

# MELA NOTES

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## President's Column

With this issue of MELA NOTES we bring to you a new tradition: a word from the President whom you democratically elected. Seven months have passed since November 1993 and many events have taken place in the Middle East and North Africa. Since then the bitter enemies made their historic hand shake, and things are going forward to implement the agreement between the Israelis and the Palestinians. This is a historic chance the Palestinians cannot afford to miss. We wish, as always, that all events in the area should take this peaceful direction.

Alas!!! The social upheaval indicates that there is a boiling and effervescent political trend. This trend is Political Islam or, according to many choices, "Integrism" or "Islamic Revivalism" or "Islamic Fundamentalism". In Afghanistan, the Islamic factions after toppling the pro-soviet government, are now in a state of war. Each is claiming his brand of Islam.

Among the different types of Political Islam are the Iranian brand, the Saudi brand and the Sudanese brand among many others. In Saudi Arabia the Islamic trend is growing by leaps and bounds, especially after the Gulf War. For the first time Islamic shaykhs have voiced their critical views vis-à-vis the Saudi Government and circulated them on cassette tapes. In Tunisia,; after a swift and decisive campaign, the government was able to silence the movement. In the Sudan, the Islamists are already in power and looking for alliances with other governments more experienced and with relatively more money. In Algeria, after the Islamists received most of the vote in December 1991, a military Junta took power, canceled the election and its results and re-established the one party system. Over the past two years the human loss reached eight thousand dead, foreigners among them in a bloody civil war between the military and the armed Islamists guerrillas. This in not to mention the Yemen. If we keep on

surveying the region, we might end with a long list.

Most of you will ask, what does this have to do with librarianship? We are linked, whether we like it or not, with Middle East and North African studies and Islamic studies in general. These events have their impact on scholarship and its inquisitive methods do in turn touch us. We have to provide and help in providing answers to many questions by making an effort in acquiring material dealing with such matters.

We are librarians but also silent partners in this endeavor. How many of us are asked every day about events happening here and there across this large geographical area which is the Middle East and North Africa. By being able to inquire, search and find, we are definitely concerned. This is part of the outreach I talked about in November 1993. As Middle East Librarians we should be able to help in the education process, within campus and outside it. We should build bridges with other organizations dealing with the area from different angles, invite Librarians from the Middle East to join us and keep us informed and perhaps organize an international meeting either here or in the Middle East where not only technical librarianship issues would be raised but also panels and discussion groups would be formed to discuss social, cultural and political trends in the Middle East. All this will help us better serve our constituency and better develop our collections.

Thank you very much for electing me and I count a lot on your tangible help and support in better achieving our goals.

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## A Case Study in Arabic Authority Names\*

### Joan Biella

#### Introduction

The vast majority of AACR2 authority work for items in the Arabic script presents no unusual difficulties. In the special case of pre-20th century personal name headings, however, conflicting evidence in reference sources may occasionally arise. This paper is designed to assist catalogers who construct Arabic headings on a daily basis, who work with AACR2 Rule 22.22, its footnote and its Rule Interpretation. The majority of headings presents no unusual features and is not discussed here. Conflicts, however, in romanization, patronymics, dates or other information, require a special and systematic cataloging strategy. This is particularly important to insure that different cataloging institutions arrive at similar results.

In a recent article published in *MELA Notes*, Kathy Van de Vate, Joyce Bell and I presented a strategy to implement the provisions of Rule 22.22 through resolving conflicts among reference sources. The present paper provides an example of how our strategy can be implemented step-by-step. To demonstrate the strategy, a fictional Arabic author has been invented whose case raises pertinent difficulties for Arabic heading construction.

Catalogers operate under two major constraints in performing authority work. The first is the necessity to comply with the provisions of AACR2 as presently written. The second is a time constraint created by pressure of economics, arrearages and incoming material. Fortunately, most items for cataloging offer no special difficulties. The demands for speed and adherence to the rules are easily met. This paper proposes a strategy which allows us to operate efficiently within both constraints when

dealing with the special cases covered by Rule 22.22.

Most name headings in Arabic script are not problematic under AACR2 Rule 22.22 [p. 1 of your handout]. Rule **22.22A** tells catalogers to "assume that the name of a person active in the twentieth century includes a surname". The last element of the name as presented in the chief source of information is to be considered the surname and chosen as the entry element. In the case of authors active before the twentieth century, the remaining three provisions of Rule 22.22 are to be applied. These provisions concern choice of entry element (**22.22B**), other essential elements (**22.22C**), and the order of elements (**22.22D**).

Rule **22.22B** provides that the "entry element" must be that name by which the author is "best known." Further, it requires that the "best known" name must be identified through consultation of reference sources. Each source proposes an "element or combination of elements" (**22.22B1**) by which it considers the author to be "best known." Usually, reference sources agree on this choice. The chosen element may be any of those listed in Rule **22.22D1**: a khitāb, kunyah, ism, patronymic, or other designation such as a nisbah of clan or place or a laqab (nickname).

This paper, in discussing a fictional example, demonstrates strategies to resolve the disagreements between reference sources which may be encountered when evaluating the elements of names in the Arabic script according to Rule 22.22. Cases in which the cataloger must use judgment to resolve a disagreement will also be considered.

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\* This paper was delivered at the 1993 MELA Meeting

## II. CASE STUDY

### A. Piece in Hand

Let us examine the work which lies before us on the desk. It is a handsome volume, obviously printed in Beirut and distributed to us by Mr. Suleiman, with colorful binding and clear, legible print. Its title: *al-Sha<sup>c</sup>ir al-ā khar min al-Kūfah*-- in English, *The other poet from Kūfah*. Subtitle: *al-Mutasha<sup>cc</sup>ir al-Ja<sup>c</sup>fī*, whatever that means. By Doctor Muḥammad Maḥmūd Fulān, of the University of Such-and-Such, 1993.

Not much to go on so far. Flipping quickly

author was a younger cousin of the great poet known as al-Mutanabbī, and spent much of his life (and much of his cousin's life, too) following him around, pestering him and his friends and patrons, and writing perhaps the wretchedest poetry of the age in abysmally unsuccessful imitation of his favorite relative.

Hence the nickname "al-Mutasha<sup>cc</sup>ir." Failing to impress anyone with his own worth, especially as compared with that of his noble cousin, he eventually hired the robbers who set upon the latter on the road to Baghdad and murdered him, during the month of Ramadan in the Hijrī year 354. The Pretended Poet then fled to Cairo, where he was killed on the anniversary of his cousin's death in 355 H by a flowerpot which fell (or was thrown?) from

Figure A: Piece in hand			
entry	Mutasha <sup>cc</sup> ir	nisbah/clan	al-Ja <sup>c</sup> fī
kunya	Abū al-Ṭayyib	nisbah/place	al-Kūfī al-Kindī
ism	Muḥammad	laqab	al-Mutasha <sup>cc</sup> ir
patronymic	ibn al-faḍl	dates	925 or 6-966

through the book, we find that it consists of a thirty-page introduction followed by a collection of poems and a fifteen-page bibliography. We open to the preface. Emerging from it quite a while later (but not *too* much later, as our employers have impressed on us that there is a large arrearage awaiting our attention), we are in possession of the following facts-- or, to be more accurate, we know that Doctor Ful\_n considers the following to be facts:

The full name of our subject was *Muḥ-ammad ibn al-Faḍl ibn al-Ḥasan ibn Abd al-Ṣamad al-Ja<sup>c</sup>fī al-Kūfī al-Kindī*. His kunyah was *Abū al-Ṭayyib*. His laqab was *al-Mutasha<sup>cc</sup>ir*, "the Pretended Poet, the Man Who Passed Himself Off as a Poet." He was born in the district of Kindah in the city of Kūfah, a descendant of the Yemeni tribe of the Banū Ja<sup>c</sup>fī, in the Hijrī year 313. (Doctor Fulān does not provide a Gregorian equivalent for this date.) Our

the balcony of a noted literary critic.

Figure A in the handout summarizes our discoveries to date. In the lefthand column are the categories prescribed by 22.22C1. In the righthand column are the data provided by Doctor Fulān, including a proposed entry element, the one Doctor Fulan appears to consider "best known."

Having familiarized ourselves with the various elements of our author's name, we are in a position to determine whether LC has already established a heading for him. The preliminary work just discussed has provided us with a number of possible entry elements which we can now search in the National Authority File. We find no heading which we can identify with our author under any element cited in the piece in hand *Muḥammad,*

*Ibn al-Faḍl, Ja<sup>c</sup>fī Kūfī, Kindī, or Mutasha<sup>cc</sup>ir.*

We can now formulate our first approximation to a heading for the author of the piece in hand:

**Mutasha<sup>cc</sup> ir, Muḥammad ibn al-Faḍl, 925 or 6-966**

Doctor Fulān always refers to his subject as "al-Mutasha<sup>cc</sup> ir," which justifies us in choosing this as the element of his name "by which the person is best known," in the words of rule 22.22B1. We reject the idea of entering him *solely* under his laqab or nickname, a practice followed in the headings for certain very famous authors such as al-Jāhiz ; we can deduce from what we have read that al-Mutasha<sup>cc</sup> ir was not famous enough to merit such an exception to normal practice. Following rule 22.22C1, we add to the entry element the author's ism, *Muḥammad*, and the patronymic derived from the name of his father, *ibn al-Faḍl*. We omit patronymics derived from persons other than the father, since "they are not customarily used in the name by which the person is known." We disregard also the nisbahs from clan affiliation

22.22B requires us to consult at least one reference source. In accordance with LC's *Descriptive Cataloging Manual*, Z1 (on the 670 field, p. 5), our obligatory first reference source is the LC database, which we check to determine whether a heading for our author was established before the adoption of AACR2. If such a heading exists, we will note the fact in our authority record and may need to modify either our heading or an earlier bibliographic record to bring all records in the file into conformity. Searching as before under all the name-elements known to us, we again find nothing. As a final cross-check, we try one last search in the database: a title word search on *mutasha<sup>cc</sup> ir*. And a record comes up! Oh no-- here is a book published in Cairo in 1932 and cataloged in 1955, a previous collection of our author's works, and the heading for his name is:

**Ju<sup>c</sup> fi, Muḥammad ibn al-Ḥusayn, 915 or 16-965**

The word *mutasha<sup>cc</sup> ir* occurs in the subtitle, as it does in Doctor Fulān's book, and it is not clear whether it is a "name" or merely an epithet which the previous cataloger didn't

<b>Figuer B: Old LC Heading</b>			
<b>entry</b>	Ju <sup>c</sup> fi	<b>nisbah/clan</b>	Ju <sup>c</sup> fi
<b>kunya</b>	-	<b>nisbah/place</b>	-
<b>ism</b>	Muḥammad	<b>laqab</b>	-
<b>patronymic</b>	ibn al-Ḥusayn	<b>dates</b>	915 or 16-965

(*al-Ja<sup>c</sup> fi*) and place of birth (*al-Kūfi* and *al-Kindī*), since these also do not customarily appear as part of the name, but we make plans to add references at least from *al-Kūfi* and *al-Ja<sup>c</sup> fi*. Doctor Fulān implies the importance of the first in his title and includes the second in his subtitle.

**B. Old LC Heading (required reference source)**

In order to confirm our choice of the element by which the author is best known, and therefore our choice of entry element, Rule

consider vital to the heading. But we, with our recently-gained specialized knowledge of the subject, recognize this as our poet's well-known laqab or nickname.

Figure B summarizes the information presented by the old LC heading.

This heading differs from the one abstracted from Figure A in almost every respect-- in choice of entry element, patronymic and dates. Only the epithet in the subtitle, the *ism*, and the similarity of the clan-nisbah and dates allow us to identify them. We are required to note this heading as a reference in our

authority record, in accordance with LC's *Descriptive Cataloging Manual*, Z1 (on the 670 field, p. 5), and in consequence we are required to reconcile the discrepancy in the dates. If at the same time we can explain the discrepancy in the patronymics, so much the better. In accordance with LC policy, to resolve this issue we will have to consult further reference sources.

As for the discrepancy in choice of entry element, we can assume that the previous cataloger had access to reference sources which led him to consider the author's "best-known" name-element to be the nisbah from the clan. It need not concern us if the reference sources available to us lead us to a different choice. But what about that nisbah from the clan? The old entry element is *Ju f* <sup>c</sup> *ī*; we didn't find the heading at first because we searched under *Ja f* <sup>c</sup> *ī*. Were we dreaming? We flip back to Doctor Fulān's title page-- sure enough! He partially vocalized it for us! His text says *Ju f* <sup>c</sup> *ī*, no ifs, ands or buts. Whom can you trust?

We pour ourselves a mug of coffee, feeling gratitude that it is legal to enjoy this beverage at our desk. But nervously, even before we drink, we rise and head for the reference shelf before our resolve evaporates

**C. Brockelmann (second reference source to resolve problems of choice of entry, patronymic, and dates)**

First, we take down volume 3 of the Supplement to Brockelmann's *Geschichte der arabischen Literatur* and look in the index, cursing quietly to ourselves. As we have painfully learned to do, we look under the ism and patronymic of our author. We look under *Muḥammad ibn al-Faḍl*, and find nothing. We look under *Muḥammad ibn al-Ḥusayn*, and find several entries, but none of them seems to be right. But we have been fooled before. After all, we once tried to look up *al-Mutasha* <sup>cc</sup> *ir*'s inordinately famous cousin in Brockelmann and couldn't find him under *Aḥ*

*mad ibn al-Ḥusayn!* After several cups of coffee, that time, we found him under *al-Mutanabbī*. So we flip forward in the index and look under *al-Mutasha* <sup>cc</sup> *ir*. There he is. We are referred to a page in the first volume of the *Geschichte* itself.

Remembering that what we have on our shelves is the second edition of the first volume, and that the pagination in that edition differs from the pagination cited in the index, we flounder a while and eventually locate the article we need. It begins, in Brockelmann's unique spelling and using his unique pestilential abbreviations, *Al-Mutasha* <sup>cc</sup> *ir a. 't*

*-Ṭayyib M. b. f al-Ḥu al- Gu* <sup>c</sup> *fī*

which we recast as *al-Mutasha* <sup>cc</sup> *ir Abū al-Ṭayyib Muḥammad ibn al-Ḥusayn al-Ju* <sup>c</sup> *fī*. The name *Al-Mutasha* <sup>cc</sup> *ir* is spread out with spaces between the letters, which is Brockelmann's way of highlighting "the element by which the person is best known."

Well, surely we can rely on sound German scholarship. We read on and soon find Brockelmann telling us that our poet was born in 315/915 and died on 25 Ramadan 254/23.9.965 near *al-Nu* <sup>c</sup> *manīyah* (or *an-Nu* <sup>c</sup> *maniya*, to be precise), near Baghdad.

Now we understand the dates given in the pre-AACR2 heading. We know that it is LC practice to represent a Hijrī date, when unaccompanied by the exact day or month of birth or death, by a choice between the two Gregorian years to which the Hijr year corresponds. So that explains why the earlier heading gave the dates as *915 or 16-965*. But wait a minute! Born 313, died 254? Something's wrong with that death date! We take down our trusty Wüstenfeld and attempt to convert both dates to the Gregorian calendar. Immediately we discover that the birth date can't be right either-- at least it doesn't correspond to the Gregorian year 915. We look back at Brockelmann, and read, translating laboriously from the German, that

the Pretended Poet was born ten years after and died in the same year (in fact, in the same incident) as his more famous brother, al-Mutanabbī.

Figure C summarizes Brockelmann's data. His evidence for the birthdate is contradictory, but it is easier to posit that the earlier date is a typo than that Brockelmann erred in describing al-

Brockelmann did, since the latter's field was all of Arabic literature. Because of these considerations, we hesitate to discard Fulān's evidence without further research into the questions of the patronymic and the dates.

#### D. Zirīklī (to resolve continuing problems of patronymic and date)

Figure C: Brockelmann			
entry	Mutasha <sup>cc</sup> ir	nisbah/clan	al-Ju <sup>c</sup> fī
kunya	Abū al-Ṭayyib	nisbah/place	-
ism	Muḥammad	laqab	Mutasha <sup>cc</sup> ir
patronymic	ibn al-Ḥusayn	dates	915 [925?]-965

Mutasha<sup>cc</sup> ir as ten years younger than al-Mutanabbī. It seems likely that the old LC heading adopted Brockelmann's birthdate uncritically; we need not consider it an independent confirmation of the earlier birthdate.

But there is a new problem here. Brockelmann tells us that al-Mutasha<sup>cc</sup> ir and al-Mutanabbī were *brothers*. Doctor Fulān told us they were cousins! This explains the discrepancy in the patronymics. Doctor Fulān calls our man *ibn al-Faḍl* Brockelmann and the old LC heading call him *ibn al-Ḥusayn*. al-Faḍl and al-Ḥusayn must themselves have been brothers, and the disagreement is over which was the father of al-Mutasha<sup>cc</sup> ir. But which one really was his father? Which one should we put in *our* heading?

Our assessment of Doctor Fulān's reliability will be a factor in our judgment on this issue. It is reasonable to credit him with specialized knowledge of the available data on our author. It is likely that he has conducted a more thorough study of this individual than

We take down the relevant volume of Zirīklī's *Ālām al-ʿArab* and look under *Muḥammad ibn al-Faḍl*. Nothing! We try *Muḥammad ibn al-Ḥusayn*. Moving quickly through several entries for worthies born before the 10th century, we find the one we want. His article is headed *Abū al-Ṭayyib al-Mutasha<sup>cc</sup> ir*. The article begins *Muḥammad ibn al-Ḥusayn ibn al-Ḥasan ibn ʿAbd al-Ṣamad al-Ju<sup>c</sup> fī* [some might read *Ja<sup>c</sup> fī ] al-Kūfī al-Kindī*. Zirīklī gives the dates as *313-354 H = 925-965 M*. At least that is not self-contradictory, and these dates agree with Brockelmann's statement that al-Mutasha<sup>cc</sup> ir was ten years younger than al-Mutanabbī and died on the same day he did. Granted Zirīklī's practice of reducing Hijrī dates to a single Gregorian date even when the month and day are unknown, this birthdate also agrees with Doctor Fulān's, though their citations of the deathdate differ by a year. Zirīklī's evidence is summarized in Figure D.

Figure D: Ziriklī			
entry	Abū al-Ṭayyib al-Muta <sup>cc</sup> ashīr	Nisbah/clan	al-Ju <sup>c</sup> fī
kunyah	Abū al-Ṭayyib	nisbah/place	al-Kūfī al-Kindī
ism	Muḥammad	laqab	Mutash <sup>cc</sup> ir
patronymic	ibn al-Ḥusayn	dates	925-965

We conclude from the evidence so far that there are not one but two typos in Brockelmann, 915 [M] for 925 [M] in the birthdate, and 254 [H] for 354 [H] in the deathdate. Anyone who finds this an incredible suggestion to make about the work, or at least the proofreading, of a German scholar of the old school, should look at Brockelmann's article on al-Mutanabbī, p. 86-87 (in the pagination of both editions) of the first volume of the *Geschichte*, where he gives this unsurpassably well-known poet's dates of birth and death as 303/905 and 254/965.

#### E. Kaḥḥālah (to resolve the continuing date problem)

So far, evidence as to the birthdate is consistent, assuming a typo in Brockelmann and uncritical acceptance of Brockelmann's typo in the old LC heading. As to the deathdate, both Brockelmann and Ziriklī contradict the specialist, Doctor Fulān. We must resolve this dilemma. Let us check the the month and day (with just a small typo in the year!). Normally, this evidence would be more than conclusive. But in this case it is our specialist, Doctor Fulān, who explicitly assigns a different deathdate, and provides a plausible story explaining why.

remaining standard reference source in a last attempt to confirm Fulān's citation of the deathdate. We reach for the appropriate volume of Kaḥḥālah's *Mu<sup>c</sup> jam al-mu'allifin*.

Kaḥḥālah has chosen to enter our poet under the heading *Muḥammad al-Mutasha<sup>cc</sup> ir*. The rest of the article gives exactly the same information as Ziriklī, including dates of birth and death. We will cite Kaḥḥālah in a 670 field in our authority record, noting that he has given us a new form of entry. Figure E summarizes his evidence.

We now have two authorities, Ziriklī and Kaḥḥālah, who agree that the dates should be 925 or 6-965-- that is to say, both these authorities agree on the birthdate 313 H, which we must represent as 925 or 6 since the day and month aren't given, and a deathdate for which Brockelmann gives us

#### F. Cataloger Judgment

What is to be done? We return to our desk

Figure E: Kaḥḥālah			
entry	Muḥammad al-Mutsha <sup>cc</sup> ir	Nisbah/clan	al-Ju <sup>c</sup> fī
kunyah	Abū al-Ṭayyib	nisbah/place	al-Kindī
ism	Muḥammad	laqab	Mutasha <sup>cc</sup> ir
patronymic	ibn al-Ḥusayn	dates	925-965

## F. Cataloger Judgment

What is to be done? We return to our desk and to Doctor Fulān's preface, and reread the part about the Pretended Poet's ancestry. Yes: he acknowledges, halfway through the section (just past the point where we started skipping on our first time through), that some scholars have called al-Mutasha<sup>cc</sup> ir and al-Mutanabbī brothers, not cousins. However, this error (as he calls it) came about because their *mothers* both happened to be named Zaynab, and each man wrote a panegyric on his mother. Many scholars have supposed that the poems were about the same Zaynab, and that the poets were both sons of al-Ḥusayn. By the way, you can read al-Mutasha<sup>cc</sup> ir's panegyric on p. 114-138. It is really bad.

We read other parts of the preface that we skimmed over before, and find a paragraph where Doctor Fulān explains that he came by his knowledge about the poet's date of death, and his father, and his connections with criminal circles in Baghdad, through examining a manuscript which he found in 1985 in a trunk in the attic of the National Library of Luxembourg and published as his master's thesis at the University of Aleppo. If your library has a copy of his thesis you can confirm this. A quick search shows that the Library of Congress, at least, does not have a copy of Doctor Fulān's master's thesis.

Figure F summarizes all the evidence we have uncovered to date. I will now explain how my analysis of the data in the middle column leads to the decisions presented in the righthand column.

I choose "Mutasha<sup>cc</sup> ir" as the entry element. It is proposed twice as such (by the Piece in Hand and Brockelmann); all sources consistently use it to refer to the author. I judge it to be the "best-known" element, per 22.22B1.

All sources agree on the form of the kunyah "Abū al-Ṭayyib." Only one (Ziriklī) chooses it

as entry element. As I have not chosen it as the entry element, I omit it altogether, per 22.22C1.

All sources agree on the form of the ism "Muhammad." Only one (Kaḥḥālah) chooses it as entry element. Although I have not chosen it as the entry element, I include it in the heading as an "essential element," per 22.22C1.

All but one of the reference sources agree on the patronymic "ibn al-Ḥusayn." The dissenting source is our specialist. Though the patronymic is an "essential element" per 22.22C1, this rule also justifies me in omitting it from my heading, because it cannot be said that the patronymic "ibn al-Ḥusayn" is "customarily used in the name by which the person is known." The specialist does not so use it. On the other hand, I decline to include the patronymic "ibn al-Faḍl" in my heading, since *this* patronymic is not customarily used by the standard authorities. As in the case of the kunyah, sources agree on the form (though not the romanization) of the nisbah from the clan, "al-Ju<sup>c</sup> fī" or "al-Ja<sup>c</sup> fī" One source (the old LC heading) chooses it as the entry element. Since I have concluded that another element is better-known, I omit this nisbah from the heading, per 22.22C1.

Next, though sources agree in general on the form of the nisbahs from place, "al-Kuf" and "al-Kind," none chooses either of them as the entry element. I omit them from the heading, per 22.22C1.

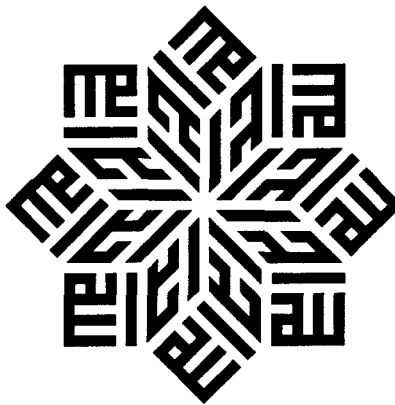
The laqab "al-Mutasha<sup>cc</sup> ir" is my choice as the best-known element of the name, and along with Doctor Fulān and Brockelmann I have made it my entry element.



As for the dates, I believe Doctor Fulān's arguments. But as we are aware of a crucial disagreement between our specialist and the standard reference sources with regard to the deathdate, I include only the relatively undisputed birthdate in the heading.

My conclusions are presented in the form of a completed authority record in Figure G. If you'd like to discuss these conclusions with me, please e-mail me at [biella@mail.loc.gov](mailto:biella@mail.loc.gov).

*continued next page*



	Source	Data	Decision
entry	Piece in Hand	Mutasha<<ir	<b>MUTASHA&lt;&lt;IR</b> Consistently used in all sources to refer to the author; proposed twice as entry element; judged to be "best-known" element; chosen as entry element per 22.22B1.
	Old LC Heading	Ju<fi	
	Brockelmann	al-Mutasha<<ir	
	Zirikli	Abū al-Ṭayyib al-Mutasha<<ir	
	Kahhālah	Muhammad al-Mutasha<<ir	
kunya	Piece in Hand	Abū al-Ṭayyib	Consistent agreement in sources on form; proposed only once as entry element; not chosen as entry element; omitted per 22.22C1.
	Old LC Heading	-	
	Brockelmann	Abū al-Ṭayyib	
	Zirikli	Abū al-Ṭayyib	
	Kahhālah	Abū al-Ṭayyib	
ism	Piece in Hand	Muhammad	<b>MUHAMMAD</b> Consistent agreement in sources on form; proposed only once as entry element; not chosen as entry element; included as "essential element" per 22.22C1
	Old LC Heading	Muhammad	
	Brockelmann	Muhammad	
	Zirikli	Muhammad	
	Kahhālah	Muhammad	
patronymic	Piece in Hand	ibn al-Faḍl	Disagreement by specialist on form; never proposed as entry element; not chosen as entry element; omitted by cataloger's judgement.
	Old LC Heading	ibn al-Ḥusayn	
	Brockelmann	ibn al-Ḥusayn	
	Zirikli	ibn al-Ḥusayn	
	Kahhālah	ibn al-Ḥusayn	
nisbah / clan	Piece in Hand	al-Ju<fi	Almost complete agreement in sources on form; proposed only once as entry element; not chosen as entry element; omitted per 22.22C1
	Old LC Heading	Ju<fi	
	Brockelmann	al-Ju<fi	
	Zirikli	al-Ju<fi	
	Kahhālah	al-Ju<fi	
nisbah / place	Piece in Hand	al-Kūfi al-Kindī	General agreement in sources on form; never proposed as entry element; not chosen as entry element; omitted per 22.22C1.
	Old LC Heading	-	
	Brockelmann	-	
	Zirikli	al-Kūfi al-Kindī	
	Kahhālah	al-Kindī	
laqab	Piece in Hand	al-Mutasha<<ir	Consistent agreement in sources on form; twice proposed as entry element; judged to be "best-known;" chosen as entry element per 22.22B1.
	Old LC Heading	-	
	Brockelmann	al-Mutasha<<ir	
	Zirikli	al-Mutasha<<ir	
	Kahhālah	al-Mutasha<<ir	
dates	Piece in Hand	925 or 6-966	<b>B. 925 OR 6</b> Majority agreement in sources on birthdate; disagreement by specialist on deathdate; deathdate omitted by cataloger's judgement.
	Old LC Heading	915 or 16-965	
	Brockelmann	915 [i.e. 925]-965	
	Zirikli	925-965	
	Kahhālah	925-965	

Figure F. SUMMARY OF SOURCES, DATA AND DECISIONS

**Figure G: The Authority Record**

100 10 Mutasha<sup>cc</sup> ir, Muḥammad, b. 925 or 6

670 al-Shā<sup>c</sup> ir al-ākhar min al-Kūfah, 1993: t.p. (al-Mutasha<sup>cc</sup> ir al-Ja<sup>c</sup> fī [part. voc.] p. 3, 1st group, etc. (Muḥammad ibn al-Faḍl ibn al-Ḥasan ibn <sup>c</sup> Abd al-Ṣamad al-Ja<sup>c</sup> fī al-aKūfī al-Kindī; Abū al-Ṭayyib; called al-Mutasha<sup>cc</sup> ir; 313-355 H; sometimes called son of al-Ḥusayn; some give deathdate as 354)

670 Brockelmann: GI, p. 88 (al-Mutasha<sup>cc</sup> ir a. ṭ-Ṭayyib M.b. al-Hu. al-Gu<sup>c</sup> fī; b. 315/915 [sic]) p. 89 (d. 25 Ramadan 254 [sic]/23.9.965)

670 Ziriklī (Abū al-Ṭayyib al-Mutasha<sup>cc</sup> ir Muḥammad ibn al-Ḥusayn ibn al-Ḥasan ibn <sup>c</sup> Abd al-Ṣamad al-Ju<sup>c</sup> fī al-Kūfī al-Kindī; 313-354 H/925-965 M)

670 Kaḥḥālah (Muḥammad al-Mutasha<sup>cc</sup> ir; 313-354 H/925-965 M)

670 LC manual cat. (hdg.: Ju<sup>c</sup> fī, Muḥammad ibn al-Ḥusayn, 915 or 16-965; usage not shown)

400 00 Muhammad al-Mutasha<sup>cc</sup> ir, b. 925 or 6 [*heading in direct order; this ref is required for classical names, and it also matches Kaḥḥālah's form of entry*]

400 00 Mutasha<sup>cc</sup> ir al-Ja<sup>c</sup> fī, b. 925 or 6 [*from Doctor Fulān's subtitle, in case he meant Mutasha<sup>cc</sup> ir with a capital M*]

400 10 Kūfī, Muḥammad, b. 925 or 6 [*we said we'd make this one for Doctor Fulān*]

400 00 Abū al-Ṭayyib al-Mutasha<sup>cc</sup> ir, b. 925 or 6 [*for Ziriklī*]

400 00 Muhammad, al-Mutasha<sup>cc</sup> ir, b. 925 or 6 [*for Kaḥḥālah*]

400 10 Ju<sup>c</sup> fī, Muḥammad ibn al-Ḥusayn, 915 or 16-965 [*old catalog heading*] [*do not make*]

400 10 Ju<sup>c</sup> fī, Muḥammad ibn al-Ḥusayn, b. 925 or 6 [*ref required to complement the ref from the old catalog heading*]

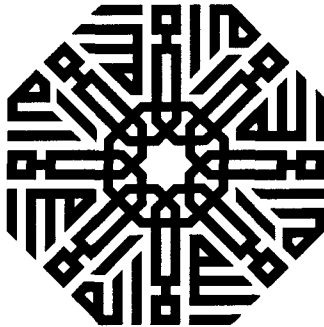
*continued next page*

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## AND CF. ALSO

"Establishing Arabic Personal Name Headings." *MELA Notes* 53 (Spring 1991), p. 10-29.



### Notes on an Acquisitions Trip to Tunisia: 1994

Elizabeth Vernon

Harvard University

I had the opportunity to visit Tunisia in February of 1994 on an acquisitions trip for the Middle East Division of the Harvard College Library.

The American Institute for Maghribi Studies's research center in Tunis, the Centre d'études maghrebines à Tunis (CEMAT) is always an important source of information on the

Tunisian scene for the visiting researcher or librarian in Tunis. The director of the library, Jeanne Mrad, is available to help orient the visitor to Tunis. A special feature of the CEMAT library is its collection of U.S. dissertations related to the Maghreb. CEMAT has come out with an updated edition of its catalogue of U.S. dissertations related to the Maghreb, a useful bibliographic tool for Maghribi Studies. CEMAT has its own

*Newsletter* and news of CEMAT activities, along with information on the state of Maghribi Studies can also be found in the *AIMS Newsletter*. (CEMAT, Impasse Menabrea, 21 rue d'Angleterre, B.P. 404, Tunis-Hached 1049; 216-1-830-123, 216-1-130-430; cemat@tnearn) (AIMS, c/o Diederik Vandewalle, Department of Government, Dartmouth University, 216A Silsby Hall, Hanover, NH 03755)

CEMAT now has a French counterpart in Tunis, the Institut de Recherche sur le Maghreb Contemporain (IRMC). The IRMC publishes three periodical titles: *La Tunisie au jour le jour*, *Nouvelles acquisitions*, and *Bulletin de l'IRMC*. The latter is an important source of current bibliographic information on Tunisian publications, as well as about conferences and research projects related to Tunisia, the Maghreb, and the Arab world in general. The IRMC administration is willing to put institutions or individuals on their mailing list free of charge. (IRMC, 20 rue Mohamed Ali Tahar, Mutuelleville, 1002 Tunis; 216-1-796-722, fax 216-1-797-376)

A large percentage of scholarly book publication in Tunisia is done by government-sponsored bodies, whether university faculties or other institutions of learning, or research institutes. In many cases these publications may be unavailable on the commercial market, and must be obtained directly from the institution. Some of these institutions are mentioned below.

The four main sources of academic/scholarly publications in Tunis are the Faculté de lettres de Manouba and the Faculté des lettres et sciences humaines de l'Université de Tunis I, CERES (Centre d'études et de recherches économiques et sociales), and Bayt al-Hikmah. Individual titles from these publishers are available in a number of bookshops, but the most efficient way to obtain these publications is through the publishers.

The publications warehouse on the campus of the Faculté de lettres de Manouba is the distributor for the publications of its own

Faculty and of the Faculté des lettres et des sciences humaines de l'Université de Tunis I. Mohamed Salah Khadri, who runs the publication distribution program, can be contacted for the purchase of individual volumes and to set up standing orders. (Mohamed Salah Khadri, Service des publications, échanges et dons, Faculté des lettres de la Manouba, 2010 Manouba)

CERES monographs can also be ordered individually or by standing orders for series. They have just published a their catalogue of publications, which covers the period 1964-1993; it indicates prices and which titles are out of print. Abdelaziz Dhifi, the director of the publications program, should be contacted for inquiries. (Abdelaziz Dhifi, CERES, 23 rue d'Espagne, Tunis; 216-1-248-053)

Bayt al-Hikmah, whose output includes studies on the Tunisian literary heritage, translations, dictionaries and other reference works, continues to publish prolifically. Bayt al-Hikmah publications can be purchased directly from the publisher, and are also available in many bookstores. (Bayt al-Hikmah, 25 avenue de la République, Carthage-Hannibal.)

The Institut Supérieur de documentation (ISD), the Tunisian library school, publishes both monographs, and a serial, the *Revue Maghrébine de Documentation*. While currently published monographs deal with library science topics (the most recent being, *Le marketing de l'information*, the proceedings of an ISD conference), several earlier ones published during Abdeljelil Temimi's tenure as director of the ISD deal with Morisco and Maghrebi history. The ISD is presently soliciting papers for a seminar that it is hosting 21-24 November 1994, "Psychologie et comportement des usagers face aux technologies de l'information," and Dr. Chater invites interested librarians to contact him. (ISD, 10 rue de Kélibia, B.P. 600, 1025 Tunis; 216-1-792-265, 216-1-790-305, fax 216-1-794-117) (Abdeljelil Temimi has continued his publications program in the context of the Centre d'Etudes et de Recherches Ottomanes,

Morisesques, de Documentation et d'Information (CEROMDI), B.P. 50, Zaghouan 1118; fax 216-02-76710.)

The Institut supérieur d'art dramatique (ISAD) is a source of publications on the theater in Tunisia. It has a new bilingual periodical, *Études théâtrales*, which began in 1993. In 1993 ISAD also published *Dirassat fi tarikh al-masrah al-tunisi* with Editions Sahar. (ISAD, 2 rue Danton, 1002 Tunis) For those interested in the history of theater in Tunisia, it should be noted that Hamadi Ben Halima's *Un demi-siècle de théâtre arabe en Tunisie*, volume 6 (1974) of the Série philosophie-littérature of the Faculté des lettres et sciences humaines de l'Université de Tunis I, is still available from the Manouba warehouse listed above.

In the area of music, the Centre of Arab and Mediterranean music in Sidi Bou Said has a publishing program. (Centre of Arab and Mediterranean Music, Baron d'Erlanger Palace, 8 rue du 2 mars 1934, 2026 Sidi Bou Said; 216-1-746-051, 216-1-283-749; fax 216-1-746-490) Also of note in music history, is Salah El Mahdi's *Rythmes et formes de la musique arabe* published in 1990 by Bayt al-Hikmah. Mustapha Chelbi's *Musique et société en Tunisie* (Editions Salammbô, 1985) is also still available at the Gai Savoir bookshop. There are as yet no Tunisian-produced music CD's, and much of the music cassettes that I saw appeared to be pirated. In Paris, however, there is a great deal of North African music produced on CD and cassette. Also of note is Ratiba al-Hafani's biography *Muhammad 'Abd al-Wahhâb, hayâtuhu wa-fannuhu* (Dar al-shurûq, 1991).

The Jami'ah al-Zaytuniyah has a new Islamic studies periodical that began in in 1992, *Majallat Jâmi'at al-Zaytuniyah*, though it appears that no new issue has appeared since then. The Markaz al-dirasat al-Islamiyah in Qayrawan has begun to publish a monograph series of titles; I was only able to find one volume available in Tunis, an edited version of the manuscript *al-Masâ'il al-fiqhîyah*, by Abi

Ali Umar Ibn Ali Ibn Qaddah al-Hawarî al-Tunisi, at the Souhnoun bookstore. Also of note is al-Tliilî al-Ajili's *al-Turuq al-sufiyah wa-al-isti'mar al-faransiyyah*, published by Manouba in 1992.

A new Women's Studies Center, CREDIF (Centre de Recherches, de Documentation et d'Information sur la Femme), has an active publications program. Available publications include its periodical *InfoCREDIF*, exhibition catalogues, press dossiers related to women's topics, and a collection of autobiographical essays *Mémoire de Femmes, Tunisiennes dans la vie publique, 1920-1960*. (CREDIF, Avenue Roi Fahd Ibn Abdelaziz, Rue 7131, Al-Manar Tunis; 885-717, 882-893) In addition to the titles published by CREDIF, a number of other books in the field of Women's Studies are available on the Tunisian market. These include Souad Chater's *Les émancipées de l'Harem* (Éditions la Presse, 1992), a sociological study consisting largely of excerpts from survey interviews with Tunisian women; Dalenda and Abdelhamid Largueche's *Les marginales de l'Islam* (Cères, 1992), a historical study of women prisoners and prostitutes in Tunisia; Jean Fontaine's *Ecrivaines tunisiennes* (Le Gai Savoir, 1990), a study of Tunisian women writers; Ilhem Marzouki's *Le mouvement des femmes en Tunisie au XXème siècle* (Cères, 1993), a study on the development of the Union Nationale des Femmes de Tunisie; and Azza Ghanmi's *Le mouvement féministe tunisien* (Chama Éditions, 1993), focusing on the feminist movement in Tunisia in the 1980's. Also of interest to researchers in Women's Studies, as well as to those in the fields of demography or sociology are the demographic studies on women and the family produced as part of Projet IREP of Ministère du Plan. (Projet IREP, Ministère du Plan, Place de la Monnaie, Tunis).

Tunisia is also the source for the publications of several international Arab organizations, notably constituent bodies of the Arab League and the Palestine Liberation Organization. For example, the Arab League Educational

Cultural and Scientific Organization (ALECSO) has an active publications program. Haif Abdelhak, who is responsible for the publishing and distribution program for ALECSO is eager to establish good working relations with American libraries. Mr. Abdelhak stated that ALECSO publishes approximately 45 new titles a year. A catalogue of currently available titles, with prices, is available on request. Orders may be placed by mail or fax, and invoices will be mailed or faxed back, as all orders must be prepaid. Postage costs are calculated as an additional 20% of the invoice total. In addition to monographs, ALECSO also currently publishes seven periodicals:

*al-Nashrah al-<sup>c</sup>Arabīyah lil-maṭbū<sup>c</sup>āt / Arab Journal of Publication*

*al-Majallah al-<sup>c</sup>Arabīyah lil-thaqāfah / Arab Journal of Culture*

*al-Majallah al-<sup>c</sup>Arabīyah lil-tarbiyah / Arab Journal of Education*

*al-Majallah al-<sup>c</sup>Arabīyah lil-<sup>c</sup>ulūm / Arab Journal of Science*

*Tā<sup>c</sup> līm al-jamāhīr / [no English title]*

*al-Lisān al-<sup>c</sup>Arabī / [no English title]*

*al-Majallah al-<sup>c</sup>Arabīyah lil-mā<sup>c</sup>lūmāt / Arab Journal for Information Science*

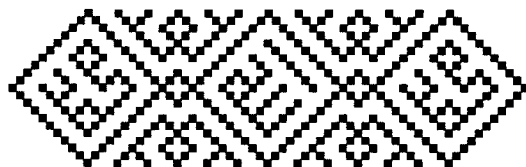
The latter is a new title that began publication in 1993. Mr. Ben Aissa, Librarian of the ALECSO library has expressed an active interest in establishing periodical exchanges with U.S. libraries. (ALECSO, B.P. 1120, Avenue Mohamed V, Tunis; fax 216-1-784-965)

While the ALDOC Library has left Tunis along with the Arab League, there is a League of Arab States Center, which has a periodical *Dawriyah*. (League of Arab States Center, 93 avenue Louis Braille, 1003 Cité El Khadra, Tunis; 216-1-890-554, fax 216-1-781-801)

There are two sources for Palestine Liberation Organization publications in Tunisia, the PLO's Department of Culture and their

Unified Information. Both offices have titles available for exchange. The Department of Culture has a 1992 catalogue of its publications available; apparently they have published little since then. The Department of Culture not only produces its own titles, but it also serves as a distribution point for other Palestinian publications, including those published under the Lotus label. (Department of Culture, PLO, 47 rue Muawiya Ibn Abi Sufiane, 1004 El-Menzah 6 Tunis; Unified Information, PLO, 8 rue Imam Ibn Hanbal, El-Menzah 7 Tunis; 216-1-767-015, fax 216-1-767-866; mailing address: P.O. Box 631, La Marsa Tunis)

As for the private commercial publication industry, the most prolific of the scholarly / intellectual commercial publishers in Tunisia appears to be Cérés Editions (unrelated to CERES). Cérés's books, though paperback are well-bound on good paper. This publisher has several series in Arabic and French. Cérés publishes historical studies and memoirs generally focusing on the protectorate and independence period, including Mansour Moalla's *L'Etat tunisien et l'indépendance*, Mahmoud El Materi's *Itinéraire d'un militant, 1926-1942*, Maherzia Amira-Bournaz's *C'était Tunis 1920*, and Abdeljelil Bougra's *Harakat Āfāq min tārīkh al-yasār al-Tūnisī, 1963-1975*; more philosophical works such as Mohammad al-Talabi's *Ayal Allāh: afkār jadīdah fī<sup>c</sup> alāqaṭ al-Muslim bi-nafsihī wa-bil-akharīn*; and novels, one of the latest being Ali Bécheur's *Les Rendez-vous manqués*.

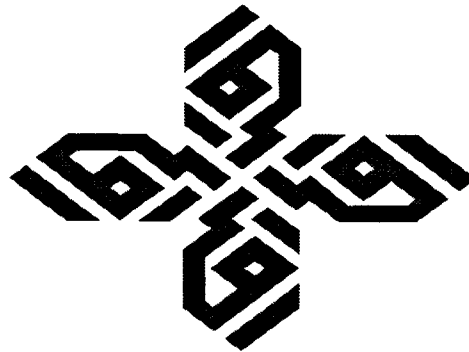


As for where to purchase Tunisian publications, as mentioned earlier many Tunisian non-commercially-produced books

can be purchased only directly from the publisher, though there are several bookshops which provide a range of commercial and non-commercial publications. The bookstore which appeared to me to have the best selection of Tunisian publications was *Le Gai Savoir*. Of the bookstores that I visited, *Le Gai Savoir* seemed to be the best source for the books of Cérès Editions and Bayt al-Hikmah (though the latter can also be purchased directly from Bayt al-Hikmah). The proprietor, Abdelwaheb Moncef Daboussi, is willing to supply books to libraries overseas by mail. (*Le Gai Savoir*, 79 ave Farhat Hached, Tunis 1000; 216-1-241-621, fax 216-1-337-978) The bookstore Alif is currently closed for renovations, although they do have a boutique at the airport which accepts only hard currency. (Alif, 3 rue de Hollande, Tunis) Souhnoun is the bookshop in Tunis with the widest supply of publications from elsewhere in the Middle East, particularly Lebanon, Egypt, Syria and Turkey. Moroccan titles are fairly well represented, but their Algerian and Libyan publications were not numerous and were non-current. Souhnoun is also the only bookstore that I found that carried any titles of Markaz al-dirasat al-Islamiyah (Qayrawan), though they only had one. (Maison Souhnoun; 10 bis Rue de Hollande, Tunis 1000; 216-1-246-435, 216-1-253-456, fax 216-1-347-397) It should be

noted that the Société Tunisienne de Diffusion has gone out of business.

In conclusion, it is necessary to keep in mind that in evaluating the Tunisian intellectual production, that in addition to Tunisian imprints there is significant Tunisian production abroad, particularly in French in France, and in Arabic in Lebanon (notably through Dar al-Gharb al-Islami).





## REPORT ON THE ACQUISITION OF MIDDLE EASTERN MATERIAL

### INTRODUCTION

This report was compiled by Basima Bazargan (University of Chicago), Brenda Bickett (Georgetown University), and Chris Murphy (Library of Congress) acting for the Middle East Librarians Association at the behest of the Association of Research Libraries; Chris Murphy acted as coordinator and did the final editing. The team of compilers received extensive input from their colleagues in the field of Middle Eastern librarianship. This input came in the form of conversations between Middle East bibliographers and various team members, a questionnaire which was sent to the major library collections, and, finally, the preliminary draft of this report was circulated among the membership of the Middle East Librarians Association for comments. This report endeavors to concisely delineate the current and past trends of library collection development in the field of Middle East Studies, the publishing situation in the Middle East, present library reaction to prices, and the directions that Middle East Studies are now taking.

The focus of the development of Middle East library materials in the United States has been centered on the three major languages of the Middle East, Arabic, Persian and Turkish. Collection of materials in the lesser known languages of the area, e.g., Kurdish, has taken place only after libraries have created significant holdings in the three major languages. Publications in important Middle Eastern languages, such as Armenian, or the publications of such traditionally Islamic peoples like the Uzbeks have often, but not always been the responsibility of Slavica librarians. In most research libraries the Middle East bibliographers have also been responsible for developing the English and European language holdings which concern the Middle East. Traditionally, Middle East bibliographers

have concentrated on print format materials, i.e., books, periodicals and newspapers.

The building of Middle East collections was originally centered on Biblical Studies, including archaeology and languages. It was only after World War II that universities began to offer degrees in Middle Eastern Studies concentrating

on the Islamic and modern Middle East. At that time they began to build up their library resources in the areas of the traditional humanities and social sciences, e.g., religion, history and literature. From this base American libraries developed the current large research collections of Middle Eastern books and other source materials that now exist in the United States. How these libraries and their bibliographers are currently approaching the important and ongoing task of further developing these collections is the subject of this report.

### CURRENT PUBLISHING

Publishing throughout the Middle East, i.e., from Morocco to Afghanistan, from Turkey to the Sudan, is generally increasing. In some areas new serial title numbers may be increasing by as much as 20% per year. While this increase is occurring in all subject areas, those subject areas that are most important to the developers of large research collections, that is, Politics/Current Affairs, Religion, the Humanities and Social Sciences are seeing some of the most intense growth. Symptomatic of this situation is the immense growth of Turkish serials from 1983 to the present. This growth is directly attributable to the changed political and economic circumstances in Turkey.

Monographs, too, are being published in increased numbers, although the percentage of material generally considered to be out of scope for research collections, i.e., translations and textbooks, is such that the increase has not been as significant as the burgeoning numbers of new serials. For example, in Turkey the number of monographs published has increased by 25% since 1990 but the number of in scope items has risen by less than 10% (These figures were obtained during conversations with Turkish book dealers in October, 1990, October, 1992 and September, 1993). The actual numbers from Turkey are an increase from approximately 8,000 to 10,000 titles, with an increase of in scope titles from approximately 1,500 to 1,600.

Beyond Turkey information about the numbers of monograph titles published per year per country is very difficult to obtain. The figures given by the UNESCO Statistical Yearbook are generally considered to be unreliable. In conversations with various Middle East bibliographers there was

expressed a universal belief that the yearbook's figures represent a significant under reporting of publishing. This is also borne out by the LC Cairo Office's response to the ARL Vendors Survey. LC Cairo supplied 8,350 unique titles; subtracting the approximately 1,350 Turkish titles, this leaves 7,000 titles from the Arab countries. Middle East bibliographers generally agree that no more than 30% of the titles published in the Arab World are within scope to be added to research library collections. Extrapolating from the 7,000 titles would leave a total production of at least 21,000. Since LC Cairo does not acquire every book of research value from the Arab World, it must be assumed that 21,000 is a low end estimate for the total publishing output of the Arab countries.

The UNESCO Statistical Yearbook's figures for Iran are considered to be more reliable, and there we see an approximately 100% rise in the number of books published between 1987 and 1989. Because of the many reprintings of classical and standard religious texts and other works of classical Persian Literature it is very difficult to assess the number of in scope titles being published in Iran.

No matter what, the evidence is clear, for example, from the LC Cairo Office, that there has been a continual increase of publishing all across the Middle East. This trend will most likely continue, especially if regimes become more open and democratic and as Middle Eastern nations become more developed.

#### **HISTORIC AND CURRENT COLLECTING PATTERNS:**

In order to ascertain the historic and current collecting patterns of research libraries with significant Middle Eastern holdings the attached questionnaire was sent out to twenty-seven libraries, including the Library of Congress. Seventeen, including LC, responded. Excluding LC, the sixteen libraries that answered the questionnaire had virtually identical collecting profiles. These trends in collection development had not significantly changed for any institution since 1973. They all expend their greatest efforts on Literature, History, Religion/Philosophy, Politics and Economics, followed by a slightly lower level of effort for Music, Drama, Art and Archaeology. Mathematics, the Natural Sciences, and non-book format material receive the lowest level of effort; often no effort at all is made to

acquire these types and formats of material. Only two of the 16 respondents (excluding LC) are making significant acquisitions in these latter areas, one in the Natural Sciences and another in non-print formats. Except for Clinical Medicine and Technical Agriculture, LC is collecting in all of these areas and in all formats. Generally, print materials in the traditional Humanities and Social Sciences are what is being collected by research libraries throughout the United States.

#### **PRICES**

Prices in general are going up, not only in the local currencies, but in real dollar amounts. All Middle Eastern countries are paper importers and the publishers are often taxed. ARL's own draft Vendors Report indicates about a 5% per year rate of increase. If all else remains stable, this increase alone will force an expenditure growth of at least 5% per year for research libraries wishing to maintain their present levels of collecting. Looking at the attached questionnaire, the answers given by the sixteen respondents (excluding LC) shows that not everything is remaining stable. Of the sixteen libraries, three have actually increased their levels of collecting, three have decreased their levels of collecting and ten have maintained a stable level of collecting since 1973. At the same time eight of the libraries indicate that their budget has, in real dollar amounts, stayed the same, four have had increases and four have suffered actual decreases in their acquisition budgets. On the surface this budgetary picture does not directly correlate with continued stable levels of collection building among the various libraries. One would expect that the continued decrease in real purchasing power of acquisition budgets for Middle Eastern materials would cause a lessening in the comprehensiveness of collection development in the Middle Eastern holdings of the libraries that responded to the questionnaire. However, this reaction is seen only in three libraries; three other libraries report increased comprehensiveness in their collecting. This falls into line with four of the libraries having

had real budget increases; the fourth of those receiving an increase is obviously using the increase to stay level with its past efforts at comprehensiveness.

How, then, are the other nine libraries maintaining their levels of collection comprehensiveness? From personal conversations with the

bibliographers responsible for developing the Middle Eastern collections at these nine libraries it was discovered that several strategies are being followed. If possible, more reliance is being placed on exchange programs. More importantly, vendors are continually reviewed and changed according to which dealer can supply the lowest average per piece price; in some cases the bibliographer simply holds back invoices until a new fiscal year begins or a fiscal windfall occurs at the end of a current fiscal year. Fiscal windfalls, which occur when some other department in a library does not spend all its allocation, have been used with great success by Middle East bibliographers to make special purchases of desiderata. The small number of vendors, the basic weakness of potential exchange partners and the serendipitous nature of fiscal windfalls all work to make continued support of the current levels of collection comprehensiveness difficult for the research libraries in question.

It is clear that libraries have reacted to price increases and real budget decreases in various ways; a minority have actually cut back their levels of comprehensiveness. The majority, in the face of straitened circumstances, have used various ad hoc, short term solutions to maintain their traditional collection development positions. It seems unrealistic to believe that this situation can continue with positive results. Therefore, without more money, falling prices, or some other, unforeseen, intervention, the future can only present a serious and continuing deterioration in the ability of American research libraries to develop research collections of the requisite comprehensiveness to serve the scholarly community in the United States. The libraries will weaken both quantitatively and qualitatively. Evidence of this qualitative decline is seen in the almost total uniformity of the subjects and formats in which the responding libraries are developing their collections. While the force of faculty needs is partially responsible for this uniformity, lack of adequate funding also works against expanding into new and important subject areas and formats, which would provide richer and more complete resources for scholars.

#### **CURRENT SCHOLARLY TRENDS:**

During the past decade, Arabic scholarship in the social sciences has tended to reflect current political and social issues and events, focusing on several distinct topics, such as the resurgence of

Islam/pan-Islamism, and politics, with emphasis on the Arab-Israeli conflict (including the Intifada), the Iran-Iraq war and Gulf (Iraq-Kuwait) Wars. Works of belles-lettres, on topics of the moment, while produced by a new generation, basically differ little from the previous decade, as is the case for literary criticism. In the fine arts, the emphasis is on the theater. Writing and research on folklore can be called an "eighties" phenomenon, and considerable scholarship on all areas of the Arab world, particularly Tunisia and Palestine, has appeared on tales, children's games and riddles, and proverbs. Applied linguistics is still a fairly new area of scholarship in the Arab world, and, while there is some important work done in this area, recent years have seen little increase in research on dialects and the classical language.

The single "hottest" group of topics centers around Islam and its many facets: Philosophy, politics, economics, society, as well as theology (for example, the debate among religious thinkers about Islamizing the Gulf War). Much of this literature comes from Egypt, published there but not necessarily produced by Egyptian scholars. Some of the Islamic resurgence literature is anti-Western, urging a cessation of the flow of Westernizing influences, and urging 88Muslims to find a more culturally appropriate means to solve the political, social and economic questions at hand. Islamic economics and finance, particularly in the public sector, are of great concern. The Islamic state is frequently discussed. In the political arena, inter-Arab politics as well as international relations are of great concern; there is less scholarship on the political situations of individual countries.

In Islamic history, there has been an important re-evaluation of the Ottoman era by Arab writers, giving a new perspective to earlier Ottoman studies and focusing more on the late Ottoman period (18th-early 20th centuries). Additionally, there has been a new research emphasis on the Arab experience in Andalusia. This decade has seen a trend in analyzing the past from contemporary social and economic documents, in looking at how society functioned from the inside.

Ensured of an expanded market due to the increased interest in the resurgence of Islam, the past decade has seen the republishing, sometimes re-editing, of medieval texts on Islam and related topics. This has been valuable to scholars in many

disciplines, as many of these texts had not been available for many years.

Overall, more literature of a scholarly nature is being published, and from countries which have been little studied in the past, such as the Gulf and Arabian Peninsula states. The above comments about scholarly trends in the Arab world are generally true (with slightly changed areas of emphasis) for Iran and Turkey.

For English and European language scholarship and publishing on the Middle East and Islam during the eighties the picture is much the same as described above. The social sciences predominate, with much attention paid to the issues of the day. In the early part of the decade Iran and its Islamic revolution was the subject of many books; as the decade progressed, the Iran-Iraq War and, finally, the Gulf War occupied the pens (and word-processors) of social scientists. Works on politics and international relations gradually moved into the connection between Islam and politics, and the end of the decade saw many titles on the resurgence of Islam in all its facets. Historical research focused more on social history and the conditions of various groups within the society, often by gender and national/ethnic origin, with emphasis on the modern period. Development issues, from both the social and economic perspectives, occupied a significant portion of the literature. More research is being published on all geographic areas of the region, yet many questions remain untouched.

In the humanities a very promising note is that more vernacular literature has been published in translation, making the literature accessible to those unable to read the original works. For example, previously only two of the many novels of the Egyptian writer Naguib Mahfouz, recent Nobel Laureate in literature, had been published in translation, and now his works are widely available in English. This trend seems to be affecting the literatures of other languages as well, numerous good translations of contemporary Turkish and Persian fiction are now available. Important classical works such as Tabari's History, are also being translated, making available in English for the first time basic primary sources for the study of the Near East and Islamic Civilization. It is also noteworthy that during the past decade there have been a growing number of studies of Islamic art, architecture and literature using modern literary and artistic critical methodologies. These new

studies are not only replacing from the theoretical point of view such classics as Nicholson's Literary History of the Arabs or Gibb's A History of Ottoman Poetry, but these new works are exploring areas of artistic and literary discourse that have not heretofore been examined in Western language scholarship about the Middle East and Islamic world.

Beyond Europe and North America, there are developing programs of Islamic and Middle Eastern Studies in many parts of the third world and in the Far East. Currently American Middle East bibliographers are only beginning to become aware of these new and important sources of Middle Eastern related material. American Middle East bibliographers are also just beginning to assess the impact of the recent independence of the Central Asian republics of the former USSR. These new areas of concern and collecting have not yet revealed their effects on the development of Middle Eastern collections in American research libraries. However, if there is not an increase of financial support for the expanding responsibilities of Middle East bibliographers, then these new areas and sources are likely to suffer the same fate that non-print format materials are now suffering. That is, bibliographers and libraries will chart a conservative course and build on their current strengths, leaving expansion into new areas of concern and materials to some other library. This conservatism will fundamentally weaken Middle Eastern Studies in the United States.

#### CONCLUSIONS:

The examination of the state of the collection development of Middle Eastern library collections in the United States, which is contained in this report, indicates that for the past twenty years there has been stability, not to say conservatism, in the building of these collections. Furthermore, this stability is precariously maintained despite decreasing budgets in most cases. Under current circumstances this stability is barely maintainable, however, it is questionable whether such a situation is really the best of circumstances in which to develop the collections which will serve American, and, to a great extent, international scholarship about the Middle East for the foreseeable future. In order not only to ensure the present stability, but to afford an opportunity for important expansions in collection development, there needs to be a significant infusion of funds, or

the beginning of a truly cooperative sharing of collection development responsibilities, or both more funding and more cooperation.

It must be noted that during the past few years important steps toward better cooperation among research libraries with Middle East holdings have taken place. An event of major importance for the field was the founding of the Middle East Microform Project (MEMP), a cooperative effort consisting of 23 libraries with extensive Middle East holdings. So far MEMP's activities have focused on the preservation of currently held Middle Eastern materials, for example, the microfilming of the Library of Congress' extensive Arabic pamphlet collection. However, MEMP exists as a venue for cooperative acquisitions, and there is every expectation that it will so function in the future. At the 1993 Middle East Librarians Association annual meeting it was announced that the University of Washington and Portland State University had entered into a cooperative

collection development relationship. The details of this relationship had not at that time been fully worked out. The University of Arizona representative at the meeting indicated that Arizona too was interested in entering into that cooperative agreement. Whether other libraries will follow suit is yet to be seen. In any cooperative program the changing financial and programmatic circumstances of the various institutions are a critical factor. This makes entering into cooperative programs somewhat problematic for libraries, since a partner's loss of funding due to program termination or downsizing can have a devastating effect on cooperative collection building. This latter point leads to a reiteration of the belief expressed above that both enhanced cooperation among various libraries and significant increases of funding are essential if American research libraries are to successfully continue developing their Middle Eastern holdings.

**Questionnaire**

Please indicate your answer by a number from 1 to 5, 1 being the least comprehensive level of activity, 5 being the most comprehensive

COLLECTING PATTERNS

Literature	Classical 1973___ 1993___	Modern 1973___ 1993___
History	1973___ 1993___	
Religion and Philosophy	1973___ 1993___	
Social Sciences (i.e., Anthropology, Sociology, Urban Studies, Geography, Women's Studies, etc)	1973___ 1993___	
International Relations Politics Economics and Business	1973___ 1993___	
Science and Technology (i.e., Mathematics, Physics, Zoology Botany, etc.		

	1973__	
	1993__	
Law	Secular	Islamic
	1973__	1973__
	1993__	1993__
Medicine	Modern	Traditional
	1973__	1973__
	1993__	1993__
Art, Architecture, Archaeology, and Numismatics		
	1973__	
	1993__	
Music and Drama	1973__	
	1993__	
Non-Print Materials	1973__	
	1993__	

1. What languages, geographic areas and historical periods are covered by your collection?
  
2. During the past five years has the budget for Middle Eastern materials as a percentage of the general acquisitions budget increased, decreased or remained stable?
  
3. After inflation has your acquisitions budget for Middle Eastern materials increased, decreased or remained stable?
  
4. Do you keep statistics as to the number of items purchased from each country? If so could you forward them to me.
  
5. Please offer any observations or ideas that you feel will benefit me in drafting the preliminary report for ARL.

*Editor's Note*

It has indeed, been a pleasure to work on this first edition of the re-born *MELA NOTES*. The cooperation of certain individuals has made it become a reality. The contributions in this issue came to us without solicitations. There were many interesting papers delivered at the last MELA meeting that have not reach us yet. Those papers and others will appear in forthcoming issue of the *NOTES*.

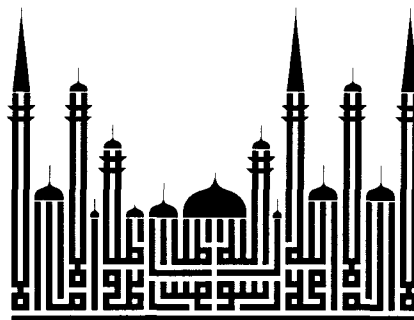
In addition to expressing gratitude to those individuals who sent their contributions, I would like to thank John Eilts who, as former editor, has given me advice and guidance in this task in which I have had very little experience. Now I am aware of the difficulties my predecessors had to face in continuing the tradition of publishing the Notes. Feed back is essential at this time and I would like to hear from as many of the subscribers as possible. I am particularly open for suggestions and advice. You may send them directly to me or through Melanet. This should make a good subject for discussion on the net. I am also grateful to Mamoun Sakkal, architect, calligrapher and scholar par excellence for allowing me to use some of his art work in this issue of the Notes. For those who are interested in seeing more of his Islamic designs and graphic clips, please send me an e-mail and I will forward your messages to him.

Last but not least, my thanks go to the Arabic Development Team at Microsoft Corporation for allowing me to be a beta tester for the Arabic Word for Windows version 6.0 on which this issue of the Notes was processed. I was tempted to insert the Arabic vernacular of the names that appeared in this issue instead of using the crude diacritic system I created macros for in the word processor. I felt that in using the vernacular some of the charm that appeared in Joan Biella's excellent article would have been lost. Arabic Word for Windows is expected to be released soon.

Soon I will be working with Mazda Publications to produce the first issue of the *Journal of Middle Eastern Librarianship*. This title was the one chosen by the majority of the members when I posted a questionnaire on the MELA-NET. Although my preference was *Maktabiyat*. Some objected to this as being "too Arabic". So is the word Kitab and most of its derivatives used in Persian, Turkish and most of the languages we work with. This reminds me of the story of a French couple and their little boy who moved to Beirut and lived in an apartment above a small grocery store. One day when the Frenchman was returning from work, the grocer met him at the entrance of the building and told him that he was very pleased to have heard the little boy pronounce his first Arabic word that day. "What did he say to you?" Asked the Frenchman. "Merçi" replied the grocer.

I was however, pleased with the number of replies received on the Net and the interest members have taken in the new Journal. I will be contacting people for articles. We have the ability to cooperate and produce a good journal. I will depend on you. This is a major task which I cannot fulfill single-handedly. I will need your help and support. During the last MELA Meeting we did not have enough time to set the ground work and policies for the Journal. At the next Executive Board meeting, I will ask the Board to approve the appointment of an editorial committee or board for MELA publications. This body will have the authority to set policies and rules for acceptance or rejection of materials to be published. The term of appointment should be the same as that of the editor (three years). Once again, your input is needed. I do hope that with this issue of the *Notes* I was successful in, at least, starting a debate on MELA publications. See you on the Net and later in Arizona.

*Fawzi W. Khoury, Editor*

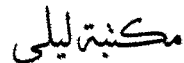


*News,.. etc..*

**Hedi Benaicha**, MELA President, attended MELCOM XVI in Copenhagen and presented a paper on Islamic fundamentalism in Tunisia. The Journal of Christian-Muslim Relations, published in Holland asked to publish the article for its issue of June 1995. Also, Hedi was a member of an ALA preconference panel which dealt with fundraising for the preservation of special collections. The panel was sponsored by, among others, the National Commission on Preservation. Dr. George Farr of NEH and John Dean the Head of the Preservation Department of Cornell were among the panelists.

**Princeton University Libraries** has begun a project supported by a Title IIC-C grant from the Department of Education to catalog its uncataloged Islamic manuscripts. Approximately 1/6 th of the Princeton Islamic manuscripts holdings are uncataloged. They include 291 Arabic, 1,129 Persian and 578 Turkish manuscripts. Two catalogers have been hired who will work under the direction of the Near East Curator **James Weinberger**. The results of this effort will be disseminated in two ways. The cataloging will be entered into the RLIN Manuscripts data-base and later this data will be downloaded in order to produce a printed catalog.

On June 13, 1994 **Robin Dougherty** began work as the Middle East Bibliographer and Head of Middle East Technical Services at the University of Pennsylvania Library. Robin comes to Penn from the United Arab Emirates University Library. She received her MLS in 1993 from the University of Michigan and has an MA in Contemporary Arab Studies from Georgetown.

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**A representative will be present at MELA Meeting in Phoenix**



## MINUTES OF THE 1993 ANNUAL MEETING

Magda **EL-SHERBINI** (Ohio State University), president of the Middle East Librarians' Association, called the annual meeting of the Association to order on Wednesday, November 10, 1993, in the auditorium of the Sheraton Imperial Hotel and Convention Center, Research Triangle Park N.C., with a quorum of members in attendance.

### SECRETARY TREASURER'S REPORT

Secretary/Treasurer Andras **RIEDLMAYER** (Harvard Univ.) asked for any changes to the minutes of the 1992 annual meeting (published in MELA Notes 58-59). There being no emendations or additions, the minutes were approved as published. Riedlmayer then gave a brief report of state of the membership and the Association's finances (published separately in this issue). The Treasurer's report was approved as submitted.

### MELA NOTES EDITOR'S REPORT

Outgoing Editor John **EILTS** (Research Libraries Group) gave a brief report on the state of MELA Notes, distributing pre-prints of issue no. 58-59 which he undertook to mail out in its final form after the annual meeting. He thanked those who had contributed news, articles and reviews to MELA Notes and expressed his regret that he had been unable to avoid recurrent delays in publication and distribution during his tenure as editor. A suggestion was made that under the new editor consideration be given to making some changes in the publication (its format, content, mission, frequency). Following some general discussion concerning these issues, President **EL-SHERBINI**, with the concurrence of members present, charged an ad-hoc committee, composed of Hedi **BENAICHA** (Princeton Univ.), Basima **BEZIRGAN** (University of Chicago), Joan **BIELLA** (Library of Congress), John **EILTS** and Michelle **TURNER** (University of Chicago) to discuss the future of MELA Notes and to report their recommendations at the conclusion of the business meeting.

**MEMORIAL MINUTE** Fawzi **KHOURY** (U. of Washington) asked that the members present to observe a minute of silence in memory of our colleague and fellow MELA member Amnon **ZIPIN**, who passed away in Columbus, OH during the summer of 1993. After the observance

of the memorial minute, he delivered a brief eulogy and suggested that memorial donations in honor of our late colleague be directed to a hospice.

### ELECTION OF NEW OFFICERS

President **EL-SHERBINI** presented nominees for MELA offices up for election in 1993 and asked for additional nominations from the floor. Midhat **ABRAHAM** (Univ. of Arizona) was elected Vice President/Program Chair, Fawzi **KHOURY** was elected MELA Notes editor, Chris **MURPHY** (Library of Congress) was elected Member-at-large on the Executive Board, and Hedi **BENAICHA** was elected president.

### NEW BUSINESS

**PRE-CONFERENCE ON COLLECTION DEVELOPMENT.** The floor being opened to new business, there were proposals from the membership on the possible addition of a MELA-sponsored pre-conference or workshop linked to our next annual meeting. Edward **JAJKO** (Hoover Institution) and Hamid **MAHAMEDI** (University of California/Berkeley) suggested a pre-conference devoted to the issue of regional integration of collecting activities and to cooperative efforts among ARL member libraries.

Fawzi **KHOURY** brought up as an example the regional consortium agreement for foreign language acquisitions concluded September 18, 1993, between the University of Washington and Portland State University. Under this agreement, Washington is to take primary collecting responsibility for material in the humanities, while PSU will be responsible for the social sciences. Many of the members present agreed that collection development issues would be a good theme for a future meeting. Leslie **WILKINS** (American University in Cairo) pointed out that MELA had originally been formed with the goal of encouraging such cooperation among libraries; Frank **UNLANDHERM** (Columbia University) cited discussions of cooperative collection development among RLG members; but Simon **SAMOEIL** (Yale University) also cautioned about the likely objections to such arrangements among patrons, particularly faculty members, who continue to expect materials to be available on site. A motion was made to hold a pre-

conference on this issue, with a committee to poll members regarding the particulars for the meeting's agenda and format; the motion was passed.

### ELECTRONIC NETWORKING

Ali **HOUSSA** (Cornell University) who has been acting as list owner for MELANET-L, the unmoderated discussion group for Middle East librarians on the Internet, noted that not enough MELA members had subscribed to the list, which serves as a rapid vehicle for disseminating job and conference announcements, all manner of exchange of information, reference and technical questions and communication among members. He urged all members with access to the Internet to subscribe to the list by sending him an e-mail message at "houissa@cornell.edu". Postings for the list should be sent to: melanet-l@cornell.edu

Secretary/Treasurer **RIEDLMAYER** promised that information on e-mail addresses would be solicited for the new MELA Membership Directory, to be compiled in the next academic year.

The ad-hoc committee of MELA NOTES convened during the business meeting reported their recommendation that MELA should split the NOTES into two publications: one retaining its original title and devoted to official

announcements and news of the members, the Association and the field; the other would be a more formal publication, to be called the JOURNAL OF MIDDLE EASTERN LIBRARIANSHIP, devoted to more substantive articles dealing with issues of relevance to Middle Eastern librarianship. A new MELA member, Ahmad **JABBARI**, publisher of Mazda Publications, offered his services in the launching of the new journal. The newly-elected MELA Notes Editor Fawzi **KHOURY** will explore these options during his tenure with the advice and approval of the Executive Board.

There being no further business of the Association, this part of the meeting was concluded at 6 p.m. Wednesday, November 10th.

The second part of our 1993 annual meeting was held on Thursday, November 11th. It featured a program of presentations, followed in the afternoon by reports from MEMP, LC-Middle-East Acquisitions, ALA, LC-Middle East Cataloging, and LC-Cairo Office.

The annual meeting of the Association was adjourned at 5 p.m. Thursday, November 11, 1993.

### TREASURER'S REPORT, November 30, 1992 - November 1, 1993

Assets and Income	
Balance in our account, Nov. 30, 1992	\$4466.43
Interest income	131.80
Other income (dues, subscriptions, mailing list rentals, advertising in MELA Notes)	2885.00
Balance as of Nov. 1, 1993	6846.70
Expenditures*	
MELA Notes 56-57 printing	179.20
MELA Notes 58-59 printing	170.33
MELA Notes 58-59 postage	252.00
Other postage, office supplies	35.00
Total expenditures	636.53

\*Does not include expenditures for the 1993 annual meeting, incurred after November 1, 1993.

Respectfully submitted,  
Andras **RIEDLMAYER**  
MELA Secretary/Treasurer

**Book Reviews****Comments on MELA Reviewing, Middle East Librarianship, And Four Book Reviews**

by  
**Edward A. Jajko**  
**Hoover Institution**

During my tenure as review editor of MELA Notes in its previous avatar, the reviews that we published generated some controversy. There was strong criticism by some who felt that MELA should review reference works only and should avoid publishing reviews that would be "more appropriately" printed in other journals. I discussed this criticism and my reviewing principles with John Eilts, who gave me his full support. The following are the points that I brought up with John. I submit them for consideration as a new structure for *MELA Notes* is being considered.

1. I too would have liked to see MELA Notes reviewing reference books, in addition to others, but we seemed to run into the same difficulty that the MELA Reference Book Award has had, that the publishers have not been submitting reference works, strictly defined, for review. (Although one 'pure' reference work is in fact reviewed below).
2. Given the demands on my time, I was more or less dependent on what the publishers sent me, rather than being able to search out material for review. There was an additional complication in that my access to the general run of English-language scholarly publishing on the Middle East was severely restricted some two years ago when responsibility for selecting in the area for the Stanford University Libraries was reassigned away from me. I simply don't get the information that I used to, and don't have the time to hunt for it.
3. In my opinion, the definition of a "reference" book is broad, inclusive, and fluid.
4. There is value to having librarians review books, whatever their topics, from the librarian's perspective and for fellow librarians. We are interested in and spot things that others may not.
5. Although most of us happen to be librarians by trade, we are also Middle East specialists, competent in Middle East studies, and have a right to our own forum, especially in the official publication of our own professional organization.

I hope that the last three points will be given serious consideration as MELA and the MELA Editor take up the business of continuing to review new publications in *MELA Notes*.

A related matter: Considerable distraction from things that I would have liked to do has been generated over the last several years by uncertainty and problems at work. These, in their turn, were created by severe financial cutbacks at my university and institution. I have not been surprised to hear that other Middle East collections have had similar problems these past few years. Even librarians of Middle East collections that I had long considered to be of first rank have told me that their collections, like mine, were saved from deep cuts or termination only by the Iraqi invasion of Kuwait and the U.S. reaction to it. As the mad rush to corporate downsizing takes its toll in higher education, it would behoove us, as Middle East librarians, and MELA, as a professional organization, to divert some attention away from discussion of cataloging and collection development to the larger issues that determine our fate, like the status of Middle East librarians and librarianship in American libraries.

Freeman-Grenville, G.S.P. (Greville Stewart Parker). *Historical atlas of the Middle East*. -- New York, etc. : Simon & Schuster, 1993. 144 p. : maps ; 30 cm

This new atlas covers the Middle East and North Africa from ancient times to 1993. It is made up of 113 maps and illustrations with commentary on each. Commentary is at least half a page, ranging up to a full page for certain of the maps. It is more than a historical atlas, since it also includes some maps of population, natural resources, trade routes, etc. The maps and commentary include:

- Eighteen introductory maps, of physical geography, rainfall, vegetation, and agriculture, and the ancient Middle East, including Claudius Ptolemy's map of Arabia;
- Eight maps of "The Arab Period;" fourteen maps of the early medieval Muslim world, from Baghdad to Spain; sixteen maps of "Crusaders and Muslims", including a full page map, and corresponding full page of commentary, of the travels of Ibn Battuta;
- Sixteen maps of "The Further Spread of Islam," including the campaigns of Hulagu, the spread of the Black Death, and the dominions of Tamerlane; this section is not so much about the 'further spread of Islam' as it is about the great historical events that occurred in an already widely-spread Islamic Empire;
- Fifteen maps of "The Ottoman World"; and
- Twenty-six maps of "The Twentieth Century."

This atlas would have been better had it been printed in more than two colors (shades of gray and green). A few of the maps are downright confusing. Map 87, "Notable European Travelers in the Middle East, 18th to 20th Centuries," is hopeless except as a gross indicator of the number of travels undertaken by the travelers named on the map. Arabia and Turkey seem to have been well covered by the travelers singled out by Freeman-Grenville, Iran almost not touched, and other parts fairly well traveled in. But one cannot tell in what direction the travelers went, and given the lack of points of reference on this particular map, one cannot tell at all how accurate a representation of fact it may be. This is a fault shared by many of the maps, which lack fine detail.

In his preface, Freeman-Grenville says that this atlas is for the general reader. Despite its faults, it will be useful to students of Middle East and Islamic history as well, particularly if used in conjunction with other atlases. The atlas includes a selected bibliography and index.

Badr, Liyanah. *A balcony over the Fakihani* : three novellas / by Liyana Badr ; translated from the Arabic by Peter Clark with Christopher Tingley ; introduction by Barbara Harlow. -- Brooklyn, New York : Interlink Books, 1993. 127 p. -- (Emerging voices) Translation of Shurfah ala al-Fakihani.

Louvish, Simon. *The silencer : another Levantine tale*. Brooklyn, New York : Interlink Books, 1993. 254 p. -- (Emerging voices)

Nasr Allah, Ibrahim. *Prairies of fever : a novel*, by Ibrahim Nasrallah ; translated from the Arabic by May Jayyusi and Jeremy Reed ; introduction by Fedwa Malti-Douglas. -- Brooklyn, New York : Interlink Books, 1993. 155 p. -- (Emerging voices) Translation of Barari al-humma.

Three quite different novels that should be of interest to students of Middle Eastern literature. The first two (Badr and Louvish) should be acquired by most sizable academic and public libraries. I'm not so sure about the third (Nasr Allah).

Badr's novel is disjointed, episodic. It builds up layers of impressions, one on top of the other, in the process giving the reader a powerful and affecting picture of daily life in the Palestinian refugee camps, in Lebanon during the Israeli invasion, and in the occupied territories during the Intifada.

Louvish's novel, apparently written in English but often reading as if a fairly rough translation into the language, is one I found difficult to get into but ultimately found a fairly good story, reasonably well done. The plot concerns dovish Israelis, harder-line Israelis and American Jews (including the Silencer of the title, a one-man truth squad whose job it is to suppress or defuse the writings of the journalist hero), and right-wing born-again American Christians who want to bring on Armageddon, the last days, and the rapture.

As for Nasr Allah's novel, I quite frankly found it beyond my grasp. It is a work written in several narrative voices, including the second person. I found this distracting. It may be awfully clever and avant-garde, but at least for this reader it defeated the basic purpose of a novel, which is to tell a story. I was additionally cut off by the introduction by a very prominent and well-known professor of Arabic literature and literary criticism, toward the end of which one finds this sentence: "This poignantly ironic anthropomorphization evokes the sharing of meals, asacred activity in Arab culture, and the loneliness and alienation of canned foods" (p. 8). "The loneliness and alienation of canned foods"? This is a bit much.

A note about the translations, particularly of Badr: There are numerous terrible translations into English of Arabic (and other) literature that lack smoothness, grace, and, ultimately, readability. The editors of these translations--PROTA, Project of Translation from Arabic Literature--make a special point of emphasizing the pains taken to achieve translations that read well. Badr's *A Balcony over the Fakihani* was translated by Peter Clark; his translation was referred to Ibrahim Muhawi for expert help with proper rendering of the Palestinian dialect of the original; the product was then gone over by Christopher Tingley for "styling." Yet for all this, the published work is not absolutely smooth. The last novella clearly has a different feel from the first. In the first novella, one reads "al-Dakwana" on p. 5, "al-Dikwana" on p. 8. In a footnote on p. 35, "Nargila" is defined as "A kind of pipe in which the tobacco is drawn through water." These are very minor matters, but when the editors point out the special attention they have given to the translation, raising a reader's expectations, these things jar.

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#### *more book reviews*

Köprülü, Mehmed Fuad. *The Seljuks of Anatolia : their history and culture according to local Muslim sources*. Translated and edited by Gary Leiser. Salt Lake City : University of Utah Press, c1992..

This book is an updated translation of "Anadolu Selçuklari tarihi'nin yerli kaynaklari" which was originally published in *Belleten* 7 (1943): 379-458. Bibliography, notes, and index are included. Köprülü intended this lengthy article to be an introduction to several studies dealing with the most important local sources for the history of the Seljuks in Anatolia. However, only one of the planned articles was published due to

Köprülü 's involvement since 1940 in the publication of *İslam ansiklopedisi*, and since 1950 in politics. Although his work was well known to scholars of Turkish studies, it was less the case with Islamicists and medievalists, who mostly did not have access to his work due to language barriers. The present study describes the main local sources to the history of the Seljuks of Anatolia; the notes and bibliography are updated to include research and publication of manuscripts done in the period since the work first appeared.

The first chapter (p. 1-3) deals with published sources, providing full bibliographical information as well as works written about these sources. The next chapter is on "Unpublished sources" (p. 5-7), which is, in fact, an examination of the various sorts of sources used for research, and not the examination of the sources themselves. Next (p. 9-13) Köprülü cites five chronicles written in the 13th and 14th centuries -- the only ones which are known to remain. Details on the manuscripts and publication data are provided. The 4th chapter (p. 15-21) deals with five lost chronicles, information on which is derived from memoirs and other historical sources. At times, Köprülü speculates what might have been included in a chronicle and for what reason (e.g., p. 17). The chapter on "Diplomatic sources" (p. 23-29) gives a short description of the Seljuk bureaucracy and then examines the following types of documents: agreements, correspondence, conquest announcements, edicts, letters-patent, census and title-deed registers, law codes, records of Muslim courts of law, and religious endowment records. The texts and the notes demonstrate the importance of these sources for historical research, as is the case in the next chapter (p. 31-63), which is by far the largest, and deals

with "Other literary sources". In addition to secretarial handbooks (containing sections on introductions, dedications, literary prose, and official style) and revenue collection books, Köprülü also describes epics of deeds of saints as well as historical romances. Indeed, due to the scarcity of conventional historical sources, literary ones must be used for deriving historical information. Since, however, these were often transmitted and changed over time, much caution should be taken in deciding which information belongs to what period.

As mentioned, the translator also edited and updated the study. In the text itself the additions are minimal and were placed in braces: { }. These include mainly translations of terms, a few explanatory words, dates, fuller forms of names, etc. Most of the additions are in the notes, using the same method. Leiser provides information not only on additional studies, but also on publication of manuscripts, which the text refers to as unpublished. Since the notes are at the end of the book and often quite lengthy, it might have been helpful to include publication information also in the text. The bibliography (p. 89-97) is also updated to a large extent, and includes works mainly in Turkish, English, French, and German. The index (p. 99-101) includes names of persons and places as well as topical terms. Although Köprülü wrote this study some fifty years ago, this is still an important survey of the state of the art, detailing local sources and studies relating to the Seljuks of Anatolia. This updated edition makes the study available to a larger readership, and brings it up-to-date with regards to publication of sources and relevant studies.

Rachel Simon  
Princeton University Libraries

Thomas B. Stevenson. *Studies on Yemen, 1975-1990: A Bibliography of European-language Sources for Social Scientists* (Westbury, NY: American Institute for Yemeni Studies, 1994)

Timely? You bet. And, more important, first-rate as well - easy to use, extremely useful, and seemingly quite exhaustive. As the title says, Tom Stevenson has compiled for social scientists a bibliography of those European-language studies on Yemen that became available over the period 1975-1990. What the title does not say is that the 1267 items are ordered alphabetically by author, that each item is annotated by keywords, and that the whole set of items is followed by 31-page index to the keywords. The keyword index makes the bibliography easy to use, and the indexing seems thorough and accurate. The format and printing also make this volume user-friendly. It is easy on the eyes.

The title also does not say that Stevenson has aptly cast his net widely for the social scientist and included many studies that focus on history (ancient and modern) and the humanities (language, archeology, architecture, and art.) Both parts of Yemen - North and South, YAR and PDRY - seem covered with equal thoroughness. This trait and the time period it spans make this volume an excellent, broad-based sequel to Simone Mondesir's *A Select Bibliography of the Yemen Arab Republic and the People's Democratic Republic of Yemen* (1977). As of right now, this is the bibliography to which the student seeking a background to the Yemen of the 1990s - with its triumphs and tragedies - should first turn. It's all here.

Tom Stevenson, a professor of anthropology at Ohio University, has lived in North Yemen and written extensively on the basis of his research there.

This volume can be ordered from: American Institute for Yemeni Studies (AIYS), 1155 E. 58th St., Chicago, IL 60637. (Make checks for \$15 payable to AIYS.)

Robert Borrowes  
University of Washington

John Ruedy. *Modern Algeria: the origins and development of a nation*. Bloomington, Indianapolis, Indiana University Press, c1992.

John Ruedy, a professor of history at Georgetown University, provides the reader with a succinct survey covering more than two thousand years of Algerian history. While based on extensive and varied sources,

the text itself is clear and easy to follow, with few notes and references at the bottom of the page. Maps, bibliography, and index are included.

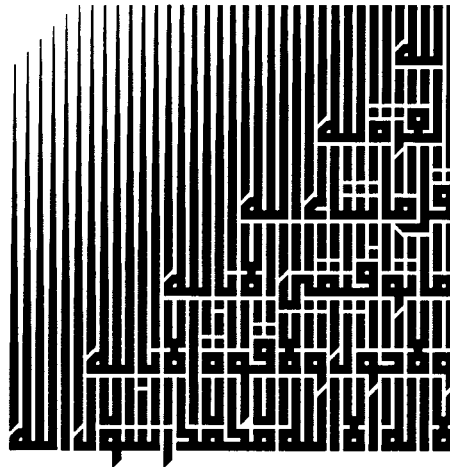
Ruedy's book is aimed at the general reader and is meant to be useful in university classrooms; it does not attempt a major recasting of Algerian history. Some portions of the book are based upon original research but most of it draws from studies of other scholars (p. ix).

Following a short introduction (p. 1-15) discussing, among other issues, the geography, population, language, and pre-modern history of Algeria, Ruedy examines Algerian history starting with the Ottoman period until early 1992. Much of the discussion is devoted to Algeria's struggle for independence and the challenges of independence once achieved. The survey is enriched by maps (7) and tables presenting economic and demographic data. Examination of economic, social, and cultural developments is included throughout, as well as their implications on historical events and trends.

Ruedy provides the reader not only with a clear, compact, and updated survey but includes important research aids in the book. He has an appendix of place names (p. 257), providing the names under French colonial rule and under independence (in their customary French romanized form). Also of great value is his bibliographical essay (p. 258-273) examining the literature in general, discussing the French colonial and Algerian approaches, and referring to important works dealing with general issues and specific historical periods. This is in addition to a bibliography (p. 274-284) citing books and articles, mostly in French and English but also in Arabic (romanized in a simplified form). The index (p. 285-290) includes names of persons and places, as well as topics.

Ruedy's concise synthesis is of great value to the general reader as well as for specialists, thanks to the comprehensive coverage and the important research tools it provides.

Rachel Simon  
Princeton University Libraries



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