

THE MIDDLE EAST LIBRARIANS' ASSOCIATION

**OCCASIONAL PAPERS
IN
MIDDLE EASTERN LIBRARIANSHIP**

NUMBER 1

**EDITED BY
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MELA, the Middle East Librarians' Association, is a private, non-profit, non-political organization of librarians and others interested in those aspects of librarianship which support the study of or dissemination of information about the Middle East.

ACKNOWLEDGEMENT

The Middle East Librarians' Association gratefully acknowledges a generous contribution toward the publishing costs of this first issue of Occasional Papers made by the Harvard University Middle East Center through Professor Dennis Skiotis.

INTRODUCTION

The Middle East Librarians' Association was established in 1972 to meet a need felt by a number of individuals involved with Middle Eastern collections in American libraries for an organization that would focus attention upon a range of problems -- from the practical and technical to the intellectual and speculative -- with the expectation that the sharing of professional concerns would lead to improved library service for the promotion of scholarship. Toward that end, MELA holds annual meetings and publishes MELA Notes, which conveys items of current interest to the membership.

The annual meetings have occasionally brought forth papers worthy of preservation in a durable format. Now, with this first issue of Occasional Papers, MELA initiates a continuing series to convey studies produced by its members to wider reaches of the library world.

Issue no. 1 of Occasional Papers contains all the papers presented at the annual meeting in November, 1979, held at Salt Lake City. Missing is a technical presentation on the impact of AACR II, delivered by Ms. Frances Morton of the Library of Congress, and a briefing paper on the Near East Union Catalog by Dr. George Atiyeh, also of the Library of Congress. Future issues of the Occasional Papers may or may not reflect MELA's annual program.

The Salt Lake City program was designed so that papers were presented on the three perennial areas of professional library concern: technical services; collection building or acquisition; and reference. In addition, Dr. Veronica Pantelides submitted a paper that addressed the issue of library school education and its applicability to Middle Eastern librarianship, and Mr. James Pollock, the first and now retired editor of MELA Notes, provided insights into the nature of our professional calling.

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Cambridge, Mass.
October 22, 1980

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What Is A Middle East Librarian ?

The word "caboose" is intriguing to me. I first met it as the name of one of the cars on a real or model railroad. As a motorist I know it is the second most important part of the train to watch for. As a young Arabist I noted the smiling grimace that an older Egyptian friend made when I used the word in his shop. Then there is the venerable old personal name entry we have, spelled with a "Q" in romanization. Lately, I looked in an Arabic dictionary to see why my friend had once put his hand over his face. A nightmare--that is the meaning!

Now these concluding words from your poverty-stricken servant, the possessor of a nightmare-- 'Abdak al-Faqir al-Shaykh Abū al-Kābūs. And our topic is a question to which I give answer.

Question: What is a Middle East Librarian, or Who are We?; answer: The Film and The Curtain.

After this great day of review I am proud of my job in Middle East Librarianship. The mental parade of your many research questions and your technical and public interests has recruited my thoughts. You notice that I have joined up and am capering along out of step behind the orderly lines you have drawn. Other people's thinking, you see, always turns my head, to see where the action was. That is why this librarian wants to come to MESA, and why I was so glad to heat up the water when young MELA took her first bath in public, watched by other approving area librarians from all our four coasts. MELA is still very young as the calendar flips. But is it not true comrades, watch dogs and work dogs that we are, one year with us is like seven with anyone else, and we are therefore riper and wiser than we seem? Ay na'am!

Next week you may find on your desk a letter from the University of Chihuahua asking your help in finding a good Middle East librarian. What will you look for in the position description? To use the knife-thrower's jargon, is the description "on target" as a precise outline? Or, is the teaching and book program and librarian's salary founded and funded on quicksand money from the Gulf of Ben Adam located

somewhere East of Suez? Why, you will think, must the librarian be able to speak conversational Berberese in order to help patrons who otherwise do not comprehend? Few of us would try to fit ourselves into that profile, on the reasonable suspicion that someone else was being vaguely described, and also because we do know what Middle East librarianship is about.

Today we have mentally grasped many of the control handles by which our jobs are operated. All areas of the total vocation have been freshly scrubbed. As we reflect on the situation, (here there is a change of metaphor) I'm sure we all feel that we have uncovered a number of tender but glowing-with-health-and-growing edges to our job perspective. By your leave I would like to continue using and changing metaphors to sketch my impression of Middle East librarianship--of who we are. The theme is posed as a question, and my reply only creates more questions and problems I dare say. My answer to the question "What is a Middle East Librarian?" is that we are--The Film and The Curtain. Briefly translated, we are the personification of our library's records, and we are the interpreter standing between civilizations.

The African Studies Archivists and Librarians have just finished their meeting in Los Angeles. Their great continent has individual societies nearly beyond number that are developing gradually from oral to written cultures. I think a living vestige of oral tradition, one that is kept in use among us by verbatim legal records and journalistic interviews, is in the question and answer or dialogue formats we find in religious literary writings. Middle East librarians have the books of answers or opinions on religious law along with the questions that called them forth. Theology and philosophy stimulate the writing of commentaries in the "He said"/"I say" format, or in the pattern of "They may argue"/"But we reply" polemics and apologetics. And literary production in poetry and prose is full of dialogue with real or symbolic characters. Our libraries are the repositories of these records of conversation or monologue. Carefully composed statements in free sentences of prose or measured and rhyming poetry are first of all for reciting by the mouth of a speaker to the ears of those who hear. After that the statements are written down and preserved in more or less rare and precious books. What I say now is for you; and what you have said today is for me. We have today's record on paper, a thin sheet of mixed plant fibers. More importantly and to the point, we have the proceedings permanently stored in the electronic film pathways of our brains. Conscious replay of these

films is of course slow and faulty, because by habit we rely so much on written records; but the storage function is active and orderly. With practice, and with our attention expanded and focussed by interest in our work, our librarian's role as the film can become more useful and satisfying.

By this I don't mean that we should become walking microfilms or encyclopedias. No, my friends, not even a walking card catalog! But we do know the access points to our reference sources and catalogs. We should also know how to interview a patron needing help, and be able to locate in his mind just what he wants to say. I have found, to my surprise, that some patrons go away happy with a minimum of factual gain but a maximum of healthy mental exercise in the question and answer interview. Access is improved to their own stored information, so that their power of analysis and evaluation is freed up for action. No longer does the student's mind seem like an automobile motor embedded in grease hardened by a cold winter's night.

Let us pursue the metaphor of our role as the film personification a bit further. Will one of you here please carry this recording tape-end to the entrance of this meeting room? (Rest of tape on reel is held by speaker.) Thank you. There in representation you see the first parent of our race, going back long before written or grammatical speech developed, an actual person to whom I myself am related at this moment. And for each of you there is a direct line to our first parent also, but individually different from my direct line. On each line there is recorded the experiences, judgments and feelings of the past. My record is actively, electrically and wonderfully influenced by your records, as each of us can say. And I do not stop there, but I believe there is much more that is available, and credible to be said. Limits to perception and understanding I think are often self-imposed. In our conversation with patrons, with each other, and with the writers and voices of the past, the only limits to perception and communication of meaning are the proved wisdom that protects society's general welfare, and the swift movement of the film on its reel of time. (Thank you for holding the tape. You may release it now. (And it is rewound.)) It is possible to do so, and I think we all should rightfully think of our memories and minds as being part of a well-functioning data base more useful and valuable than any that shall be invented.

Now we will change the scene and the metaphor. Before us is a curtain, the curtain, which is our role as the interpreter standing between civiliza-

tions. In this role we must become a "see through", opening curtain, instead of a firmly closing and opaque ornamental wall.

Some time ago a friend working in Beirut was in the States lecturing. He stopped with us for a meal and visit and while in our home he opened a curtain for us that had veiled a piece of our antique furniture in mystery. It's a wooden folding chair made in Palestine perhaps eighty years ago. The back and front foot-support is one undulating frame of five strips of one-by-two-inch-thick wood. The seat and back foot-support of four strips fold up in scissors fashion or fold down to make a flat solid wood seat. It was once fully decorated with mother-of-pearl, and it has an incised wavy leaf design down each strip of wood. Straight across the back, at shoulder-blade height under the curved top line there is this solemn Arabic phrase: "Salāmat al-insān" (the well-being of a person): and no more is written. I was curious about its reference, thinking that perhaps there was once a set of the chairs that would together form a line of poetry or Scripture. Here is where my mind was like the cold auto motor slumbering in frigid grease, unable to turn over. This was until my friend visited and said, "Do you know the other half of the proverb?" "No." "Here it is: 'Salāmat al-insān fī hizf al-lisān' (the well-being of a person is in guarding the tongue)."

In its original setting we can imagine that a guest might be offered that chair, and on recognizing the script as half of the familiar proverb, would then be discreet in speech according to circumstances. (As a side note, the Biblical usage in Proverbs 21:23 is close to this, but I think has a more inclusive reference: "He who keeps his mouth and his tongue keeps himself out of trouble.") We were introduced to a bit of Arabic folklore in this proverb, and it reflects a nice way of subtle communication, an opened curtain on a real scene.

As a would-be poet of mean stature, I have nailed together two other rhyming phrases that could be worse, perhaps. Understanding the first phrase "Salāmat al-insān" as the usual friendly exclamation of sympathy or concern for a person's well-being in a minor illness or injury (you remember the chair's scissors-like design), we suggest the completion as: ... "al-jālis fī hādhā al-makān" (Sorry, old chap, whoever sits in this place). And here is a more specific warning: "Salāmat al-insān, al-wāḍi' hunā al-ḡuhrān" (To him we hope no woe betides, who sets down here his own backsides)! As you have already observed, these latter musings can neither clarify the proverb's meaning, nor would they dignify the circumstances of a friendly home visit. But maybe I can

still sell them to a cafe owner in Midaq Alley!

This little excursion into Proverbia, as the Latin puts it, and an attempt to locate another saying in these Arabic collections (the one above is listed clearly in Anis Furayha's collection) made me wish for a full study and indexing of this body of compact wisdom. What an aid to understanding of the Arabic civilization it would be, a library reference tool of first importance.

The Qur'an and the Hadith literature are basic to Islamic civilization, and quotations from these permeate its written and spoken communications. Both of these monumental collections are analyzed in concordances now. The final index volume of the Hadith concordance set must be nearing completion.

On cards in a vast file in the former School of Oriental Studies of the Hebrew University in Jerusalem there exists a far advanced Concordance to Classical Arabic Poetry from the Pre-Islamic Period onwards up to the Close of the Umayyad Dynasty (750 AD). This project was begun by Professor Joseph Horowitz who was the School's first director from 1926 to his death in 1931. (See Muslim World 36 (1946) p. 85, as abstracted from an earlier article in New Palestine by Walter Fischel.) The Concordance is apparently still growing. And it would be a most worthy project for publication by the joint efforts of UNESCO, the International Union of Academies, and other interested sponsors. Would it not make for peaceful collaboration in the hate-ravaged Near East? A great curtain opening of understanding between peoples should come of this project when the time is right. Publicity and pressure for it I believe are necessary factors in bringing the time closer.

We have indexes to Arabic, Hebrew and Persian periodical files being published and added to our collections. Prior to 1974 our English counterparts were working on an Index Arabicus that indexed 50 Arabic periodical titles. J.D. Pearson reported to us at our first workshop on cooperation at Cambridge (Mass) that it had gone to a Beirut printer. We must inquire as to its status. Pearson's good suggestions need our Association's formal attention, I think. The Arabic Script Union List at Michigan and the Near East National Union List project at the Library of Congress deserve our support and aid. The preparation and use of these and other new bibliographical aids will make our role as the curtain easier.

The film has to do with our everyday memory and thinking apparatus. It is a self-contained unit with many as yet undiscovered capacities. We do know that the film has the capacity to interface with other

film units of different language patterns. And it has the capacity to activate and manipulate the tools collected on our library shelves. At this point we become the curtain. Ours is a service to patrons that opens up for them a clearer comprehension of their own field, and makes it possible for them to advance in both research and theory.

Now I give you these pictures in oral tradition. They are an impression of what our task is and who we are doing it.

James W. Pollock

The Computer As Romanizer

NEW YORK PUBLIC LIBRARY

As an instrument of standardization and centralization, the computer is reshaping the library landscape. Microfiche COM sets replace card catalogs; CRTs make obsolete long shelves of bound indexes; programmers displace filers and searchers; magnetic tapes disemploy catalogers; and everywhere command strategies, delimiters, and fields spring from the teeth of the digital dragon.¹ Library literature is replete with scenarios of an increasingly paperless information network and with warnings that unless librarians embrace the new technology their jobs will be put to pasture by an aggressive, for-profit information industry. Whatever the limits of quantified information storage and retrieval, electronic technology is pushing the library world into unfamiliar territory.

The New York Public Library (NYPL) was one of the first large research libraries to close its card catalogs and to open a computerized book catalog. The link of the library's catalog records to its authority file is a good example of the rigor a computer can bring to bear on standardizing catalog information. To appear in the book catalog, an access point must first be established on the authority file. Personal and corporate names, topical subjects, series and other access words are searched in the authority file to make a match. If the computer cannot find a match, the finding element is barred from the catalog. For example, if the Library of Congress (LC) adds a death date to a personal name, a MARC record including that name will not be accepted until the authority file is changed. A correction of the authority file automatically corrects the personal name form every time it appears in the book catalog as an access point. This linkage affords centralized control of a large and complex file.

By using the same tags as MARC, NYPL's automated system makes optimum use of the cataloging done centrally at LC. The library's computer takes a MARC

record, reformats it to fit local catalog requirements, and produces a print-out to which a cataloger adds a classmark and other tagged information, such as Festschrift, to which MARC is indifferent. The computer searches all access points in the authority file and establishes those it cannot match. At present a cataloger must add cross references and other authority work to the established form, but as LC's authority file becomes available on magnetic tape even that work can flow computer-to-computer. For MARC records the computer has not totally eliminated human intermediaries, but it does utilize the product of a central cataloging staff (LC's) to reduce drastically local duplication of staff time. And of course, the computer has eliminated a large corps of filers. Managing a large file is child's play for an IBM 370.

For all its efficiency and manipulability, NYPL's automated bibliographic system, when instituted in 1972, lacked the capability to manage non-Roman script languages except in transliterated form. Since then, NYPL has saved Hebrew and Cyrillic script languages from romanized display, but all other non-Roman script languages must still accept total transliteration in order to see the light of public access. In replacing the card catalog, the automated file rendered obsolete the three by five card, a far more flexible format of which Oriental Division catalogers had made skillful use in the past. As long as main entry and other access points were romanized for filing in the union catalog, de rigueur at NYPL, a cataloger could write or type the body of the bibliographic record in any script. In this way Oriental language catalogers achieved a balance between the standards of the centralized union catalog and the highly pluralistic reality of Asian language materials.

For example, for many years it was Oriental Division practice, for Chinese books, to transliterate main entry and title (using Wade-Giles), often to translate the title and imprint, and to hand write the author-title (and sometimes imprint) description in Chinese characters in columns running from the right side of the card to the left. Arabic cataloging was done in the same way, with the author-title statement handwritten under the typed transliteration and/or translation. In addition, the Oriental Division maintained a title card file completely in Arabic script and filed by Arabic alphabetization.

By its very nature, the three by five card served decentralized interests. It was Melvil Dewey's contribution to the Gutenberg application of the myth of Cadmus. As long as it was properly coded for filing, the fifteen square inches of surface was enough for displaying all manner of scripts. In closing the card NYPL threw out the Oriental baby with the bath water.

By disregarding all graphic systems other than the expanded ALA Roman character set, the new system upset the balance between centralized control of a union catalog and precise description of diverse materials. At best, full transliteration offers only indirect replication of the title page. Without an exact replication as a backup to the romanized access points, a bibliographic record requires a user to master the system of phonetic transformation and to trust wholly in the judgment of the cataloger/transliterator. The catalog becomes a veil, sometimes diaphanous, sometimes opaque, between the searcher and the searched. The Italian traduttore-traditore, translator as traitor, may be justly altered to trascrivente-traditore, transliterator as traitor.

EAST ASIA

Computerization and its concomitant evil, transliteration, affect the languages of the Far East, South Asia, and the Middle East differently. Chinese, Korean, and Japanese, all based on the non-alphabetic Chinese character, can be changed into Roman characters only at the cost of dense ambiguity. A phonetic value such as /chu/ has many possible referents: pearl, tree trunk, spider, vermilion, bamboo, to help, to live, to fuse.... A string of three or more phonetic equivalents is necessary to reduce ambiguity. The problem stems from the Roman alphabet's grossly inadequate rendering of Chinese phonemes. To maintain a Far Eastern catalog, a library must preserve the original characters somewhere. At NYPL this record has been pushed out of the public catalog to the shelf list where Far Eastern script information is added by hand.

If we liken Far Eastern scripts to an endangered species, the public catalog is the area of intense development where all elements incompatible with the new, strictly enforced standards are eliminated. The computerizers act as agents of a central government determined to streamline the filing system. The Oriental Division shelf list then becomes a refuge to which the endangered species retreats from the path of the electronic juggernaut. This situation is a library instance of the settler-aborigine dynamic. As life at the center becomes more civilized, older styles of existence move to a periphery where they persist at a simpler level.

Because the consequences of total romanization are dire, LC has kept materials in East Asian languages out of MARC. According to John Haeger of the Research Libraries Group (RLG), LC will soon contract with RLG to develop MARC-compatible hardware and software for Far Eastern materials. The package will

include input, display, and search capabilities in the vernacular scripts. It is interesting that the language group facing the greatest obstacles to entering a machine-readable system has been the object of the most experimentation and is nearest to being accommodated by the new technology.

Programming ideographic languages so that they can be controlled by a manageable keyboard is a herculean task. The National Diet Library of Japan and various other organizations of Japan and Taiwan are working on three basic strategies to bring Chinese, Korean, and Japanese under computer control. The first uses a large keyboard of approximately 2700 keys. About 2000 keys have a one-to-one correspondence with the 2000 most common characters. The additional keys trigger radicals that can be aggregated to compose the ideographic characters not included in the first set of 2000 as well as kana and Roman alphabetical elements. The second approach follows a two step phonetic-graphic selection program. A request is made by a phoneme, in Roman or kana characters, to which there are a number of Chinese character equivalents. The keyboard operator then selects the correct character for input. The third approach follows the traditional Chinese method of organizing characters by radicals or strokes. Using visual analysis, a programmer assigns a two digit code to three corners of the character. Each ideograph receives a unique six digit number by which it can be input, stored, and retrieved.

Although the software is still imperfect, the hardware is ready on a commercial basis. RLG's East Asia Committee is confident that software problems will be solved in the next three years and that MARC-compatibility will follow soon after. This effort is being financed by grants of 1.2 million dollars from the Ford, Mellon, and Hewlett Foundations and the National Endowment for the Humanities. Originally the Ford Foundation intended to use the Committee of East Asian Librarians (CEAL) as a channel for this money, but the group was too dispersed and underorganized to sponsor such a large endeavor. When Mr. Haeger joined RLG in 1979, foundation money followed, enabling RLG to finance a full scale program to computerize Far Eastern script languages.

SOUTH ASIA

The status of South Asian languages offers a sharp contrast to the work being done on East Asian languages. In late 1978, LC announced that it would totally romanize all South Asian language records for inclusion in MARC. This decision included Dravidian, Devanagari, and Arabic script languages. Although LC solicited reactions from the South Asian library

community to an earlier pilot project, it was apparent that LC had made up its mind to scuttle South Asian scripts in the attempt to make South Asian materials available on MARC as soon as possible.

Even though a number of South Asian librarians in charge of large collections spoke out against the decision and persuaded LC to hold thorough discussions in January, 1979, the college of South Asian librarians was unable to muster a solid and united front against the total romanization decision. Important reasons for this lie in India's own diversity. The Indian subcontinent is a jungle not only of languages but of scripts. Through the Special Foreign Currency program, American libraries collect over two dozen languages in a dozen scripts. The sheer number of scripts is daunting to computerizers, for a solution requires a separate terminal for each script or a number of multi-script terminals. English is certainly one of the most important legacies of the British Empire to the subcontinent. In terms of market value, English language material is the largest category received though the Indian Special Foreign Currency program. It is six times as costly as Hindi, 17 times Bengali, 24 times Tamil. English survives, indeed thrives, as the lingua franca for the Indian establishment. LC's decision to romanize fully all South Asian languages in effect extends the tradition, now 150 years old, of English as lingua franca to the script of the English language as the catalog's lettere franche. Considering the diversity of Indian language and culture, romanization achieves an astonishing degree of order. All those languages, ranging from hoary Sanskrit to relative newcomers such as Malayalam and Urdu, in one computerized file stand as a monument to computer logic. In effect, LC's decision says that for library catalogs Indian printed materials that remain non-English will at least have to accept a Western script. The cost of this monolithic arrangement is the total abstraction in the library catalog of language from its graphic form. Such a file is at best a finding guide with little research value.

MIDDLE EAST

LC's announcement that it was also seriously considering total romanization for Arabic and Hebrew script languages elicited a much more united effort by Middle East and Judaica librarians than the South Asian specialists could achieve. From the South Asian experience, librarians in charge of Middle East collections learned the importance of recruiting the support of library directors and other administrative officers. A whirlwind of memoranda and a long session

at LC persuaded LC to disregard its inclination to shuck the graphic shell from the linguistic kernel. Arguments raised in favor of keeping the mixed format of the LC printed card included: (1) transliteration adds vowels to the graphic display of languages that leave them unwritten; (2) transliteration of Arabic and Hebrew script languages entails interpretation of meaning beyond the traditional responsibility of cataloging; (3) totally romanizing bibliographic records seriously compromises the catalog as a research tool.

Arguments in favor of total romanization included: (1) computerization of non-Roman script languages would cost LC a million dollars; (2) access points are already in romanized form; (3) readers are accustomed to romanization schemes and would not find the loss of information caused by the absence of the vernacular script significant; (4) inclusion of Arabic and Hebrew script materials in MARC would greatly reduce the cost of cataloging at individual libraries. I think the decision not to move to total transliteration rested on LC's judgment that economic savings could not justify the intellectual denigration of the catalog that is implicit in total romanization and that computerization of these languages is not as awesome a task as first glance had it.

LC's decision to rescue Arabic and Hebrew script languages from the MARC-spewing maw of the computer leaves Middle East and Judaica librarians on the tenterhooks of LC's willingness to sustain card production for titles in these languages after its card catalog is officially closed. This means that on the advent of AACR 2, LC will have to close the old catalog, open a new card catalog using cards in the same mixed format until these languages are computerized, then close that intermediate catalog and open a third, computer-produced file. LC faces this three step entry into computerized cataloging for both Far East and Middle East languages. By romanizing South Asian languages before the advent of AACR 2, LC avoids such an awkward approach. For libraries such as NYPL that have closed their card catalogs already, the continuation of LC cards in Far Eastern and Middle Eastern languages has little practical consequence. The theoretical stakes in the romanization controversy were high, but for a library displaying its holdings in a photo-composed book catalog the payoff is small. Even libraries that will continue card catalogs must realize that pressure to draw a wider range of materials into the MARC fold will increase and that card catalogs will become relatively less and less economical.

Because NYPL has lived with an automated file since 1972, it has taken steps to produce non-Roman

script display in the new catalog. It has developed the hardware and software to convert Hebrew and Cyrillic romanized records into Hebrew and Cyrillic script in the photo-composed book catalog. By devising one-to-one correspondence between Roman and Hebrew or Cyrillic characters, NYPL is able to input a record completely in Roman characters on a standard keyboard, and, by prefacing the input with an escape mode command for the appropriate language, to display the bibliographic record in the original script. In addition to bibliographic records that resemble the mixed format of the LC printed card, this system also produces a Hebrew title file at the end of the book catalog and running right to left. The data are stored according to the binary string of the Roman keyboard character but the display program activates photo-composition grids of Hebrew or Cyrillic characters. Though incapable of on-line vernacular script input and retrieval, NYPL's system eliminates the worst aspect of total transliteration. The final, public product reinstates the original script to its proper place in the catalog record.

NYPL's cataloging system in no way is paperless. Old-fashioned worksheets and more contemporary print-outs flow back and forth between catalogers and the computer center like a biblical swarm of locusts. For all Oriental languages and even for Hebrew and Cyrillic, the person who inputs the record knows only the expanded Roman character keyboard. Hebrew and Cyrillic cataloging differs from other non-Roman script language cataloging only in the use of escape mode commands and final display. Beehive Corporation actually made a dual script, Hebrew/Roman character terminal for NYPL, but it has not been linked to the bibliographic system. For the near future at least, all processes prior to catalog display will remain in a transliterated mode.

In the two or three years after LC closes its catalog, it is vital that librarians presiding over Asian language materials organize sufficiently to keep control over the quality of centralized cataloging of their materials. Over the next decade few libraries will be content to finance large Asian language cataloging staffs whose output is largely duplicated elsewhere. Asian language catalogs must enter the main stream of centralized, machine-readable cataloging without the degradation of cataloging standards that will inflict South Asian materials for the near and even long-term future.

Faced with the greatest technological problems, Far East specialists have made the greatest progress in developing machine-readability. Softened by a strong tradition of anglicization, South Asian librarians have presided, however reluctantly, over the full extension of Roman script to the catalog display

of non-English South Asian languages. These librarians will have to summon up powerful arguments to prevent their libraries from accepting MARC transliterated copy.

Middle East librarians face less formidable problems than East Asian specialists, but they lack funding to mount a concerted effort to develop hardware and software tailored to library needs. Ongoing work on computerizing information in Arabic script is, typically, decentralized. Harvard and the University of Texas, Austin, use CRTs to teach Arabic. Both systems use an Arabic keyboard and have message subprograms that select the correct form of letter according to content. The Arab League and Moroccan Ministry of Education are working on computerization as are a number of private firms in England and the United States.

At the Middle East Librarians' Association (MELA) meeting in Utah (1979), Pierre MacKay reported on his work of adapting a Hewlett-Packard 2645 terminal to display Arabic script languages for editing purposes.² The beauty of MacKay's program, *Katib*, is that the terminal alone is programmed for Arabic script input and editorial display. MacKay uses a standard Roman character keyboard following the ISO standard for Latin-letter alphabets to link the terminal to the main frame. The "number cruncher" (as he affectionately calls the main frame) processes information coming from the terminal as binary strings associated with a standard keyboard. The main frame remains insouciant of the peculiarly Arabic script activity occurring on the periphery. By accommodating the complexities of Arabic script display to a 7-bit code, MacKay has engineered an Arabic script terminal compatible with any main frame programmed according to ANSI, ISO, and Federal Information Processing standards. *Katib*'s CRT script display is rudimentary but readable and includes Persian and Ottoman Turkish variations. The CRT provides copy for editing, not hard copy printing. A more refined display could be accomplished with an additional VideoComp program that would have to be loaded into the main frame.

MacKay's terminal resembles the display programs of NYPL for Hebrew and Cyrillic in that it does not encumber the main frame with programs peculiar to the Arabic script. The language specialist does not have to recruit the services of a programmer to integrate the Arabic script program into the high level language of the main frame. Both MacKay and NYPL accept the Roman character keyboard as the intermediate language necessary to enter the main frame. In NYPL's case, this means a great deal of paper work. MacKay's program is inextricably wedded to a particular piece of hardware, the Hewlett-Packard terminal, which is

designed to fit any main frame using a standard code. Form and content are inseparable.

Following the lead of the East Asian librarians, the Middle East specialists' first task is to gather information, both from on-site inspection and from literature, on computerization of Arabic taking place in commercial, academic, and governmental arenas. I don't think this can be done without freed time and funding. It may be that MELA can persuade RLG, OCLC, or some other utility to fund this study. Upon gathering information about software and hardware already available, a task force would have to analyze these products for their library usability. I am fairly certain that the expertise if not the full blown product is present. It is simply a matter of focusing technological know-how on the particular problems of bibliothecal storage and retrieval. What we are really awaiting is institutional initiative that will press for tangible results. It will be interesting to see whether MELA can play a central role in this gearing up and whether large research libraries care enough about the non-Roman languages of the world to invest in this endeavor.

Chris Filstrup

1. Marshall McLuhan. Understanding Media. New York: McGraw Hill, 1964, p. 82 ff.
2. See also MacKay's "Setting Arabic with a Computer," Scholarly Publishing, January 1977, p. 142-150; and his "Computer Processing for Arabic Script Materials" in Les arabes par leurs archives (Colloques internationaux du CNRS, no. 555), p. 197-211.

Problems In Armenian Collection Development And Technical Processing In U. S. Libraries.

In the course of the past ten years or so, many of the problems in Armenian collection development and technical processing in U.S. libraries have been resolved, some are continually present, and new ones are forthcoming with such novel phenomena as automated shared cataloging which will show Armenian records in romanized form.

The single most important factor that lies at the root of Armenian collection development, processing, and even reference service problems, is the esoteric nature of the Armenian language. Dealing with Armenian materials is a thorn in the side of library management because these materials cannot be streamlined into processing routines as can roman alphabet materials. To the Armenian specialist, Armenian materials are both a delight and a nightmare: a delight because one ends up being a selection officer, a gifts and exchange librarian, a cataloger (both for monographs and serials) and a reference librarian, thus exercising complete control of the collection and feeling one has an exciting, multifaceted job; a nightmare because one finds that one is in charge of a library within a library and is therefore obliged to deal with numerous clerical and housekeeping tasks side by side with the most intellectual and diversified responsibilities called for by the job, and ends up feeling terribly fragmented and subject to moments of fear for one's sanity. Armenian materials are a problem to the library patron with a knowledge of the Armenian language, when in the library's catalog/s names and titles are presented in romanized form. Is he a Western Armenian speaker? Is he an Eastern Armenian speaker? Does he know that romanization is based on Eastern Armenian phonetic values? Does it occur to him to check at the reference desk of the library for the table of tomanization? A variety of cross-references try to cover various approaches to an author's name, but titles have a single entry. Let us now go into

specific problems in the areas of Armenian collection development and processing.

COLLECTION DEVELOPMENT

When a university's curriculum includes an Armenian studies program, such a program usually attracts students that are interested in Classical and Modern Armenian language, in literature, and in history. Furthermore, students in other disciplines may be interested in such areas as Armenian linguistics, art and architecture, music, folklore and so forth. The university library must be able to support all these needs. Its Armenian collection -- and by this term I mean Armenian language materials as well as non-Armenian language materials on Armenian subjects -- must include early, not so early and current printed monographs, periodicals and newspapers. Also, a nice collection of manuscripts -- preferably originals, if not, on microfilm or microfiche -- would enhance the library's prestige and attract scholars.

Armenian studies programs in universities are a recent phenomenon in the U.S. -- they have a life history of no more than 15-20 years (at the moment there are four universities with Armenian programs: Harvard, UCLA, Columbia, and Pennsylvania). The program at UCLA, for example, had its beginnings in the early 1960's but the regular program of offering M.A. and Ph.D. degrees in language, literature and history dates from 1969. Consequently, a systematic Armenian collection development and control in American university libraries, to my knowledge, do not go much further back than the early 1960's. There may be one or two exceptions.

What is the volume of Armenian publication? Armenian printing history dates from 1512. Anything published between that date and 1800 is considered an incunabulum. In this period approximately 1000 titles were printed¹ (in a limited number of copies). How many copies of these are now extant in the world is not known at the present. From 1801 to 1850, some 1700 titles were printed.² I have been unable to learn the volume of production between 1851 and 1921, but since the Sovietization of Armenia, i.e., 1921 until 1977, some 50,000 titles were printed in Soviet Armenia alone.³ Currently, the annual publication rate in Soviet Armenia is 1000 titles in Armenian, Russian and several other languages in 10-12 million copies.⁴ If we assume that something between 5-10,000 Armenian titles were printed between 1851 and 1921 in the Caucasus, the Ottoman Empire and in the rest of the Armenian Diaspora (we have to remember that this includes the period of modern Armenian cultural renaissance when writing, translating, newspaper and

periodical publishing activities boomed), and that approximately 2-3,000 were printed in non-Armenian languages, we are talking about roughly 60-65,000 monographic titles.

With regard to serials, Armenians are noted as periodical and newspaper publishers. They say that when three Armenians come together, very soon you see as many newspapers being published. Hovannes Petrosian, in his three-volume index to Armenian periodicals (Hay parberakan mamuli bibliografia. Yerevan, 1954-57), shows that from 1794 to 1900 some 256 newspapers and periodicals made their appearance; 1900-1956, 1164 Armenian and 45 non-Armenian language periodical titles, excluding Soviet Armenian; and on the present territory of Soviet Armenia, from 1902 to 1954, 196 periodicals and 209 newspapers in Armenian and Russian "saw the light" as is said in Armenian. In 1971 there were 119 newspapers and 296 periodical titles current in the world.⁵ I am sure that the number today is much higher. In Los Angeles alone, 4-5 newspapers and periodicals have made their appearance in the past several years.

As for manuscripts, approximately 25,000 are extant in the world; over 15,000 of them are preserved in the Manuscript Library of Yerevan, which is better known as the Matenadaran.

What percentage of this vast amount of material would sufficiently cover the needs of a library whose university offers a respectable Armenian studies program, remembering, of course, that the main interest lies in the humanities? How could a library secure current and retrospective publications, not to mention manuscripts or their microfilm copies?

In my opinion, today if a library outside the Armenian homeland were to have a collection of some 30,000 titles (excluding manuscripts), such a library could easily claim to have a magnificent collection. Building up such a collection requires in-depth knowledge of the intellectual production in the area, of the history of Armenian book printing, access to bibliographic sources, numerous contacts with institutions in Armenia and with publishers and bookdealers throughout the world, and finally, widespread reputation in order to attract gifts or sales of private collections large and small. In many U.S. libraries, it is the Near Eastern bibliographer who has the task of developing the Armenian collection and who generally does not know Armenian -- a situation that leaves much to be desired. Even if qualified staff were at hand, because of the scarcity of retrospective publications -- especially of early printed books--I doubt that a library starting its Armenian collection development in the 1970's could secure enough of these publications to create a truly firm base to build upon.

It follows that libraries have to share the information on their resources and rely on each other's collections. To this end, I have been working, during the past twelve years, towards creating a single information source which will pool together on the pages of a book catalog the resources of libraries with major Armenian holdings. This work will be entitled Union catalog of Armenian materials in U.S. libraries and, by the time it is ready for publication, it will include more than 15,000 titles.⁶

What are some of the ways of securing retrospective and current Armenian publications?

Materials in Non-Armenian Languages

In the realm of retrospective publications in non-Armenian languages, other than the occasional catalogs of the printing houses of the Venice and Vienna Mekhitarist Fathers (they have published books in Armenian and the European languages), a bibliographer has to wade through a sea of entries of general Near Eastern catalogs of various European and American bookdealers to find Armenological works. Certain specialized bookdealers, such as Librarie Orientale of Paris, rarely publish catalogs, and the bibliographer must appeal to them when searching for specific titles which often means futile loss of time and effort. It might be easier and even more economical to buy paper or film copies of such books from other libraries. There is the occasional small local Armenian bookstore as well that will carry, alongside the Armenian books, some out-of-print Western language books purchased from private sources.

As for current books in Western languages, announcements somehow manage to find the bibliographer. Again, there are the general Near Eastern catalogs to consult. Furthermore, the Armenian press has a way of learning about them and publicizing them. Also, current and some retrospective English language books are purchased in bulk by the National Association for Armenian Studies and Research of Cambridge, Mass., and offered for sale through regular book lists. Similarly with the bookstore of the Diocese of the Armenian Church in New York. Both offer some titles in Armenian as well.

Materials in Armenian

Securing Armenian language retrospective publications is a very special problem. The history of the Armenians has been such that until the establishment of the Soviet Socialist Republic of Armenia in 1921, very little publishing had taken place on Armenian soil (notably at the Geworgian Seminary of Eĵmiatsin).

From 1512 to the present, Armenian books have been published in Venice, Amsterdam, Constantinople, Vienna, Calcutta, Madras, St. Petersburg, Moscow, Rostow on the Don, Astrakhan, Shusha (in Karabagh, now part of Azerbaijan), Tiflis, Baku, Eĵmiatsin, New Julfa (Iran), Yerevan (here most heavily in the 20th century), and various other Near Eastern, European and American cities where appreciable Armenian communities or centers of Armenian learning were or are located. But communities rise and decline -- a fact that can be applied to those in the Central and Eastern European countries (such as Poland, Romania, Italy, Hungary, etc., where Armenian communities had been established as far back as the 11th century), in India, Astrakhan, Tiflis and others. Gone are the printing houses, the book dealers, the families that had private libraries. Where are the books? Of course, many of them have found their way to libraries in Soviet Armenia; others are in local state libraries; some occasionally appear on the shelves of bookdealers, and still others are in the possession of private collectors, while many are lost forever.

The best way to secure such books is to find private collectors who are willing to sell or donate their libraries to institutions where there is a guarantee that the books will be preserved as well as used. Active search and publicity on the part of the seeking library is a must. UCLA has been fortunate in this respect in that it has succeeded in securing through bulk purchase several small collections as well as the impressive Dr. Garo O. Minasian collection from Isfahan, Iran (which included Armenian incunabula, rare India and New Julfa imprints as well as other out-of-print books published in Europe). It has also received as gifts Dr. K.M. Khantamour's private collection of some 1000 finely bound rare books, and many books from second or third generation Armenian Americans who cannot read Armenian. Recently, we also received part of Mr. Harry Kurdian's library (Wichita, Kansas) comprising some 650 books and approximately 1500 periodical pieces.

A certain number of retrospective Armenian publications may be acquired on exchange -- mainly through the Myasnikian State Library of Yerevan or the Fundamental Library of the Academy of Sciences of Armenia. They are interested in all kinds of Western publications, including Armenological studies in Western languages. Pre-1940's publications, however, may be extremely difficult to secure in print form. Retrospective Armenian publications of the Mekhitarist Congregations of Venice and Vienna may, of course, be directly purchased from them. However, many of their titles are now out-of-print. For the rest, one has to be on a constant lookout, keeping in touch with

various Armenian bookdealers -- the best way being personal visits.

Recently, a solution has been offered to this general problem by the Inter Documentation Company of Zug, Switzerland (Editor: J.J.S. Weitenberg of the University of Leiden) which has begun to print on microfiche Armenian out-of-print books and periodicals, having as a starting base the Armenian collection at the University Library of Helsinki. This material is available on an annual subscription basis (\$fr. 1000 annually).

The bulk -- approximately 90% -- of current Armenian language publications are Soviet Armenian imprints. No purchases of current books may be conducted directly with the sources in Armenia. Blanket orders may be placed with certain officially recognized European and American outlets of Soviet publications such as Four Continent in New York, Livres Étrangers in Paris, or Kubon u. Sagner in Munich. Or, orders may be placed with any of these outlets for titles selected from the annual catalog of to-be-published books called Hayeren grk'er/Knigi na armiãnskom iãzyke. It must be said, however, that there is no absolute guarantee that all books ordered in this manner will reach the shelves of your library. Until you receive the catalog, make your selections, place your order, which in turn is sent on by your dealer, much time passes by and there is the chance that some of the most desirable books are unavailable. It isn't that books are necessarily published in limited numbers of copies. In America, an important poet's new publication may not sell more than 3000 copies, whereas in Armenia -- a country with a population of only three million -- a favorite poet's book may enjoy a printing of 30-50,000 copies. Armenians are avid readers and, very often, especially in the areas of literature, history and the arts, titles are sold out within weeks of publication.

To cover this gap, the bibliographer has to resort to other means, such as blanket order arrangements with the above-mentioned book dealers or exchange arrangements with libraries in Armenia. Furthermore, the Committee for Cultural Relations with Armenians Abroad of Yerevan is generous to libraries that indicate a desire to receive books on specified subject areas as gifts. However, the number of books received this way is understandably limited.

Current Armenian books in the rest of the world are secured in a rather helter skelter way, again, by being on the alert for announcements in the Armenian press and by keeping in touch with book dealers, particularly in Lebanon and in the U.S.

Periodicals

Current newspapers and periodicals of the diaspora are fairly easy to secure on a subscription basis. Titles from Soviet Armenia are secured, at least at UCLA, through exchange arrangements. Often, securing replacements for lost issues proves to be difficult. As for retrospective issues of periodicals, I personally have found it close to impossible to find Soviet Armenian periodicals older than ten years. Space problems have forced many institutes to discard back issues of the periodicals they publish.

For retrospective issues of Western Armenian periodicals, the best collection is said to be that of the library of the Vienna Mekhitarists. There exists a catalog of this library's newspaper collection.⁷ The only way, therefore, of possessing copies of any of these periodicals is by ordering Xerox or microfilm copies. A practical way for all U.S. libraries interested in developing an Armenian periodicals collection on microfilm would be through a joint order by sharing the expenses of preparing the negative copies. Or, perhaps, this idea could be suggested to the Inter Documentation Company of Switzerland from whom, eventually, libraries could order microfiche sets.

Manuscripts

An occasional Armenian manuscript finds its way to a library. It is most welcome when it is a gift, but when it is offered for sale, very often it becomes impossible to acquire in these days of limited book budgets. Of late years, the chances of securing Armenian manuscripts on microfilm have been improving. It is possible, for example, to request occasional manuscript microfilms from the Matenadaran in Yerevan. Similarly with the Hill Monastic Microfilm Library of St. John's University in Collegeville, Minnesota, with special permission from the library owning the original manuscript. The HMML is developing a microfilm collection of manuscript collections in Europe. Its Austrian project includes 1,181 Armenian manuscripts located at the library of the Mekhitarist Congregation of Vienna. Unfortunately, the Vienna Mekhitarists are not very forthcoming with permission to release copies of manuscript microfilms. The same may be true of the Venice Mekhitarists, but the situation could change in time. It is hoped that American libraries will have better luck in securing some microfilms of manuscripts located in Munich.

Paris, Helsinki, London, etc., when HMML completes its European project.

The identification of manuscripts in the Western world for microfilm ordering and their eventual cataloging will be facilitated by the existence of numerous catalogs of Armenian manuscript collections at various institutions. For example, the Matenadaran of Yerevan has published a two-volume catalog of its manuscripts⁸ and is in the process of preparing for publication a series of catalogs which will describe the manuscripts in greater detail. As far as manuscripts in public institutions in the U.S. are concerned, there is A.K. Sanjian's Catalogue of Armenian medieval manuscripts in the U.S. (Berkeley, University of California Press, 1976) which covers all holdings (a total of 174 items) except those at UCLA. The later, which number more than 100, will be dealt with in a separate catalog by Professor Sanjian in the near future.

As can be seen from the foregoing, many are the problems faced by the bibliographer in trying to build up a respectable and viable Armenian collection in a U.S. library.

Technical Processing

We all know that it is not enough just to have a rich collection. Since the idea is to have these materials used as widely as possible, their in-depth subject analysis, proper classification, and the easy accessibility of names and titles is of fundamental importance. In discussing processing problems, I shall be speaking strictly of libraries making use of Library of Congress classification and subject headings.

Processing is the area where most libraries with appreciable Armenian collections have difficulties. There are many libraries -- research and public -- that have the books but no language specialists. They have several options. One is to place the books on low priority for deferred cataloging. For all practical purposes, they might as well not have the books. Another option is to make use of Library of Congress cataloging. Here they face the problem of matching a book in hand with the Library of Congress card copy. If no one has familiarity with the idiosyncracies of the transliteration table or an idea regarding the forms of Armenian names (particularly forenames, compound forenames, and genitive forms of surnames that do appear on title pages occasionally), the matching process could become a near impossibility. Only in the instance of Soviet Armenian publications where there is an added title page in Russian -- which information is supplied on Library of Con-

gress records -- could these libraries have some measure of success.⁹ And even here they will run into problems because of differences in romanization from the Armenian and from the Russian. Furthermore, it does not help matters at all, when we note that a large percentage of Soviet Armenian publications give the Russian added title information on the verso of the title page or in colophon position. This information is not shown on Library of Congress records and libraries are unable to make use of Library of Congress copy. At UCLA we supply this added information for the benefit of libraries that seek our assistance in cataloging their Armenian books. A third option could be to use Library of Congress copy where found and in all other cases to simply romanize the title page information and show only author and title records in the catalog. Of course, the latter method has its traps: it does not provide subject analysis which is a major disservice to the library user and it can play havoc with main entries. Even if the person working with these books possessed some degree of Armenian but was not a subject specialist and worse, not a professional catalog librarian familiar with the Library of Congress' history of Armenian bibliographic control procedures, he/she could produce a less than useful bibliographic record.

Here it would be helpful to record the development of bibliographic control procedures (classification, subject headings, romanization) for Armenian materials in the U.S. Somewhere between 45 to 65 years ago (between 1915 and 1935) the Library of Congress developed its classification schemes and subject headings for Armenian subject areas based on a group of predominantly non-Armenian language books at hand. Until 1971, these classification numbers and subject headings were unquestioningly used by Library of Congress personnel and other libraries using the LC system. In the meantime, the Turkish massacres of Armenians had occurred, the Armenian Republic had come and gone, and Soviet Armenia was established -- all offering the need for new subject headings and/or revised classification numbers. Generally, the classification schemes were well thought-out, except in the area of the Eastern Armenian language -- the language used in Soviet Armenia today -- about numerous aspects of which many publications have appeared and continue to appear. If you had looked at the Library of Congress classification schedule for Armenian language (PK8001-8454) as late as 1970, you would have seen that 100 numbers were assigned to "General and Classical Armenian," 100 numbers to "Modern Armenian" (meaning Modern West Armenian), 50 numbers to "Middle Armenian" -- a dead language about which very few publications exist, and 4 numbers for "Modern

East Armenian." What made it even more ridiculous was the fact that in the Library of Congress transliteration table, the phonetic values of Modern East Armenian were used (and are now being used), yet in the classification scheme this currently dominant language was allotted only four numbers!

However, the Library of Congress was most inadequate in the area of Armenian subject headings. As late as 1966, the 7th edition of the Library of Congress Subject Headings showed two headings for Armenian language, namely "Armenian Language" which mixed together Classical, Middle and Modern West Armenian (even though the classification schedule made clear distinctions among them) and "East Armenian language" which relegated all records representing this subject to the "E" section of the public catalog like poor second cousins.

In the literature area, as late as 1970, no distinction was made between pre-modern and 19th and 20th century Armenian literature, even though items in this category were cataloged by the Library of Congress. Similarly with drama, fiction, prose and poetry.

The worst area, however, was that of history. In the 7th edition of the Library of Congress Subject Headings there were only two history-related subject headings, namely "Armenia - History" and "Armenian question." Somewhere between 1966 and 1970 the Library of Congress added "Armenian massacres, 1915-1923" -- an important and overdue addition. As one can see, there did not exist a period breakdown for the history of a country as ancient as Armenia.

In 1968 UCLA had approximately 8,000 Armenian books. All the above-cited inadequacies were apparent in the face of such a large collection. For the in-depth and systematic cataloging of these materials it was necessary to grow away from the Library of Congress' almost obsolete and, at the very best, limited subject heading and improve its classification schemes for Armenian subjects. In early 1968, I expanded classification schemes -- the most important being the release of 46 unused numbers to the existing 4 assigned to Modern East Armenian, and devised new language and literature subject headings as well as a history period breakdown for use at UCLA. The language divisions were:

- Armenian language (general & all-inclusive)
- Armenian language, Classical
- Armenian language, Middle
- Armenian language, Modern
- Armenian language, Modern - East Armenian
- Armenian language, Modern - West Armenian

Thus all the divisions of the language were arranged in an organic relationship to each other.

Our new history period subdivisions numbered 14 as against the original "Armenia - History", as:

- Armenia - History - To 428
 - Artaxiad (Artashesian) dynasty, 189 B.C. - 1 A.D.
 - Arsacid (Arshakuni) dynasty, 66-428
 - 428-1522
 - Persian and Greek rule, 429-640
 - Arab period, 640-885
 - Bagratuni dynasty, 885-1045
 - Turkic-Mongol domination, 1045-1522
 - 1522-1800
 - 1801-1900 (10)
 - 1901-
 - Armenian Republic, 1918-1920
 - 1921-

In addition, the Cilician Kingdom received the subject heading "Cilician Kingdom, 1080-1375." 11

Circa 1969, the Library of Congress began systematic buying of Armenian language books and producing cataloging records without introducing any changes in the critical areas mentioned above. This was a perfect time to create uniformity in the modernized bibliographic control of Armenian materials on the national level. A written proposal in 1970 submitting the above changes drew positive response from the Subject Cataloging Division of the Library of Congress. The result was that new subject headings and history period breakdowns appeared in the 8th edition of Library of Congress Subject Headings (1975), and classification changes appeared in the July-September 1970 Library of Congress Classification Additions and Changes list 159 (DS 161-199) and PK 8451-8499 ranges); the history period breakdown appeared in the Library of Congress' Period Subdivision Under Names of Places (1975). Thus, UCLA practice became national standard.

In view of these changes, Library of Congress and National Union Catalog records up to 1971 cannot be used blindly by libraries adding such records for the first time to their catalogs. Thus, this is another problem area in the processing of Armenian materials. This is a major reason why the work on the Armenian Union Catalog is progressing so slowly. Classification numbers are not touched unless cataloged by UCLA after 1968, but many subject headings, where the discrepancies are identifiable, are being

changed.

Another problem area -- this one current as late as 1978 and even persisting to this date -- is the question of romanization. When I first began using the Library of Congress Armenian romanization table, I realized that it was not acceptable as it stood. The table, which prefers the Eastern Armenian phonetic values and makes provision for cross-references from the Western Armenian phonetic values, was acceptable in principle but was defective in certain areas due to the orthographic differences between East and West Armenian. Two items were of major consequence, especially when applied to the romanization of names.

The first was the matter of the composite vowel or digraph ու. In the standard table of transliteration the two characters of the vowel were treated as individual characters and the vowel romanized into ow, i.e., a diphthong -- a distortion of the sound which makes words containing the vowel completely unrecognizable in romanized form. It is worth noting here that in SSR Armenia, ու is considered a character and has been absorbed in the alphabet table itself. In addition, there is the fact that in the case of Soviet Armenian publications (which make up about 90% of Armenian publications in the world), libraries tend to make use of the Russian added title page information where the Armenian ու becomes the Russian у which romanizes to a u. Furthermore, many Soviet Armenians publish in Russian and when their names are romanized the original Armenian vowel always converts to u, again, via the Russian у. For practical reasons, as well as for the fact that u is much more representative of the vowel sound than ow, it was necessary that ու be romanized into u.

The second item needing reconsideration was the question of the Armenian patronymic suffix - յան generally used by Soviet Armenians. The Western Armenian patronymic suffix is - եան. Regular romanization required the latter to convert to -ean but an exception rule allowed it to romanize to -ian -- a form preferred by Armenians living in the Western world and spelling their names in Western languages.

On the other hand, Soviet Armenian names received regular romanization and the յան converted to -yan. Such a distinction poses problems to the cataloger and is a trap for the unwary. First, it becomes the responsibility of the cataloger to determine whether an author published in Soviet Armenia is actually a Soviet Armenian author or a Western author whose work is being published there. The cataloger will either have to waste a lot of time investigating the author's place of origin, or will simply work from the title-page, thus rendering the exception rule for Western Armenian authors meaningless.

Secondly, on the Russian added title-page in Soviet Armenian publications, the suffix յան transliterates to the Russian ан which becomes the romanized -ian. And again, names of Soviet Armenian authors writing in Russian are always shown in catalog records with the -ian ending. Consequently, libraries end up representing Soviet Armenian authors both with -yan and -ian endings. Furthermore, if an author has published both in Armenian and in Russian, much time would be wasted in changing already established names from the Russian -ian ending to the romanization from the vernacular, i.e., -yan. Again, for all these practical reasons, it was necessary to establish one general rule: romanize all Armenian names ending in եան or յան to -ian.

These recommendations were accepted by the Library of Congress in 1976 and with a few additional changes the new table was submitted to and approved by the Descriptive Cataloging Committee of the American Library Association. The new table appears as the revised standard table of Armenian romanization in the Library of Congress' Cataloging Service Bulletin no. 121 (Spring, 1977), and was put into practice by the Library of Congress in 1978. But this is not the end of the story. Library of Congress will apply this table to all new names and titles being established. So far as this writer has been able to determine to date, old entries will not be revised, and already established names based on the old table will continue in the old form as new titles or new editions of these authors' works are cataloged. This means that in cataloging a book, a librarian must look up Library of Congress entries under both possible forms and must have both tables of romanization at hand. Otherwise, with blind acceptance of Library of Congress records, libraries will be in danger of duplicating the application of two romanization standards in their records, and thus confuse the patrons.

Very recently, the processing of Armenian language books has taken a new direction. Most major U.S. libraries are now participants in the pooling of catalog records in on-line (machine readable) systems such as the Ohio College Library Center (better known as OCLC) to which both the Library of Congress and UCLA are contributors. At this time, no software exists that would make Armenian characters machine-readable. Consequently, the Library of Congress has resorted to supplying its Armenian catalog records entirely in romanized form. This practice, for one, means murdering the language. Patrons familiar with the language will be confused and frustrated as they will have difficulties in reconstructing the vernacular version from the romanized form: is the original in Classical Armenian, in modern West Armenian, or in

modern East Armenian? The problem will be compounded for scholars familiar with other romanization schemes: it is one thing to try to grapple with a romanized main entry (as in the case of the traditional system where the main entry only is romanized for filing purposes and the body of the information is in the vernacular) but to wrestle with an entirely romanized record will be hard to bear. For libraries wanting to make use of these records, the basic problems mentioned in this paper will continue to hold true, and there will be the additional loss of the capability of working with the added Russian title-page information note that was available on the traditional Library of Congress depository cards (see footnote #9). The only advantage¹² will lie in the fact that the names of the libraries making use of these records will be recorded in the system, and this will be of help to interlibrary loan departments and thus lighten the load on those libraries best known for Armenian holdings. It is hoped that the necessary software is created in the near future so that the body of the machine-readable record will be presented in Armenian characters.

* * *

As can be seen from the foregoing, much has been achieved in modernizing the bibliographic control of Armenian publications. The table of romanization has been standardized; the Library of Congress has cataloged a large number of books which in turn has generated numerous new Armenian subject headings; and libraries have been able to profit from all this activity. Yet, there are persistent problems. The librarian cataloging these materials must know Armenian, but unfortunately such specialist librarians are not readily available. Some libraries, aware of the existing problems, apply to me for assistance in cataloging their Armenian holdings. They send Xeroxed copies of the title-pages of their books and if Library of Congress or UCLA catalog copy exists for a title, I send them a copy of the record. In this manner their books get cataloged and I receive information as to library holdings of Armenian materials for the forthcoming Union Catalog of Armenian Materials in U.S. Libraries. This project, begun in 1968, is more than half way completed. It has been progressing slowly because of the detailed search that has to be conducted through the National Union Catalog and OCLC records to find the items; because not all records appear in the National Union Catalog (original cataloging of Armenian language materials is not recorded here), or OCLC (not all libraries are participants in this system) and libraries must be visited to secure

fuller information; because of the numerous changes that have to be made on old records (main entries, subject headings) and the cross-references that will have to be generated through these changes; and because other libraries will have to be helped in cataloging their books before their holdings can go on record in the union catalog. Once complete, this dictionary catalog which will offer access to publications in Armenian and in non-Armenian languages through author, title and subject, will have many advantages:

1. It will provide a single centralized source of information of books and periodical and newspaper titles on Armenological subjects in major U.S. libraries.
2. It will provide numerous subject bibliographies.
3. It will assist libraries to verify the existence of Armenological sources in U.S. libraries and, therefore, facilitate interlibrary loan.
4. It will provide bibliographic information for retrospective collection development and consequently collections will grow and Armenian book business will expand.
5. It will assist libraries in cataloging materials they have in hand since many libraries do not have Armenian specialists even though they have Armenian books.

The picture of Armenian collection development and processing in the U.S. is much brighter today than it was some ten years ago, in spite of the problems presented in this paper. Knowing what the problems are and where help is forthcoming is a giant step towards resolving them. The Armenian community in the U.S. is growing, Armenian programs in universities are flourishing, and it is essential that libraries whether serving their local communities or supporting university programs keep step with this growth both in the size of their collections and in the quality of their bibliographic records.

Gia Aivazian

[Footnotes follow on next page]

Footnotes

- ¹ Haykakan sovetakan hanragitaran, v. 3 (Yerevan, 1977), p. 89.
- ² Ibid.
- ³ Ibid.
- ⁴ The Armenian Soviet Socialist Republic (Yerevan, 1977), p. 17.
- ⁵ Armenian press directory, edited by Edward Gulbekian. 2nd ed. (London, HARQ Publications, 1971).
- ⁶ More on this project will be said in the second segment of this paper.
- ⁷ Karapetian, Rap'ayēl. Liakatar ts'uts'ak hayerēn lragirneru oronk' kē gtnuin Mkhit'arian Matendarani mēj i Vienna, 1794-1921. (Vienna, 1924).
- ⁸ Ts'uts'ak dzeḡagrats' Mashtots'i anvan Matenadarani, compiled by O. Eganian, A. Zeyt'unian, and P'. Ant'abian. (Yerevan, 1965-70).
- ⁹ This capability applies only in the instance of Library of Congress printed cards. Armenian language cards could be separated from the rest of the depository cards received from the Library of Congress and the Russian title page information of the book could be compared with the notes on the printed cards concerning this information, until the matching card is found. This capability also is now lost to libraries that join the OCLC on-line system. In 1979, the Library of Congress announced that records of certain non-roman alphabet languages, including Armenian, would be represented in completely romanized form. This means that libraries must have staff that can deal with Armenian romanization, and more. The Library of Congress will no longer show the Russian added title page information, but merely state in note position: "Added t.p. in Russian." In this matter, libraries made a mistake when they kept silent or indicated approval of the Library of Congress' decision. It was only UCLA that raised its voice on their behalf, but it was only one voice. The Library of Congress could have been persuaded to continue sending depository cards until such time as the

software necessary to deal with Armenian characters became available..

- 10 Later, when the Library of Congress considered these period breakdowns for adoption, it revised this heading to read "Armenia - History - 1917-1921" with an explanatory note saying that the heading includes the Armenian Republic, 1918-1920.
- 11 The Library of Congress changed this to read "Cilicia - History - Armenian Kingdom, 1080-1375"
- 12 In the traditional system, when libraries reported their holdings to the National Union Catalog, the records supplied, if other than Library of Congress printed card copy, were not reproduced in the National Union Catalog because this system could not deal with non-roman alphabet records, except if they were Library of Congress printed cards.

ARMENIAN TRANSLITERATION

Ա	ա	Ա	ա	մ
Բ	բ	Ծ	ժ	յ՝
Գ	գ	Ն	ն	ն
Դ	դ	Շ	չ	sh
Ե	ե	Ո	ո	o
Զ	զ	Չ	չ	ch՛
Է	է	Պ	պ	բ(բ)
Ը	ը	Ջ	ղ	յ(չ)
Թ	թ	Ռ	ր	rh
Ժ	ժ	Ս	ս	s
Ի	ի	Վ	վ	v
Լ	լ	Տ	տ	տ(ժ)
Խ	խ	Ր	ր	r
Ս	ս	Ծ	ժ	ts՛
Կ	կ	Ի	ի	w
Հ	հ	Փ	փ	p՛
Ձ	ձ	Ք	ք	k՛
Ղ	ղ	Օ	օ	ō
Ճ	ճ	Ֆ	ֆ	f
	ա			
	բ(բ)			
	գ(գ)			
	դ(դ)			
	ե(ե)			
	զ(զ)			
	է(է)			
	ը(ը)			
	թ(թ)			
	ժ(ժ)			
	ի(ի)			
	լ(լ)			
	խ(խ)			
	տ(տ)			
	ր(ր)			
	ս(ս)			
	վ(վ)			
	տ(ժ)			
	ր(ր)			
	չ(չ)			
	պ(պ)			
	ք(ք)			
	օ(օ)			
	ֆ(ֆ)			

SOURCE: The Library of Congress, Processing Department,
Cataloging Service Bulletin, no. 47 (September, 1958)

"The transliteration table printed herewith has been approved by the American Library Association and the Library of Congress. It is based on the phonetic values of Classical and East Armenian. The variant phonetic values of West Armenian are included in brackets but are intended solely for use in preparing references from West Armenian forms of names when this may be desirable."

ARMENIAN

This table is based on the phonetic values of Classical and East Armenian.¹

Ա	ա	A	a		Ն	ն	
Բ	բ	B	b	[P p] ¹	Շ	շ	Sh sh ⁴
Գ	գ	G	g	[K k] ¹	Ո	ո	O o
Դ	դ	D	d	[T t] ¹	Չ	չ	Ch' ch'
Ե	ե ²	E	e		Պ	պ	P p [B b] ¹
			Y	y ³		Ջ	ջ
Զ	զ	Z	z		Ք	ք	Ķ ķ
Է	է	Ê	ê		Ս	ս	S s
Ը	ը	Ë	ë		Վ	վ	V v
Թ	թ	T'	t'		Տ	տ	[D d] ¹
Ժ	ժ	Zh	zh ⁴		Ր	ր	R r
Ի	ի	I	i		Ծ	ց	Ts' ts'
Լ	լ	L	l		Խ	ւ	W w
Խ	խ	Kh	kh ⁴		Ու	ու	U u
Մ	մ	Ts	ts ⁴	[Dz dz] ^{1, 4}	Փ	փ	P' p'
Կ	կ	K	k	[G g] ¹	Զ	զ	K' k'
Հ	հ	H	h		Եւ	ew	ew in Classical orthography
Զ	ճ	Dz	dz ⁴	[Ts ts] ^{1, 4}	Եվ	ev	ev in Reformed orthography
Ղ	ղ	Gh	gh ⁴		Օ	օ	Ö ö
Ճ	ճ	Ch	ch	[J j] ¹	Ֆ	ֆ	F f
Մ	մ	M	m				
Թ	յ ²	Y	y				
			H	h ⁵			

NOTES

¹The variant phonetic values of West Armenian are included in brackets but are intended solely for use in preparing references from West Armenian forms of names when this may be desirable.

²Armenian words ending in *-աւն* (in Classical orthography) or *-յաւն* (in Reformed orthography) are romanized *-ian*.

³This value is used only when the letter is in initial position of a name and followed by a vowel, in Classical orthography.

⁴The acute accent is placed between the two letters representing two different sounds when the combination might otherwise be read as a diagraph (e. g. *Դ՞ղնուկի* D'znuhi).

⁵This value is used only when the letter is in initial position of a word or of a stem in a compound, in Classical orthography.

Persian Publishing & Persian Collections In U.S. Libraries

Historical Perspective

Most of the private publishers in Iran are booksellers. In old Tehran booksellers were located at Bāzār-i Bayn al-Ḥaramayn and Tīmchah-'i Kitābfurūshihā. About fifty years ago the publishers moved to Nāṣir Khusraw Street; from there to Khiyābān-i Shāhābād, and recently they have clustered on Inqilāb Avenue (formerly Shahreza Avenue).

Publishers and booksellers first established a trade union in 1946 which subsequently joined the High Council of Trade Unions in 1958. Among the oldest firms were Khayyām, Ganj-i Dānish, Bārānī, Markazī and Kulālah-i Khāvar.

Important modern private publishers and booksellers are Amīr Kabīr, Andīshah, Nīl, Tūs, Ibn-i Sīnā, Gūtanburg, Ṣafī 'Alī Shāh, Zavvār, Ṭahūrī, Payām, Numūnah, and Chihr. In the provinces, important publishers are Ṣaqafī and Ta'yīd in Iṣfahān; Ma'rifat in Shīrāz; Surūsh in Tabrīz; and Zavvār in Mashhad. Among government publishers Vizārat-i Farhang va Hunar, Āmūzish va Parvarish, Iqtiṣād, 'Ulūm va Āmūzish-i 'Ālī, Ta'āvun va Rūstāhā, and Sāzmān-i Barnāmah have been more active than others. Semi-official publishers include Bungah-i Tarjumah va Nashr-i Kitāb, Bunyād-i Farhang-i Irān, Anjuman-i Āṣār-i Millī, and Sāzmān-i Jughrāfiyā'ī-i Kishvar.

Due to the rising cost of printing since 1972, smaller print runs and a limited market for scholarly books, essential works and classical texts have been

issued more by government and semi-offical bodies than the private sector. The increase in the amount of scholarly publication in the public sector in recent years is linked also with the pre-revolution reforms which allocated large sums of money to revamp education, encourage scholarship, expand libraries, and to develop educational standards.

Iranian governments have always tried to regulate and control private publishing. After the establishment of the National Book Depository Law in 1968, the National Library, affiliated with the Ministry of Culture and Arts, performed the role of a censoring agent for the government. Publishers were required to submit one "printed" copy of each manuscript before publication, and two copies of their printed books to the National Library after approval for publishing was secured from the Library. While this control was effective for the most part, small businesses were at times able to break the law and publish works critical of the existing social conditions. In 1977 the government was charged with trying to impose strict control over publishing by denying tax exemption and financial aid to small publishers, so that, burdened by steep rises in the cost of labor and price of paper, they would be forced out of business. This control would, presumably, be then effected by providing Amīr Kabīr, one of the largest private publishers, with sufficient money to attract intellectuals and writers, thereby assuring that all important manuscripts would flow through its hands, thus turning Amīr Kabīr into Iran's largest private publishing screening enterprise.¹

These allegations have yet to be proved, but patterns in the private publishing scene have changed. For instance, a number of small publishers either closed down or merged with publishers having sounder financial footing. Thus, Amīr Kabīr purchased Ibn-i Sīnā and Kitābhā-yi Jībī, and merged with Kharazmie Publishing House. Also, the registration of books was charged to Idārah-i Nigārish within the Ministry of Culture and Arts, which had a special censorship section.

Conversely, the later part of 1978 and the first quarter of 1979 were the most active periods for Iranian private publishing in many years. During a book-buying trip to Iran in mid-October, 1979, this writer was amazed at the number of customers entering or leaving bookstores. The license for publishing, along with a relaxation on censorship, had their roots in Amir Abbas Hoveyda's premiership when a special committee was formed to look into declining book statistics. A "black list" of nearly 1,200 books was presented to Hoveyda. Due to increasing

pre-revolutionary pressure, his office reduced the list almost daily. In late October, 1978, just after the fall of Sharif Emami's government, the "black list" disappeared. At that time, the most controversial books were more readily found than ever before in the market. Literary and socio-historical works of Āl Aḥmad, Buzurg 'Alavī, Bihrangī and Sharī'atī were abundantly available. With the success of revolution and the establishment of an Islamic government there was a shift in subject matter emphasis. Hundreds of religious titles appeared either in original or in reprints. Because more than twenty different political and religious parties organized or reorganized, newspapers and periodicals of various ideologies abounded. Less fortunate, however, have been the scholarly government or semi-official publications which had been totally or partially funded by the Shah administration. Many of the sponsors of these publications were included in the post-revolutionary purges. Until a reorganization in the government ministries takes hold, the fate of a large group of scholarly publications remains uncertain. Barrasihā-yi Tārikhī, Nāmah-i Anjuman-i Āṣār-i Millī, Hunar va Mardum, Jāvidān Khirad, Mardumshināsī va Farhang-i 'Āmmah, and monographic series published by Bunyad-i Farhang-i Īrān and Anjuman-i Āṣār-i Millī are included in this group. Recently the Islamic government reestablished censorship by closing down some forty periodicals and newspapers and has threatened to close more if they do not follow "the revolutionary path" set by the new leaders.

Publishing Output

The publishing industry, never very prosperous in Iran compared to other developing countries, faced a bigger recession in 1973 when the price of paper and the cost of printing rose rapidly. The Iranian Statistical Center, conducting interviews with publishers, booksellers, authors, translators and readers, summarized the situation as follows:²

1. The rising cost of paper and printing resulted in highly priced books.
2. Censorship and difficulty in obtaining publishing permits discouraged publishers from investing money in certain books.
3. Publishers did not readily accept manuscripts dealing with social problems because of censorship and government repression.
4. There was a lack of interest in reading by the general public.

5. Schools and educational institutions failed to create the necessary interest in reading.
6. Iran lacked a system of book export which would enable booksellers to sell to the outside market.
7. Private publishers had no protection from the government or credit institutions such as banks.
8. Book distribution was poor throughout the country.
9. The Iranian press and media had no active role in introducing books.
10. Authorship was not a secure profession.

Because of these problems, a typical press-run in Iran varied between 500 to 2,000 copies, occasionally reaching 5,000 or more, except for paperbacks and textbooks. The average number of copies printed for the years 1967 and 1971 was 2,094. Books with more than 5,000 copies formed only 10% of all the titles published.

Statistics provided by various agencies for different periods on the publishing output in Iran are divided and conflicting. The Iranian National Bibliography lists books received for registration by the National Library under the Book Depository Law of 1968. However, publications of government agencies, scientific research organizations, and some educational institutions are either excluded from listing or are only partially represented. Incomplete though they may be, the National Library statistics have been compiled and used since 1963. Prior to that the ten-year bibliography compiled by Īraj Afshār and Ḥusayn Banī Adam (1968) provides statistics for the period 1954-1963. According to this bibliography some 5,602 titles were published in these years of which 333 were children's books. Table 1 shows the distribution of books published for 1954-1963 by subject.

(Table #1)

		general	philos.	religion	soc. sci.	language	pure sci.	appl. sci.	art	liter.	hist. & geog.
T = total	5602	92	350	567	612	275	331	453	92	2160	670
A = adult	5269	92	350	567	612	275	269	441	89	1968	606
J = juv.	333	---	---	---	---	---	62	12	3	192	64

Source: I. Afshār. Kitābshināsī-i dahsālah-'i Īrān. Teheran: Book Society, 1968.

A comparison of the average annual book production in the decade 1954-1963 with the trend for 1963 and later shows some increase in the number of titles published in the later years. In fact, the number for 1971 is about four times that of 1963. However, looking at some factors, the level of book production in 1971 was still low. For instance, the Ministry of Education reported that in the same decade (1954-1963) the rate of literacy increased from 22% to 36%. The number of graduates from higher institutions of learning increased from 4,302 to 17,949, and that of high schools from 21,000 to 55,000; whereas the number of books produced in ten years increased by only 1,439 titles.

A study of books in the years 1963-1971 also shows some change in the ratio of titles published by subject as compared to the preceding years. Literary titles (still the highest percentage) show some decline in 1971. Philosophy titles also decrease after a relative increase in the preceding years. Books of general reference, applied sciences, social sciences and especially religion grew notably. (See the attached tables, 2a and 2b.)

(Table #2a)

Distribution of number of titles published,
1963-1971, by subject and year

	Total	General	Philos.	Religion	Soc. Sci.	Lang.	Pure sci.	Ap. Sci.	Art	Liter.	Hist. & Geog.
1963	522	11	24	45	65	24	33	30	12	217	61
1964	984	37	53	96	106	41	53	68	15	421	94
1965	1,104	46	51	181	97	56	71	62	18	418	104
1966	1,242	42	65	126	123	53	69	99	17	537	111
1967	1,341	18	59	177	132	92	60	112	14	535	142
1968	-----	--	--	---	---	--	---	---	--	---	---
1969	1,231	42	64	125	113	52	67	104	17	536	111
1970	1,586	67	62	295	162	89	76	100	37	587	111
1971	1,961	81	60	335	300	104	124	155	35	577	190

Source: Iranian National Bibliography, 1963-1971

In a separate study by the Center for Cultural Studies and Coordination, Ministry of Culture and Arts, the number of titles published in 1971 has been placed at over 3,474.

The 1975 partial statistics put out by the National Library indicated a big decline in book production. According to the Library some 1,916 titles were published in each of the years 1973 and 1974, but the number for the period April-October, 1975 was only 700 titles. This was the year when, following the Arab Oil Embargo and the subsequent tripling of oil prices, inflation was rampant in Iran, and some small publishers were forced to either merge with others or go out of business. To offset the high cost of typesetting, less original publishing took place. Instead, off-set editions of the previously published titles (mostly in religion) were reproduced. Subjects other than religion stood in this order: poetry and literature, history and geography, social sciences, basic sciences, applied sciences, language and culture, and general reference. Most of the titles published were translations from English, and

(Table #2b)

Percentage of books published from 1963 to 1971, by subject

Year		General	Philosophy	Religion	Soc. Science	Language	Pure Sci.	Appl. Sci.	Art	Literature	History & Geography
1963	100	2.1	4.6	8.6	12.5	4.6	6.3	5.7	2.3	41.6	11.7
1964	"	3.7	5.4	9.7	10.8	4.2	5.4	6.9	1.5	42.8	9.6
1965	"	4.2	4.6	16.4	8.8	5.1	6.4	5.6	1.6	37.9	9.4
1966	"	3.4	5.2	10.1	9.9	4.3	5.6	8.0	1.4	43.2	8.9
1967	"	1.3	4.4	13.2	9.8	6.9	4.5	8.4	1.0	39.9	10.1
1968	"	---	---	---	---	---	---	---	---	---	---
1969	"	3.4	5.2	10.2	9.2	4.2	5.4	8.4	1.4	43.6	9.0
1970	"	4.2	3.9	18.6	10.2	5.6	4.8	6.3	2.3	37.1	7.0
1971	"	4.1	3.1	17.1	15.3	5.3	6.3	7.9	1.8	29.4	9.7

Source: Iranian National Bibliography, 1963-1971.

some from French, German and Arabic. The private publishers' translations were mostly history and social sciences; those issued in the public sector were in basic and applied sciences.

Statistics on pre-1954 book production in Iran are scarce. Therefore, it is hard to estimate how many titles have been published since the introduction of Arabic and Persian printing in the 19th century. A report on Iran's cultural activities issued by the Center for Cultural Studies and Coordination, Ministry of Culture and Arts, puts the number of Iranian publications for the 30 years preceding 1975 at 34,578. By putting together available statistics from various sources, one sees that a total of 50,000 books may have been issued in Iran since the introduction of printing.

As for serials, a study of the Iranian press for the period from 1964 to 1974 reveals that a total of 212 titles of daily newspapers, weeklies, monthly and quarterly journals and annuals in Persian, Assyrian (Syriac), Armenian, German, English, French and Arabic formed the Iranian press for that decade. From this number 138 were published in Tehran and the remainder in the provinces.³

After the Revolution, hundreds of new periodicals and newspapers appeared; some of them continue to be published. Featured among these literary, historical, religious and political newspapers and periodicals were those of minority ethnic groups, including Azeri Turks, Arabs, and Kurds.⁴

Table #3
Iranian serial publications for 1964-1974

Type	Tehran	Other Cities	Total
Newspaper	21	7	28
Weekly	53	64	117
Monthly	55	2	57
Quarterly	1	1	2
Annual	5	-	5
Bulletins	3	-	3

Source: Barzīn, Mas'ūd. The Iranian Press. Tehran: Kitābkhānah-i Bahjat, 1976.

Table #4

Iranian serial publications for 1971, by language

	Total	Persian	English	French	Arabic	German	Armenian	Assyrian
Newspaper	34	27	5	1	-	-	1	-
Weekly newsletters & Bulletins	71	70	-	-	-	1	-	-
Weekly journals	30	29	1	-	-	-	-	-
Monthly journals	50	48	-	-	1	-	-	1
Total	185	174	6	1	1	1	1	1

Source: Ministry of Information

IRANIAN NEWSPAPERS AND PERIODICALS THAT WERE
PUBLISHED IMMEDIATELY AFTER THE
1979 REVOLUTION

Persian Newspapers

- | | |
|------------------------|---------------------------|
| 1. 'Adālat | 13. Awliyā' |
| 2. Akhbār-i imrūz | 14. Āyandah-i Āzarbāyijān |
| 3. 'Alī Bābā | 15. Āzādī (Tihran) |
| 4. Andīshah | 16. Āzādī (Ahwaz) |
| 5. Andīshah-i āzād | 17. Āzarābadagān |
| 6. Ārash | 18. Āzarakhsh |
| 7. Ārmān | 19. Āzarbāyijān |
| 8. Ārmān-i mustaḡ'afīn | 20. Bahār |
| 9. Asar | 21. Bahār-i Īrān |
| 10. Ashūr | 22. Bāmdād |
| 11. 'Aṣr | 23. Barābarī |
| 12. 'Aṣr-i nuvīn | 24. Bārān |

25. Barnāmah-i Ḥukūmat-i Jumhūrī-i Islāmī
26. Barrasī
27. Bāzār
28. Bīdārī
29. Bīdārī-i zān
30. Būrs
31. Chāp
32. Dāmūn
33. Dānishāmūz-i mubāriz
34. Dānistānīhā
35. Dar khidmat-i inqilāb
36. Dawrahgard
37. Dīplumāt
38. Dirafsh-i āzādī
39. Dunyā
40. Dunyā-i jadīd
41. Fajr-i umīd
42. Farmān
43. Faryād-i Gīlān
44. Gawd
45. Guzārishhā-yi ḥuqūqī
46. Ḥājī Bābā
47. Hamsayāh'hā
48. Hamshahrī
49. Ḥaqīqat
50. Hifdah-i Shahrīvar
51. Iftikhārāt-i millī
52. Imām
53. Inqilāb-i Islāmī
54. Īsār
55. 'Ishqī
56. I'tirāf
57. Ittiḥād
58. Ittiḥād-i chāp
59. Ittiḥād-i dimūkrāsī
60. Ittiḥād-i mardum
61. Jihād-i mu'allim
62. Jangal
63. Jaras barā-yi dihqān
64. Javānān-i inqilāb
65. Jawshan
66. Jibhah-i āzādī
67. Jibhah-i millī-i Īrān
68. Jibhah-i sīmā-yi inqilāb
69. Jīgh va dād
70. Jum'ah
71. Jumhūrī-i Islāmī
72. Jumhūrī-i Khalq-i Musal-
mān-i Īrān.
73. Junbush
74. Kār
75. Kārgar
76. Kārtūn
77. Khadang
78. Khalq
79. Khalq-i Musalmān
80. Khurāsān
81. Khurūs-i Jangī
82. Lālah
83. Mahnāmah-i put
84. Mard-i imrūz
85. Mardum
86. Mardum-i Īrān
87. Mardum-i Īrān (Ittiḥād-i
dimūkrātīk)
88. Mash Ḥasan
89. Mihr-i Īrān
90. Mu'allim
91. Mubāriz (Organ of Iranian
Workers' Organization)
92. Nabard-i mā
93. Nabard-i millat
94. Nahīb-i āzādī
95. Nahīb-i gharb
96. Nahāt-i zanān-i Musalmān
97. Nāmāh-i āhangar
98. Nāshir
99. Nashriyah-i kārgarān-i
Musalmān
100. Nāshir
101. Navīd
102. Nidā-yi āzādī
103. Nidā-yi miḥan
104. Nidā-yi mustag'af
105. Nidā-yi nāsyūnālīst
106. Nidā-yi Zāhidān
107. Nūr-i Khurāsān
108. Pānizdah-i Khurdād
109. Parkhāsh
110. Pāsdārān
111. Payām
112. Payām-i janāb
113. Payām-i khalq
114. Payghām-i imrūz
115. Paykār
116. Paykār-i khalq
117. Payk-i junūb
118. Pūyā
119. Qiyām-i Īrān
120. Rahāyī-i zan
121. Rahnamā
122. Ranjbar
123. Rūydād
124. Ṣadā-yi Būshihir
125. Ṣadā-yi dānishjū

- | | |
|------------------------|-------------------------|
| 126. Şadā-yi dunyā | 137. Sitārah-i gharb |
| 127. Şadā-yi kārgar | 138. Surūsh-i najāt |
| 128. Şadā-yi mu'āşir | 139. Shāhid-i gharb |
| 129. Şadā-yi Qazvīn | 140. Shanbah-'i surkh |
| 130. Saman (Simnan) | 141. Shāfir al-shu'arā' |
| 131. Sangar | 142. Shihāb |
| 132. Sarbāz va inqilāb | 143. Sitārah-i Islām |
| 133. Sawgand | 144. Tūfān |
| 134. Sipīdah-i surkh | 145. Ummat |
| 135. Sipihr | 146. Zan-i mubāriz |
| 136. Sīstān | |

Persian Periodicals

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|--|---|
| 1. Ārmān (Journal of the
Org. of Iran's Youth
& Democratic Students) | 20. Kawsar |
| 2. Āsiyā-yi javān | 21. Khūsh khandah |
| 3. Bāmshād | 22. Māhān |
| 4. Buhlūl | 23. Majallah-i kār |
| 5. Damāvand | 24. Majallah-i ruz-i haftum |
| 6. Dānishāmūz | 25. Maktab-i mubāriz (Journal
of Assoc. of Islamic Stu-
dents in U.S.A. & Canada) |
| 7. Girahgushā | 26. Mīhan |
| 8. Guzārish-i ruz | 27. Nās (Journal of Assoc. of
Workers & Students) |
| 9. Haft | 28. Nasl-i naw |
| 10. Iliktrūnik | 29. Payk-i dānishjū |
| 11. Inqilāb-i 57 (Shīrāz) | 30. Ragbār-i imrūz |
| 12. Istiqlāl | 31. Rūydādnāmah |
| 13. Ittiḥād-i javān (for
students) | 32. Şawt al-Shahīd |
| 14. Jadval-i katībah | 33. Shāhid |
| 15. Javān | 34. Surūsh |
| 16. Jumhūrī | 35. Umīd-i Īrān (banned before
the revolution) |
| 17. Jumhūrī-i Islāmī | 36. 'Urvat al-vuṣqā (by Students
in the Islamic Republic
Party) |
| 18. Kārgar bih pişh (Org. for
Struggle for Workers'
Freedom) | 37. Vīzhah-i kārgerān |
| 19. Kārgarān | |

Arabic Newspapers and Periodicals

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|-------------|--------------|
| 1. al-Ṭarīq | 2. al-Shahīd |
|-------------|--------------|

Azeri Turkish Newspapers and Periodicals

- | | |
|---------------------------|---|
| 1. Ārāz | 7. Mullā Naşr al-Dīn (Molla
Nasreddin) |
| 2. Āzādliq (Azadlık) | 8. Ūdlāyürdi (Odlayordı) |
| 3. Bīrlīk | 9. Sattār Khān (Sattar Han) |
| 4. Chanlı Bīl (Çanlı Bel) | 10. Ūldüz (Yıldız) |
| 5. Khalq sūzū (Halk sözü) | 11. Vārliq (Varlık) |
| 6. Kūr Ūghli (Kör Oğlu) | 12. Yūldāş (Yoldaş) |

Selection Tools

Many private publishers have been issuing their catalogs, but these appear irregularly and soon are out-dated. There is no equivalent to the American Trade List Annual in Iran. The closest to it was Fihrist-i Intishārāt-i 1352, a collective listing of some twenty publishers compiled on the anniversary of the 2,500 years of Iranian monarchy. In general it is hard to know what is currently published in Iran. Rahnamā-yi Kitāb, founded by the Book Society of Persia in 1958, had a special section on new publications and was a reliable source for most book publishing, especially in recent years. A number of similar but less regular book reviewing and listing journals have appeared, such as Barrasī-i Kitāb (Murvārīd Publications), Kitāb-i Imrūz, Naqd va Taḥqīq, and Nāmah-i Kitāb-dārān-i Irān. Literary periodicals including Yaghmā, Sukhan, Nigīn and Vahīd have also carried book news every now and then.

The Iranian National Bibliography, presently a quarterly with annual cumulations, if published in a timely fashion, would serve as a good guide to current publishing in the private sector and for some government publications. First published in 1954 under the title Kitābshināsī-i Irān (Bibliographie de l'Iran) in 1956 it changed its name to Kitābhā-yi Irān (Bibliography of Persia) and was published by Anjuman-i Kitāb (The Book Society of Persia). A cumulation of ten years from 1954 to 1963 was published in 1967 under the title Kitābshināsī-i Dah-sālah-i Irān. It is arranged according to the Dewey Decimal Classification and contains subject, title, and author indexes. From 1963 to 1966 two "national" bibliographies were being published. Kitābhā-yi Irān ceased publication with volume thirteen and was superseded by Kitābshināsī-i Millī-i Irān, which is published by the National Library in Tehran. Initially it was an annual and of little use for current publishing information. In 1969 and 1970 it came out monthly and since 1972 it has been a quarterly with

annual cumulations. With the establishment of a book depository law in 1968 its coverage and format have improved considerably. There is still the problem of time lag in publication; sometimes it exceeds six months.

The Book Depository Law of 1968 does not apply to government publications. But due to the efforts of its compilers, recently many government documents have actually been listed in the National Bibliography. There is no comprehensive guide to government publications. Ever since its establishment in 1968 the Iranian Documentation Center has been working on an index to government documents, but there is no evidence yet that this project is completed.

In 1975 the first subject guide to books in print in Iran, Fihrist-i Mawzū'ī-i Kitābhā-yi Mawjūd dar Bāzār-i Īrān, was published by the National Library. It included both private and public sector publications available in the market and it provided full bibliographic information except for price. Owing to administrative and other difficulties it has not been kept up.

For retrospective buying, Khānbābā Mushār's Bibliography of Books Printed in Persian, in spite of some omissions, is a comprehensive guide. It lists approximately 14,000 works printed in Iran, India, Turkey, and parts of Europe, and is arranged by title with a separate author index. A separate volume compiled by Mushār covers Arabic books printed in Iran. A supplement to Mushār's Bibliography of Books Printed in Persian has just been completed.

Early issues of the Iranian National Bibliography are of some use for retrospective selection of Persian imprints, but the ten-year cumulation prepared by Īraj Afshār and Ḥusayn Banī Adam for 1954-1963 is easier to use. Mr. Banī Adam's Iranian Subject Bibliography (Kitābshināsī-i Mawzū'ī-i Īrān), published by Bungāh-i Tarjumah va Nashr-i Kitāb in 1974, is arranged by the Dewey Decimal classification and contains some 7,500 Persian works.

Another important work for retrospective selection is al-Ẓarī'ah Ilā Taṣānīf al-Shī'ah by Āghā Buzurg-i Tihirānī, published in two dozen volumes. It covers both Persian and Arabic works by a title arrangement.

In addition to those mentioned, several other bibliographies of lesser importance have been issued at different times. Afshār's Bibliography of Bibliographies provides a listing of most. A partial supplement to that bibliography is attached to this paper.

Persian Collection Building in the U.S.A.

Persian collections in U.S. libraries were generally based on private collections acquired during the mid-1950's through the efforts of concerned faculty and area specialists. After the World War II, in response to needs expressed in connection with national defense, area studies assumed importance. The National Defense Education Act in 1958 provided funds for scholarships and grants. The establishment of the Inter-University Summer Program in Near Eastern languages offered intensive language courses in Middle Eastern languages including Persian from 1957 to 1967. The establishment in 1967 of two consortia of universities for sponsoring intensive programs in Middle Eastern languages, the Peace Corps Program, the Foreign Service Institute School of Languages and Area Studies in the U.S. Department of State, and of the Department of Defense Language Institute have all had their impact on the expansion of Middle Eastern area study programs including Iranian studies. And of late the Society of Iranian Studies has played a major role in coordinating research and pointing to gaps in this area. All of this has resulted in recognition of the need for access to Persian language library resources in U.S. research libraries

Response to the need for building up Persian collections has come in varying degrees from different institutions, depending on the extent of Middle Eastern library funds and staff allocations. In general, the growth of Persian collections has been much slower and less systematic than the Arabic. While every major U.S. research Middle East collection has had at least one Arabic specialist, the presence of a Persian bibliographer or area specialist as a full-time staff member has been either a temporary arrangement or an exceptional case. There have been problems of inadequate budget for Persian materials, irregularities and complexities of the Iranian book trade, lack of a dependable dealer, the Iranian restrictions on book export, postal shut-downs, and inflationary pressures.

No clear trend in the growth of book production in Iran is evident. In recent years, UNESCO statistics placed book production for 1971 at 2,190, and based on the development programs set up for the country since then an annual growth of 10% could be predicted. But because of the reasons cited above this rate has not been realized. There has been

much fluctuation in the organization, quantity and quality of publishing. It is not unrealistic, however, to assume that on the average about 2,200 titles have been published annually in Iran since 1971. About thirty-five percent of the Iranian publishing output seems to be what Dr. D.H. Partington describes as collectable for research needs in U.S. libraries.⁵ This would justify the acquisition of some 770 titles of current Persian materials by a major Middle East collection. A questionnaire survey of ten major Middle East collections (Library of Congress, Harvard, Princeton, NYPL, Columbia, Michigan, Chicago, UCLA, UC at Berkeley, and the University of Texas) complemented by on-site visits of these collections in May, 1979 indicates that libraries have had varying degrees of success in acquiring the 770 titles from Iran.

Some libraries reported budgetary limitations as a reason for not having as much of Persian published material as they should. It was quite clear from conversations with the bibliographers that lack of an organized book dealer is the main reason for missing many current publications. In general, the libraries surveyed can muster the money to buy the publications they need for Persian collections if the books are offered to them. Since most of the Middle East collections do not have the required staff and time to check book lists and bibliographies to fill the gaps, those that have made buying trips to the area have achieved much better coverage for current and retrospective publications. The political developments of 1978 and the ensuing postal strikes caused periodic disruptions in the acquisition of Persian materials. Because of the experiences of the past and the unpredictability of the situation in the future, evidently American libraries need some kind of cooperative acquisition program in Iran. It may be best to hire a representative to be based in Iran. Working under the general guidance of U.S. Middle Eastern bibliographers and librarians, this representative could be a good asset by keeping informed of the publishing situation through visits to bookstores, research institutions and libraries, and by collecting and shipping the material to the participating libraries.

Abazar Sepehri

[Footnotes follow on next page]

1. Declaration by Gurūh-i Āzādī-i Kitāb va Andīshah, found in Payām-i Dānishjū, vol. 4, Sept., 1977.
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3. Barzīn, Mas'ūd. Maṭbū'āt-i Īrān, 1343-53. Tehran: Kitāb-khānah-i Bihjat, 1976. pp. 8-10.
4. See attached list.
5. Cooperation among Middle East Libraries of North America: a Workshop held in Ann Arbor, Michigan, May 26-31, 1975, sponsored by the Middle East Librarians' Association. p.39.

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7. "Chih Ishtibāh-i Buzurgī Ast Agar Bikhvāhīm Afzāyish-i Bāsavādān Rā Dalīlī bar Gustarish va Ghanā-yi Farhang Bidānīm" (What a big mistake to consider the increased number of literates as a proof of expansion and enrichment of education), Pars-i Shīrāz, no. 4117 (7/4/36).
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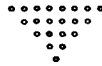
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Current Problems In The Acquisition Of Library Materials From Turkey

Whereas preceding reports come from professional Middle East librarians, the observations offered here on current problems in the acquisition of library materials from Turkey are those of a long-time "patron" of Middle East collections and of a private collector of Turkish works on the history, politics and literature of the Ottoman Empire and the Republic of Turkey. Thus, these remarks are set forth with some trepidation before this forum, and with the fear that they may bear on knowledge commonplace among the members of MELE. It may, on the other hand, prove a somewhat refreshing novelty to receive these views from a person outside the pale of library science.

The principal problem to be addressed here is not strictly "current" in nature. Rather, it is the old and continuing matter of the long "sellers' market" in Turkish publications of virtually all genres endured by collectors for at least the past thirty years. The fact that the sellers still dominate this market is amply illustrated by the steadily decreasing frequency one notes in the dissemination of sales catalogues by Turkish booksellers during the last half decade. There is simply little need of such catalogues or, for that matter, of any sort of advertisement so far as the dealers are concerned; and we in this hemisphere remain the losers for it. As a matter of fact, all forms of publicity from native dealers in Turkish materials have become so infrequent that the irregular issues of Türkiye Bibliyografyası, published by the Milli Kütüphane (National Library) in Ankara, now emerge as our best printed source of publishing news from Turkey.¹ Turkish law requires that a copy of all material printed there be submitted to the Milli Kütüphane for cataloguing, retention,

and entry in Türkiye Bibliyografyası. Many publishers, however, are not prompt in fulfilling this requirement, and the staff at the library are themselves hard-pressed to remain abreast of incoming materials. Hence, their journal falls considerably short of an ideal vehicle for the timely distribution of publication notices.

Given the foregoing observations on the "sellers' market" in Turkish library materials, one may well ask the reasons for such a strange situation. They are both simple and complex in character. Although Turkey has produced on average about 3,000 new titles (one-third of them translations of foreign works) per year in recent times, individual impressions seldom exceed 4,000 copies.² This limitation may be attributed to two possible factors: (1) the continuing need to import immense supplies of paper in an economic system desperately short of foreign credits³ and (2) a continuing Turkish dedication to long-established Middle Eastern business practices, whereby the entrepreneur seeks a rapid turn-over of his goods while minimizing the risks of accumulating surplus stocks or of damage to his inventory in storage. These factors also go a long way towards explaining the large number of small bookshops one finds in the sahaflar districts of Istanbul and Ankara, and the very noticeable lack of large shops throughout Turkey.

The entire web of cause and effect outlined to this point draws all the more tightly for us on this continent with the addition of two final strands: (1) the consistently modest costs of publishing in Turkey, and (2) the sheer physical distance between Turkey and ourselves. These two circumstances in themselves often contribute to the exhaustion, or nearly so, of many valuable Turkish publications before North American scholars and librarians even become aware of their very existence. The relatively low prices set on such materials place them within the budgets of a very large sector of the rapidly growing literate public in Turkey; and whatever remains in the way of stocks is usually snatched up by European scholars and book dealers who obviously enjoy relative proximity to the publishers. This later fact, moreover, reflects the wider and deeper interest in Turkish studies prevailing in Europe than in North America.

In view of the enduring importance of personal relationships in the conduct of business throughout the Middle East, the value of a long-established account with a Turkish bookseller--an account to which the seller cannot only attach a personal name but a face as well--can scarcely be over-emphasized. Put bluntly, an account based on fairly frequent personal

contacts receives priority from the Turkish bookseller--to the degree that items supposedly reserved for a less familiar account suddenly and mysteriously disappear, probably to re-emerge on the invoice of a more familiar account. Thus, frequency of personal contacts alone contributes immeasurably to the success of our European competitors in the rough-and-tumble arena of Turkish acquisitions. These buyers have further added to our own difficulties by pampering the booksellers of Istanbul with a large volume of "cash-and-carry" transactions. The small bookshops of Istanbul obviously prefer such sales over the ponderous, bureaucratic methods of acquisition now in vogue among the large libraries of North America. In short, our systems of acquisition are simply too inflexible and impersonal to serve us well in Turkey.

The sad results of this long chain of adverse circumstances are apparent in the sales catalogues of prominent European dealers in Middle Eastern publications, where one often notes items priced at ten times the cost of acquisition in Turkey.⁴ The new Redhouse Turkish-English dictionary is just one case in point. The rapid disappearance of the 1974 Librarie du Liban (Beirut) reprint of the 1890 edition to the "old" Redhouse lexicon portrays a double example wherein both the original edition and the recent reprint of it--in addition to all of the other, old editions printed from 1890 to 1923--now command large sums in the marketplace. The latter case even suggests a sinister propensity for hoarding among some dealers. Whereas the 1974 reprint originally sold for \$60, it is now advertized at over \$100. At least a score of similar examples come to mind here, but need one really gone on? In consequence of the foregoing observations, the disposal of rather modest Turkish collections in North America now become events for considerable interest among Turkologists here. The present writer is aware of four such instances within the past ten years.

The question of how our libraries and universities have coped with this entire situation to date logically arises at this point--and, perhaps more important: how we all can overcome these difficulties both singly and cooperatively. Limitations of time and space preclude a full discussion here of the first portion of this question. The presence of only one member of Turkish origins at this MELA conference attests to the relatively small interest in Turkish studies evident today on this continent, already noted herein. Since general interest is slight, it follows that institutional resources for support, in the forms of staff, faculty and funds devoted to the acquisition of Turkish materials, are also proportion-

ately meagre. Thus, a large number of Turkish works useful to scholars in virtually all Middle Eastern Studies are overlooked by many of our libraries. Some do not even appear in the National Union Catalogue for whichever period one may consult. In short, no library on this continent has really solved the complex of problems posed here. Of course, some have been more successful than others, and the extent thereof is a measure of respective resources available to acquisition efforts.

The more successful libraries usually enjoy the services of native Turks or of "old Turkey hands" of other origins who keep a finger on the pulse of the publishing business of Istanbul and Ankara by fairly regular trips there or through correspondence with colleagues there--or both. Similarly, such libraries usually strive to cultivate a close working relationship with one or more of the well established bookstores of Istanbul.⁵ Nevertheless, the collections assembled to date by even our more successful libraries tend to reflect the individual interests and prejudices of those who helped to build them. So, "balanced" collections, permitting expansion of course offerings in our universities, remain rare. Although a few Middle Eastern libraries in the United States known to this writer have amassed impressive collections of manuscripts and out-of-date publications from Turkey, one can nevertheless challenge their capacity for keeping abreast of new materials. Some large collections merely represent the product of a single, sustained effort on the part of one or two dedicated scholars.

A glance at the other end of the spectrum of Turkish collections, the end reflecting modest holdings and libraries hopeful of starting a Turkish collection, reveals a rather bleak backdrop of obstacles. And, the veteran collector blanches to anticipate the future there under current conditions for acquisitions. Unless this scene shifts soon, the experienced observer can foresee a setting wherein "the rich get richer and the poor...." The added question stands forth dramatically here as to whether or not materials even exist in sufficient quantity to provide all current Middle Eastern collections with holdings adequate for serious programs in Turkish studies. A conservative view of the marketplace suggests that available materials fall short of such a mark. Of course, a more definitive reply to this question would depend on thorough knowledge of the inventory of Turkish courses now offered and projected at all institutions of learning in this country. Even should such a survey be available, experience and intuition point to a shortage of many important works.

Turning finally to the second aspect to the question of solutions raised above, great hope for individual approaches seems remote. Holders of modest Turkish collections might resort to the methods followed by our more successful libraries if such action falls within their means. All libraries, despite the state of their Turkish holdings, can take more aggressive action in screening the critiques and notices of new Turkish publications found in the various journals produced by the faculties and institutes of the major universities of Ankara and Istanbul.⁶ Given, however, delays in postal service from Turkey to remote destinations, plus even greater slowness peculiar to the very appearance of critiques and notices in Turkish journals in the first place, one can foresee a lack of timeliness even in this course of action. Since rapidly rising airfares promise to make travel to Turkey by North American scholars and library officials even more infrequent than at present, a cooperative approach to acquisition efforts there seems all the more desirable.

The most obvious and economical course, by way of a cooperative acquisition effort in Turkey, is a joint subsidy of an established scholar in Turkish studies who needs funds to support an extended visit there. Both the American Research Institute in Turkey (ARIT), with branches in Istanbul and Ankara, and the Turkish Studies Association (TSA) surely can identify and recommend scholars in search of assistance--who would be willing to represent a group of libraries in patrolling Turkish bookstalls. Every Turkologist worth his salt spends much of his time in Istanbul at book shopping in any case. Since both the Istanbul and Ankara branches of ARIT maintain valuable Turkish collections on their own premises, a collective arrangement for acquisition among MELA libraries may also prove feasible through the branch directors or their librarians. TSA, on the other hand, can identify native Turkish scholars who plan to visit North America. Such scholars not only can provide news of Turkish publishing events--and works in progress--but can even undertake a role in acquisition for us, given appropriate incentives.

Whatever may be the specific approaches taken by libraries here in acquiring Turkish materials, this observer urges one general policy for all: when in doubt, buy! Regardless of recent, world-wide inflationary trends in the publishing industry, Turkish works of all genres remain all-time bargains. While Turkish publishing costs, like those everywhere, have risen sharply, drastic devaluations of the lira against the dollar since 1970 have held prices for foreign buyers relatively static to the present.⁷

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1. Issued quarterly on average.
2. These 3,000 titles do not include the great mass of often heavy tomes produced by the "official" presses in the forms of government reports and studies. In the private sector, reprints also add significantly to these titles. Reprints, however, lag far behind demand in the marketplace, as demonstrated by the great number of "out-of-stock" entries found in the sales catalogues of the Türk Tarih Kurumu (The Turkish Historical Society). For further information on the private sector in Turkish publications, see: Herbert R. Lottman, "The Foreign Desk: The Turkish Market for Books," Publishers Weekly 216 (No. 8, 20 August, 1979): 64.
3. Governmental control of scarce stocks of paper has often figured as a subtle fashion of press censorship in Turkey since World War II.
4. This is true of both out-of-print and new materials--and of serials as well as monographs.
5. The booksellers, in turn, often suggest and set aside for old customers new or rare works of possible interest.
6. They are: in Ankara--Ankara University, Hacettepe University and Middle East Technical University; in Istanbul--Istanbul University, Istanbul Technical University and Boğaziçi University (formerly Robert College).
7. The lira has fallen steadily in the past decade from a ratio of 9:1 to almost 80:1.

Problems Of The Middle East Specialist In Small Libraries

This paper deals with the problems encountered by the area specialist librarian, specifically the Middle Eastern specialist of a small vernacular language collection in a small to medium-size research library.

The first problem encountered in the smaller collection, and probably the most potentially devastating one, is the identification and acquisition of titles which fall within the parameters of the collection development profile and which the budget can accommodate. If this cannot be dealt with successfully, the other problem areas will never be of concern!

Desirable individual titles must be identified as soon after publication as possible, since printings of scholarly materials in the Middle East--as in many of the world's developing countries--are limited to a few hundred copies and go out-of-print very quickly; if titles are not ordered within approximately two years after publication, the chances of acquiring them, even at increased cost, are very slender. National bibliographies are few, frequently appear only after a lapse of several years beyond the publication year specified, and are not usually comprehensive in coverage. As a result, dealers' catalogs and the Middle East Accessions List¹ are our best sources of information about what is being published in the area.

Limited staff time (which will be discussed more fully in other sections) often forces much selection onto the teaching faculty. Undeniably, the teaching faculty are in the best position to evaluate worthwhile scholarly contributions, just as they should be eminently aware of what is being published in the fields of specialization, and what titles will support current and future course offerings. However, faculty members also are very busy and, often, book selection is relegated to a position of low priority in their schedules, leaving the perusal of catalogs and suggested titles until semester breaks, summer vacation, etc. This causes delays in ordering and, sometimes,

difficulty in budgetary allocations, especially toward the end of the fiscal year. Teaching faculty also may tend to concentrate on the development of the collection in the area of their own interests to the neglect of other areas, the result being that the collection is not well balanced. The area specialist librarian, then, must monitor selections as to budget, balance the collection's development and notify faculty of important titles mentioned outside the usual review media and selection tools.

As mentioned earlier, prompt ordering is essential to assure obtaining desired titles. The sooner after publication a title is ordered, the greater the chance of obtaining it. When a dealer's catalog lists a title, only two or three copies may be in stock and a six-month delay in placing the order probably means the dealer will have to search for it in O-P stocks; this can severely reduce the odds of ever adding this title to the collection. The cost to a dealer of searching for an O-P title means that he may not be willing to do it for a low-volume customer, such as the small collection, or that he will supply materials only at increased cost, often prohibitive to our limited budgets. Blanket order plans, which under other circumstances might solve the problem of identifying desired titles quickly, are not feasible when funds are very limited and a broad range of subjects must be covered.

The small size of a collection often means no full-time staff commitment. The area specialist librarian often has part-time responsibilities in the acquisitions, cataloging, reference and/or serials departments. When there is a full-time professional staff member devoted to the vernacular language collection, the volume of work usually does not justify the hiring of full-time clerical assistance. The result: the area specialist performs many clerical tasks, such as pre-order and pre-cat bibliographic searching, but especially typing (of master cards, references, etc.) and physical processing. Student assistants are heavily depended upon to perform clerical tasks, at great expense, since they require long training in the wide variety of tasks involved and then often stay on the job only one or two semesters.

The scarcity of authorities for Arabic headings causes a particularly acute problem in the smaller collection, as the specialist must spend much time searching for established forms of headings and, often, when no authority can be found, must establish the heading locally. While the Arabic Script Union List² and the forthcoming Near East National Union List, which will provide an even wider data base, have improved the situation, this area is a dramatic example

of the need for cooperative efforts among libraries to share authority information and bibliographic records.

Generally, vernacular language materials must be handled outside the basic work flow of the library's processing procedures. Increased chances for typographical and other clerical errors exist due to staff unfamiliarity with the languages and special needs of these materials. This is particularly noticeable in catalog filing, where creative approaches to the dilemmas created by "unusual" headings often scatter the same heading in several places in the catalog.

While these problems are not unique to the small Middle East collection--indeed, they are universal within librarianship as a whole and are experienced to a greater or lesser degree in all Middle East collections--they are intensified when one person handles all aspects of the collection. It is impossible for this person to be in several places simultaneously, and the juggling necessary to keep books ordered, to supervise searching, to create original bibliographic records, and to be available for reference service, often means that inadequate attention is given to special projects until forgotten or until they reach crisis proportions, requiring "first-aid" measures. On the other hand, there is a decided advantage in having responsibility for the collection clearly centralized, allowing the area specialist--given adequate funds and administrative leeway--to readily assess his or her professional accomplishments.

Brenda Bickett

- ¹ Prepared by the Cairo Library of Congress Office, it includes all titles acquired through the PL-480 program and distributed to major Middle East collection in the U.S.A. Most titles are in Arabic; all are published in the Arab world.
- ² Published in microfiche by MELA, Ann Arbor, 1978; 1st Supplement, 1979.

Bibliographic Instruction For Students Of The Middle East

Introduction

Library literature pertaining to bibliographic instruction in academic libraries has grown steadily in the past five years, most noticeably since the publication of a document prepared by the ACRL Bibliographic Instruction Task Force in 1975 which outlined a set of guidelines and provided a model statement of instructional objectives. While occasional articles have dealt with the planning and development of programs for subject bibliography, most of the literature focuses on general bibliographic instruction at the undergraduate level. The recommendations and guidelines discussed in these works are sufficiently broad to lend themselves to adaptation by area specialists, and in recognition of this the present paper will attempt a synthesis of the recurring themes and principles. At the same time, however, the role of an area studies librarian, the identification of his/her clientele, and the very nature of Middle Eastern bibliography pose unique problems which further complicate the already difficult task of developing effective instructional programs. Therefore, a section of this discussion will be devoted to identifying some of these problems and offering suggestions toward their solution. I must state explicitly from the start that many of my observations are subjective: I have not yet attempted a formal survey of students in Middle Eastern studies at Harvard University, nor have I solicited the opinions of my MELEA colleagues concerning the unique problems of Middle Eastern bibliographic instruction. Rather, I contacted a small number of my MELEA associates who work at libraries which I suspected might be actively promoting bibliographic instruction, to request descriptions of programs they had designed. Therefore, these observations are by necessity limited to my experience in assisting students at Harvard and to my recent deliberations over how to implement an effective instructional program

at Harvard.

The Harvard University Library system is highly decentralized, thereby making it extremely difficult to mandate uniform policies or practices concerning bibliographic instruction. Because the College Library has only recently undertaken general B I programs aimed at reaching large numbers of students, the level of bibliographic expertise varies dramatically among different segments of the student population. Therefore, some of the suggestions offered in this paper will not apply to the requirements of your own situation. Luckily, however, we have active practitioners of the art among us, and can turn to each other for guidance and even inspiration.

Background

Bibliographic instruction, variously referred to as library orientation or library instruction, seeks to educate patrons in the role of the library in meeting information needs. While recognizing that orientation to the physical aspects of a library setting, such as the location of various tools, facilities, and departments, is a necessary component of library education, the primary focus of instructional programs is on the bibliographic apparatus housed in the library. The theoretical rationale for this endeavor is that the library, as the primary research-supporting facility, should play an important educational role in the academic community it serves. Furthermore, librarians, as the principal actors in this facility, are the most effective teachers of good bibliographic skills. The practical ramifications of bibliographic instruction are obvious and therefore less frequently disputed than the theoretical: search strategy and related bibliographic techniques are more efficiently acquired through organized instruction than individually by trial and error.

Bibliographic instruction programs are as varied as the libraries which offer them, ranging the full gamut from *ad hoc*, personalized tutoring to full year, credit-bearing courses. The materials used in these programs are equally diverse, but generally fall into one of five main categories: library/facilities guidebooks, guides to the literature (bibliographies and pathfinders), point of use guides, workbooks, and self-paced manuals and exercises. Regardless of the quality or quantity of printed materials provided, however, such materials merely facilitate instruction and in no case should they supplant the active and visible participation of a librarian at some point in the instruction process. Even in cases where contact is minimal, the library user is provided an opportu-

ity to identify a human resource behind the confusing morass of printed resources. More significantly, the fundamental concepts of strategy and methodology, and the basic organization and function of various bibliographic tools are more effectively communicated and stressed in oral rather than printed fashion.

Step 1: Warning

Assuming you are convinced of the value of a systematic approach to bibliographic instruction and are willing to expend the time and energy required to create and maintain a program, your first and major concern is how to attract students to your service. While some students have at least a vague notion of the wealth of library resources, only the most motivated or the previously "indoctrinated" will seek your guidance in learning bibliographic tools. Considering the numerous demands on students' time, and that most have already "survived" academically without such instruction, it is easy to see why weak library skills are perpetuated and even re-inforced.

Most studies on bibliographic instruction emphasize that the effective program does not exist in a vacuum, and that no amount of campaigning and banner waving about the value of bibliographic know-how will succeed in reaching and enticing all those who need help. Faculty support, especially in schools where bibliographic instruction is not part of the curriculum, is therefore vital to the success of a B I program. All too often, however, faculty prove to be a resistant force. While most recognize the importance of the library to their own research, far fewer are eager to "sacrifice" class time for library instruction. Therefore, like any good sales-person, we must be prepared to package our product in the most convincing and marketable way possible, and to advocate the merits of our role as instructor.

Step 2: Assessment

An assessment of the salient features of your library environment is a useful preliminary step to formulating the most appropriate B I service for your community. Specifically, the complexity of your library system, the extent and depth of bibliographic instruction programs already in place, and the perceived strengths and weaknesses of your Middle Eastern collection should all help determine both your strategy for identifying and reaching patrons, and the focal points of your presentation. As Middle Eastern librarians, our primary concern with regard to B I is to enlighten students concerning the wide range of available materials which facilitate research

in their field. Yet, if for lack of general B I programs at your school these students come to you with virtually no bibliographic skills save what they have acquired by trial and error, your specialized instruction may be wasted unless you incorporate such basic concepts as search strategy and functions of the broad bibliographic categories into your presentation. Furthermore, the area librarians' territory is vast, spanning several subjects, languages, and centuries. Instruction can range the entire spectrum from the lowest common denominator to the most specialized, depending on our patrons' needs.

Your role and physical location in the library are additional factors to consider during this assessment period. Consider, for example, the Middle Eastern Department at Harvard. The Department is housed on the top floor of Widener Library, the University's major research library for the social studies and the humanities. The Department's primary functions are to acquire and process Middle Eastern vernacular language materials, to acquire Middle Eastern imprints in other languages, and to recommend non-Middle Eastern imprints for purchase. Our vernacular script catalogues are located just outside the Department and function as a union catalogue of Middle Eastern language titles for the University. While general reference service is available in Widener and in Harvard's undergraduate libraries Lamont and Hilles, the Department is the University's primary source for library staff knowledgeable about the Middle East. New graduate students, who are oriented to the Department when they commence their studies at Harvard, generally come directly to the Department when they need assistance. Undergraduates, both in Middle Eastern studies and in other fields, as well as non-Middle Eastern graduate students, tend to try the general reference departments in either Widener or the undergraduate libraries first, and are referred to the Department when their questions require specialized attention. From this assessment of the current pattern of reference service at Widener, an important non-user group was identified: the general reference staffs at Widener, Lamont and Hilles. Their role as intermediaries between some patrons and the Department is a factor the Department must consider in developing a wide-reaching program. While it is neither practical nor desirable to give specialized B I to those with only a passing research interest in the Middle East, it is important to ensure that such patrons are competently served in their requests for assistance. Therefore, the Library's general reference personnel (who must be relied on for this service) are a target for a certain type of bibliographic instruction. Such skills as romanization and finding Arabic authors

in Western language catalogues could prove very useful for reference librarians.

Faculty who are convinced of the value of good bibliographic skills can also help in reaching students you are personally unable to instruct. A few professors at Harvard give problem-solving assignments which require the use of bibliographic tools and reference works. If more faculty members could be encouraged to develop such assignments and to urge their students to use library services, the level of "non-use" would decrease significantly. In short, while you cannot possibly provide specialized instruction to everyone having a present or potential Middle Eastern research interest, an analysis of your library environment and of the patterns of library use or non-use can help you to identify your targets and to develop the best tactics for reaching them. Furthermore, by analyzing the quality and extent of general bibliographic instruction already provided to your clientele, you can better determine the focus of your own presentation.

Designing a Program

While instructional programs must be tailored to the needs of a particular situation, and there are pros and cons to every mode of instruction, two rules of thumb for designing any program are to enumerate learning objectives from the outset and to seek outside guidance in planning and preparing materials for distribution. Enumerating learning objectives forces you to focus on the learning process first, rather than on teaching methods. After recording the skills and concepts that you want the students to learn, you can proceed to develop a presentation which will promote those learning objectives. This method ensures a logical, systematic approach to program design, and creates a vehicle for future evaluation. The Policy and Planning Committee of ACRL's Bibliographic Instruction Section has recently published a handbook which includes a model statement of objectives for instructional programs aimed at undergraduates. These objectives are adaptable to the needs of any level of student, however, and are especially useful to the subject/area librarian in identifying general skills which might have to be incorporated in a specialized presentation, depending on the backgrounds of the students or the availability of such instruction elsewhere in the library.

Once you have assessed your community's needs, identified your target groups, enumerated learning objectives, solicited the support of at least one

faculty member, and decided upon your strategy for reaching the various target groups, you are ready to prepare written guides and possibly exercises for distribution. The most efficient way to proceed is to first examine what has already been done by your MELA colleagues. While you may choose to refine these materials to satisfy the needs of your students or to harmonize with the format of your presentation, working from what is available saves time and energy. MELA Notes provides a convenient vehicle for communicating news in the realm of bibliographic instruction. Furthermore, the Library Orientation-Instruction Exchange (LOEX), based at Eastern Michigan University, provides librarians in this country with a vehicle for exchanging B I materials aimed at all levels of library users. Therefore, I would like to make the following recommendations:

1. That MELA survey its members to gather information on the nature and extent of the B I they provide and the materials they have prepared;
2. That we contribute articles to MELA Notes informing one another of efforts to implement B I in our schools;
3. That we contribute to LOEX materials we have prepared so that each of us as well as non-Middle Eastern specialists can benefit from our work.

The survey could appear as a directory in an issue of MELA Notes and would enable us to contact each other for advice or guidance in assessing user needs and developing programs responsive to them. The directory would include information about those of us who have or intend to contribute to LOEX so that we could request copies from that organization rather than burden one another with the expensive and time-consuming job of distribution. Lastly, the articles could range from the purely descriptive to actual features on specific topics or skills. Such articles could provide valuable insight to those of us struggling to develop good programs, or could be adapted and reproduced for the use of our patrons.

In conclusion, bibliographic instruction means much more than orienting a person to the physical setting of a library or disseminating reams of printed materials. It entails a great deal of preparation and sensitivity to the users' needs and a careful assessment of the information resources in your library. Such considerable demands on our time are justifiable if we accept the concept that our users have the right to "bibliographic knowhow." If so, we must accept

the responsibility of imparting it.

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Francine H. McNulty

Toward Bibliographic Control Of The Arabic Literature Of The New World

From 1892, when the first Arabic periodical (Kawkab Amīrikā) was printed and circulated in the New World, until the present time, some 389 or more newspapers and journals plus hundreds of monographs have appeared to form the body of Arab immigrant, or Mahjar, writings.

This paper reflects my work in progress on the bibliographic control of these writings. I have divided my comments into three parts. First, I will look into the historical background of Arab-Americans in order to illustrate the literary themes and trends which dominate their works. Next, I will report on the progress of my work and mention some of the outstanding sources which have been invaluable to this research. Finally, I will discuss some of the problems which have developed in this project.

Historical Background

During the early part of the 19th century and possible even earlier, a small number of Arabic-speaking people found their way to the New World. The most significant immigration took place during the 1860's when Greater Syria (and especially the area of Lebanon) was undergoing great political and religious turmoil. Although religious persecution obviously caused many Arab-Christians to abandon their homelands in search of religious freedom, there were other reasons for this later, massive emigration.

As early as the 1820's, Lebanon was exposed to Western influences due to the educational activities of the Jesuits and various Episcopalian missions. By 1860 there were over thirty schools for Lebanese Christians. It was from amongst the graduates of these schools that reformers and revolutionaries emerged seeking the destruction of their Ottoman masters. Many among them also left their homeland for Egypt and the Western world, seeking freedom from oppression.

During the 19th century, Lebanon's economy was predominantly agricultural. However famine, land erosion, a harsh feudal system and heavy taxation all contributed to massive migrations to the cities of destitute farmers in search of work. In the cities, too, economic conditions were deteriorating because of the dumping of cheap, colorful, European-produced material into the marketplace, undercutting the locally produced fabrics and contributing, consequently, to unemployment in the textile industry. Thus, unable to find work, many farmers emigrated to the New World in search of economic opportunities.

Those who found their way to the American continent represented a microcosm of their homeland and thus formed as diversified a community as the one they had left behind. The Mahjar writings reflect this variety of background, education, and talent. One finds political treatises and religious essays and poems, along with the fancies of romantic poets -- all written in both the dialects and literary styles brought from home.

The Work in Progress

After a preliminary search, I found that no one to date had attempted to compile a comprehensive bibliography of the wealth of Mahjar literature. I decided to attempt such a task, and Harvard College Library supported my endeavor with a grant to cover travel expenses to New York and Washington, and to offset clerical costs.

After a year of working on this project (as yet incomplete) I have been successful in amassing over 5,000 cards containing bio-bibliographical information about the authors and brief annotations on each listed title, whether monograph, essay, or article. In order to collect this information I examined all the critical and analytical works written about Mahjar authors available to me. Towards this end, George Şaydaḥ's book, Adabunā wa-'Udabā'unā fī al-Māhjar al-Amrīkiyah, and Ya'qūb al-'Uḍāt's al-Naṭiqūn bi-al-ḡād fī Amrīkā al-Janūbiyah, have been invaluable resources. Both works are encyclopedic in scope, each author trying to be comprehensive in his information.

For the periodical listings, in addition to the titles mentioned above, I should note that Tarrāzī's Tārīkh al-Şiḫāfah al-'Arabiyyah is the most useful and accurate guide for tracing Arabic periodicals in America up to the year 1929. For the subsequent era Qandīljī's book, al-'Arab fī al-Mahjar al-Amrīkī, is useful in updating the periodical list despite the fact that both sources (the latter more than the former, often lack detailed, accurate information.

As a second step, I checked every edition of several important Arab and Mahjar periodicals like al-Adīb, al-Mashriq, al-Abḥāth, al-Funūn, al-Samīr, al-Sā'ih al-Mumtāz, al-'Uṣbah, and many other journals, adding new titles to the list or revising my previous notes with the more accurate information obtained from these sources.

At this point I should point out that al-Adīb of Beirut is indeed an outstanding literary record of Mahjar writings. In almost every issue since 1942 one can find reviews, critical essays and advertisements about immigrant writings and authors. After compiling all my notes, I found that my material was beyond the boundaries of my original project, my resources, or the time available to complete it. Consequently I limited the scope to literary works written primarily in Arabic, and to critical essays, commentaries or reviews about Mahjar literature, whether in Arabic, Russian or any major Western language. The choice of literature, and not science, for example, was based on the fact that literature represents the bulk of writings by these immigrants and best provides a view of their lives and culture.

Mahjar literary works reflect the personal and communal life of the Arabs in the New World. This literature also illustrates the relations between the Arab immigrants and their American neighbors as well as their continued exchange of ideas with their counterparts from their native land.

Problems

Since the subject matter of the bibliography is Adab al-Mahjar it is necessary to find a clear understanding of this term so that inclusion or exclusion is accordingly justifiable.

Adab al-Mahjar means the literature of the immigrants, and despite the fact that the geographical location is not specified, the generally accepted interpretation is immigrants to the New World. Thus, it would seem straight forward for any bibliographer to include all the literature produced by Arabs who have migrated to the New World.

However, the literary critics and historians of this period have neither strictly defined nor applied consistently the term Adab al-Mahjar. We have two examples in the work Adab al-Mahjar by 'Īsā al-Nā'ūrī, a Jordanian specialist in this field, and Adabunā... by George Ṣaydaḥ, who himself was an immigrant poet. Dr. al-Nā'ūrī defines Adab al-Mahjar as the literature (which he limits to poetry) of those Arabs who emigrated to the New World around the last quarter of the 19th and the early part of the 20th centuries,

and whose style was changed by their new environment. His definition is incomplete, for it ignores other literary genres, such as fiction, and does not include other periods in history when there have been important contributions by immigrant writers. What then should we call the immigrant literature produced in the 1950's, 1960's, and the 1970's? Furthermore, from a bibliographer's point of view, it is difficult to trace and evaluate the styles and themes of great numbers of poets, etc., to find out whether or not their styles have significantly changed by their new environments, as Dr. al-Nā'ūrī requires by his definition. In addition, al-Nā'ūrī was inconsistent in his inclusions and exclusions of Mahjar writers. He included the Lebanese poet Riyāḍ Ma'lūf who only spent a few years in the New World, and he excluded Ahmad Zaki Abu Shadi who lived the last nine years of his life in the New World and wrote extensively during that time.

George Ṣaydaḥ, on the other hand, has included a wide circle of immigrant writers in his work, Adab-unā, and by doing so comes close to the simple and direct linguistic meaning of Adab al-mahjar, which in turn is more useful to bibliographers. However, Mr. Ṣaydaḥ went too far by including diplomats like Amīn Arsalān and those whom he called "by-passers," who paid but brief visits to the Americas and only circumstantially produced some of their writings while here. One such example would be Yūsuf Ḥuwayyik.

Thus, the problem of a comprehensive definition still exists and bibliographers have no choice but to accommodate both approaches in order to be comprehensive, thus leaving the quarrel to the critics to resolve.

There were technical problems as well to be resolved. For instance, not all the Arabic books or articles that were published in America were written by actual Mahjar writers. Some authors of books published here never saw these shores. The elimination of a few was easy, but there are numerous other authors who have been difficult to trace. Discretion was also necessary in the choice of periodicals, some being too obscure for consideration. Finally, there remains one important technical problem which needs immediate attention -- the proper preservation of this body of literature from deterioration. While Harvard College and the Library of Congress have taken certain steps to preserve some of this important heritage by the use of microfilm, there remain several important newspapers and journals, like al-Sharq, found in Brazil, which are not being preserved and will be lost forever through negligence.

In conclusion, three points should be stressed: first, the bibliographic control of the major Mahjar writings is possible with the commitment of sufficient funds. Second, there is an urgency to complete the task in the near future before these valuable primary sources are lost for ever. Finally, more scientific studies are required to uncover the depth of immigrant writings; certain periodicals, like al-Jāmi'ah al-Suryānīyah, have not been properly utilized, and there are works in translation by Mahjar writers that have not been researched.

Fawzi Abdulrazak

The Role Of The Library School In The Career Of The Middle Eastern Librarian

The role of the library school in the career of the Middle Eastern librarian has been, traditionally, to provide a sequence of courses whose completion by the student results in the awarding of the master of library science. I will not limit this discussion to the time spent in the M.L.S. program, however. Attention must also be given to the entire career life of the individual. There is a duty or responsibility of the library school not only to provide basic education, but also to provide for and participate in the education of the librarian throughout that person's career. Therefore, this paper will address the subject as encompassing the library school's role from the beginning of coursework taken in library science on through the pursuit of lifelong learning by the Middle Eastern librarian. Most of my remarks will concern only library schools in the United States.

Library schools have always strived to provide a well balanced curriculum which prepares the student for work in any type of library. They have also realized that special types of libraries and library work require knowledge beyond that which can be obtained in a general curriculum. To meet this need, curricula have been expanded to include specialized study. This may be accomplished with elective tracks or joint-degree programs. Both have relevance for the student wishing to become a Middle Eastern librarian. Let us examine these alternatives more closely, and consider the current and possible roles of the library school.

Most library schools in the United States offer a standard core of courses and a choice of elective tracks. These tracks often focus on a type of library such as school, public, academic, and special, and on information science. Generally, they include special courses on administration according to library type and on reading materials for the user of that library, and concentrations in areas such as cataloging, automation, reference, or media, according to the

preparation desired. On the other hand, the student may, in some library schools, elect comprehensive course-work emphasizing activities such as reference or cataloging, rather than a type of library.

A third type of elective track, relevant to the Middle Eastern librarian, is that in which the student takes a series of courses pertaining to a certain subject. According to Antje Lemke, in a recent paper on alternative specialties, library schools offer subject specialities in medicine (36 schools), law (31 schools), archives (23 schools), rare books (22 schools), music (11 schools), art (10 schools), publishing, ethnic studies, drug information, gerontology, disadvantaged/handicapped, prison services, urban programs, geography/maps, performing arts, theology, and Latin American, South East Asian and African area bibliography.¹ There appear to be no specialized tracks for Middle East librarianship.

The library science student aspiring to be a Middle Eastern librarian probably elects a track emphasizing academic libraries, or takes a concentration in cataloging or reference. Following the tight course requirements of the standard core curriculum and the elective track, the student usually does not have sufficient free elective hours available to be able to take courses outside the library school that might be relevant to future employment. These courses would include Middle Eastern languages, history, politics, geography, literature, economics, and religion, to name just a few avenues of study.

Unless the future Middle Eastern librarian comes to the library school with a master's degree already obtained in Middle Eastern studies, it is likely that this individual graduates with a feeling of being unprepared. At the least, there may be a certain regret that the curriculum did not allow for the inclusion of other courses that would have been beneficial. To compensate, some may go on to earn a second M.A. degree in a Middle Eastern subject.

What is the role of the library school? I do believe that the library school has the responsibility to determine whether there is a need for a specialized area studies track. More specifically, the library school should look for needs for area specialization covering all major regions of the world, and the Middle East should be among those regions investigated.

If a need for a subject speciality focusing on Middle Eastern librarianship is found, the library school should investigate such a speciality, just as it does for law, medicine, and other subjects. There should be at least some library schools in the United States which will train the student for work with Middle Eastern materials collection.

The program does not have to be elaborate, but it should be available. Using the courses in Latin

American Library Studies at the Graduate School of Library Science at the University of Texas at Austin as a guide, there might be courses such as Middle Eastern Archives, Middle Eastern Publishing and Book Trade, Library Development in the Middle East, Seminar in Middle Eastern Library Studies, Middle Eastern Materials: Humanities & Social Sciences. This is all a possibility. It could become a reality.

One question arises. Suppose the library school feels that the student still needs coursework concentrating on a type of library or library activity? An immediate problem is how to include so many different sources in a regular master's degree program.

In the usual master's degree curriculum in library science, the student completes approximately 36 semester hours of coursework (more for the quarter system). If 12 or more of these hours are taken in the core curriculum, only 24 are left for electives, approximately eight courses. If one subtracts the advanced courses in cataloging and reference, a course on administration of a type of library, and a course on automation, there is very little time left for a well-rounded Middle Eastern librarianship specialization.

One solution may be at hand. According to Kay Murray, writing in the Spring 1978 issue of Journal of Education for Librarianship, the two-year master's program may become more of an option in library education in the next five years.² Ms. Murray says that "the rationale for extending the length of the master's program focuses on two factors: the expanded basic knowledge now required for librarianship, and the increasing pressure to achieve some competence in a specialized area while in library school." She further states that it is generally agreed by proponents of the lengthened master's program that both factors cannot be accomplished in one year. It should be noted that all Canadian library schools have two-year programs.

Of interest to the future Middle Eastern librarian is the second factor given, "increased pressure to achieve some competence in a specialized area." This competence does not come with three electives. Therefore, it would appear that a viable program in Middle Eastern librarianship may have to extend over a two-year period. One would expect that the Middle Eastern librarian graduating from such a program would feel far more prepared to assume duties as a specialist than one going through a regular curriculum.

Now let us turn to a second method that library schools are using to expand the curriculum. This is the joint-degree program. In a joint-degree program, the library school offers a master's degree in cooperation with a department outside the library school,

which also offers a master's degree. The student following this program graduates with two master's degrees, perhaps taking some courses which count towards each degree simultaneously.

The 1975 Delphi Study on the "Future of Library Education," revealed support for joint-degree programs with other fields.³ Sixty-nine percent of the respondents to a survey conducted during the study considered such degrees desirable, and, in fact, they seem to be proliferating.

At present, in American library schools, there are joint-degree programs in such fields as history, education, psychology, anthropology, communications, geography, geology, medicine, art, music, mathematics, law, business, American studies, and Latin American studies, as well as a joint-degree program in Near Eastern studies. This is offered by the School of Library and Information Studies at the University of California at Berkeley, in cooperation with the Department of Near Eastern Studies. Upon graduation from this program, the student receives the M.L.S. and M.A. degrees.

In joint-degree programs, the number of credit hours of library science ranges from 15 to 30 semester hours or 27 to 45 quarter hours, with no consensus on required length of program. In the case of the University of California program, which takes two years, 33 quarter hours of library science and 32 quarter hours of Near Eastern studies, for a total of 65 hours, is the normal requirement.

Joint-degree programs in Middle Eastern studies could overcome the obligation to obtain a second master's degree either before or after library science education, often necessary to qualify for specialized positions.

Again, it should be the role of the library school to determine the need for such programs, and where a need is found, to meet this need. Considering the trend toward joint-degree programs, with encouragement, there may be more of these in the future in the area of Middle Eastern studies.

In this paper, I will not describe the various types of post-master's programs, such as those leading to sixth year certification, or advanced master's and doctoral degrees. One would expect that, in these studies, the student would concentrate on a very specialized area of Middle Eastern librarianship. To my knowledge, there are no programs at these levels specifically for the Middle Eastern librarian, in the United States. Perhaps the need is there. It would seem to be the role of the library school to provide such programs if a need is determined.

The final area in which the library school has a role in the career of the Middle Eastern librarian is that of continuing education. Much has been written

and said about continuing education, especially during the last ten years. Julie Virgo, Patricia Dunkel, and Pauline Angione aptly sum up the reasons behind the concept. They say, "Professional education, if it is successful, does not mark the termination of the educational process; indeed, it signifies the beginning of a life of continuous learning and renewal."⁴

The policy statement recently put forth by the Council on Quality Continuing Library Education: Information-Library-Media Programs lists the goals and objectives of continuing education as follows: "A lifetime of learning is an obligation of all those who work in or with library-information-media services in carrying out their major assigned role in society to identify, select, organize, retrieve, disseminate, and make totally accessible to all, the record of human thought. The goals of continuing library-information-media education are to: Improve library, information, and media services to all; Maintain the lifelong competence of practitioners. Regular participation in continuing education activities enables the practitioners to: Refresh basic education by mastering new concepts in a constantly changing environment; Keep up with the new knowledge and skills required to perform their roles responsibly; Prepare for specialization in a new area."⁵

Recognizing its role in the lifelong education of the librarian, the library school is now focusing more and more on continuing education. In fact, Jo Ann Bell, in a 1977 survey of accredited library schools in the United States, found that seventy-nine percent had some type of continuing education activity or recognition.⁶ These fell into nine broad categories:

1. scheduling courses at convenient hours or through extension;
2. developing new courses which reflect current and emerging concepts;
3. cooperating with other agencies and institutions;
4. maintaining liaison with groups that are working on continuing education;
5. developing and offering workshops and institutions on content not covered in the master's program;
6. offering sixth-year certificate and doctoral programs;
7. admitting practicing librarians to select graduate courses;
8. providing training on continuing education during the master's program;
9. conducting research on continuing education needs, problems, etc.

Probably of most interest to the Middle Eastern librarian is the activity of developing and offering workshops and institutions on content not covered in the master's degree curriculum. The following examples of workshops, institutes, and one-day programs given by library schools in 1979 illustrate their nature: "Time and Stress Management for Libraries" (Case Western Reserve University), "OCLC for the Uninitiated" (College of St. Catherine), "Anglo-American Cataloging Rules II" (University of Rhode Island, Drexel University, and others), "Conservation Management in Libraries and Archives" (Simmons College), "Resources in the Health Sciences" (Western Michigan University), "An Introduction to the Use of Legal Materials in Libraries" (University of Iowa), "On Line Searching of Data Bases" (Drexel University, Western Michigan University and others), "Bilingual Librarianship and Information Science" (McGill University), "Effective Communication" and "Effective Interviewing" (Columbia University).

These are just a few of the many listed in 1979 issues of Continuing Education Communicator, published by CLENE (Continuing Library Education Network and Exchange). However, I have found no continuing education offered by a library school for the Middle Eastern Librarian.

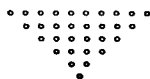
It does not seem too unrealistic to expect the library school to offer such activities for the Middle Eastern librarian. Special courses and workshops on cataloging and using Middle Eastern materials, on special problems of the Middle Eastern librarian, and on the possibilities of automation would surely be beneficial. The Middle East Librarians' Association has already shown the way with its own invaluable workshops, and library schools can do no better than to follow suit.

In summary, the role of the library school in the career of the Middle Eastern Librarian is, I believe, not only to provide the standard curriculum, along with a choice of tracks based on various subject areas. It also includes the provision of appropriate programs geared to fit the requirements of the Middle Eastern librarian. These may be elective tracks within the M.L.S. degree or joint-degree programs leading to two master's degrees.

The role of the library school further includes the provision of continuing education, based on the needs of the practicing Middle Eastern librarian. In today's world of emphasis on specialized education, the library school must recognize these roles to remain the viable institution which we have all come to depend upon.

Veronica S. Pantelidis

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Non-Print Resources For Study Of The Middle East

The term "non-print research tools" covers an incredibly large body of work in the areas of still photography, film, videotape, slides and sound recordings. For the purposes of this discussion, painting, sculpture, and realia are not included though much of the information on organization and preservation for research purposes is just as valid and necessary for those forms of non-print material.

Much primary research material which formerly appeared in print in the last century has appeared with increasing frequency in recent decades in non-print form. Radio broadcasts of speeches and news events, filmed or videotaped interviews with world figures, and photographs of specific events are by nature rich sources, full of information because they include not only the text and inflection of the speech or event, but also allow the viewer to examine frame by frame, second by second, or under a magnifying glass events which have shaped our way of life and thought.

One of the major drawbacks to Middle East and North African studies in the United States is the language barrier. Cultural gaps and language barriers may be by-passed or greatly reduced in certain areas of study by the skillful use of non-print teaching and research materials. It is no longer necessary to justify the need for non-print material in any field of study, especially teaching and research in area study programs. But even as non-print materials are one of the richest sources of information, they are

at the same time one of the most unused and abused form of teaching and research material.

The drawbacks to non-print resources are very similar to those of print: the medium itself deteriorates after a period of time, and oddly enough it is an underused resource because there is too much of it for the individual teacher or researcher to sift through. There is also a prejudicial impression that there is little of "true research value" in the non-print field. It is as if an English language and literature instructor had the entire collection of the Library of Congress from which to choose but used only a copy of McGuffey's Reader for classroom purposes because it was already available in the school's book storage area. The overwhelming volume of film, videotape, slide, still photograph and sound recordings which are available but yet lack easy access or "mediagraphic" control has deterred the average teacher and researcher from even beginning its use. Organization and preservation of the most valuable non-print resources in Middle East and North African studies should be one of the major goals of Middle East librarians. Steps are already underway to bring some of this material, mainly films, under mediagraphic" control, which will in turn lead to further film distribution and use.

This is a period of transition as the importance of non-print media items for basic primary research and teaching is beginning to be recognized. This is particularly true of films. The location and preservation of early films, photos, slides and recordings dealing with the Middle East and North Africa is essential. But the desire and need to organize and save films is in great part a carry-over of the huge growth in the field of general film studies and the current thoughtful examination of early silent and talking feature films to determine the effects they have had in forming our images of women, blacks, Native Americans, other countries, the American way of life and our expectations of the future. The type of work done in the general film field by the American film industry decade by decade, or the many large popular film and video guides, such as Leslie Halliwell's The Filmgoer's Companion and Tim Brooks' and Earle Marsh's The Complete Directory to Prime Time Network TV Shows, 1946-Present, to name a few, makes us realize how much a part of our lives is tied up with non-print influences. In browsing through one of the guides available to prime time television, it is almost frightening to realize how many of these programs, many broadcast years ago for only one season, are readily remembered and easily discussed by people of the corresponding age group.

In the field of Middle East and North African studies, one might think that non-print media exposure is minimal and has little effect on our understanding or educational system. In fact, the reverse is closer to the truth. The so-called "average American" has an unrealistic view of the Middle East and North Africa.¹ When a group of over 200 television viewers were asked what percentage of the Middle Eastern peoples were nomadic, 23% of the group answered that 51-100% were nomadic, as opposed to current scholarly estimates of between 7-9%. When this group was asked how many countries they thought were in the Middle East and North Africa, 11% answered between only 1-5, 44% answered between 6-10 countries. This reflects the vague and indefinite definition of the area and the confusion many people have in identifying names of specific countries with their locations. In another question, 24% of those answering thought Arabs, Persians and Turks were all of the same ethnic and racial origin, that they were all Semitic peoples.

These answers should not be at all startling in themselves. They show a basic, vague understanding of the Middle East which is very common until one looks more closely at the sample. These people were 60% male, 40% female, were predominantly white with an income of over \$20,000 per year and on the average with over two years of college-level education. Almost half of the group was between the ages of 25 and 39. One would assume that these are above "average" in educational level and access to information, and yet their information is not accurate. These viewers also had very definite ideas about how the "average Arab" in turn viewed them. When asked how the ordinary citizen of the Arab world feels towards the U.S., not counting feeling due to the Arab-Israeli conflicts or the Palestinians, 31% answered positively, that those feelings would be somewhat friendly (18%), very friendly (8%) or extremely friendly (5%). On the other side, 69% felt the ordinary citizen of the Arab world feels indifferent (39%) or hostile (30%) towards the U.S. This survey was taken after the Camp David accords and before the taking of the U.S. hostages in Iran. Where do these ideas come from? What is the basis for images of the Middle East expressed by individuals who don't even know if over half of a large region of the world is nomadic or not?

Are these vague images a result of newspaper and television news reporting? It seems unlikely as these forms of news coverage highlight current events and crisis reporting; wars, hostages, assassinations and riots are shown more often than nomads and camels.

News coverage seldom imparts basic cultural information. As a few questions from the survey show, the weakness of information is basic, not involved with current events. Sixty % of those responding said they would like to see an in-depth television documentary dealing with topics such as the U.S.-Arab world relations or the Palestinians. Of the 40% who did not wish to see such documentary coverage, 24% replied that it was not needed, but a large 28% replied it would not be useful because it could not be presented in a fair, unbiased way. When asked what they felt was the biggest obstacle in the way of improving U.S.-Arab world political relations, the answers by percentage were: oil (50%), ties to Israel (20%), cultural preconceptions (11%), U.S. non-recognition of the Palestine Liberation Organization (11%), or the media (8%). From this information, then, it might appear as if the vague or distorted images of the Middle East and North Africa concerning basic life styles, geography, etc. has little to do with newspaper or television news coverage. Instead it is a combination of poor text book material throughout elementary and high school education and inadequate mention of the Middle East and North Africa at the university level, except in specialized Middle East courses devoted solely to the history and politics of the area.

Consistent fictionalized images can be easily found in popular television, novels and films, from the evil, turbaned, magic-carpet riding villain in the Electric Company's "Letterman" segment for children to the Bel-Airabs skits on Saturday Night Live. Crazy terrorists and kidnapped Arab princes for a period of time rivaled the unstable, violent returning Vietnam veteran as the popular stereotype image for many prime-time series. The image of the Middle East and North Africa exhibited, in part, by over 200 people in the above survey fits more closely the image of the Arab in Starsky and Hutch or The Odessa File than it does the images presented in newspapers, television or radio news coverage, though it can easily be argued that these forms of media are not without fault.

Theoretically, this image should be combatted in the area of documentary and instructional film dealing with the Middle East and North Africa, but if we look more closely that is also an erroneous assumption. Documentary and instructional films, often of extremely high quality and good intentions, unintentionally help to foster stereotype images in many cases. Often not so much in what is said as in what subjects were considered worthy of discussion and what volume is available on specific topics. Current

attempts to locate and categorize films and videotapes dealing with the Middle East and North Africa² have established a group of over 2300 films and tapes dealing with the area and Israel from 1903 to the present, in terms of dates of production. These are the films which were shown on television specials, in classrooms, in clubs and fund-raising groups and at film festivals in colleges and universities. These are the films which supposedly have formed our non-print image of the Middle East and North Africa in the non-fiction category.

What trends and categories arise as these 2300 films are examined? Of 179 films dealing with Egypt identified by this work, the following categories emerge: ancient Egypt (62 films), travelogues and general subject (57 films), the dependence on the Nile (33 films), urban life (16 films) and village life (11 films). By number there are more films dealing with the saving of Abu Simbel than there are films dealing with both Nasser and Sadat's role in Egyptian history and political life. There are more films available dealing with irrigation by use of water wheel and water screw than there are films dealing with the economic problems of modern Egypt. This type of emphasis on coverage of particular topics unintentionally helps to reinforce ideas as those expressed in text books which portray Egypt as a once great civilization and now a backward country. Does Egypt's spectacular past dwarf its present in the minds of film makers? Is this just one country which is an exception? Not at all. In fact, coverage of Egypt is one of the best available, excluding Israel. When we look at the 52 films identified dealing with Morocco, 14 deal exclusively with nomad life and the majority of others in the travelogue and general subject category cover nomadic life styles very heavily. Of 53 films on Afghanistan, 16 deal specifically with nomadism while many general topic films cover nomad life, weddings, festivals, etc. Films on the Arabian peninsula countries tend to look at oil, films on Turkey tend to focus on Turkey's role in NATO, films on Iran tend to focus on rug making. It is not inaccurate to say that rug making is a very interesting part of Iranian culture, but is it the main part? And if we take into consideration the number of films readily available for classroom or research use from national distributors, we find the percentage of films on nomadism and rug making much higher in relation to the films available on intellectual history, politics and government or economics. Films on other subjects, such as Nasser and Sadat's effect on Egyptian life were not found in readily available sources but in single copies held in a videotape archive.

These resources, then, are now in a position where they can be used only by visiting scholars, while readily available films on ancient ruins and nomad life coupled with poor text book images form the "average" American's vague, amorphous image of the current Middle East.

Two texts dealing with the image of the Middle East, The Image of the Middle East in Secondary School Textbooks by William J. Griswold, et al. and American Images of Middle East Peoples: Impact of the High School by Michael W. Suleiman, identify many text books with passages similar to the following, "...there are mainly two ways that an Arab may earn his living...as a farmer or a nomad." (Allen 242) or "In their desert tent homes, with their caravan, on the windswept sand wastes, no matter where a true follower of Allah may be, he spreads his prayer rug five times a day and faces Mecca to perform his devotions." (Rogers 158).

Is it any wonder then, that a non-specialist would assume that the Middle East is a wind-swept desert filled with nomadic religious fanatics when this image has been presented in so many text books and re-inforced by fictionalized films and novels about the "exotic" East, and then again emphasized by the choice of material in many documentary and instructional films which detail the impressive Bakhtiari migrations but never document contemporary Iranian urban life? This is again emphasized by librarians and archivists who may allow much earlier material and current works on the Middle East and North Africa of research value to be lost or destroyed by age or allowed to lapse from distribution. This may be a consequence of media centers being unable to afford the price of films available and distributors removing the title from the market, thereby making the film a lost work. The loss of all films distributed through embassies, and therefore not purchased by universities or film centers, is especially obvious in countries such as Afghanistan, Iran and Libya. Films which were once readily available and perhaps free, are now lost when the governments or information policies of these countries changed and the films were either destroyed or sent to the home country as unsuitable to represent the new government or new policies. Scholars can no longer afford to disregard these sources, so underused, unless they wish to lose them forever. Early silent films on nitrate stock, photographs deteriorating from poor storage conditions, videotapes of television programs which are not deemed "important enough" to save for research purposes, these are the problems facing the librarian, archivist and researcher interested in using non-print resources in Middle East and N. African studies.

A VANISHING RESOURCE OR A GROWING TOOL?

Before teachers or scholars can use non-print materials, they must be able to identify those items which fit their needs and find where they are located. There are several major national, institutional and commercial collections of non-print materials in Middle Eastern and North African studies in the United States. Some of the largest collections, with the most diverse research materials which are seldom used, are in national collections. A scholarly guide to media collections in the Washington, D.C. area is being published by the Smithsonian Institution Press as part of the Scholars Guide to Washington series. This will include much that will be of interest for Middle East and North African scholars. It is also an excellent beginning as Washington has much material available for use. The National Archives in Washington, D.C. is a particularly large, underused resource for non-print materials with a collection of over five million photographs and hundreds of thousands of titles in film, video and sound recordings. The Archives, formed in 1934, has non-print collections dating back to the first decade of its growth. Its original purpose was to house those records generated by the 125 U.S. Federal agencies, but the charge was very broad and any materials generated, collected or used by the agencies, as well as several large gift collections may be found there. The largest obstacle in the way of research at the Archives is the organization system itself. A system geared towards preservation, rather than distribution or retrieval of information, due to the great volume of materials involved, provides difficulties in both areas.

With a minimum of effort and study beforehand, the researcher can learn to use the system for the most efficient use of time while at the Archives. The great value of the material is that little of it has been used in the past and the vast majority of it is in the public domain. All non-print materials at the Archives are accessed by means of a system based on group numbers for each individual donating agency. Every Federal agency now existing, or formerly in existence, is assigned an individual group number. All materials, regardless of subject matter, generated by that agency will be under that number. So, it is necessary to have a good idea which agency produced, or was likely to have produced, the kind of materials for which one is searching. The entire

system, including the group numbers of all the agencies, is explained in a book entitled, The Guide to the National Archives of the United States published by the Archives in 1974. The 884 page guide also goes into great depth concerning the various subject collections held.

Two collections in the film and videotape area which are of particular interest to Middle East and North African scholars are the Army Air Forces Combat Subjects/Signal Corps Army Depository File and the Universal Newsreel Collection. The Signal Corps for decades maintained multiple film units generating an incredible amount of footage on every subject imaginable. Though much material is geared towards military subjects, coverage was extended to include street scenes from Palestine to Arab-Israeli War footage, from Moroccan prisoners of war to Arabian nomads baking bread. The file is divided loosely by subjects of the Archives' own making. It is necessary to look through the system to see the type of headings used before looking for footage on any single subject. One can always look for footage under the name of the country, as opposed to subjects, but as there are no cross-references or subject headings lists and the majority of titles are filed by subject content, this may not access much material. Flexibility and time are needed for best results in dealing with the Archives' rich collections.

The Universal Newsreel Collection dates from 1929 to 1967, recording the major events and personalities of the day. For speeches or footage of particular individuals, this file is also arranged by name of well-known figures, making access to these films somewhat better than the Signal Corps' large collection. Unfortunately, much of this collection is on nitrate stock and after a December, 1978 nitrate fire, part of the Universal Newsreel collection was lost. A complete inventory may never be able to outline the type of material lost forever.

The National Archives also holds over 47,000 sound recordings from the turn of the century to the present. A great number of these are in Chinese and Japanese, including many captured war recordings, but these are of less use for Middle East studies.

The still photograph collection at the Archives contains over five million photographs, artworks, and posters dating from the 17th century to the present. Again, listed by group number, this massive collection has incredible amounts of material on the Middle East. It also has the photo archive of the Paris office of the New York Times, which means photographs of news events and political figures of the last century in the Middle East have been well documented. Photo-

graphs documenting everything from tobacco production in Turkey at the turn of the century to the death of King Hussein are covered in these collections. The photo collection of the U.S. Information Agency (USIA) is a multi-subject collection worthy of great study, as is the collection of the Smithsonian Institution including all of its study tours of various parts of the world since the last century. Again, the major difficulty in working with these collections is the sporadic indexing of what is held and how to locate it.

The Library of Congress, in the area of film and videotape, contains around 86,000 titles; however, only 300 or so are actually on the Middle East and North Africa. Whereas films, still photographs and videotapes may be reproduced from the collection at the National Archives, the Library of Congress will allow researchers to view films but the Library has no facilities for reproducing or lending films. The Library's collection also includes many television programs including interviews with Charles Malik, Menachem Begin, Anwar Sadat, Mohammed Reza Pahlavi, Yasir Arafat and others. Listening to these interviews over the years, and the changing attitudes and subjects described by the various interviewers and interviewees, one develops a healthy respect for hindsight.

The Library of Congress film collection, containing Middle East and North African studies material, has no subject access in the title catalog; so the researcher must know the title of the film or videotape needed or make use of filmographies now becoming available in this area. The collection holds films going back as far as 1903 dealing with Egypt and the Holy Land shot by A.C. Abadie for the Thomas Edison Company. The staff at the Library of Congress is quite helpful in assisting the serious researcher; but again, this material cannot be borrowed or reproduced.

The Library of Congress' holdings in the still photograph section can be reproduced for a reasonable fee. They hold over 10 million pieces in the Prints and Photographs section, with two collections of particular interest to the Middle East and North African studies scholar.

The first collection is a gift of Abdul-Hamit II of Turkey, who donated several large books of photographs of major cities in Turkey which include hundreds of views of palaces and buildings in Istanbul circa 1893. The gem in the L.C. collection for Middle East work, however, is the Matson Archives. This is a collection of the photographer Matson, who between 1898 and 1946 took pictures of the Near East for the stereoptic and souvenir market, and as illus-

trations for groups needing pictures of the Holy Land sights. Over 6000 pieces are held at the Library of Congress, documenting fifty years of life in the Middle East, mostly Palestine, Lebanon, Jordan, Egypt and East Africa. These photos are of incredible quality and composition. They are currently being collected into a four-volume book entitled The Middle East in Pictures: A Photographic History 1898-1934 by Eric G. Matson.

The Prints and Photograph section has several catalogs allowing geographic and subject access to the collections, making the search for specific items or persons and places much easier. The Library also maintains a portrait file for tracking down pictures of individuals. Again, these can be reproduced, for the majority of them are in the public domain.

Turning from the national to the institutional level in Washington, the Middle East Institute operates a film library which distributes 16mm documentary films on the Middle East and North Africa for a nominal fee. Numerous additional institutions, colleges and universities throughout the country, including the University of California, Indiana University, Arizona State University, Syracuse University, the University of Texas, to name but a few, have small to large film collections with titles in the Middle East and North African area, who will also lend them for showings at institutions for a nominal fee.

The National Union Catalog of Film and Projected Materials lists a very large number of films and filmstrips on the Middle East, and volumes dealing with sound recordings list records varying in content from recitations of the Qur'an to folk music of individual countries.

Like the Matson Archives, other collections of early photographers who worked in the Middle East are also still available. The Harvard Semitic Museum holds a selection of one of these collections, the production of a French photographer, Felix Bonfils, who worked with his family in Beirut for many years producing prints of striking quality. Many of these pictures made use of models to portray various costumes and situations, but the scenes and landscapes are of use to both photographic historians and Middle East historians. The George Eastman House in Rochester, New York, also holds photos by Bonfils and other early photographers in its massive collection.

From the cursory discussion above of some non-print materials available in the United States, one sees that the true problem is not lack of materials in the United States but lack of control of this material in a way that would assist scholars and li-

brarians. But we are in a period of transition for mediagraphic control. The Islamic Teaching Materials Project, funded by the American Council of Learned Societies and the National Endowment for the Humanities, hopes to create better control of materials for teaching purposes in Middle East studies. Areas of its endeavors include a translation bank, an historical atlas, a teacher's guide for the whole project, and, in media, a film and recording catalog and a slide project. The slide project is divided into four major parts: Islamic ritual practices, lands and people, Islamic coins and medals, and art history. Slide packets will be made up for classroom use illustrating various topics, mostly identified and collected from existing collections. This will supplement the slide collections now available from UNESCO on the Middle East and the American Numismatics Society slides of coins. The film catalog will highlight some of the most-used films for use in the classroom. That will be in addition, on the college level, of the current Teacher's Resource Handbook for Near Eastern Studies by John Hawkins and John Maksik. This work is an annotated bibliography of curriculum materials for pre-school through twelfth grade and covers not only books but also filmstrips, films, slides, records, tapes, cassettes and videotapes of interest on the juvenile level. The University of Michigan is also producing a film guide in Middle East studies for classroom use.

Most of these works are focused on creating control of a body of material useful for the classroom from pre-school to university level. To complement these current efforts, this author is currently working on a filmography on the Middle East and North Africa focusing on a more comprehensive and annotated listing of over 2300 films and videotapes of use for teaching and research. This will help to locate some of the more obscure titles and outdated films, some no longer available for general distribution but held in archives or libraries. These are the films which have helped form the image of the Middle East and North Africa through broadcasts on television, in theaters as short subjects, and in the classrooms over the last eighty years.

Films, regardless of quality, have done more to shape our images if for no other reason than they were viewed by such large numbers of people, who had less sophisticated information and background on the area. This is also the way in which many children were introduced to the Middle East. It is essential to collect and view as many of these films as possible, to see what really has been produced and which are the quality titles. This organizing effort

must be done also to identify footage which will be of use to film makers in producing library footage films on the Middle East--that is, films made of existing footage with narration tying the images together.

In conclusion, librarians and scholars are faced with two separate problems in the area of non-print resources on the Middle East and North Africa. The first is to locate, preserve, duplicate and use the incredibly large amount of materials available in film, videotape, slides, still photographs and sound recordings. Not only to preserve this material but to learn to use it and trace its influence must be a new goal. The second problem is to look at the material which has been produced, judge its volume and quality, and see how it has shaped our conceptions and the images of those around us. And if the basic images of the Middle East and North Africa are vague or distorted or misrepresentative, then it is also time to locate areas which have not been covered and work to produce new resources in non-print materials to correct that situation.

Marsha McClintock

1. This survey was a non-scientific sampling of television viewers conducted at the Warner QUBE cable television station in Columbus, Ohio. The sample, though demographics are available, was not balanced by those normal testing procedures for establishing random groups. The two-way cable tv system allows viewers to answer questions with up to five alternatives. Questions on the Middle East were asked on two consecutive weeks and resulted in information given in the text of this essay. The questions asked were meant to produce general information on attitudes, not a scientific survey of public opinion on the Middle East. The number of viewers who responded fluctuated between about 200 and 300.
2. Current research by this author, entitled The Middle East and North Africa on Film: An Annotated Filmography, still in progress, identifies a group of more than 2300 films dating from 1903 to 1979.

