error.

     The caption to the photograph of Baghdad (p. 155)
states that "the Abbasid Caliph al-Mansur chose it in
762 as the new capital of the Arab Empire."  Since the
ᶜAbbāsids ruled an empire which was not exclusively Arab
in character, their empire is properly termed an Islamic
one.  The caption telescopes the history of Baghdad by
saying that after the city was rebuilt (following the
Mongol cataclysm in 1258), "it remained a provincial
town under the Ottomans into the nineteenth century."
Before the Ottomans incorporated Baghdad into their
empire in 1638, the city was ruled by the Īl-Khānids,
Jalāyirids, the Tīmūrids, the confederations of the Qara
Qoyunlu and the Āq Qoyunlu, the Ṣafavids (1507-1534;
1623-1638), and the Ottomans (1534-1623; 1638-1704;
1831-1917).  The 1915 photograph of the Sasanian palace
Ṭāq-i-Kisrā (Arch of Chosroes) is identified as "the
Parthian palace Taq Kisra."  Unfortunately an earlier
photograph of this splendid building, such as the one
taken by Jane Dieulafoy showing the north wing of the
palace which collapsed in 1888, was not used.  The
caption to the photograph on p. 123 states that "the
ruins in the foreground are those of Al Malwiyah."  The
photograph was actually taken from the minaret of the
Great Mosque of Mutawakkil at Sāmarrā, known as the
Manārat al-Malwīya (the spiral minaret).  The shadow of
the minaret appears in the extreme lower right corner of
the photograph.  In the foreground are the outer walls
of the mosque and in the distance is the modern walled
city of Sāmarrā.  The caption to the photograph of
Maydān-i Tupkhāne (Arsenal Square) in Tehran (p. 157),
which was generally known under its short form, Tup-Maydān,
states that it "resembles European models."  Its plan,
rather, is based on Ṣafavid models as a comparison with
Maydān-i Shāh in Isfahan clearly indicates.

     A number of the genre photographs are improperly
identified or attributed to the incorrect photographer.
The two harem scenes on p. 41 are pure fantasy.  The
photograph on the left by Underwood & Underwood was taken
not in the Middle East but in the United States using
American models.  The photograph on the left was taken

by Adrien Bonfils in his studio in Beirut using native
models.  The Bonfils photograph on p. 84 identified as
"chief of bedouin shepherds" could hardly be authentic.
The so-called chief of the bedouin shepherds in this
photograph appears in another Bonfils photograph labeled,
"Bedouin Shepherds, Palmyra" (Gavin, Image, 5E5).  Both
of these photographs were taken in the Bonfils studio
in Beirut using paid sitters outfitted in traditional
garb to create a scene of the photographer's imagination.
A photograph showing a bedouin with a sword standing over
a man beating a pan is identified as an execution (p. 86).
Since the man who is supposedly to be executed is smiling
and beating the pan as one would a darabukka, it is hardly
likely that he is awaiting his own execution.  Rather,
the scene depicted in the photograph is probably a sword
dance performed most likely on the $^c\bar{I}$d al-Adhā or the
$^c\bar{I}$d al-Fiṭr.  The caption to the photograph on p. 114
correctly states that Bonfils titled this picture "Femmes
de Siloé Palestine" (Women of Silwān, Palestine), but
the photograph was actually taken in Jarash (ancient
Gerasa) in northern Jordan and shows two village women
standing in front of a wall with an engaged column dating
from the Roman period (see Gavin, Image, 5F10 and 5G1).
The photograph of the Barber Shop on p. vii was taken in
the Béchard Studio in Cairo by E. Béchard, and the photo-
graph of two Cairene women carrying water jugs (p. 197)
was also taken by E. Béchard in his Cairo studio, not by
P. Sébah as the photograph is signed.  The photograph of
a bread vendor (p. 161) was taken by Bonfils (see Gavin,
Image, 4E3).

     Although the information contained in the biographical
index of photographers who worked in the Middle East
(pp. 190-197) is generally reliable, a few errors do
appear.  "Biraderler" is the Ottoman word for "brothers,"
not the last name of the two Armenian brothers Kevork and
Wichen, who founded the photographic firm in Istanbul
known as Abdullah Frères.  The German Egyptologist, Johannes
Dümichen, is incorrectly listed as a photographer.
Dümichen led the 1868 archeological expedition to Egypt
dispatched by Kaiser Wilhelm I, but it was Hermann Wilhelm
Vogel who took the photographs on this expedition, which
were published in Berlin in 1871 (see "Photographer with-
out Photographs," Aperture 90 [1983], 40-47, and Wolfgang
Baier, Quellendarstellungen zur Geschichte der Fotografie
[Munich: Schirmer/Mosel, 1977], pp. 461-462).  V. G.
Maunier, who worked as French consular agent in Luxor and
was employed by $^c$Abbās I Pāshā to clear debris from
Egyptian temples, is listed as a photographer.  According
to the American poet, William Cullen Bryant, who visited
the Mauniers at Luxor in the winter of 1852-53, it was
Madame Maunier rather than her husband who took the
photographs (William Cullen Bryant, The Letters of William
Cullen Bryant, vol. 3, 1849-1857, ed. William Cullen
Bryant II and Thomas G. Voss [New York:  Fordham University

Press, 1981], p. 239).  She has the distinction of being
the first known woman photographer who worked in the
Middle East.  The photographers J. Pascal Sébah and
Zangaki are both listed as being "possibly Turkish,"
whereas they were most probably Greek.  Although L. de
Vignes and Jardin are mentioned as photographers, Henri
Sauvaire, the famous orientalist who also took photographs
on the Duc de Luynes's celebrated expedition to the Dead
Sea in the early 1860s, is not mentioned.

     While the design features of this book are exemplary,
it is unfortunate that similar attention was not given
to historical accuracy.  Even the general public, for
which this book was intended, deserves a product meeting
a minimal level of scholarly standards.

     Dr. Carney Gavin's recent publication, The Image of
the East, presents the entire corpus of nineteenth-century
Bonfils photographs of the Middle East in the collection
of the Harvard Semitic Museum.  The photographs are
produced in microfiche format, and the accompanying text
to the publication outlines the history of the Maison
Bonfils in Beirut and provides a complete title list for
the 815 images that are produced.  There are 793 photo-
graphs pertaining to the Middle East:  643 architectural
and landscape studies and 150 genre scenes. The remaining
photographs include studio portraits taken at Alès, Bonfils
colophons, photographs of the Bonfils studio in Beirut,
and portraits of the Bonfils family.  Of the architectural
and landscape studies, 351 are of Palestine (covering
59 sites), 99 of Syria (9 sites), 86 of Lebanon (14 sites),
49 of Jordan (11 sites), 34 of Egypt (12 sites), 16 of
Turkey (Istanbul and Alexandretta), and 8 of Athens.

     The author has used a variety of source materials to
resurrect the history of the Bonfils firm, providing much
useful information on this important and extremely pro-
lific photographic establishment.  Given the scarcity of
information that exists on the early photographers who
worked in the Middle East, Dr. Gavin's sleuth work is to
be strongly commended.  But the author has neglected to
adequately explore the most obvious source of all--the
photographs themselves.  Scant attention is given to the
identification, date, authorship, or analysis of the
photographs.  Dr. Gavin does not attribute authorship to
any of the photographs in the Harvard Collection, most
of which were taken in the 1880s by Adrien Bonfils and
some earlier by his father Félix.  The only chronological
reference provided for the photographs is the obvious
time span of 1867 (the year the Bonfils family established
its studio) to 1890 (the year the Harvard Semitic Museum
acquired the collection).  The fact that Dr. Gavin does not
tackle the question of authorship or fix a chronology for
the photographs seriously detracts from the usefulness
of this book, especially as documentation is available to

determine the authorship and approximate the dates for
nearly all of the photographs.  In addition to the
published albums and catalogs produced by the Maison
Bonfils is the internal evidence of the photographs
themselves which contain useful clues for dating and
determining the authorship of the images.  Although the
author comments on this documentation and the problem
involved in its use (pp. ix-xi, and p. 9), he does not
make any use of it.

    Dr. Gavin never explains why the Bonfils firm
photographed the Middle East in the first place, why it
confined its interests to specific subjects and com-
pletely ignored others.  Why, for instance, are more
than 200 of the 643 architectural and landscape studies
of Jerusalem and its environs?  Why is there such ex-
tensive coverage of Palestine?  Why so many photographs
of obscure Palestinian towns and villages?  With any
knowledge of the Bible and the Middle East, the answer
is easily apparent: major attention is given to sites
associated with sacred history.  Whether this reflects
the bias of the photographer or the collector is an
interesting question which begs an answer.  The 1876
catalog of photographs produced by Félix Bonfils does
show a good deal of interest in "biblical" sites, but
this interest does not predominate over other concerns,
notably in historical monuments and genre photography.
The "biblical" focus of the Harvard Bonfils collection
appears to be the result of the Semitic Museum's own
biased selection.  Alternatively, Adrien Bonfils, who
took most of the photographs in the Harvard collection,
may have shown a keener interest than his father in sites
associated with sacred history.  Further investigation
will hopefully resolve this question.

    The Bonfils costume studies, genre scenes, and studio
portraits are in Dr. Gavin's opinion markedly different
from similar works produced by other Western commercial
photographers.  Whereas other photographers were "more
intent upon portraying the exotic trappings of native
'types' or confirming Occidental preconceptions," the
photographers Bonfils aimed at "recording fellow human
beings" (p. 4).  The Bonfils firm certainly recorded
fellow human beings, but like other photographers of
their day they sought to create an idealized and romantic
image of the peoples of the Middle East.  Using paid
sitters, studio props, and a vast wardrobe of native
costumes, the Bonfils studio created an entire cast of
picturesque native types conforming to the Western vision
of the Middle East.

    Dr. Gavin suggests that the two Near Easterners who
accompanied Félix Bonfils to Alès to assist him in the
publication of Souvenirs d'Orient may have been the persons
used in several photographs to create a standard scale of

proportion (p. 25).  This is about as plausible as suggesting
that Ḥajjī Ismāᶜīl, the Nubian boatman who served as a stan-
dard of scale in some of Du Camp's photographs, accompanied
him to Paris and assisted him in the publication of his photo-
graphs.  Furthermore, the two men in question appear only in
photographs taken by Adrien Bonfils.  Dr. Gavin identifies
"Felix Bonfils's gorgeously attired blue-eyed [?] 'Drogman,
guide de voyageurs' (fiche 4C5)" as Rolla Floyd, "the visionary
Mormon  from Main" (p. 16).  It is not Rolla Floyd but the
Maronite dragoman Melhem Ouardi [Mulḥam al-Wardī] who served as
dragoman for Louis Lortet in 1875-1880 and for Ernest Chantre
in 1881, and who is listed in a number of Baedeker guidebooks
as a resident dragoman of Beirut (see Louis Lortet, La Syrie
d'aujourd'hui: Voyage dans la Phénicie, le Liban et la Judée,
1875-1880 [Paris: Hachette, 1884]; Ernest Chantre, "De
Beyrouth à Tiflis," Le Tour du Monde, 58 [1889]: 209-304; Karl
Baedeker, ed., Palestine and Syria: Handbook for Travellers
[Leipzig: Baedeker, 1898], p. 318; idem, Palästina und Syrien:
Handbuch für Reisende [Leipzig: Baedeker, 1904], p. 242.  Mulḥam
al-Wardī appears in two other photographs (4E8 and 5D5).

     The photographs are arranged in the haphazard order
assigned to them by the Harvard Semitic Museum in 1891, not
in a systematic geographical arrangement.  Two entries are
given in the list of titles for each photograph: the original
French caption written on the photographic print and an
English caption (which is generally but not always a
translation of the French), mostly taken from the titles
written on the mounts of the photographs by the museum's
cataloguer in the 1890s.  Many titles are incorrect or too
imprecise to be of much value, and the number of corrections
supplied in brackets are far too few to adequately cover
the numerous errors.  A few examples will have to suffice.  The
Temple of Khonsu at Karnak is identified both as the Temple
of Ramses III (10B9) and as the small temple (10B10),
and the well-known statue of Ka-aper, dating from the 5th
Dynasty, is described simply as a wooden statue (10B2).
The Nymphaeum at Jarash is identified as the southern extrem-
ity of the Propylea (8B8) and the Tower Tomb of Iamlikū
at Palmyra is merely recorded as a mausoleum (2G6)  In
Herodian masonry at the southeast corner of the Ḥaram in
Jerusalem is described as "Solomonic foundations" (6F4),
and the traditional tomb of Simon the Just, beyond the
northern walls of Jerusalem, is identified as "El
Yahoudieh" (8D7).  Islamic monuments are frequently iden-
tified as biblical structures, identified incorrectly, or
ignored:  The Dome of the Chain (ca. 691-692) on the Ḥaram
in Jerusalem is identified as David's Judgment Seat (1D7,
6E9), the Tribunal of David (10B12), and is ignored (9B6);
the Fountain of Qāᵓit Bāy (1482) on the Ḥaram is described
as the Tomb of Elijah (1E3) and is not identified (10C2);
and the minaret of the Madras Muᶜaẓẓamīya (1274-75) in
Jerusalem is identified as the Tower of Antonia (1B10).
The Minbar of Burhān al-Dīn (1388) on the Ḥaram receives

three different identifications:  the Pulpit of Omar
(1D10, 6E12), the Pulpit of Cadi Borhan-ed-Din (9B3),
and the minbar ("pulpit") on the Temple platform (10C1).
All of the monuments in the beautiful panoramas of
Jerusalem, Damascus, Baalbek, Beirut, Istanbul, and
Cairo go unidentified.

     Many of the sites in Palestine are identified by
Greek, Latin, Semitic, or traditional Christian names,
and not by the names by which they were known at the
time the photographs were taken.  Commonly used con-
ventional English spellings are appropriate, but
nineteenth-century Palestine should not be transformed
into the Lands of the Bible, even if this was the
original photographer's intention.  The use of biblical
names is highly anachronistic and causes confusion
since a number of nineteenth-century locations of
biblical sites have since been changed or given alternate
locations.  For example, Cana of Galilee (2D2, 7E1, 7E2)
was identified in the nineteenth-century with Kafr Kannā,
not Khirbat Qānā, as located on the map (p. xii); and
the Mount of the Beatitudes (2D9) was identified with
the Horns of Ḥiṭṭīn, not with its present-day site on
the northern shore of the Sea of Galilee overlooking
Ṭābgha.  No uniform system of transliteration is used for
the spelling of Arabic words and place-names, and the
same place-name may be spelled several different ways.
The reader must contend with spellings in the list of
titles which do not match the spellings in the index and
on the maps with no cross-reference given to indicate
the change in spelling.  For example ᶜAyn Kārim appears
as Ain Karim, ᶜAyn Karim, and Ayn Karim; al-Ramla is
given as Ramleh and Ramle; Bāniyās becomes Banias and
Baniyas; Ḥāsbayyā mutates from Has Baya to Hasbeya; ᶜAyn
al-Fīja changes from Ain-Fidyeh to ᶜAyn Fijah; and so on.
In addition to the divergent spellings, the entries in
the index do not always correspond to the identifications
in the list of titles.  Sometimes new information is
added, not all of which is correct, for example, the
bridge north of Lydda (6D3) constructed by Sultan Baybars
in 1273 is identified as a Roman bridge in the index.
Nearly a third of the sites shown in the photographs are
not located on the maps in the text, and while the maps
are identified as "nineteenth century," anachronistic
biblical names are used (p. xxii), Lake Nasser appears
(p. xxi), and a few sites are not properly located, for
example, Jerusalem and Baalbek (pp. xx-xxi).  Much of
what Dr. Gavin has uncovered on the history of the Bonfils
firm is very interesting, but the study and interpretation
of the photographs produced by this firm is sadly neglected.

     G. Eric Matson's The Middle East in Pictures is a
facsimile edition of "the 11 large and largely dog-eared
albums" of more than 5,000 photographs of Palestine and
the Middle East which prospective buyers paged through in

the American Colony Store in Jerusalem during the interwar
years in order to select photographs they wanted to order.
Also included is a facsimile of Matson's Catalogue of
Photographs and Lantern Slides which corresponds to the
photographs in the albums, a brief introduction by George
S. Hobart, Curator of Documentary Photography at the
Prints and Photographs Divisions of the Library of Congress,
and an index to the photographs.

     The American Colony Photo Department was founded in
1898 to supply photographic mementos of the Imperial visit
to Palestine of Kaiser Wilhelm II of Germany.  Eric Matson
and Edith Yantiss, whose families both came to Jerusalem
in 1896 to join the American Colony, first worked at the
Photo Department as teenagers, married in 1924, and took
over the Photo Department in 1934, renaming it the Matson
Photo Service.  The two worked together in Jerusalem
until Zionist terrorist activities in 1946, aimed at forcing
withdrawal of the British mandate, compelled them to leave
Palestine.  The approximately 20,000 original negatives
produced by the American Colony/Matson Photo Service are
now in the Library of Congress.  This collection consti-
tutes an invaluable pictorial record of the peoples, places,
and events in the Middle East over the first half of this
century.  The photographs included in this publication
span the years 1898 to 1934 according to Mr. Hobart, but
there are no photographs of Kaiser Wilhelm's visit and
the earliest dated photographs are of the locust plague
in Palestine in March–June 1915.

     The negative images produced by the Matsons are of
superior quality, but this is hardly apparent from the
prints reproduced in these four volumes.  The publisher
has done a great discredit to these excellent photographs
by printing them in facsimile form on very cheap paper.
Each volume contains the following publisher's note:  "In
nearly every instance, the quality of the album print
does not accurately reflect the excellence of the original
negative."  Like all facsimile editions there are a number
of handwritten marginal notes, corrections penned in, and
various lacunae (photographs and captions missing, and
some captions partially cut away).  Nine of the published
photographs are not included in the Catalogue of Photo-
graphs and Lantern Slides (pp. 212-213) and many
photographs listed in the Catalogue are not reproduced
in the four volumes (X1-X24; B182-B193; B195-B196;
X31-X83).  The captions to each photo follow the entries
in the Catalogue but lack the subject headings that
identify the locations or subject matter of each group
of photographs.  The reader is often required to refer
back to the Catalogue and hunt for the corresponding
entry to the photograph in order to determine where it
was taken.  The simple addition of running heads would
have made the photographs far more accessible and saved
the reader a lot of effort.  Many captions are incorrect

or not sufficiently precise, and most of the photographs
are not dated.  It is unfortunate that very little work
has been put into this publication beyond the initial
labors of Eric Matson.  These photographs deserve to be
studied, correctly identified, and properly presented,
so that the reader can appreciate the documentary value
and technical excellence of these fine photographs.

     The Catalogue of the Gertrude Bell Photographic
Archive compiled by Stephen Hill, Lynn Ritchie, and
Barbara Hathaway is not only the best buy of the three
catalogs under review ($8.80, plus $3.00 for postage and
packing from England), but is by far the finest and most
useful of the three.  Professor Stephen Hill, who is an
archeologist and has used early photographs in the study
of historical monuments (see "The 'Praetorium' at
Musmiye," Dumbarton Oaks Papers, 29 [1975], 347-349),
has done an excellent job organizing this catalog, making
the photographs easily and quickly accessible.  The
catalog lists identifications to more than 6,000 photo-
graphic prints and corresponding negatives in Getrude
Bell's photographic archive at the University Library of
Newcastle upon Tyne.  This photographic archive records
Gertrude Bell's major archeological expeditions in the
Middle East from 1899 to 1914 through Turkey, Syria,
Jordan, Lebanon, Palestine, Iraq, Iran, Egypt, and Saudi
Arabia.  Many of these expeditions are well documented
in publications of Bell:  The Desert and the Sown (1907),
The Thousand and One Churches (1909), Amurath to Amurath
(1911), and Palace and Mosque of Ukhaidir (1914).

     Although the catalog contains no photographic re-
productions, the reader has the benefit of generally
accurate identifications to the photographs and can order
reproductions from the Department of Archaeology at the
University of Newcastle upon Tyne.  Having seen some of
the photographs of Damascus, I offer the following cor-
rections.  For: the Tekyah of Nakshibendi (B79-B83),
read: the Takīya al-Sulaymānīya; for: the central court
of the Citadel (B94), read: the inner gate of Bāb
al-Hadīd; for: exterior of the Citadel (B95), read:
interior view of the Citadel showing the posterior facades
of Towers 6, 5, and 4 (see Plan of Citadel in D. J. C.
King, "The Defences of the Citadel of Damascus," Archaeologia,
94 [1951], pl. 21); for: view of city from Citadel (B96),
read: S. E. corner of Tower 8 of the Citadel and the
minaret of Jāmi$^C$ al-Mu$^C$allaq in the distance; for: view
of Citadel (B97*), read: sequence of three photos of the
interior of the Citadel from west to east taken from Tower
5; for: roof of Citadel (B98), read: view taken atop Tower 5
looking west with Tower 4 on right and the Sūq al-Hamīdīya
on left; for: details of moldings at gate (P28), read:
detail of pediment of the propylaea of the Temple of
Jupiter, Bāb al-Barīd; for: details of moldings at gate
(P29-P32), read: details of central doorway of old Roman

triple entrance in south transept wall of the Umayyad
Mosque; for: Gateway, Bab es Salaum (P42), read: Bāb
al-Salām; for: Sacred enclosure [Temenos] (P44), read:
remains of outer temenos wall of Temple of Jupiter
(K. Wulzinger and C. Watzinger, Damaskus: Die Islamische
Stadt [Berlin, 1924], plate 62, G, 3,5; for: Cufic
inscriptions on wall (P45), read: two inscriptions above
door of Mosque of Khālid ibn al-Walīd in the Cemetery
of Shaykh Raslān (top: Répertoire chronologique d'épi-
graphie arabe [Cairo, 1931- ], inscr. 2918; bottom:
ibid., inscr. 4462); for: funerary monument, (Turbe)
in the Maidan (P48), read: Tomb of Shaykh Ṣāliḥ; for:
Muristan of Mahiyyeh Din, Arabic inscriptions of Doctor
of Malek ez Zahim (P63), read: entrance portal of
Bīmāristān al-Qaymarī in al-Ṣāliḥīya with inscriptions
(ibid., inscr. 4408, 4410, and 4411); for: Muristan of
of Muhiyyuh Din, Arabic inscription (P67; P70-71), read:
details of main iwān on south side of the courtyard of
the Bīmāristān al-Qaymarī in al-Ṣāliḥīya, showing in-
scription frieze (see E. Herzfeld, Ars Islamic, 11-12
[1946], 30, and J. Sauvaget, Syria, 25 [1946-48], 263).
A number of photographs are attributed to Herr von Kramer
(A517-A528) who is not identified.   Could this possibly
be the famous orientalist Alfred von Kremer?

     Julia Van Haaften's From Talbot to Stieglitz is a
beautifully produced publication of 96 early photographs
selected from the extensive collection of the New York
Public Library.  This collection is one of the largest
and most important photographic collections in the world,
and Julia Van Haaften, director of the Library's Photo-
graph Collections Documentation Project, has written a
very informative introduction to the collection and has
provided captions to the plates.  Prior to this publi-
cation, Van Haaften wrote a fine study of Francis Frith,
the famous English photographer who undertook several
photographic expeditions to the Middle East during the
nineteenth century (Egypt and the Holy Land in Historic
Photographs: 77 Views by Francis Frith [New York: Dover,
1980]) and has published an index of the photographically
illustrated books in the N.Y.P.L. ("'Original Sun
Pictures': A Check List of the New York Public Library's
Holdings of Early Works Illustrated with Photographs,
1844-1900," Bulletin of the New York Public Library, 80
[1977], 355-415).  The NYPL has a particularly rich
collection of early photographs of the Middle East and,
although only the works of Du Camp and Frith are repre-
sented in Talbot to Stieglitz, the reader may refer to
the author's article in the Bulletin of the NYPL for other
early photographic publications dealing with the Middle
East.

     My only criticism about the selection of the "master-
pieces" of Du Camp and Frith (pls. 31-37) is that they
have become a bit familiar owing to overexposure, and

that other less well-known but equally fine photographs
could have been used.  The captions for the Du Camp
photographs are taken from the original titles in French
with no accompanying English translation or corrections,
and the photographs are given approximate dates, when
precise dates can very easily be established by consulting
the writings of Du Camp and Flaubert.  Pl. 31:  Ibsamboul,
Colosse medial du sphéos de phre [sic], c. 1850, shows
the colossus of Ramses II flanking the entrance to the
Great Temple of Re$^C$Horakhty at Abu Simbel (26-30 March
1850).   Pl. 32:  Vue Générale [Cairo], c. 1850, is a view
of Cairo taken from the window of the Hôtel du Nil looking
south toward the Citadel.  This photograph was made from
a daguerreotype taken by Aimé Rochas in the 1840s and is
not an original photograph of Du Camp (see Nissan Perez,
"Aimé Rochas: Daguerreotypist," Image 22 [June 1979], 11-
14).   Pl. 33:  Palmiers doum, c. 1850, shows a grove of
doum palms at a site identified by Du Camp and Flaubert
as "Hamameh," located on the east bank of the Nile opposite
Dendera.   The photograph was probably taken on their
return voyage down the Nile on 28 May 1850.  Pl. 34:  Syrie.
Baalbeck.  Colonnade du temple du soleil, c. 1850, shows
the six remaining columns of the south peristyle of the
Temple of Jupiter Heliopolitan at Baalbek (14-16 September
1850).   The three Frith photographs (pls. 35-37) are
dated 1860, 1858, and 1859/60, but were all taken on Frith's
third expedition to the Middle East in 1859-1860 and
should be dated accordingly.

    Van Haaften states in her introduction that Flaubert's
diary of his trip to the Middle East curiously contains
few references to Du Camp's photography.  The excerpts
from Flaubert's diary, letters, and travel notes from this
trip translated and published by Steegmuller contain quite
a number of references to Du Camp's photography (Francis
Steegmuller, ed., Flaubert in Egypt: A Sensibility on Tour
[Boston & Toronto: Little Brown & Co., 1972], pp. 41, 46,
56, 64, 68, 74, 91, 130, 143, 146, 151), and a thorough
examination of Flaubert's writings would undoubtedly un-
cover more references.  Photographs of Japan (pls. 80-83)
are attributed to Felice Antonio Beato whom the author
states was the same Beato who established a studio in
Luxor and became one of the leading commercial Egyptian
view photographers (p. 19).  There were two Beatos: Félix
(or Felice) Beato who teamed up with James Robertson and
took photographs of Malta, Greece, Istanbul, the Crimean
War, Syria, Palestine, and Egypt, and later went on to
photograph in India, China, and Japan; and Antonio Beato,
presumably the brother of Félix, who established a studio
in Luxor in 1862 which became famous for its prodigious
output and excellent quality.  For further information on
the Beatos, see Vaczek and Buckland, Travelers, p. 190;
and Sol Benjamin, "View of Japan," Aperture, 90 (1983),
28-39.

    The microfilm collection History of Photography is

billed as "a comprehensive collection of materials for
research and the study of the history, technology, and
aesthetics of photography, ranging from purely technical,
theoretical tracts on the physics of photography to rare
photographs made by some of the pioneers in the field."
The collection comprises 2,128 books, albums, and catalogs,
in addition to periodicals dealing with the history of
photography drawn mainly from the holdings of the Inter-
national Museum of Photography at George Eastman House
in Rochester, New York, but also including materials
from other prominent libraries such as Columbia Univers-
ity's Epstean Collection and the Research Libraries of
the New York Public Library.  This microfilm collection
currently sells for $15,645.00, and, although I did not
receive the contents of this collection to review, I
was given a copy of the bibliography and reel guide to
the microfilm collection.  I list the publications in
this bibliography which pertain to the Middle East.
These publications fall into five categories.  In none
of the five do the books listed even begin to approach
a comprehensive inventory of publications available on
early photography of the Middle East in the libraries
surveyed.  They are:

I.   Publications containing original photographs that
     are primarily photographic in nature.

     1.   Bedford, Francis.  The Holy Land, Egypt, Con-
          stantinople, Athens:  A Series of Forty-eight
          Photographs.  Taken by Francis Bedford . . .
          with Descriptive Text and Introduction by W. M.
          Thompson [sic].  London:  Day & Son, n.d. [1866].
          (A duplicate entry of this book is found under
          the name of W. W. Thompson [sic].  The author
          of the text of this book is William McClure
          Thomson, whose last name is frequently spelled
          Thompson by the British.)

     2.   Frith, Francis.  Egypt and Palestine Photographed
          and Described by Francis Frith.  London:  J. S.
          Virtue, [1858-60].

     3.   _____.  Egypt, Nubia, and Ethiopia:
          Illustrated by One Hundred Stereoscopic Photographs
          Taken by Francis Frith; with Descriptions and
          Numerous Wood Engravings by Joseph Bonomi and
          Notes by Samuel Sharpe.  London:  Smith, Elder and
          Co., 1862.  (A duplicate entry of this book is
          found under the name of Joseph Bonomi.)

     4.   _____.  Lower Egypt, Thebes, and the
          Pyramids.  London:  W. MacKenzie, [1862].

     5.   _____.  Sinai and Palestine.  London:
          W. MacKenzie, [1862].

     6.   _____.  Upper Egypt and Ethiopia.  London:
          W. MacKenzie, [1862].

7.  Kitchener, H. H.  Photographs of Biblical Sites.
    London:  Richard Bentley, [1876].

8.  Thomson, John.  Through Cyprus with the Camera:
    In the Autumn of 1878.  2 vols.  London:  Sampson
    Low, 1879.

II.  Publications not primarily photographic in nature
     which contain some original photographs.

1.  Forster, Charles.  Sinai Photographed, or,
    Contemporary Records of Israel in the Wilderness.
    London:  Richard Bentley, 1862.

2.  Mott, Augusta.  The Stones of Palestine:  Notes
    of a Ramble Through the Holy Land . . . Illus-
    trated with Photographs by Francis Bedford.
    London:  Seeley, Jackson and Halliday, 1865.

3.  Smyth, Charles Piazzi.  Our Inheritance in the
    Great Pyramid.  London:  A. Strahan, 1864.

III. Books with illustrations based on photographs or
     with photographs reproduced by means of a photo-
     mechanical process.

1.  Gorringe, Henry Honeychurch.  Egyptian Obelisks.
    New York, 1882

2.  Lerebours, Noël Marie Paymal.  Excursions
    Daguerriennes.  Three editions (1840-41, 1842,
    1840-43) containing the first illustrations
    originally captured by the camera, including
    thirteen views of the Middle East.

3.  Newton, Charles Thomas.  Travels and Discoveries
    in the Levant.  2 vols.  London:  Day & Son, 1865.

4.  Smith, George.  Assyrian Discoveries: An Account
    of Explorations and Discoveries on the Site of
    Nineveh, during 1873 & 1874.  2d ed.  London:
    Sampson Low, 1875.

5.  Thornbury, George Walter.  Turkish Life and
    Character.  2 vols.  London:  Smith, Elder, 1860.

IV.  Catalogs of photographs.

1.  Frith (F.) & Co.  Catalogue of the Principal
    Series of Photo-Pictures Printed and Published by
    F. Frith & Co.  Reigate, Surrey:  Frith, [1892].

2.  Underwood & Underwood.  The Land of the Pharaohs
    Through the Perfecscope.  Describing a Series of
    One Hundred Original Stereoscopic Photographs.
    New York:  Underwood & Underwood, [1897].

3.  _____ .  Journeys in the Holy Land
    Through the Perfecscope.  Describing  a series of
    Seventy-Two Original Stereoscopic Photographs.
    New York:  Underwood & Underwood, [1897].

V.  Books with no photographs by authors who made photo-
    graphic expeditions to the Middle East.

    1.  Du Camp, Maxime.  Le Nil (Egypte et Nubie).  Paris:
        Librairie Nouvelle, 1854.

    2.  Smyth, Charles Piazzi.  Life and Work at the Great
        Pyramid during the Months of January, February,
        March and April, A.D. 1865. . . . 3 vols.
        Edinburgh:  Edmonston & Douglas, 1867.

    3.  _____ .  Our Inheritance in the
        Great Pyramid.  3rd & much enl. ed. . . .  London:
        Daldy, Isbister, 1877.

    4.  _____ .  A Poor Man's Photography
        at the Great Pyramid in the Year 1865.  London:
        Henry Greenwood, 1870.

    Despite its shortcomings, this microfilm collection
has gathered a great deal of important material and has
made many rare publications available to a wider audience.
Although this collection is priced beyond the means of
most photo historians, it is well recommended to libraries
specializing in the history of photography or interested
in acquiring a very extensive collection of publications
in the field.

BOOK REVIEW

Norman D. Nicol, Raafat el-Nabarawy, Jere L. Bacharach.
  Catalog of the Islamic Coins, Glass Weights, Dies and
  Medals in the Egyptian National Library, Cairo.   Amer-
  ican Reserarch Center in Egypt/Catalogs.   Undena
  Publications, 1982.   Pp. xxvii 313 (8 pp. in Arabic),
  28 plates.   $34.


    Coins are important primary sources for dynastic
chronology, political ideology, and economic and art
history.   This catalog of numismatic materials in the
Egyptian National Library in Cairo has been designed by
an international team of Egyptian and American scholars
for convenient reference and reflects recent advances in
technology.   Such a catalog is necessary because this
collection has nearly tripled in size since Stanley
Lane-Poole published some 2,200 coins in his catalog of
the Khedieval Library in 1897.   By contrast, the present
catalog identifies more than 6,400 pieces, including
5,269 coins, 886 glass weights, and 164 coin and metal
dies, and provides additional information such as the
weight and annulet patterns for coins.

    Organized by historical period and region, this
catalog identifies each piece with a new catalog number
and gives the mint, date, size, weight, metallic com-
position, and registry number in the Arabic handlist.
Reference notes include unusual inscriptions, similar
published items, and cross-references to Lane-Poole.
There are also separate indexes by dynasty, mint, and
year, a list of 11 uncataloged hoards, and illustrations
of more than 450 pieces on 28 plates.

    The main advantage of such a catalog is that these
pieces are identified for further study.   The main
disadvantage is that one must still consult numerous
such catalogs and travel to numerous collections for a
comprehensive knowledge of particular types of coins.
Islamic numismatics is in need of a second generation of
reference tools such as a continuously updated central
data bank compiled from all such catalogs and arranged
by type of coin.

                              Michael G. Morony
                              University of California
                              Los Angeles

JOB OPPORTUNITIES

ISLAMIC LIBRARIAN, University of California, Berkeley.
Responsible for developement and maintenance of Islamica
collections in humanities, social sciences, and broad
interdisciplinary areas.  Provide specialized reference
service to faculty and students in the use of Arabic,
Persian, and Turkish materials and to a broader Library
clientele through service at the Catalog Information
Desk.  Perform original cataloging of monographs in
Arabic, Persian and Turkish including descriptive
cataloging.  Some weekend work required.  Requires
graduate library degree, substantial graduate work in an
appropriate academic discipline and good knowledge of
Arabic and working facility in either Persian or Turkish.
Broad knowledge of Middle Eastern scholarship, book trade,
and understanding of current development in research
libraries and of systems of bibliographic organization
and access.  Full job description mailed on request.
Salary in the $22,560 to $32,484 per annum range depending
on qualifications.  Position available 1 June 1984.  Send
resume including the names of professional references
to:  William E. Wenz, Library Personnel Officer, Room
447. General Library, University of California, Berkeley,
California 94720.  The University of California is an
equal opportunity, affirmative action employer.


ARABIC LIBRARIAN, National Center for Financial and
Economic Information (NCFEI), Riyadh, Saudi Arabia.  The
U.S.-Saudi Arabian Joint Economic Commission seeks a
bilingual (Arabic/English) librarian for a two-year
position at the NCFEI.  Responsibilities include performance
of on-line and off-line cataloging of Arabic language
materials; provision of bilingual research services,
including accessing of computer data bases;  and assistance
in development and maintenance of up-to-date Arabic language
collection of books, reports, and serials.  Qualifications:
U.S. citizenship, fluent Arabic and English, MLS degree,
cataloging/classification experience; at least four years
professional library experience; also collection develop-
ment, and familiarity with AACR.  Highly desirable:
Economic background, additional degrees (e.g., MBA).
Benefits:  Salary plus 25 percent free housing, car,
additional benefits.  Dependents to accompany.  To apply:
Send resume to:  Liz Kramer, Checchi and Company,
1730 Rhode Island Avenue, N.W., Washington, D.C. 20036 by
July 15, 1984.  Equal opportunity employer.

The American University in Cairo Library is seeking an
exchange cataloger for a period of one year to begin
during September/October 1984.  Arrangements and inquiries
can be forwarded to Jesse Duggan, Librarian, American
University in Cairo, Kasr el-Aini Street, Garden City,
Cairo.

The Library Director, Dr. Midhat Abraham, National
Center for Financial and Economic Information (NCFEI),
Ministry of Finance, Riyadh, Saudi Arabia, is seeking a
library cataloger with experience and a good knowledge
of Arabic.  Interested librarians should contact Dr. M.
Abraham, IFREP/JECOR/NCFEI, APO New York 09038.


CONFERENCE

    A conference to consider various aspects of the Arab
world in a bibliographic and library service framework
will be held in Durham, England, September 14-17, 1984.
The program and details can be obtained from David Burnett,
University Library, Palace Green Section, Durham City
DH1 3RN, England.