MELA NOTES

KILLING MEMORY: THE TARGETING OF LIBRARIES AND ARCHIVES IN BOSNIA-HERZEGOVINA

András Riedlmayer
Harvard University

In August 1992, Sarajevo and the world witnessed what may well be the largest single incident of book-burning in history. The target was Bosnia's National and University Library, housed in a handsome Moorish-revival building built in the 1890s on the Sarajevo riverfront. Before the fire, the National Library held 1.5 million volumes, including over 155,000 rare books and manuscripts; the country's national archives; a rich (and in many instances unique) collection of newspapers, periodicals and books published in Bosnia over the course of centuries; as well as the collections of the University of Sarajevo. In a three-day inferno (25-27 August) the Library was burned to the ground. Bombarded with incendiary grenades from Serbian nationalist positions across the river, it was reduced to ashes along with the greater part of its irreplaceable contents. An eyewitness report describes the scene:

> [The National Library] was blazing out of control Wednesday after the besieged Bosnian capital came under fierce bombardment overnight. Firefighters struggling with low water pressure managed to extinguish the blaze several times during the night but the building ... kept coming under renewed attack... By mid-morning, the north and central sections of the crenellated four-storey building were completely engulfed by flames. Windows were exploding out into the narrow streets and the building's stone north wall was cracking and collapsing under the heat of the raging inferno.... The fire started shortly after 10 p.m. on Tuesday night and, despite the efforts of the city's fire department, kept re-igniting and growing. The slender Moorish columns of the Library's main reading room exploded from the intense heat and portions of the roof came crashing through the ceiling. Five firemen, protected only by yellow hard hats, narrowly escaped death when a staircase collapsed beneath their feet under the weight of falling debris.... "We have been fighting this fire all night, but we don't have much water pressure," said fire commander Kenan Slinić. "There have been grenades falling here for hours; it makes the job very difficult."

(Kurt Schork, Reuters Library Report, Wednesday, 26 August 1992) Braving a hail of sniper fire, librarians and citizen volunteers formed a human chain to pass books out of the burning building to trucks queued outside. Interviewed by ABC News, one of them said: "We managed to save just a few very precious books. Everything else burned down. And a lot of our heritage, national heritage, lay down there in ashes." Among the human casualties was Aida Buturović, a librarian in the National Library's exchanges section; she was shot to death by a sniper while attempting to rescue books from the flames. For much of that hot week in August, a blizzard of charred paper fragments and burnt pieces of parchment descended on the besieged city. A Bosnian student who was in Sarajevo at the time told me later, "it was like a premature fall of autumn leaves, only much sadder."

Three months earlier, the Serbian gunners' target had been Sarajevo's Oriental Institute, home to the largest collection of Islamic and Jewish manuscript texts and Ottoman documents in all of Southeastern Europe. Shelled with phosphorus grenades on 17 May 1992, the Institute and virtually all of its contents were consumed by the flames. Losses included 5,263 bound manuscripts in Arabic, Persian, Hebrew and aljamiado (Bosnian Slavic written in Arabic script) dating back to the Middle Ages; an archive of 7,000 Ottoman documents, primary source material for five centuries of Bosnia's history; a collection of cadastral registers from the last century of Ottoman rule in Bosnia, documenting the orginal land-owners; and 200,000 other documents of the Ottoman period, many of them microfilm copies of originals in private hands or obtained on exchange from foreign institutions. The Institute's collection of printed books, the most comprehensive special library on its subject in the entire region, was also destroyed, as was its card catalog and all work in progress.

The 200,000-volume library of Bosnia's National Museum (Zemaljski muzej Bosne i Hercegovine; est. 1888) in Sarajevo was successfully evacuated under shelling and sniper fire during the summer of 1992. Among the books rescued from the Museum was one of Bosnia's greatest cultural treasures, the 14th-century Sarajevo Haggadah. The work of Jewish calligraphers and illuminators in Islamic Spain, the manuscript was brought to Sarajevo 500 years ago by Jews fleeing the Spanish Inquisition. Successfully concealed from the Nazis by a courageous museum curator during the dark days of World War II, the Sarajevo Haggadah has now once again—been hidden in a secret location, awaiting the departure (or defeat) of those who would destroy it The National Museum, meanwhile, has been badly hit. Shells have crashed through the roof and the

Editor's Note

Here is the second issue of the MELA NOTES that I edit and again I thank all those who contributed to bring it out before our next meeting in Phoenix. Early this month I thought it would be impossible to gather enough material to fill an issue, but the help started to pour in. This issue contains a very revealing article by András Riedlmayer, an important policy statement George Atiyeh has worked on to set the groundwork for the Cairo Office, a couple of letters commenting on articles in the last issue and several book reviews by two members of MELA and two faculty members at the University of Washington . One of them, Peter Mentzel was also kind to volunteer his services in helping me edit this issue of MELA NOTES

The Editor of MELA is a very lonely person when it comes to gathering material. The membership, in genneral, had good ideas and constructive criticism when issue 60 came out, but no one appeared willing to put down those ideas for publishing in the NOTES. It is very hard to compile material for three annual issues and a Journal without the active participation of the professionals and the scholars amongst us. We, as Middle East Librarians, are unique. Our experiences are not similar to general librarians. As a professional minority, it is encumbant upon us to have a means to express our views and to norish them through our own publication. If the NOTES is not worthy of our contributions, then we should reconsider our commitment to having it.

I am still charged with the task of asking the Executive Board of MELA to appoint a Publications Committee to draw the rules for material to appear in both the Notes and the proposed Journal. Several individuals have expressed their wish to participate in this committee, but I would leave it for the Executive Board to decide whether it would be by appointment or election.

As usual, I am looking forward to seeing you all in Phoenix and to having a very successful meeting.

Fawzi W. Khoury, editor

In this issue:

skylights and all of its 300 windows have been shot out, as have the walls of several galleries. Parts of the Museum's collection that could not be moved to safe stores remain in the building, exposed to further artillery attacks and to decay from exposure to the elements. Dr. Rizo Sijarić, the Museum's director, was killed by a grenade blast on 10 December 1993 while trying to arrange for plastic sheeting from UN relief agencies to cover some of the holes in the building.

In mid-April 1992, Serbian forces began a systematic bombardment of the historic city of Mostar, the center of the country's southwestern region, Herzegovina. Among their targets was the building housing the Archives of Herzegovina, home to manuscripts and records documenting the region's past since the medieval period; it suffered severe damage. Over 50,000 books were destroyed when the library of Mostar's Roman Catholic archbishopric was hit by shells from Serbian artillery positions on the heights overlooking the city. Further tens of thousands of books and documents were exposed to fire and damp when shells smashed through the roof and windows of the Museum of Herzegovina; also hit were a score of other libraries and archives at various points throughout the old city.

Although the Serbian forces besieging Mostar were driven out of artillery range in the summer of 1992, Croat nationalist extremists—emboldened by the Western powers' endorsement of ethnic partition—turned their guns on the city's historic center in April 1993. Nine months of savage bombardment ensued, reducing over 80% of the buildings in the Ottoman-era Old Town district of Mostar to rubble, driving its inhabitants to eke out an existence in rat-infested cellars without secure access to food, water or medical care. Most of the monuments and institutions of the city's 500-year-old Islamic community that had escaped the Serbian siege fell victim to this second bout of "cultural cleansing."

After a cease-fire was announced early this year, the survivors emerged from their cellars to survey the ruins. The Mosque of Hadji Mehmed Beg Karadjoz (built 1557-58), had been singled out for shelling and has suffered severe damage, as have all of the city's 49 mosques. But residents rejoiced that at least one of Mostar's cultural treasures, a handwritten Qur'an illuminated in gold in 14th-century Baghdad—part of Karadjoz Beg's original endowment gift to the mosque— had survived the siege, hidden in a small building near the toppled minaret.

One of Croat nationalist warlord Mate Boban's militiamen, interviewed in Mostar in the summer of

1993, explained to a British reporter why he was trying to destroy the old Ottoman bridge that had given the city its name (Mostar = Bridge-keeper): "It is not enough to cleanse Mostar of the Muslims," he said, "the relics must also be destroyed."

Nationalist extremists have spent the past two and half years systematically applying the same ideological imperative to other relics of Bosnia's multicultural past. Libraries, archives, museums and cultural institutions throughout Bosnia have been targeted for destruction, in an attempt to eliminate any material evidence—books, documents and works of art—that could remind future generations that people of different ethnic and religious traditions once shared a common heritage in Bosnia. The practitioners of "ethnic cleansing" are not content to terrorize and kill the living; they want to eliminate all memory of the past as well.

In towns and villages throughout occupied Bosnia, the communal records (incl. cadastral registers, waqf documents, parish records) of more than 800 Muslim and Bosnian Croat (Catholic) communities have been torched by Serb nationalist forces as part of "ethnic cleansing" campaigns. While the destruction of a community's institutions and records is, in the first instance, part of a strategy of intimidation aimed at driving out members of the targeted group, it also serves a long-term goal. These records were written proof that non-Serbs once resided and owned property in that place, that they had historical roots there. By burning the documents, by razing Islamic mosques and Catholic churches and bulldozing the graveyards, the nationalist extremists who have now taken over these towns and villages are trying to insure themselves against any future claims by the people they have driven out and dispossessed.

But there are also other Bosnians who remain determined to preserve their country's historic ideal of a multicultural, tolerant society.

"The destruction of the library can only be seen as an assault on the culture of the people of Sarajevo, an attempt to deprive us of our history, as if suddenly we have become a people without a past," said Hatidža Demirović, a librarian who has assisted in the rescue of surviving manuscripts and books ... "The important thing is that, now in particular, we must not be seen as Muslim nationalists," said Demirovic', unblinking as a sniper's bullet smacked into the street behind her office in the headquarters of the city's [public] library, eight branches of which were destroyed by the Serbs. "The Museum Library is intact. We can use that to show that Bosnia is not just a Muslim land, but one for four peoples—the Muslims, the Croats, the Serbs and the Jews." (cited in a report by Kevin Myers in The Irish Times, 14 August 1993).

Surviving staff members of the National Library—who count among their number Serbs, Croats and Jews as well as Muslims—are still at work in Sarajevo. An estimated 10-15% of the National Library's collection was saved, as were tapes containing computerized records for a portion of the books and documents that perished in the fire. The librarians are busy preparing inventories, undertaking what conservation measures are possible under current conditions, keeping track of new titles published in Sarajevo since the beginning of the war, and trying to coordinate efforts to rebuild the Library's collection—planning for the post-war reconstruction of their institution. Aleksandar Vidosavljević, a Serbian engineer and former officer of the Yugoslav National Army, is one of the members of a team that is working to rebuild the destroyed Library's databases. His parents in Serbia, he says, don't yet fully understand why he left the army and stayed in Sarajevo. He says he wants to contribute to building something up rather than tearing something apart. "My education didn't allow me to join a political movement which leads to suicide, killing and destruction," he says (quoted in a report by Bill Schiller in the Toronto Star, 15 May 1993).

The librarians and research staff of Sarajevo's Oriental Institute have also decided to carry on, despite the nearly total loss of their Institute's collections. In temporary quarters, they have been holding seminars and symposia to share their research, reconstructed from notes kept at home, and making plans for the Institute's future. They have issued a call for moral and material support from their colleagues throughout the world.

Response thus far by international agencies, institutions and professional organizations has been only modestly encouraging. UNESCO—like its parent organization long on words and short on effective action—has given its endorsement to the project to rebuild the National Library, but has not provided much in the way of tangible support.

The Helsinki Citizens' Assembly, a human rights group based in Prague, has issued a call for statements of solidarity with Bosnia's National Library and is planning to establish a collection site for donated materials somewhere in Europe (address inquiries to: Igor Blazević, Panska 7, 110 00 Praha 1, CS-1 1 669, Czech Republic; tel. 422-220-181; fax 422-220-948). There is a similar effort underway in France, spearheaded by the Association pour la Renaissance de la Bibliothèque Nationale á Sarajevo, which is collecting both funds and book donations (contact: A.R.B.N.S., 23-25 rue des Petites Ecuries, 75010 Paris, France; tel.: 33-14-801-0580; fax: 33-14-253-5803). Turkey's National Library has undertaken to locate Bosnian-related materials in its own collections—with the goal of making microform copies available when the Bosnian National Library is rebuilt—and has issued a call to national and academic libraries elsewhere urging them to join the effort (for information about this project write to: The Director, Millî Kütüphane, 06490 Ankara, Turkey). In June 1994, Iran's ambassador to Bosnia promised his government would provide substantial financial support for the reconstruction of Sarajevo's Oriental Institute. A group of British academics has established Bosnia-Herzegovina Heritage Rescue U.K., a small private foundation, to assist with the immediate conservation needs of threatened cultural institutions in Bosnia; they have asked for contributions of funds and materials (for further information write to: Dr. Marian Wenzel, 9

Canterbury Mansions, Lymington Road, London NW6 2EW. U.K.; tel.: 44-71-433-1142).

The American Library Association's official response, arrived at after much debate at its 1993 mid-winter meeting in Denver, was to issue a cautiously-worded statement. It decries "the loss of access to information by the peoples of the former Yugoslavia"—as if what our Bosnian colleagues had suffered were something akin to a temporary interruption of their INERNET connection, rather than the planned and systematic destruction of their national heritage. The statement (CD#37) was passed over the vocal objections of some ALA members, who resented past resolutions issued by the Association that they construed as overly "political."

To appease the objectors, it was resolved that the text of the statement be sent to the official addressees only (incl. the White House and the U.N.) without being publicized, even in the ALA's own publications (the bare fact that such a statement was adopted is mentioned in passing in the March 1993 issue of American Libraries, as part of its report on the Denver meeting). To the best of my knowledge, the statement has not been followed by any action.

The debate in Denver reflects an unfortunate confusion about terms. The burning of libraries and archives is not a political act. It cannot be construed as a legitimate expression of one side's views in a two-sided dispute—where right is assumed to reside somewhere in the middle. It is an act that is universally recognized as a crime against humanity and a violation of international laws and conventions. The latter include the 1931 Athens Charter, the 1954 Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict, the 1964 Venice Charter, and the 1977
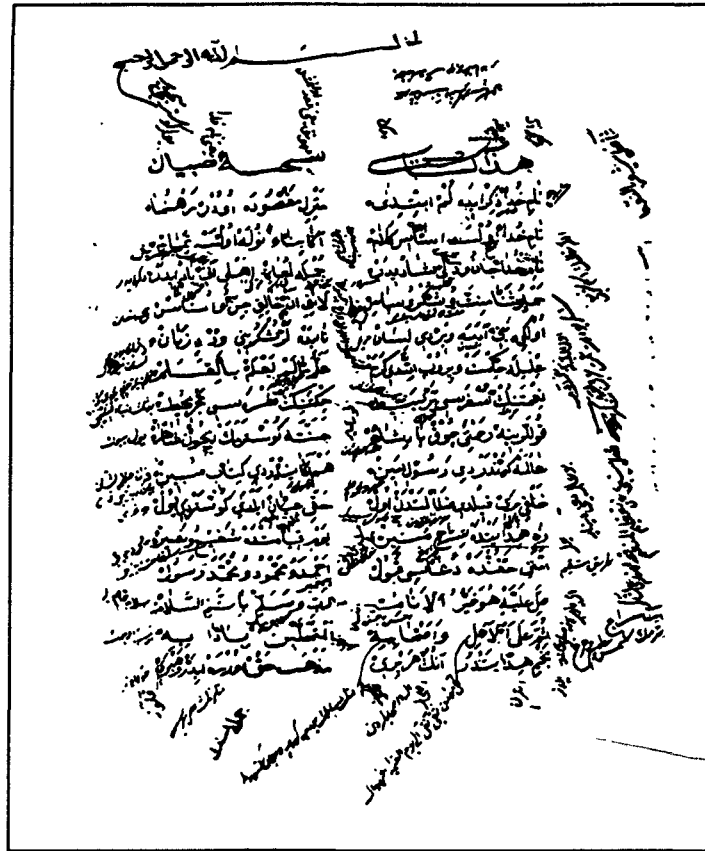
Title page of Subha-i sibyán, a trilingual (Turkish-Arabic-Persian) dictionary in verse form. written in 1033/1623 by the Bosnian-born Muhammad b. Ahamd al-Rúmi, it was part of the Oriental manuscripts collection of the regional archives in Mostar, now destroyed.

Protocols I and II Additonal to the Geneva Conventions of 1949, all of which were ratified by the government of the former Yugoslavia and remain legally binding upon its successor states.

Thus, to speak out against the burning of libraries and against the systematic destruction of a people's cultural heritage cannot be construed as taking sides in a political dispute. It is a defense of minimal standards of civilized behavior. As librarians, we have not only the right, but the duty to condemn such acts of barbarism and to offer our help and solidarity to the primary victims, who are after all our professional colleagues.

Facing their third winter under siege and an uncertain future, our Bosnian colleagues nevertheless remain determined to rebuild their nation's libraries. They will face many challenges, among them the daunting task of reassembling and managing national-level collections that will, at least at first, consist largely of scanned documents in electronic format, microforms, and other duplicates of originals now lost. Dr. Enes Kujundzić, director of Bosnia's National Library, sees this as an opportunity to rebuild his institution on a new model, taking full advantage of the possibilities offered by new technologies. The National Digital Library project recently announced by the Library of Congress represents one example of the ways in which technology might help in building Sarajevo's library of the future. Dr. Kujundzić is touring libraries in the United States in October 1994, seeking technical advice and assistance to make certain that these efforts will ultimately result in a new National Library that will continue to serve the needs of the people of Bosnia-Herzegovina and assure the preservation of their cultural heritage into the twenty-first century.

NEW TITLES RECOMMENDED FOR READING & ACQUISITION

Malcolm, Noel. Bosnia: A Short History. London: Macmillan; New York: New York University Press, 1994. xxiv, 340 p.: maps. ISBN 0333616774 (U.K.); 03336167872 (U.K. pbk.); 0814755208 (U.S.) By far the best introduction to Bosnia's history from medieval times to the present.

Why Bosnia? Writings on the Balkan War. Ed. by Rabia Ali and Lawrence Lifschultz. Stony Creek, Ct.: Pamphleteer's Press, 1993. lix, 353 p.: maps. ISBN 0963058789 (hdbk.); 0963058797 (pbk.) Discusses the background and implications of the conflict; a portion of the proceeds from this informative volume of essays will go to a fund for the reconstruction of Sarajevo's National Library.

Norris, H. T. Islam in the Balkans: Religion and Society between Europe and the Arab World. London: C. Hurst; Columbia, S.C.: University of South Carolina Press, 1993. xxii, 304 p.: ill., maps. ISBN 1850651671 (U.K.); 0872499774 (U.S.) Points out the deep historical roots of Islamic culture among Balkan peoples, its originality and creativity, which made it far more than merely a provincial version of Ottoman Islam. Concludes with an essay on the future of Islam in the Balkans.

The Muslims of Bosnia-Herzegovina: Their Historic Development from the Middle Ages to the Dissolution of Yugoslavia. Ed. by Mark Pinson. Cambridge: Distributed for the Center for Middle Eastern Studies of Harvard University by Harvard University Press, 1994. xiii, 187 p.: ill. (Harvard Middle Eastern Monographs, 28) ISBN 0932885098 (pbk.) Proceedings of a conference held at Harvard in January 1993; incl. an appendix listing bibliographies on the Balkans and a checklist of maps of Bosnia-Herzegovina in the Harvard Map Collection.

Gutman, Roy. A Witness to Genocide: The 1993 Pulitzer Prize-winning Dispatches on the "Ethnic Cleansing" of Bosnia. New York: Macmillan, 1993. xlii, 180 p.: ill., maps. ISBN 0025467506 (hdbk.); 0020329954 (pbk.) Incl. a section on the systematic destruction of culture by nationalist extremists (pp. 77-83): "Unholy War: Serbs Target Culture and Heritage of Bosnia's Muslims."

Donia, Robert J., and John V.A. Fine, Jr. Bosnia and Hercegovina: A Tradition Betrayed. London: C. Hurst; New York: Columbia University Press, 1994. ISBN 1850652120 (U.K.); 0231101600 (U.S.)

Forging War: The Media in Serbia, Croatia and Bosnia-Hercegovina. Ed. by Mark Thompson et al. London: Article 19, 1994. xii, 271 p.: maps. ISBN 1870798228 (pbk.) Examines the role of the printed word and the electronic media in generating and spreading the ideology of ethnic exclusivism in the former Yugoslavia.

Council of Europe. Parliamentary Assembly. Information Report on the Destruction by War of the Cultural Heritage in Croatia and Bosnia-Herzegovina. Presented by the Committee on Culture and Education. Strasbourg, 1993- (reports nos. 1-5, dated 2 February 1993 through 12 April 1994, were adopted as Assembly Documents nos. 6756, 6869, 6904 and 6989). Based on research and site inspections of cultural institutions (libraries, archives, museums) and monuments (historic architecture, houses of worship) carried out by expert rapporteurs commissioned by the European Parliament. Reports of the Council of Europe can be obtained by writing to: The Secretary, Committee on Culture and Education, Council of Europe, B.P. 431, Strasbourg Cedex F-67006 France

SELECTED BIBLIOGRAPHY

The Art Treasures of Bosnia and Herzegovina. Ed. Mirza Filipović; text, Duro Basler et al.; photographs, Sulejman Balic et al. Sarajevo: Svjetlost, 1987. 176 p.: col. ill. This beautifully illustrated coffee-table book is now a sad reminder of what Bosnians of all religious backgrounds—and the rest of us have been deprived of in little more than two years of organized destruction. Illustrations include: illuminated pages of manuscripts from Bosnia's Christian, Islamic and Jewish traditions, historical documents,civil and religious architecture, as well as other works of art. Though unfortunately it is no longer in print, this book (and its German and Serbo-Croatian editions) can be found in the collections of a number of academic libraries in the U.S., Canada and Europe.

Bogdanovic, Bogdan. "Murder of the City." New York Review of Books, v. 51 n. 10 (27 May 1993) p. 20. An impassioned essay denouncing the systematic targeting of culture in Croatia and Bosnia by Serbian nationalists; the author is a Serbian architect who served as mayor of Belgrade 1982-86; he is still living in Belgrade, reportedly under house arrest.

"Bosnia-Herzegovina: A Destroyed Heritage." Newsletter / Research Centre for Islamic History, Art and Culture, no. 29 (August 1992), pp. 1-8. Includes information on the destruction of Sarajevo's Oriental Institute and its library.

"Bosnia-Herzegovina: History, Culture, Heritage." (Special issue) <u>Newsletter / Research Centre for Islamic History, Art and Culture</u>, no. 31 (April 1993). 46 + 14 p.: ill. Lists nearly 500 monuments of Bosnian culture (Islamic mosques and communal institutions, Catholic churches) destroyed or damaged in the first months of the war; text in English, French and Arabic. Copies of the <u>Newsletter</u> are available from: O.I.C. Research Centre for Islamic History, Art and Culture, P.O. Box 24, 80693 Beşiktaş, Istanbul, Turkey.

Chapman, J. "Destruction of a Common Heritage: The Archaeology of War in Croatia and Bosnia-Herzegovina." Antiquite 68/258 (1994), pp. 120-126.

<u>Croatia, Bosnia-Herzegovina: Sacral Institutions on Target.</u> Ed. Ante Beljo; text by Mijo Gabrić et al. Zagreb, London and New York: Croatian Information Center, 1993. 121 p. Lists and illustrates several hundred religious institutions, churches and mosques, destroyed by "ethnic cleansers" during the war in Croatia and Bosnia.

<u>The Destruction of Museums and Galleries in Croatia during the 1991 War</u>. Ed. by S. P. Novak; text by Marinka Fruk et al. Zagreb: Museum Documentation Centre, 1992. (Handbooks of Cultural Affairs, vol. 4). Lists 39 museums, museum libraries and galleries damaged or destroyed by the Serb-led Yugoslav Army in 1991; incl. a brief history of each, measures to protect holdings, and a description of damage to the collections and museum buildings.

"Erasing Bosnia's Memory." (Editorial) <u>The Washington Post</u>, 16 October 1992, p. A24. The issue of the destruction of libraries and cultural monuments has been largely passed over in American press coverage of the Bosnian war, this editorial represents a notable (and rare) exception.

Fisk, Robert. "Waging War on History: In Former Yugoslavia, Whole Cultures Are Being Obliterated." <u>The Independent</u> (London), 20 June 1994, p. 18. Part of a series of insightful on-site reports o n the war in Bosnia and Croatia, focusing on cultural genocide, its ideologists, and the efforts to document the destruction and to bring the perpetrators to justice; Fisk's series was reprinted in the <u>San Francisco Chronicle.</u> beg. with the 3 July 1994 issue.

Lovrenović, Ivan. "The Hatred of Memory." (Op-Ed column) <u>New York Times,</u> 28 May 1994, p. A15. A first-hand account by a noted Bosnian scholar, detailing the destruction of public and private libraries in Sarajevo, incl. the burning of Bosnia's National Library.

<u>Mostar '92: Urbicid.</u> Ed. Ivanka Ribarević-Nikolić and Željko Jurić. Mostar: HVO Općine Mostar, Društvo Arhitekata Mostar, 1992. 167 p.
Catalog of an exhibition of photographs documenting the destruction of Mostar's historic buildings and cultural institutions by Serbian shelling during the spring and early summer of 1992. Text and captions in English, Croatian, German and Italian.

Schwartz, Amy. "Is it Wrong to Weep for Buildings?" <u>The Washington Post</u>, 10 May 1994.
Report on a symposium on the destruction of cultural heritage in Bosnia, held 2 May 1994 at the Carnegie Endowment for International Peace, Washington D.C. Transcripts of the proceedings of this symposium were submitted to the U.N. Commission of Experts Investigating War Crimes in the Former Yugoslavia; the full text will be available shortly on the INTERNET.

Sijarić, Rizo. "Update on the Zemaljski Muzej, Sarajevo." <u>Museum Management and Curatorship,</u> 12 (1993), pp.195-199. An appeal for help by the director of Bosnia's National Museum, published shrotly before he was killed by Serbian shelling; an appendix describes efforts underway in Sarajevo to preserve rescued library materials and museum objects and to keep cultural life going under siege conditions.

Wenzel, Marian. "Obituary: Dr. Rizo Sijarić, Director of the Zemaljski Muzej, Sarajevo. Killed in Sarajevo, 10 December 1993." <u>Museum Management and Curatorship</u>, 13 (1994), pp.79-80.

<u>Wounded Libraries in Croatia</u>. Ed. by Tatiana Aparac-Gazivoda and Dragutin Katalenac. Zagreb: Croatian Library Association, 1993. 58 p. (Posebna izdanja=Publications/Hrvatsko bibliotekarstvo društvo, vol.6).
The destruction of memory and the targeting of libraries as a part of "ethnic cleansing" in the former Yugoslavia began in 1991 during the war for Croatian independence.

Letter From Rwanda

Dear Editor

When I wrote Andras Riedlmayer recently to inform him that the USAID/Kigali Washington pouch address for my MELA Notes no longer was valid, he suggested I drop you a line about my experiences living in Rwanda. I am sure MELA members, as with most Americans by now, after being bombarded for months with grim accounts and grimmer photographs, do not want to hear much more about that tragic country

However, without going into detail of the politics, factions and aborted peace process, I shall just say that we did get out safely on April 9th. Although trouble had been brewing for over a year - there had been sporadic killings throughout the three years we were there - the alacrity and ferocity of the retribution and rampage which began at five a.m. the morning after the Presidents' plane was shot down on April 6th, stunned us all. All hell broke loose and for three days it was rather tense. (AK-47s, rocket launchers and tracer bullets were not in my vocabulary before Rwanda!) When we were evacuated by land convoy to Burundi (an evacuation that was extremely well organized by the overworked 7-person staff at the American Embassy), it was a six-hour slow drive to the border through some scary roadblocks. then another four hours on a winding road in the dark to Bujumbura

We could take only what we could carry. How does one choose which books out of over two hundred to pack? (Fortunately, most of our library remained in storage in Denver). Every book meant something to us; each volume had an association that was full of memories. Many of these books had been purchased in Tunisia, Algeria, Morocco and Egypt during the years we lived in Arab Africa. Will I ever see them again? Every house in Kigali has been looted and most trashed. I am hoping that the illiterate government soldiers in their haste to grab television sets, food and clothes, ignored books and papers. Even more distressing is the loss of three years' research - files, documents. letters - much on 18th century Morocco.

However, we did get out safely. That is more than can be said for the Rwandan colleagues. Life goes on. On must put one's shoulder to the wheel and begin again. And the last issue of *MELA NOTES* is helping me do that. Its substantive and informative articles and provocative comments riveted my attention of Africa and back to the Middle East.

I am sorry I will not be in the States in November to come to the MELA/MESA meeting in Phoenix. Good luck with your editing.

<div style="text-align:right">Priscilla H. Roberts</div>

SELECTION IN THE CAIRO OFFICE
General Statement
George Atiyeh

The purpose of this statement is to provide some new instructions on what materials should be acquired in conformity with the Library of Congress acquisitions policy as adjusted to the situation of publishing in the Arab countries and the financial and space constraints prevailing now at the Library. This statement applies to current material in book or serial format only.

When the field offices were opened in 1962, they were guided by the principle that they were to collect all materials of probable value to American scholarship. Thus at the time there were very small collections of materials in the vernacular languages. After 30 years of collecting this situation has changed drastically. The library now holds unique collections which are, more often than not, even richer then the collections of major libraries in the Near East itself.

The expansion of the Cairo office from a local to a regional office has been remarkable in that acquisitions have soared and enriched the library's collections, but this also has led to the acquisition of repetitive materials, materials dealing with the same subject without the benefit of originality or local coloring. Given this situation and other factors such as lack of space and arrearage, the Library has reexamined its policies with respect to Near Eastern collection in general and now in doubtful cases the Cairo Office will need to communicate more intensively with Washington. This is not a set of absolute rules for inclusion and exclusion; it is important, however, to follow these guidelines and be guided by them.

In making selections, there are certain difficulties in determining what is meant by materials of "research value". We can only attempt to define this term. Basically a book of research value is one that transcends merely immediate needs for information and potentially can stand the time as a source for government and scholarly investigation. By scholarly we mean a work identifiable by the presence of appropriate scholarly apparatus, thoroughness of treatment and orderly methodology. Since this definition is simply a framework, the critical factor in making selection decisions must be the knowledge and judgement of the appropriate recommending/selection officer.

Belles-Lettres -

If we look at the statistics of publishing in the Arab World and the Near East in general, Belles-Lettres and Islamic literature represent more than 60% of all publishing. This is the area where strict selection should be applied. The Library of Congress does not collect exhaustively in any area of foreign, that is non-American, belles-lettres, (i.e. poetry, fiction, literary history and criticism). LC collects, however works of excellence, and representatively works which reflect popular trends or which contain features of special interest. The Library also collects works, books that have won awards or have had influence on the country or region.

New authors present the greatest problem in selectivity. Normally the library will collect works of new authors when recognized by positive reviews, however, if the author has not been established, the greatest care should be applied in acquiring his or her works. The general rule now is not to acquire a work of this genre unless, it has received several positive reviews showing that it contains originality or sets new trends. Specific examples, the many anthologies from Saudi Arabia and The Gulf. Normally LC <u>does not</u> retain and should not acquire belles-lettres which fall into the following categories:

1. Translations from Western languages into Arabic

2. Translations from one Near Eastern language into another such as Persian, Turkish and Hebrew. Exceptions could be made for Kurdish or Berber into Arabic. Exception also applies when the translator is an eminent literary figure. [Ref to APS NOS 8 and 30]

3. Translations, abridgements or text books like treatments of classics rendered into modern Arabic. An abridgement of the <u>Iliad</u> or the <u>Shahnameh</u> for example are not to be acquired.

4. Reprints of editions already in the Library's collections and in good condition. [see p. 11 for exceptions]

5. Anthologies which duplicate materials already in LC. Collected works of major poets, novelists and writers should be acquired. Exception when the anthology contains a significant introduction.

6. LC collects <u>representatively</u>, samples in the following areas of belles-lettres, where large quantities of similar titles are produced in various countries of the Arab World.

Representative works could be given collection level cataloging.

A. Works by prolific popular authors

B. Devotional poetry

C. Eulogistic poetry

D. Works based on other works

E. Popular retelling of well known fables, tales and epics. Examples: retelling of the Antar or Bani Hilal stories

F. Children's literature. Select works with exceptional illustrations, award winning books or written by major literary figures.

G. Biographies that are meant for youth consumption, or commemorative volumes essentially eulogistic in character.

H. Vernacular poetry (al-shi'r al-nabati, Zajal, popular songs)

I. Compendia of "wit and wisdom", example, collection of Jeha and Shu'ayb stories.

ISLAMICA:

The United States has vital interests in the Islamic World and is committed to learning as much as possible about Islam and the Muslims. The Library of Congress already has the largest collection of any library in the world on Islam and the Islamic countries. Its goal is to build an extensive research level collection of Islamica that can support in-depth research. In view of the proliferation of Islamic subjects and the repetitiveness of many publications the utmost care should be exercised in selecting materials dealing with Islamic subjects. The following guidelines should be followed:

1. The Koran and Koranic Studies

Do not acquire the following categories of materials:

A. New editions unless superbly illuminated.

B. Parts of the Koran.

C. New tafsirs, except when by a well known author and for the whole Koran.

D. Works on the names, terminology (alfaz) and strange aspects (gharib) of the Koran.

E. Works on the reading (qira'at) of the Koran unless they have some new information.

F. Indexes (faharis) of the Koran. Indexes in the new technologies should be considered carefully.

G. Works on the chanting of the Koran (taiwid).

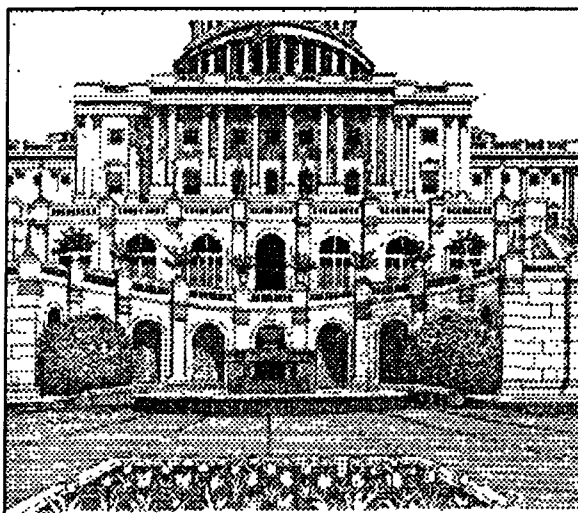H. Works on the inimitability (I'jaz) of the Koran unless by a major scholar.

2. The Hadith.

The study of the Traditions (Hadith) is as extensive as Koranic studies. The Library henceforth intends to cut down on the acquisitions of Hadith-related works since all major works are already available in its collections. The following guidelines should be observed:

A. General works on Traditions are to be avoided except when it is done by a well known scholar, includes new data, or manifests a new approach. Don't acquire the following:

B. Books on names, titles and genealogies.

C. The major collections, (the six books) or selections from them. Acquire classical books on Koran and Hadith if they are scholarly edited.

D. Books on biographies of al-ruwat and al-huffaz. Acquire only if they are new and scholarly edited, but no reprints.

E. Indexes and dictionaries unless they are in new formats, such as CD-ROM. Extreme caution and consultation with Washington before ordering.

Books on Other Islamic Subjects:

As a general rule the Library acquires materials of research value. The emphasis is on scholarly works with a definite methodology and that are of national and international level. With respect to the general topic of religion, works dealing with local religious groups, beliefs or controversies will be acquired selectively if they relate to matters of national or international significance, or if they have substantial value for research on cultural or sociological subjects.

Islamic writings have a wider parameter than most other religious writings in that all aspects of life in Islam are related to religion. That is the reason why we see, presently, the many endeavors to establish an Islamic "literature", such as Islamic economics, an Islamic medicine and Islamic social sciences.

The Library of Congress is basically a research library used mostly by Americans but open to all. It is not designed solely for Muslims or Arabs in America. It does not seek to acquire every publication issued on every subject. LC is selective in what it acquires although its scope of selection is wider than other libraries. The Library endeavors to acquire editions of original texts, scholarly works and reference works on the culture and civilization of Islam. If we take the above intoconsideration we

should abide by the following guidelines in the acquisition of materials on Islamic subjects.

1. Fiqh: (Jurisprudence)

The library acquires those books that are scholarly or by well known jurists-- old and new classical works when edited for the first time. Second editions should be carefully scrutinized for inclusion of new sources or new useful information. Fatwas by modern shaykhs may be acquired selectively, one or two samples a year would be enough from the whole Arab World. al-Azhar will be given priority. Books on Muamalat and questions of cleanliness (taharah) and similar subjects are not to be acquired. Books on the schools of jurisprudence (madhahib) are acquired whenever they are scholarly or their publication has raised issues and controversies of national or international level.

2. Theology. Philosophy and Sufism

Probably the best intellectual and spiritual works in Islamic literature are in this category. LC acquires all the classical texts if published for the first time. Second and later editions are to be acquired if they are based on new sources, that is new manuscripts not used in the first edition. Facsimile editions are also acquired. Commentaries on the classical texts and studies on the classical authors are to be acquired when they are not textbooks. Popular sufi literature should not be acquired such as the ritual of the turuq (Sufi groups). General and current books on philosophy in the West, unless they represent Arab and/or Islamic points of view and are done by leading scholars, should not be acquired.

3. Sects

Scholarly and research level books on the different sects such as Shi'ah, Ismatiliyah, Ibadiyah, Druze, Khawarii, Baha'iyah, Alawiyah, Zaydiyah and others are to be acquired. Popular books attacking or defending the sects and books of propaganda by the sects are not to be acquired, except when they might have national or international significance.

4. Devotional and Ritualistic Writings

Popular devotional works, sermons, religious instructions, da'wah literature, guides for pilgrims, Isra' and mi'raj literature, and fortune telling (palmistry and astrology) should not be acquired. Exceptions may be made, highly selectively, if the publication has raised issues of national or international levels. Books on rituals such as fastinq, pilgrimage, prayers, holidays and such are not to be acquired. The same restrictions apply to similar Christian literature

5. Books on Islamic economics:

Islamic social sciences are to be acquired selectively when they are written by scholars or by leading Islamic figures such as Shaykh al-Azhar or the Mufti of Egypt. Books on what is called Sahwah, Islamic awakening, and generally literature on fundamentalism are also to be acquired again selectively and when they are scholarly as these are likely to become primary sources for researchers.

Other Materials (non-fiction and non-religious):

LC has an outstanding collection of legal materials and official documents. Law textbooks should be acquired very selectively. The Library will continue to collect comprehensively publications of learned societies, academies, research centers, and universities. These are acquired without much question. LC will continue to acquire materials in the following categories unless they are duplicates of titles already in the Library.

1. Classics
2. Collected works of major authors
3. Dictionaries, but not abbreviated editions
4. Bibliographies
5. Biographies, but not popular editions meant for juveniles-or young adults, or compendia of short biographies of wellknown people.
6. Linguistics, grammars, works on dialects when they are not simply text books.
7. Works on socio-anthropological topics such as customs and social classes and bedouin life.
8. Folk literature and folk songs, highly selectively.
9. Ephemeral materials such as political party manifestos, resolutions, and reports. Unless, in book form, this category of material goes to the pamphlet collection. [see p.?]
10. Reprints when they are not in the LC collections or when they are for a replacement.
11. Original scientific works based on scientific research done in the area. Examples: research on the arrid zones, or if work deals with certain branches that are of greater value or interest- i.e. flora, fauna, geology, hydrology etc. of the region.
12. Reports on development projects but not development plans.

LC does not retain and catalog materials of the following types:

1. Text books and similar publications intended to prepare students for examinations.
2. Works that are wholly technical in character which duplicate information already available in Western language publications. Exception is made when the work contain an extensive new vocabulary.
3. Extracts from journals, books and newspapers readily available. Exceptions may be made when the original is not likely to be at LC.
4. Reprints of titles which are in LC collections and in good condition, or "2nd editions" which are really second printing. Exceptions can be made if the new edition is indexed and the older one is not and/or it contains a substansive introduction.
5. Compendia of "wit and wisdom" (nukat).
6. Commemorative volumes essentially eulogistic in character.
7. Hagiographies, lives of saints, unless well known.
8. How-to-do-it.

In general when assessing whether non-literary and nonreligious titles should be selected for addition to the Library's research collections, the central question is whether or not scholarly apparatus is present. If it is not there the title should be examined carefully to see what it reveals about the study. If it is a class of material which is peripheral to the Library's research and reference service interests, then the question is whether it contains or constitutes something unusual or new, as well as whether or not it is a type of publication already well represented in the library's collection. Scholarly materials published in the Arab World or Turkey that relate to other areas (i.e. Europe, Latin America or the Far East) such as a history of France, China, Brasil or the United States would be acquired only if it has reference to the Arab World or the Middle East in general.

Government publications

LC collects comprehensively law, national and international government documents. The Middle East, as a whole, has been experiencing a variety of abrupt changes and upheavals. Government, boundary changes and regional conflicts create complicated problems that the Library needs to document as much as it needs to document social and economic changes. When selecting government publications consideration must be given to the developmental circumstances of each country. Some materials which might appear of little value increase in importance to the extent that publications from the country are relatively fewer and less accessi ble

Normally the Library acquires foreign documents of a national scope. Regional and city publications are acquired highly selectively when they contain information on subjects of concern to Congress. Examples: publications from East Saudi Arabia where most of the oil fields are located, or cities like Diyarbakir in Turkey where the Kurds are concentrated.

The following categories of publications should be acquired:
1. All official gazettes
2. Annual statistical yearbooks, but not monthly or quarterly issues except when these are the only ones available. Annual foreign trade and public health statistics, should be acquired only if they do not appear in the national yearbook. The statistics of al-Jihaz al-Markazi in Cairo should be microfilmed or microfiched if acquired.
3. Annual reports of the ministries such as the ministries of finance should also be microfiched.
4. Outreach publications of the ministries, especially of information, may be acquired selectively for the vertical file.
5. Annual reports of central banks and major banks should be microfiched. Economic reports such as the annual published by the League of Arab States should be acquired.
6. Collected speeches of government officials should be acquired, but single speeches may be collected for the vertical file
7. Legal materials such as legislative records, laws, treaties are comprehensively acquired. Legal materials that is interpretive and non-governmental, and publications related to religious laws including civil status should be acquired except when the book is a textbook and simply deals with legal procedures.

Ephemeral Materials (Vertical File)

The Library is interested in acquiring ephemeral or elusive materials such as pamphlets, newsletters, election platforms, artistic posters, statements of political leaders, political parties manifestoes and resolutions, publications of dissent groups, religious and ethnic groups, human rights groups, liberation movements and women's movements. Likewise the Library is interested in acquiring materials on regional conflicts such as the Arab-Israeli conflict, The Kuwait-Iraq conflict, the Western Sahara and others. As a rule of thumb a

pamphlet is a softbound publication less than 50 pages. The dividing line between a book and a pamphlet is indeed a thin one. Except when determined by a recommending officer, this material will be added to the vertical file but not cataloged.

Serials

The Library acquires foreign newspapers of national or international scopes. Regional or local newspapers are acquired only when the region or locality publications are likely to contain information on subjects of concern to Congress or government agencies. When the number of newspapers published in one country is high, only representative papers of national scope or papers representing different political trends and sometimes ethnic groups should be selected. These should be limited to organs of national political parties. If there is a major newspaper in English or French, this should be subscribed to. Yemeni and Algerian newspapers at this. LC moment are good examples. Both are experiencing drastic changes and political turmoils reflected in the tens of newspapers being published. In this case it is important to select five or six newspaper titles at most representing the government and opposition groups or movements.

Weekly news magazines should be limited to major ones, that is-high circulation and widespread distribution-probably only one from each country. Right now the weekly Arabic magazines coming out of London and Paris have the widest circulation.

Literary, historical and scientific journals should be acquired selectively, but University, research institutes and learned societies' journals should be comprehensively acquired. Entertainment and recreational magazines are not to be acquired. Specialized magazines and journals, except agricultural and medicine should be acquired selectively.

Finally it is logical to apply available expertise efficiently to selection. Selective maintenance of integralresearch collections and current awareness reference services require expert knowledge and perception. The guidelines meant to reduce the number of materials acquired are capable of maintaining an integrated and comprehensive research collections. They also preserve the Library's goal to remain the library of last resort, and keep the national capacity to make information about the Arab World and Turkey readily available.

Position Available:

Book Reviews

Jennings, Ronald C. Christians and Muslims in Ottoman Cyprus and the Mediterranean World, 1571-1640 (New York University Studies in Near Eastern Civilization ; Number 18). New York & London. New York University Press, c1993.

In this study Ronald C. Jennnings, professor of history at the University of Illinois, Urbana, focusses on the economic and social history of Cyprus at the early Ottoman era. The period covered is from the conquest of Cyprus in 1571 by the Ottomans from the Venetians, ending nearly three centuries of Latin rule until 1640, when the reforming sultan Murad IV died.

The study is based on shari'ah court records as well as numerous contemporary works and modernresearch. Notes follow each chapter. Bibliography and index are included. The study opens with an introduction, describing the geography of Cyprus and giving basic information on its history and economy up to the Ottoman conquest. Jennings states: "This manuscript results from the convergence of three different interests of mine: 1) the interrelations of religious, linguistic, and ethnic groups; 2) provincial social and economic organization; and 3) the development of the Mediterranean world in the 16th and early 17th centuries" (p. 7). The introduction is followed by thirteen chapters: The women of the island;Islamic pious foundations and public welfare; Kadi, court, and legal system; the military corps (Janissaries and Spahis) and the police; the Zimmis; disastrous effects of locusts, plague and malaria on the population of the island; forced population transfers and the banishment of undesirables; slaves and slavery; the cities and towns; loans and credit; the economy as seen through Western sources; the economy as seen through Ottoman sources; and the sea: navies, trade, smuggling and piracy (linking Cyprus to the Mediterranean World). These chapters are followed by conclusions.

The chapters have an identical structure: following a short introduction, Jennings gives extensive examples and detailed information to demonstrate his findings. These include translations from court records or summary of their main points. These examples often take a large part of the chapter. The author then concludes the chapter with "summary" in which he repeats the main observations, but without the descriptive parts. The "Conclusions" at the end of the book are yet another summary of the main observations of each chapter. This structure enables the reader to have access to numerous hard to get examples from the Shari'ah court registers, but makes the narrative very cumbersome. This could have been eased by putting the examples-- which are very enlightening -- into the notes (preferably footnotes, so that the reader would have easy access to them, yet the text would keep its fluency and coherence). The structure of the book itself impairs internal development. Thus, for example, the opening chapter, on the women of Cyprus, focusses on their dealings with the court of law, and the second chapter, on Islamic pious foundations, also relates to a large extent to the working of the court. Yet the "Kadi, court, and legal system" are only the third chapter. The next chapter, on the military and the police, also deal mainly with their relations with the court, and is much less an analysis of the status of the military in Cyprus.

The study is based on extensive archival documentation aand published research. The Ottoman judicial registers (sicil) are from Lefkoşa (Nicosia). The archive in Gine (Kyrrenia) holds, in addition to original documents for the nineteents and twentieth centuries, numerous microforms of relevant documents from archives and libraries in Austria and Germany. Thus, Jennings has made use of extremely important and varied sources. An index of the original sources (p. 419-420) often gives a short note on the authors, and is a useful addition.

Jennings has amassed diverse and hard to get information on a relatively unknown subject. Much of the information is included in the text, and is an important contribution to our knowledge and understanding of Ottoman society, not only in Cyprus. Thus, he shows the participation of women and the military in economic life; the role of Muslims and zimmis as both lenders and debtors; changes in economic life resulting from changes in state policcy, etc. He shows how the various groups of the society had access to the Shari'ah court and made use of it. Yet the overall structure of the book and the chapters makes it a very difficult reading. Explanation of the abbreviations would also have facilitated the reading: many are unique to this work, and much guesswork is required to understand them. Copy editing of the text could also be improved. This book is a mine of information on Ottoman Cyprus in particular, and Ottoman society in genaral, and whoever digs hard will not be disappointed.

Rachel Simon
Princeton University

F. E. Peters, <u>A Reader on Classical Islam</u>, (Princeton: Princeton University Press, 1994), 420 pages.

In courses on Islam or Islamic Civilization it is often fruitful to use both a text book as well as a selection of primary sources. Peters' book, a collection of translated texts held together by comments and annotations, would be a useful addition to the reading list for such a course.

Peters begins with a five page introduction (which is called "A Primer on Islam") in which a very basic outline of Islamic beliefs is presented and some of the central tensions within Islam (e.g. Sunni vs. Shi'i, the problem of political authority, the place of mysticism, etc.) are examined briefly. In his introduction Peters does not explicitly link any of these subjects with a particular text or texts in the rest of the work. However, the readings are grouped under descriptive headings which make it easy for the reader to locate an area of interest.

The first two chapters are arranged chronologically, commencing with Muslim accounts of pre-Islamic times and the coming of the Prophet Muhammad. The remaining six chapters are based on particular topics such as "The Community of Muslims," "The Worship of God," and "Saints and Mystics." Peters' commentary on the texts is usually minimal but is very effective in tying the different documents to the overall theme of each chapter.

The era which Peters calls "classical" commences with the seventh century and ends c.1400 C.E. The textual material includes excerpts from the Qur'an as well as writings by scholars such as Tabari and commentaries on the Qur'an.

Within its self-imposed chronological boundaries, Peters' work provides the reader an extensive collection of textual material for the study of Islam.

Peter Mentzel
University of Washington

Andrew Rippin, <u>Muslims: Their Religious Beliefs and Practices.</u> Vol.II: The Contemporary Period. London: Routledge, 1993, 171 pages

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As its title suggests, the second volume of Andrew Rippin's book <u>Muslims</u> examines the problems which Muslims face in their confrontation with modernity. Although the book contains a certain amount of background information it assumes that the reader has a basic knowledge of Islam. The writing style is clear and engaging and the different sections of the book work together well. The book also includes a glossary and suggestions for further reading. As Rippin himself acknowledges, the individuals upon whom he concentrates are mostly from the Arab world or the Indian subcontinent, with a handful of representatives from southeast Asia, North America and Europe.(p.4). Other areas, notably Turkey, receive almost no attention at all.

Rippin states that the main points of his book "relate to how Muslims perceive the contemporary period, and how they understand the Qur'an and the figure of Muhammad as interacting with, and being relevant to, the situation of the 19th and 20th centuries. How these understandings...have interacted to produce certain ramifications in Muslim contemporary life and thought becomes the task of the rest of the work."(p.ix). In order to carry out this project Rippin has divided his book into five parts which are themselves divided into one or two chapters each. Each part is tied to his overall examination of the challenges which Muslims face when confronting the modern world.

The first two parts of the book concentrate on defining "modernity" and then constructing categories which describe the various Muslim reactions to the modern world. These categories include Traditionalism, Fundamentalisms, and Modernism. Another framework in which to organize modern Muslim attitudes uses the terms Secularism, Islamic Modernism, Radical Islamism, Traditionalism, and Neo-Traditionalism. Rippin hastens to point out that these categories are heuristic only and that it is seldom possible to classify neatly a given person according to one of these labels.

Parts Three and Four of the book concentrate on the Prophet Muhammad and the Qur'an, respectively. The final part of the book presents examples of the particular challenges contemporary Muslims confront in day-to-day life. One of these case-studies is an in depth examination of Muslim reactions to the changing status of women. He also explores the "Five Pillars" in terms of their practice in the modern world. For example, he examines the Friday noon prayer and the fast of Ramadan in the context of modern industrial society.

In conclusion, Rippin's work on Muslims in the contemporary age is a detailed and thoughtful look at the subject. Rippin states on page three: "If there is one thing I would like this book to accomplish, it is to dispel the notion that...it is not possible to be an intelligent, thinking person and a Muslim at the same time." Andrew Rippin has certainly succeeded in this aim.

Peter Mentzel
University of Washington

Stetkevych, Suzanne Pinckney, ed., <u>Reorientations : Arabic and Persian Poetry</u>. Bloomington and Indianapolis, Indiana University Press. 1994.. x, 269 p.

   <u>Reorientations</u> is a collection of eight essays, six dealing with pre-modern Arabic literature and two with pre-modern Persian literature, by an impressive group of scholars described by the editor as ``the Chicago school'' of Middle East literature specialists. The University of Chicago connection and the overarching influence of Jaroslav Stetkevych's powerful philology on his students makes of this collection a far more unified and ``book-like'' book than similar efforts, most of which resemble hard-bound journals.
   The ``reorientations'' of the title casts this book as a response to what I suppose are the ``disorientations'' of modern, and especially post-modern, literary and cultural theory. It must be said that this is mostly a preemptive strike, since recent theory is but a distant rumor in most areas of Middle Eastern literary study and the few relatively feeble incursions that have occurred have done little to shake the orientation of the field as a whole. Nonetheless, even though the offending theory is never mentioned directly or characterized for comparison, the comparison is there.
   In contrast to the ``decenteredness'' at the heart of recent gallic philology—or gallic practices of reading which actualize a Nietzchean philology— <u>Reorientations</u> re-energizes the spirit of a more Germanic philology that is centered with a vengeance. Things can indeed be known! The veils of ``hermeneutical opacity'' (to quote J. Stetkevych) can be stripped away by meticulous, vastly erudite, extensively footnoted, and brilliantly clever scholarship to reveal the archetypal, mythic center from which the meaning of the text radiates. And even if you don't believe that such centers exist, the trip toward the center reveals such a stunning array of arcane information, so many revealing clusters of texts, such insights that it is well worth the travel time.
   This is an important book. The contributors are an outstanding group: J. Stetkevych is well known and Suzanne Stetkevych only somewhat less so. Michael Sells, and Emil Homerin, who both teach in departments of religion, are truly outstanding Arabists and marvelous translators. I have never seen anything by Paul Losensky that was not brilliant. The others, whom I know less of, have certainly produced competent and interesting essays for this volume.

   Despite the gesture toward theoretical issues in the preface, this is not a book of theory. In fact, it is in large part a study of various aspects of meaning production in the pre-Islamic Arabic qasidah, a topic central to five of the eight essays taking up 190 of the 262 pages of actual text. Emil Homerin's very short essay begins to explore how the language of Arabic poetry adapts itself later to mystical themes. Both of the highly engaging essays on Persian literature (Lewis and Losensky) treat the matter of influences, allusions, and repetitions. Only Lewis really takes up a specific theoretical issue, taking exception (apparently) to Harold Bloom's theory of influence in the text of his essay and (bewilderingly) seeming to come to terms with it in his notes.

   This is a must-have book for scholars and libraries with interests in Arabic and Persian literature. It would also be an excellent resource for comparatists who should find the ``orientation'' and archetypal focus of many of the essays to be quite understandable and compatible with general work in the field. <u>Reorientations</u> certainly is a sign that the study of Middle Eastern literature (perhaps excluding, as this volume does, Turkish literature) and its strong philological center has come of age. What may be left in the immediate future is for there to emerge an equally strong ``disorientation'' to act as a worthy adversary.

Walter G. Andrews
University of Washington Seattle, Washington.
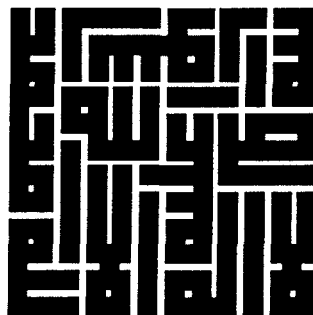
INTERNET, the Never-ending Story
by
John A. Eilts
Research Liabraries Group

Part I

One cannot be a member of the library profession these days, or indeed anyone living in the US, without hearing "the Internet" mentioned almost daily. It is sometimes spoken of as the future of information delivery, to replace libraries as we know them. At other times it is used in conversation to prove that one is technologically current. In all cases it is mentioned as "THE INTERNET" as though it were a great monolithic entity.

This is far from reality. As has been mentioned in many articles before this one, the Internet is a "network of networks." Many networks are connected to other networks in a pattern that would appear as a tangled mess when drawn on a map. But it all works -- most of the time. It works because all networks connected have agreed to a certain set of standards for handling and passing pieces of information from one system to another.

The Internet means many different things to many people, depending on how the individual interacts with it for their purposes. In this installment of the never-ending story I will try to enumerate the major services available through these shared protocols.

The most basic service you are probably very familiar with is electronic mail -- email. Although email existed before the formation of the modern Internet, it was not as commonplace as it is now. Email starts with a user composing text with a text editor. This must then be passed through software which must package the text for delivery through any number of networks to the recipient. The recipient must have software that knows how to take this package and present it in an acceptable form, and can act on it for reply, forward, storage, etc.

An interesting adjunct to using email is the availability of software to locate the email address of another user, even at a different location. The "whois" software will search through directories of users much like online directory assistance, even accross the country, or the world. I was able to find the email address of a colleague in the Midwest through this medium. One caution though -- I was also given information that I didn't expect or need. Perhaps MELA members may want to review the information that your institution make

available in this manner. It is often derived from personnel records.

Another category of software is an outgrowth of the email facility. This is the electronic mailing list. Listserver and listprocessor are just two of these. They allow one person to compose a single email message and send it to a central computer, which then distributes multiple copies, one for each subscriber to the list. This has resulted in the Internet version of junk mail! There are hundreds of mailing lists on almost any conceivable topic. Typically you must send a message to a computer to subscribe yourself, but in some lists that are only open to certain people, you must be approved by a real person.

Another form of discussion group that is more effecient is the Usenet groups. Here only one copy of the message is stored at each of the subscribing central sites. Users then access the copy at that central site to read it. They can also post or reply to that central site which then further distributes it to other subscribing sites. You are not limited in subscribing to these newsgroups beyond those that your site is willing to carry,and the amount of time that they retain current postings. There are thousands of newsgroups and the topics vary from computer programming, current events, social commentary, recreational topics, and the infamous ALT groups, some of which may be considered pornographic by many. The Usenet groups also carry binary (programs and pictures) files. This is accomplished by encoding the files into plain text. In the Macintosh world this is usually done with a program that converts it to BINHEX. In the Unix and PC world it is UUENCODED. Some of the newsgroups that carry discussions that may be offensive to some users are also encrypted with a simple scheme called ROT13. The theory is that if you decrypt the message you can't complain as you were warned that it was offensive material.

A very popular software for exchanging files, textual and programs, is FTP, File Transfer Protocol. This allows users from one computer to request the transfer of a file from another computer to their own. There are many sites that have set up computers with many files

on them for anyone to copy through anonymous FTP. That is, to identify themselves with a user name of "anonymous". This is usually followed by entering your own email address as the password.

With the tremendous growth in the number of sites and the number of files available through the Internet, it became difficult to locate specific needed files. This is where the Archie software comes in. Archie will search for files through its index of known FTP sites and report on locations and directories if found.

All of the previous are temporary connections between computers. Telnet is a continued connection between one computer and another where your computer acts like a terminal connected directly to the other computer. You are able to interact and issue commands to the other computer. This is commonly used today to logon to library catalogs and search holdings.

A more recent development is the Gopher software. Gopher is essentially an information browser. In the Gopher environment one institution organizes information hierarchically. The users can then navigate through various levels of the contents until they reach the information they need. Gopher also allows for connection to other Gophers, or other information sources. Gopher has become very popular and most major universities have set up Gopher servers. With the proliferation of Gophers someone came up with Veronica software. Veronica is to Gopher what Archie is to FTP. Vernoica will search Gopherspace for you.

The latest entry into the wonder of the Internet is the WWW. The World Wide Web adds textual formatting, hypertext links, and the ability to include inline images to the Internet. The Web has grown rapidly in the last year and many commercial firms have set up Web sites to make information avaialble, and some even allow online ordering of their products.

In the next installment of the neverending story I will talk about the software that you can use to participate in this venture. Hopefully we will be able to include some of the software with the issue.

ROADMAP *

by

PATRICK DOUGLAS CRISPEN
University of Alabama

"Civilization advances by extending the number of important operations which we can perform without thinking about them."

Alfred North Whitehead, An Introduction to Mathematics

Ask a computer scientist what the Internet is and you are likely to hear something about "transmission control protocols," "Internet protocols," "T1" lines, and some organization called ARPA (which changed its name to DARPA but then got nostalgic and changed its name back to ARPA).

That's all fine and dandy -- and, in fact, all quite accurate -- but that's probably not going to be helpful for someone new to the Internet.

The Internet is set up a lot like the United States' Interstate highway system. In fact, both the Internet and the Interstate were designed for the same basic purpose: to enable and to secure the flow of "stuff" ... military stuff.

The military needs two things to survive: supplies and intellegence. In the 1950's, the United States undertook a massive building campaign to link all of the major cites in the United States with high speed, limited-access highways. The main purpose for these highways

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* Editor's note: This lesson was forwarded to the Editor from a listserv. The Author was kind enough to grant us permission to re-print it in *MELA NOTES*.

was to give the military the ability to quickly reinforce any military front in case the United States was ever invaded.

The Interstate highway system, in it's concept, is brilliant. Because all of the major cites are linked together, if one highway -- or, for that matter, if one entire city -- is destroyed, it has no effect on the overall flow of supplies. The supplies are just diverted around the destroyed highway (or city).

Also, as long as we are talking about the military, what is the first thing that the military attacks in a war? The opponent's headquarters! Where is the headquarters of the United States' Interstate highway system? It doesn't have one!

So, the Interstate highway system is a way to ensure safe transport of supplies and troops, with unlimited alternate routes in case of an attack, and with no centralized control or headquarters.

That takes care of the supplies. Now its time to secure the intellegence.

In the late 1960s, the Military was looking for a way to link all of the mainframe computers in the United States. The military wanted a system that could ensure safe transport of the data shipped between the different mainframes, that had unlimited alternate routes in case of an attack (especially a nuclear attack), and that had no centralized control or headquarters. Gee ... where have we seen THAT before?

In 1969, the Department of Defense Advanced Research Projects Agency (ARPA) connected four mainframes -- at Stanford Research Institute, the University of California at Los Angeles, the University of California at Santa Barbara, and the University of Utah -- at a cost of one million dollars (US, 1969). ARPA called the network connecting these four sites the "ARPANet," and the network grew by leaps and bounds. The ARPANet eventually linked to MilNet, and these two networks grew into today's Internet. (Actually, it would be more accurate to say that ARPANET was partitioned into the smaller, research-only oriented ARPANet, and the larger production MilNet (1))[1].

Computer scientists often say that the Internet is a "network of networks." They're right, and here is what they mean:

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[1] From Rich Zellich, founder of the Lists-of Lists, and self-proclaimed ARPAnet denzien from 15+ years ago; in a letter to Patrick Crispen dated 8 Oct 94

Your house (or apartment) is connected to a local network of roads that allow you to drive around and do things inside your city. If you live in the United States, your local network of roads is connected to a system of state roads that allow you to drive to another city inside your state and do things inside that other city. Your state's network of roads is connected to other states' networks of roads, allowing you to drive to another city in another state and do things in that city. So, you have a local network of roads which is connected to a state network of roads, and the state network of roads is connected into a national network of roads (gee, this is starting to sound like a civics lesson).

The Internet is set up the same way! Your local system of "roads" -- the wires that connect you and everyone else to your server -- is called a "Local Area Network" (or LAN). Your Local Area Network is connected to a whole bunch of other Local Area Networks, creating a big network. This network is then connected to other big networks, creating the Internet ("a network of networks").

Remember earlier when we said that the military wanted a system that could ensure safe transport of the data shipped between the mainframes, and that had unlimited alternate routes? How can you make sure that the route that something is going to follow over the Internet is safe? If the "enemy" knows the route that something is going to follow, doesn't it make sense for the enemy to destroy that route?

The Internet solves this problem by letting letters and other "packets" sent over the Internet follow a completely random route. In real life (sometimes abbreviated "IRL"), the shortest distance between two neighboring cities is a straight line. In virtual life ("IVL"), the shortest distance between two neighboring cites is irrelevant. An e-mail letter sent from Dallas to Fort Worth could quite possibly be routed through Tibet!

This brings up two final questions (and knowing the answers to these two questions will mean that you know more about the Internet than over 90% of the people on the planet). First, considering that traffic on the Internet follows a completely random route, is communication over the Internet instantaneous? The answer is no. It is quite possible for e-mail (and other things) sent over the Internet to take hours, and sometimes even DAYS, to reach its final destination).

Second, is the Internet now -- or has it ever been -- "free?" The answer to that question is also no. Remember how much money it cost

to build the ARPANET? That money came from the taxpayers of the United States of America.

But what if you have an Internet account, and it doesn't cost you anything? Isn't that account "free?" No, it isn't. If you have a "free" account on the Internet, it is because someone -- usually your college or employer -- has paid a heck of a lot of money to connect to the Internet, and is kind enough not to pass the costs on to you (at least not directly).

So, that's the Internet. It's set up like the U.S. Interstate highway system, with a whole bunch of LANs connected into networks and those networks connected to other networks. Communication on the Internet is not instantaneous, and the Internet has NEVER been "free".

Survey of Old Yale Classification Materials

Yale University was the first university in the US. to start teaching the Arabic language and to collect materials in the area of Arabic and Islamic Studies. When the first professor of Arabic, Edward Elbridge Salisbury, was appointed in 1841, he was the only scholar of his kind in the United States. Consequently, due to this early commitment to Near East studies, the Arabic Collection at SML is a very rare and unique one. However, the harsh environment of Sterling Library and the resulting conditions for the materials prompted me to conduct a survey of the Arabic/Persian collection and Early European printed materials on the subject of Islam and Arabic studies on the third floor mezzanine in SML, consisting of 16,027 vols. classified under the old Yale Classification System. A rating system, devised by Mr. Paul Conway, head of the Preservation Department, and the Preservation Department's staff, was used to determine the extent of damage to the books:

A rating of zero means not applicable or could not be found
A rating of one means good or that an item is present
A rating of two was not good/not bad
A rating of three means bad or that an item is not present

A total of 206 books out of 16,027 books were randomly examined to develop an idea of their condition. The call numbers of the surveyed books are in these ranges:

Fkb10 IS4 through Fp25 1	10,290	vols.
Fr15 Ir14 through Fsa10 R32	1,085	
Fta10 R32 through Ftb97 Z69	560	
· Fd15 +B464 through Fd15 +Sch78	324	
Fk15 +C812 I2 through Fpa10 +M277	3,600	
Fr62 +J98 through Frn2 +1	168	
Total	16,027	vols.

In order to meet the minimum requirement of books to be surveyed from the collection, I selected every sixtieth book for my sample. Then I recorded the call number, the place of publication and the last three digits of the year of publication. If the country or the date of publication was unavailable, I recorded a zero on my survey next to the book.

% of books surveyed from :

Germany	11.1		Egypt	41.4
France	10.3		India	5.9
USA	5.4		Lebanon	4.9
England	3.9		Iran	1.9
Netherlands	1.9		Turkey	1.9
Italy	1.4		Morocco	0.98
Czech	0.4		Algeria	0.4
Poland	0.4		Israel	0.4

Austria	0.4	Pakistan	0.4
Russia	0.4	Somalia	0.4
Hong Kong	0.4	Syria	0.4

* There were three instances when there was no place of publication.

% of books published at these times:

1600-1699	1.0
1700-1799	0.5
1800-1850	1.0
1850-1900	13.3
1900-1950	33.3
1950-pres.	33.3

* There were 11 books with no date of publication.

The books' bindings were then inspected to determine whether the book was hardcover, softcover or unbound. I also recorded the presence or absence of a wrapper or a temporary binding. Then I observed the condition of the spine in order to "rate whether the spine is intact and maintains the functionality of the binding." The next step involves examining and making note of the attachments of the boards or cover to the textblock.

% of books with the following types of binding:

Hardcover	97 6
Softcover	1 9
Unbound	0 5

% of books with wrappers:

With wrappers	1.0
Without	99.0

% of temporary bindings:

With temp. bind.	13.0
Without	86.8

% books with the following spine condition:

Spine intact	84.9
Spine partially detached	11.6
Spine missing	3.4

The following steps were taken to ascertain the condition of the textblock. I conducted a simple "fold-test" to analyze the brittleness of the text-block. Then I checked and recorded the condition of the block structure. The last step was a general evaluation of the condition of the text accounting for mutilation and any other damages.

% books experiencing brittleness:

Not brittle	53.3
Brittle	46.6

% with following block strucure:

Intact	95.1
Partially intact	2.91
Falling apart	2.4

% with following degrees of completeness:

Complete	78.1
Partially complete	18.4
Damaged	3.4

Once I had examined the overall condition of the book, I looked for the standard label and plates, security tag, and barcode. The object of this analysis was to determine the circulation of the books.

% of labels and bookplates:

 With call number label
 and bookplate 94.6
 With call number label
 or bookplate 2.9
 Without call number
label or bookplate 2.4

% of security plates:
 Without security plates 96.1

% of barcodes:
Without barcodes 71.8

 In summary, the paper quality of the collection is poor and brittle. Oversized books appear to have the most overall damage and require immediate attention. I recommend that some of these be placed in Beinecke Library because of their age, condition and value. Another common problem is the lack of security stickers on the books-even on those that have been checked out in the last twenty years. It must be kept in mind that because of the random method used to conduct the survey, many damaged and fragile books were unexamined. Every effort is being made to try to find resources that will make the preservation of these rare and valuable materials possible. I consider this effort to be a high priority presently and until this problem is satisfactorily resolved.

Islam in America

Islam in America is an international quarterly journal that surveys literature dealing with American Muslims. It consists of abstracts of books, masters theses, doctoral dissertations, and Muslim periodicals (books, theses, and dissertations are abstracted chapter by chapter). The journal's focus is upon *Muslim intellectual activity*; analyses, discussions, and opinions concerning a wide range of issues and subjects within the American Muslim community.

 Some of the most frequently discussed topics are: Western Civilization (secularism, democracy, justice, primacy of the individual, etc.); women and gender relations; African (slave) origins of Islam in America; Malcom X; race relations; Islamic faith and practice in a non-Muslim environment; the relevance of Islamic law (shari`ah) for America; human rights (abortion, sex, dating, freedom of expression, etc.); interfaith relations; science and faith; distinction between culture and religion; problems created by the Islam of immigrant Muslims; da'wah to Americans; Muslims in the political process; Islam in the schools; American foreign policy toward Muslim countries; Sufism; "clash of civilizations" debate; etc.

All groups who define themselves as Muslim are included (e.g. Druze, Islamic Hebrews, Moorish Science Temple, Nation of Islam, United Submitters). The journal does not question or judge the legitimacy of anyone's faith. Isntead, it presents an "as is," accurate and up to date profile of Islam in America.

Subscriptions: Individual, US$40.00; institution, US$80.00. Send payments to: Islam in America, The Olduvai Humanities Library, P.O.Box 2411, Olympia, WA 98507-2411, USA.
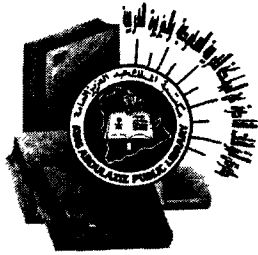
King Abdulaziz Public Library
announces
An Exhibition of Rare Books on Saudi Arabia
and the Arabian Peninsula
March 22 - 29, 1994

The King Abdulaziz Public Library in Riyadh is seeking information regarding holdings of rare books about the Kingdom of Saudi Arabia and the Arabian Peninsula in libraries in the USA and Europe. The Library is interested in books which fall into one or more of the following categories:

- Books printed prior to 1352AH/1932 AD
- First editions of old books which have been reprinted.
- Books printed manually or engraved on old paper, fabric, etc.
- Books printed in special ways and in distinct technical methods in limited numbers.
- Books which include annotations and comments by authors, editors, reviewers or owners.
- Books which carry presentations to certain personalities and printed in limited numbers.
- Books printed in very limited numbers for specific purposes or occasions and were not for sale.

The Library is planning to supplement the activities of the exhibition with a number of papers and studies on the subject of the Rare Book on Saudi Arabia and the Arabian Peninsula.

Questions regarding participation in the exhibition should be directed to: Prof. Dr. Abdullah Al-Askar, Middle East Center DR-05, Jackson School of International Studies, University of Washington, Seattle, WA 98195. (206)543-2467. askar@u.washington.edu. Dr. Al-Askar will attend the Middle East Studies Association Meeting in Phoenix, AZ.

INDEX Islamicus

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Index Islamicus is widely acknowledged to be a vital resource for all research into any aspect of Islamic life and thought. An international classified bibliography of recent and current publications in European languages on all aspects of Islam and the Muslim world, the *Index* covers not only the Middle East, but the other main Muslim areas of Asia and Africa, as well as Muslim minorities elsewhere. Not only does it record the contributions of Western orientalists and social scientists, but also the important and rapidly growing output of material by Muslim scholars writing in European languages.

- Spans the whole of the Muslim world

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