

UNIVERSITY OF DURHAM

مركز دراسات الشرق الأوسط
والمدراسات الإسلامية

CENTRE FOR MIDDLE EASTERN
AND ISLAMIC STUDIES

COLLECTIONS
in
BRITISH LIBRARIES
on
MIDDLE EASTERN
and
ISLAMIC STUDIES

edited by

Paul Auchterlonie



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INTRODUCTION

Most of the articles in this collection were first given as papers at the First and Second International Library Conferences organized by the Middle East Libraries Committee (MELCOM) at Aix-en-Provence in March 1979 and at Oxford in April 1980. Supplementary papers were commissioned by the editor to cover those national and university libraries associated with MELCOM, which were unable to attend either conference. Five additional papers describe the history and activities of the Middle East Libraries Committee itself, the British Society for Middle Eastern Studies (BSMES), and discuss technical and bibliographical aspects of Middle Eastern and Islamic librarianship. It was also considered useful to open this work with some practical information on libraries and a brief bibliography, despite the fact that such information dates rapidly. Further or more up-to-date information should be obtained from the libraries concerned or the Secretary of the Middle East Libraries Committee. Three recent descriptions of British Oriental library collections not associated with MELCOM are:

Simmonds, S. The Royal Asiatic Society: its history and treasures; edited by Stuart Simmonds and Simon Digby. Leiden, Brill, 1979 (see pp.1-78, & 145-157)

and

Allen, N. 'The Wellcome Institute for the History of Medicine: its library and oriental collections', In: Report of the Conference and Annual Meeting of the SCONUL Advisory Committee on Orientalist Materials, 1981, pp.5-10

and

'The Oriental collections in The Wellcome Institute for the History of Medicine, London', Journal of the Royal Asiatic Society, 1981, pp.10-25.

The editor would like to acknowledge the assistance given to him by all members of MELCOM in collecting the information contained in this work, especially Dr. Derek Hopwood of St. Antony's College, Oxford, founder secretary of MELCOM, now its Chairman, and the only person who has attended all its meetings, and Professor J. D. Pearson, sometime Professor of Bibliography with reference to Asia and Africa in the University of London and former Librarian of the School of Oriental and African Studies, London, who conceived the idea of the Middle East Libraries Committee in the first place. Thanks are also due to Dr. R. I. Lawless of the University of Durham for seeing the work through the press and to Mrs. Christine Nightingale for typing the camera-ready copy from which this work was produced.

University of Lancaster
October 1981

J. P. C. Auchterlonie

Central Office of Information. Oriental studies in Britain. (COI reference pamphlet, 134). London, H.M.S.O., 1975.

The Teaching of Oriental Studies

Foreign Office. Report of the Inter-Departmental Commission of Enquiry on Oriental, Slavonic, East European and African Studies. (Chairman: the Earl of Scarbrough). London, H.M.S.O., 1947.

University Grants Committee. Report of the Sub-Committee on Oriental, Slavonic and East European, and African Studies. (Chairman: Sir William Hayter). London, H.M.S.O., 1961.

Libraries

Collison, R. Directory of libraries and special collections on Asia and North Africa. London, Crosby-Lockwood, 1970.

A new edition of this work limited to libraries with Middle Eastern and Islamic collections is being prepared under the auspices of the Middle East Libraries Committee by Dr. I. Netton.

Oriental Manuscripts

Pearson, J. D. Oriental manuscripts in Europe and North America: a survey. (Bibliotheca Asiatica, 7) Zug, Inter-Doc., 1971.

Western-language Manuscripts

Matthews, N. A guide to manuscripts and documents in the British Isles relating to the Middle East and North Africa; compiled by Noel Matthews and M. Doreen Wainwright; edited by J. D. Pearson. Oxford University Press, 1980.

BRITISH ORGANIZATIONS CONCERNED WITH LIBRARY FACILITIES FOR
MIDDLE EASTERN AND ISLAMIC STUDIES

Middle East Libraries Committee (MELCOM).

Information from the Secretary: Paul Auchterlonie,
University Library,
University of Exeter,
Prince of Wales Road,
Exeter, EX4 4PT.

British Society for Middle Eastern Studies (BSMES).

Information from the Secretary: Dr. Derek Hopwood,
St. Antony's College,
Oxford, OX2 6JF.

Advisory Committee on Orientalist Materials of the Standing
Conference of National and University Libraries (SCONUL/ACCOM).

Information from the Secretary: Miss L. E. Forbes,
University Library Oriental Section,
University of Durham,
Elvet Hill,
Durham, DH1 3TH.

PRACTICAL INFORMATION ON BRITISH NATIONAL AND UNIVERSITY
LIBRARIES WITH COLLECTIONS IN MIDDLE EASTERN AND ISLAMIC STUDIES

The information is laid out under the following headings:

1. Full title of the library, followed by an acronym or abbreviation if used.
2. Full postal address.
3. Actual address (if different from the above).
4. Telephone number.
5. Person(s) responsible for the Middle Eastern/Islamic Collection.
6. Conditions of admission to the library and facilities offered.
7. Opening hours.
8. Annual periods of closure.

1. Aberdeen University Library.
2. King's college, Aberdeen, AB9 7UB.
3. -
4. Aberdeen (STD 0224) 40241.
5. -
6. Students and staff of the university; others on application to the Librarian. Lending, photo-copying, inter-library loan.
7. Term : 9.00 - 23.00 (Mon.-Frid.)
9.00 - 17.00 (Sat.)
14.00 - 17.00 (Sun.)

Christmas
& Easter
vacations: 9.00 - 22.00 (Mon.-Frid.)
9.00 - 13.00 (Sat.)
Closed Sunday

Summer
vacation: 9.00 - 17.00 (Mon.-Frid.)
9.00 - 13.00 (Sat.)
Closed Sunday

1. University of Bath Library.
2. Claverton Down, Bath, BA2 7AY.
3. -
4. Bath (STD 0225) 61244.
5. C. Bannister & C. Knight.



6. Staff and students of the university; others on application to the Librarian. Lending, photo-copying, inter-library loan.
 7. Term : 9.00 - 21.00 (Mon.-Frid.)
10.00 - 17.00 (Sat.)
10.00 - 18.00 (Sun.)
Vacation: 9.00 - 17.00 (Mon.-Frid.)
Closed Saturday and Sunday
 8. -
-
1. British Library Reference Division. Department of Oriental Manuscripts and Printed Books (OMPS).
 2. 14 Store Street, London, WC1E 7DG.
 3. -
 4. London (STD 01) 636 1544.
 5. Y. H. Safadi (Assistant Keeper); Ms. K. Van de Vate (Arabic); H. J. Goodacre (Arabic); M. I. Waley (Persian and Turkish); Ms. D. Grimwood-Jones (Oriental Accessions).
 6. Facilities granted for research and reference for material not readily available elsewhere on application to the Oriental Reading Room. No lending, limited inter-library loan. Photography and microfilming on application.
 7. 10.00 - 16.45 (Mon.-Frid.)
10.00 - 12.45 (Sat.)
 8. Sundays, December 24th-26th, January 1st, Good Friday and the week preceding the last complete week in October.
-
1. British Library Reference Division (BLRD). Department of Printed Books.
 2. Great Russell Street, London, WC1B 3DG.
 3. -
 4. London (STD 01) 636 1544.
 5. -
 6. Facilities granted for research and reference for material not readily available elsewhere on application to the Reading Room. No lending or inter-library loan. Photography and microfilming on application.
 7. 9.00 - 21.00 (Tues., Wed., Thurs.)
9.00 - 17.00 (Mon., Frid., Sat.)
 8. Sundays, December 24th-26th, January 1st, Good Friday and the week preceding the last complete week in October.
-
1. British Library Lending Division (BLLD).
 2. Boston Spa, Wetherby, West Yorkshire, LS23 7BQ.
 3. -
 4. Boston Spa (STD 0937) 843434.
 5. -
 6. Reading room open without restriction. No lending to individuals. Photo-copying, inter-library loan, translation service.

7. 9.00 - 17.00 (Mon.-Frid.)
8. Saturdays and Sundays, Public Holidays.

1. Cambridge University Library (CUL).
2. West Road, Cambridge, CB3 9DR.
3. -
4. Cambridge (STD 0223) 61441.
5. W. Lockwood.
6. Those wishing to use the Library should make written enquiry in advance, and should supply an academical letter of introduction. Enquiries should be addressed to the Admissions Officer. Inter-library loans; typing room; readers for 16mm. and 35mm. microfilm, microfiche and microcard; all forms of photographic reproduction.

7. 9.00 - 19.05 (Mon.-Frid.) (21.50 during first 6 weeks of Easter Full Term)

9.00 - 13.00 (Sat.)

The Map Room closes at 17.15 (16.55 Frid.).

The MSS Room, the Official Publications Room and the Rare Books Room close at 6.45 throughout the year.

8. Four Quarter-days; a week in September; Christmas Eve to January 1st inclusive; Good Friday to Easter Monday inclusive.

1. Middle East Centre Library, Faculty of Oriental Studies, University of Cambridge.
2. Sidgwick Avenue, Cambridge, CB3 9DA.
3. -
4. Cambridge (STD 0223) 62253.
5. Dr. R. L. Bidwell, M.A., Ph.D. and Mrs. J. Ferguson.
6. All members of the university; teaching staff of other universities and polytechnics with a letter of introduction, others on application to the Librarian. Lending, photo-copying, inter-library loan.
7. Term : 9.00 - 18.00 (Mon.-Frid.)
Vacation: 9.00 - 17.00 (Mon.-Frid.)
Closed on Saturdays.
8. One week at Christmas, three days at Easter.

1. Durham University Library, Oriental Section.
2. University Library, Oriental Section, Elvet Hill, Durham, DH1 3TH.
3. -
4. Durham (STD 0385) 64971.
5. Mrs. Jill Butterworth (Assistant Librarian for Mediaeval and Modern Near East); Ms. L. E. Forbes (Keeper of Oriental Books).
6. The University Library exists to serve members of the University of Durham but the Librarian is prepared to grant facilities to others to consult material not available elsewhere provided no inconvenience to University users is likely to result. Lending, photo-copying, inter-library loan.

7. Term : 8.45 - 17.30 (Mon.-Frid.)
9.00 - 12.30 (Sat.)
Vacation: 9.00 - 13.00 (Mon.-Frid.)
14.00 - 17.00 (Mon.-Frid.)
9.00 - 12.30 (Sat.)
8. Closed: Sundays
Saturdays in second half of July and whole of August
3 days at Easter
24th December to 1st January inclusive.

1. The Documentation Unit, Centre for Middle Eastern and Islamic Studies, University of Durham.
2. Elvet Hill, Durham City, DH1 3TR.
3. -
4. Durham (STD 0385) 64720 - direct line, or 64971.
5. Dr. R. I. Lawless (Assistant Director).
6. Everyone. Photo-copying. No lending or inter-library loan.
7. 9.00 - 13.00 (Mon.-Frid.)
14.00 - 17.00
8. One week at Christmas; three days at Easter; Summer Bank Holiday.

1. Edinburgh University Library (EUL).
2. George Square, Edinburgh, EH8 9LJ.
3. -
4. Edinburgh (STD 031) 667 6011.
5. Frances M. Abercromby.
6. Students and staff of the University; others on application to the Librarian. Lending, photo-copying, inter-library loan.
7. Term : 9.00 - 22.00 (Mon.-Thurs.)
9.00 - 19.00 (Frid.)
9.00 - 12.30 (Sat.)
Vacation: 9.00 - 17.00 (Mon.-Frid.)
8. Annual closure of one week for plant maintenance, usually during the second week of August.

1. University of Exeter Library.
2. Prince of Wales Road, Exeter, EX4 4PT.
3. -
4. Exeter (STD 0592) 77911.
5. Paul Auchterlonie.
6. Open to all for reference, borrowing limited to academic staff, students, administrative officers, administrative assistants, senior technicians, experimental officers, retired members of academic staff, former students. Lending, photo-copying, inter-library loan.

7. Term : 9.00 - 22.00 (Mon.-Frid.)
9.00 - 13.00 (Sat.)
Vacation: Christmas and Easter vacations:
9.00 - 18.00 (Mon.-Frid.)
9.00 - 12.00 (Sat.)
Summer vacation:
9.00 - 17.30 (Mon.-Frid.)
9.00 - 12.00 (Sat.)
8. Closed for one week at Christmas, other Bank Holidays open for reference only.
1. Glasgow University Library (GUL).
2. Hillhead Street, Glasgow, G12 8QE.
3. -
4. Glasgow (STD 041) 334 2122.
5. -
6. Students and staff of the University; others on application to the Librarian. Lending, photo-copying, inter-library loan.
7. Term : 9.00 - 21.00 (Mon.-Frid.)
9.00 - 12.30 (Sat.)
Vacation: 9.00 - 17.00 (Mon.-Frid.)
9.00 - 12.30 (Sat.) Not Christmas vacation.
8. Closed Sundays.
1. India Office Library and Records.
2. 197 Blackfriars Road, London, SE1 8NG and (newspaper reading room) Bush House, Aldwych, London, WC2.
3. -
4. London (STD 01) 928 9531.
5. Middle East Records: Ms. P. Tuson
Islamic Printed Books and Manuscripts: Mrs. U. Sims-Williams;
Mr. S. Quraishi.
6. Full facilities to ticket holders; i.e. applicants recommended by university teachers, employers, etc.; members of the Foreign and Commonwealth Office and the Diplomatic Corps in London. Day tickets providing partial facilities are also available. Lending of most printed books published within the last 25 years, photo-copying, inter-library loan.
7. IOLR 9.30 - 18.00 (Mon.-Frid.)
9.30 - 13.00 (Sat.)
Bush House 10.00 - 17.30 (Tues. and Thurs. only)
(newspapers)
8. Bank Holidays and preceding Saturdays.

1. University Library, University of Lancaster.
2. Bailrigg, Lancaster, LA1 4YH.
3. -
4. Lancaster (STD 0524) 65201.
5. -
6. All members of the University, teaching staff of other universities and polytechnics with a letter of introduction, others on application to the Sub-Librarian (Reader Services). Lending, photo-copying, inter-library loan.
7. Term : 8.45 - 22.00 (Mon.-Frid.)
9.00 - 17.00 (Sat.)
14.00 - 19.00 (Sun.)
Vacation: 9.00 - 17.15 (Mon.-Thurs.)
9.00 - 16.15 (Frid.)
Closed Sat. and Sun.
8. One week at Christmas, three days at Easter.

1. Leeds University Brotherton Library.
2. Leeds, LS2 9JY.
3. -
4. Leeds (STD 0532) 31751.
5. M. C. Davies.
6. Students and staff of the University; others on application to the Librarian. Lending, photo-copying, inter-library loan.
7. Term : 9.00 - 22.00 (Mon.-Frid.)
9.00 - 13.00 (Sat.)
Vacation: Christmas and Easter vacations:
9.00 - 21.00 (Mon.-Frid.)
9.00 - 13.00 (Sat.)
Summer vacation:
9.00 - 17.00 (Mon.-Frid.)
9.00 - 12.30 (Sat.)
8. Closed Sundays.

1. John Rylands University Library of Manchester (J.R.U.L.M.).
2. Oxford Road, Manchester, M13 9PP.
3. Manuscript collections are in the Special Collections Library, Deansgate, Manchester.
4. Manchester (SDT 061) 273 3333.
5. David Brady.
6. All members of the University, and members of other universities with proof of identity; others on application to the Director. Lending, inter-library loan, photo-copying and photographic work, enquiry service and library instruction.

7. Main Library: term time, Christmas vacation from January 2nd and Easter vacation (except Holy Week):

9.00 - 21.30 (Mon.-Frid.)

9.00 - 13.00 (Sat.)

Christmas vacation to December 23rd, Holy Week and Summer vacation:

9.30 - 17.30 (Mon.-Frid.)

9.30 - 13.00 (Sat.)

Deansgate Building: term time and vacation:

9.30 - 17.30 (Mon.-Frid.)

9.30 - 13.00 (Sat.)

Weekend reading in the Main Library only (no services provided):

Michaelmas and Lent terms:

13.00 - 18.00 (Sat. and Sun.)

Summer term (until completion of June examinations):

13.00 - 21.30 (Sat.)

12.00 - 21.30 (Sun.)

8. Sundays, University holidays and dates indicated in the University Almanac (to be found in the University Calendar). Christmas closing from December 24th to January 1st inclusive.

1. Bodleian Library, University of Oxford.
2. Oxford, OX1 3BG.
3. Department of Oriental Books, New Library, Broad Street, Oxford.
4. Oxford (STD 0865) 44675.
5. A. D. S. Roberts (Sub-Librarian and Keeper of Oriental Books).
R. A. May (Hebrew); D. Barrett (Turkish); C. Wakefield (Arabic and Persian).
6. Staff and students of Oxford University. All others on application to the Librarian. Photo-copying, no lending.
7. Term : 9.00 - 22.00 (Old Library and Camera)
9.00 - 19.00 (Dept. of Oriental Books)
9.00 - 13.00 (Sat.)
Closed Sundays.
Vacation: 9.00 - 19.00 or 17.00 (Mon.-Frid.)
9.00 - 13.00 (Sat.)
Closed Sundays.
8. One week at Christmas, one week after the Summer Bank Holiday, three days at Easter, Encaenia Day (first Wednesday of the Summer vacation).

1. Middle East Centre Library, St. Antony's College, University of Oxford.
2. 68 Woodstock Road, Oxford, OX2 6JF.
3. -
4. Oxford (STD 0865) 59651.

5. Dr. Derek Hopwood.
6. All students and researchers with a letter of introduction. Lending, inter-library loan.
7. 9.30 - 13.00)
14.00 - 17.15 (Mon.-Frid.)
Closed Saturday and Sunday.
8. Usually August.

1. Oriental Institute Library, University of Oxford.
2. Pusey Lane, Oxford, OX1 2LE.
3. -
4. Oxford (STD 0865) 59272.
5. Martyn Minty.
6. Admission open to members of the University of Oxford and to other persons at the discretion of the Librarian. Lending, sound-proof room, microfilm reader, typing facilities, photo-copying, inter-library loan.
7. Term : 9.15 - 21.00 (Mon.-Frid.)
9.15 - 17.00 (Sat.: Oth-7th week)
Vacation: 9.15 - 17.00 (Mon.-Frid.)
8. One week at Christmas and Easter and for the two days of St. Giles' Fair (early September).

1. St. Andrews University Library.
2. University Court, North Street, St. Andrews, Fife, KY16 9TR.
3. -
4. St. Andrews (STD 0334) 4333/4/5.
5. James Kidd.
6. Students and staff of the University; others on application to the Librarian. Lending, photo-copying, inter-library loan.
7. Term : 9.00 - 22.00 (Mon.-Frid.)
9.00 - 12.15 (Sat.)
Vacation: Christmas and Easter vacation:
9.00 - 17.00 (Mon.-Frid.)
9.00 - 12.15 (Sat.)
Summer vacation:
9.00 - 16.00 (Mon.-Frid. only)
8. Annual closure of one week, usually shortly after the end of the third term. Closed Sundays.

1. Selly Oak Colleges Library.
2. Birmingham, B29 6LE.
3. -
4. Birmingham (STD 021) 472 4231.
5. Miss F. H. B. Williams.
6. On application to the Librarian. Collaborates with the University of Birmingham.

7. 9.00 - 13.00 (Mon.-Frid.)
14.00 - 17.30
 8. Saturdays and Sundays, Public Holidays.
-
1. School of Oriental and African Studies (SOAS), University of London.
 2. Malet Street, London, WC1E 7HP.
 3. -
 4. London (STD 01) 637 2388.
 5. G. Schofield and P. J. B. Colvin (Islamic); P. Salinger (Non-Islamic); Y. Yasumura (Art and Archaeology).
 6. Members of the teaching staff of the University of London and of its Colleges and students of the School. Any other person on production of satisfactory references. A refundable deposit of £50. is required from external members for borrowing privileges. Typing rooms, carrels, inter-library loans, lending, photo-copying, exhibitions.
 7. 9.00 - 20.30 (Mon.-Frid. during term and Easter vacation)
9.00 - 17.00 (Mon.-Frid. during Christmas and Summer vacations)
9.30 - 12.30 (Sat.)
Closed Sundays.
 8. Christmas Eve, Christmas Day, Boxing Day and the working day immediately following the Public Holidays; New Year's Day; at 13.00 on Maundy Thursday until 14.00 on the following Tuesday; on Bank Holidays and the preceding Saturday.

UNION CATALOGUE OF ASIAN PUBLICATIONS (UCAP)

Scope

Lists the acquisitions since 1965 by British libraries of all books published in Asia in any language and of books published in North and North-East Africa in non-Roman scripts.

- Exceptions:
- a) Books published in the Soviet Union.
 - b) Periodicals and newspapers.
 - c) Books on pure science and engineering.
 - d) The acquisitions of the School of Oriental and African Studies (SOAS), which has its own printed catalogue; the acquisitions of the Bodleian Library and the British Library for certain periods.
 - e) Since 1980, the acquisition of Asian books published in Western languages are not recorded by UCAP (but should be on record at the British Library Lending Division).

Size

More than 200,000 entries, recorded since 1965.

Procedure for Inter-Library Loan

Requests for material in Asian languages published in Asia, and for any Asian publication before 1980, should be sent to SOAS, regardless of whether they can be found in the SOAS printed catalogue, or the printed catalogue of UCAP (5 vols. London, Mansell, covering 1965-71). If the book is not held by SOAS, the request will be passed on to the Editor of UCAP, Mr. David Hall, who is a member of the SOAS staff. If, on checking his records, he cannot find a location, he will pass the request on to the British Library Reference Division (Dept. of Oriental Manuscripts and Printed Books) which acts as a back-up library and may lend if the book is in an Asian language.

Address

D. E. Hall,
Editor, Union Catalogue of Asian Publications,
School of Oriental and African Studies Library,
Malet Street,
London, WC1E 7HP.

THE BRITISH SOCIETY FOR MIDDLE EASTERN STUDIES

Derek Hopwood

The fortunes of Middle Eastern studies in Britain have varied according to the prevailing national or governmental mood. In 1947 in the immediate aftermath of the second world war a government appointed body (the Scarbrough Commission)¹ reported that in a changing world Britain had to prepare for a new relationship with the East on the basis of more knowledge and a better understanding of the area. On the recommendation of the Commission a number of university posts were established in oriental (including Middle Eastern) studies. There was an upsurge of interest in the area, confirmed by the founding in 1946 of the Association of British Orientalists which had as its stated objective the co-ordination of the activities of British orientalists in order to advance and diffuse knowledge of Eastern civilisations. The Association played, until its dissolution in 1980, a useful role although the wide area and spread of disciplines covered - all the East from earliest civilisation onwards - has weakened its integrative aspect.

Government interest in supporting these studies lessened in the late fifties until there was a further upsurge in 1960. True to form it appointed another body (the Hayter Committee)² which reported in 1961 that Britain's role in the world was changing again and that the time had come to study the living societies of the non-western world in a new context. "Orientalism" should not die but area specialists (economists, geographers, other social scientists) should be trained to create a better informed public and to increase the total amount of knowledge in Great Britain of the non-western world. The government accepted the report with a will and many new posts and area centres in Middle Eastern and other studies were created. Consequently numbers of undergraduate and post-graduate students also increased.

There developed slowly a corps of Middle Eastern specialists in Britain who more or less knew and sometimes co-operated with the more traditional orientalists, Arabists and others. In 1973 a meeting of all those professionally interested in the Middle East decided to found The British Society for Middle Eastern Studies (BSMES). Its aim is "to encourage and promote the study in the United Kingdom of the Middle Eastern cultural region from the end of classical antiquity and the rise of Islam" (much was the discussion and heartsearching that went into the production of those last sixteen words!). The implied intention was also to bridge any gap between the traditionalists and the modernists. The first president of the Society was the ideal person to attempt to build this bridge. Albert Hourani had long been a member of the Oriental Faculty in Oxford, a colleague of Gibb, Schacht and others, and he was also Director of the Middle East Centre, an institution which received "Hayter" recognition and posts. As he said in his presidential

address in 1974:

"The Hayter Committee was right, it seems to me, not only in seeing that there would be a greater interest in the cultures and societies of Asia, but in understanding also that those who pursue different disciplines but are interested in the same area of the world do share a deep common interest. We are now an academic community, within certain obvious limits, and we have some common professional concerns. We are all occupied with certain problems produced by a combination of two factors: the growing demand for study and teaching of Middle Eastern subjects, and the financial crisis which has suddenly ended a long period of expansion in higher education. At moments of financial stringency, we need to co-operate more closely than in times of expansion, and this Society can help us to work out ways of doing so."

BSMES has had the obvious example of MESA (Middle East Studies Association of North America) to emulate, but with at least two major differences - numbers of those interested, and finance. The total possible catchment is obviously much smaller in Britain than it is in North America even though membership is open to all interested in the Middle East, not solely to academics. The Society at present has 252 members in addition to 250 subscribers to its Bulletin. To date BSMES has been financially entirely self-supporting and has received no grants from outside bodies. Membership is mixed and includes university teachers in all aspects of Middle Eastern studies, retired diplomats, journalists and broadcasters, private scholars, librarians and archivists, and businessmen. No great effort has been made to recruit students although some have joined. Many nationalities are included and the Society is particularly pleased to welcome its members from the Middle East.

Has BSMES succeeded in its aims? Certainly it has provided a meeting place for those interested in different aspects of the Middle East. Some businessmen and journalists have complained that it is too academic. Some academics simulate horror at the thought of non-academic discussions. Probably, therefore, the balance is about right. The Society has also emerged both as a pressure group and spokesman, and as the only body capable of organising certain projects. A valuable feature of the Society's life is the opportunity it provides for representatives of different universities to discuss problems of mutual interest, to arrange exchanges of teachers and students. There remains much to be done in this field especially at a time when there is the danger of losing established posts on the retirement of the holders.

Bulletin

The first four volumes of the Bulletin were published commercially. BSME has now taken over entire responsibility for production and publication. Its success is very largely due to the devotion of its Editor, Dr. Derek Latham of Manchester University. Editorial policy has aimed to include a range of different items: academic articles (often papers given at the annual conference); reports and news of university and other activities; a bibliographical and book review section. An occasional Newsletter is also produced which can provide more up to date news, concerning for example, recent appointments or visiting scholars' schedules. A re-organisation of the Bulletin's format is currently being considered.

Conferences and seminars

The annual conference is a very different affair from that of MESA. A programme committee chooses three or four themes and invites up to ten speakers to prepare short papers. One theme is taken as the leading motif - in 1979 it was the role of Sufi movements. The papers presented on this theme are to be published in a collective volume. The other themes are carefully chosen to cover a broad spectrum of interest. A distinguished speaker is also invited to deliver the keynote address - these in the past have included the British Ambassador to Syria, the last British Resident in the Gulf, and the chairman of the World of Islam Festival. Although it is hoped that all the sessions will interest all members some provision is made for more specialised interests, such as Turkish, Persian or libraries. Numbers of those attending the conference are limited and do not much exceed 100.

It is planned in the future to hold in addition one day seminars on specific themes, the proceedings of which may also be published.

Listings of Research

Two projects are being undertaken under this head. A member of BSME, Dr. Peter Sluglett of Durham University, is publishing a list of completed theses on Middle Eastern topics. He is also helping to compile a computer listing of theses in progress at all British universities. This list will be available for consultation by all members of the Society.

Arabic studies abroad

Much attention has been paid in British universities to the problems students of Arabic encounter in finding suitable Arabic courses in institutions in the Middle East. The closure of the Middle East Centre for Arabic Studies in Shemlan has added to these difficulties. BSME has undertaken to study the possibilities of establishing a one

year course in an Arab country for all British students of Arabic. Members of the Society have had discussions with the various bodies concerned in Britain and the Arab world. Although progress is slow the Society has at least proved its value as a co-ordinating group. A one day conference of British teachers of Arabic was held to discuss the project.

Representative function

The Society has been unofficially recognised as a spokesman for Middle Eastern studies in Great Britain. It set up a committee in 1978 to visit universities to discuss the development of Middle Eastern studies since the publication of the Hayter report and to ascertain whether funds had been eroded and posts frozen or abolished. The University Grants Committee (the body responsible for distributing finance to universities) was presented with the committee's report on its completion. The information in the report was certainly useful but it is not expected that it will elicit many financial benefits especially in the present economic climate in Britain.

Library co-operation

The Middle East Libraries Committee (MELCOM) was established in 1967, also as a result of the Hayter report. Its function is to co-ordinate the purchasing and other policies in the Middle Eastern field of British libraries. It has worked in close co-operation with BSMES, Albert Hourani having been president and the present writer secretary of both bodies. One session of the annual conference is devoted to library affairs and the bibliographical section of the Bulletin has always been edited by a member of MELCOM.

1. Foreign Office. Report of the Inter-Departmental Commission of Enquiry on Oriental, Slavonic, East European and African Studies. (Chairman: the Earl of Scarbrough). London, H.M.S.O., 1947.
2. University Grants Committee. Report of the Sub-Committee on Oriental, Slavonic and East European, and African Studies. (Chairman: Sir William Hayter). London, H.M.S.O., 1961.

THE MIDDLE EAST LIBRARIES COMMITTEE

Paul Auchterlonie

The Middle East Libraries Committee (MELCOM) was formed in 1967. It has no official constitution or formal membership, other than that demanded by the Charity Commissioners, but, basically, it comprises academic and library representatives from all the major institutions dealing with the modern, i.e. post 600 A.D. Middle East. The geographical definition of Middle East is that it includes all countries between Mauritania and Afghanistan; Israel and Soviet Central Asia are not excluded but do not form the primary interest of the Committee.

MELCOM's objectives - apart from permitting discussion among like-minded librarians - are three:

- a) Area specialisation
- b) Publishing projects
- c) Contacts with other library groups.

Area Specialisation

Area specialisation was discussed at the very earliest meetings and resulted in lesser-used materials being divided up among libraries on a geographical basis. Lesser-used materials were defined as official publications, statistical material, official gazettes, bank reports, political ephemera and came to include newspapers; it was felt to be a wasteful use of scarce resources for all libraries to collect all such materials from the whole Middle East and the following scheme was evolved:

School of Oriental and African Studies	: North Africa, Iran
Durham	: Libya, Sudan
Manchester	: Afghanistan, Iran
Cambridge Middle East Centre	: Iraq, Arabian Peninsula
Oxford Middle East Centre	: Jordan, Lebanon, Syria, Turkey

(Egypt was omitted from the scheme as being of central importance to most libraries.)

Serials, books and even teaching have to some extent followed the above geographical bias, and although the policy has been re-examined several times, no major changes have yet been made.

MELCOM's role in this field has been not only to devise the

division of responsibilities but to assist member libraries to rationalise their holdings. Efforts have been made to avoid duplicating Middle Eastern newspaper subscriptions, but yet to ensure that current copies and back numbers of the major newspapers are available in at least one library. Recently a list of current Western-language serials has been circulated for the same purpose. MELCOM has also collaborated with the British Library Reference Division (Official Publications Library) which has now taken over responsibility for official gazettes, and with the British Library Lending Division, which now collects development plans on a world-wide basis. With the demise of Hayter monies and further budget restrictions likely, MELCOM's role in this area is likely to take on an added significance.

Publications

This is currently MELCOM's major area of activity; to date, three bibliographies have emanated from MELCOM, five more are in various stages of preparation and one project has been temporarily shelved.

The first work to be published, the brainchild of Professor Pearson, was Middle East and Islam: a bibliographical introduction, edited by Derek Hopwood and Diana Grimwood-Jones and published by the Inter Documentation Company of Zug, Switzerland in 1972. The bibliography was the result of a conference held in 1970 at which various academics and librarians were asked to list the basic fifty books in numerous fields of Middle Eastern and Islamic studies, which would be needed by a new Middle Eastern library. Despite uneven coverage, the work clearly filled a gap in existing bibliography, as it was quickly reprinted, and a revised and enlarged edition, edited by Diana Grimwood-Jones was published by Inter Doc in 1979.

The second work was another long-cherished project of Professor Pearson's, namely the updating of Giuseppe Gabrieli's Manuale di bibliografia musulmana (Rome, 1916), which appeared in 1977 published by the Harvester Press as Arab Islamic bibliography: the Middle East Library Committee guide, edited by Diana Grimwood-Jones, Derek Hopwood and J. D. Pearson. This bibliography is not, as some people have imagined, a topical bibliography of the Arab World, but rather a guide to sources of information, e.g. encyclopaedias, manuscripts, archives, papyri, maps, libraries, etc. Again, it has been successful, so much so, that a sequel is planned on Iranian bibliography under the editorship of Professor L. P. Elwell-Sutton. The papers for this have been submitted to the editor, and publication is expected in 1983. It has, however, been differently conceived and will combine a guide to sources of information with concise bibliographies on areas of Iranian culture such as history, politics, religion, education and law.

The third publication was designed more for local consumption, specifically, to help with the rationalisation of Arabic serial resources. In 1977 Mansell published the Union Catalogue of Arabic serials and newspapers in British libraries, edited by Paul Wochterlonie and Yasin H. Safadi. It lists over 1,000 titles of journals either wholly or partly in Arabic held by 29 British libraries and was later supplemented by the holdings of the Institute of Development Studies Library, University of Sussex, which were published in the Bulletin of the British Society for Middle Eastern Studies, Vol. 4(2), 1977, p.102-112. This catalogue has also spawned a sequel and a union catalogue of Persian serials in British libraries is being prepared by Ursula Sims-Williams and will probably be published in 1982.

The most ambitious project launched by MELCOM, at the initiative of Dr. Derek Hopwood, remains Index Arabicus. Unfortunately, it also remains MELCOM's greatest disappointment. Index Arabicus is an index to fifty Arabic-language periodicals from the year of their foundation to 1960 and contains about 50,000 subject entries without indexes. On completing the index, it was shipped to Beirut, where its arrival post-dated the outbreak of the Civil War by a few days, and in Lebanon it languishes still. Several attempts have been made to move it to another location, but problems of transport and funding have so far defied solution.

Of MELCOM's three remaining projects, one - a guide to British libraries with Middle Eastern and Islamic collections - is still in its early stages, the second has culminated in the publishing of this volume, while the third is described in more detail below under the heading of co-operation.

A related aspect of MELCOM's publishing programme has been its contribution to the Bulletin of the British Society for Middle Eastern Studies. The Bulletin has always contained a bibliographical section designed

- a) to review bibliographies and reference works,
- b) to give information on Islamic books published in Western languages other than French and English, and
- c) to carry the occasional article on Middle Eastern bibliography and librarianship.

The editors of this section have up to now been MELCOM members, and although the format of the Bulletin is about to be changed, it is unlikely that the bibliographical section with its MELCOM editor will disappear.

Co-operation with other library groups

Within Britain, MELCOM has always reported to the Advisory Committee on Orientalist Materials of the Standing Conference of

National and University Libraries (SCONUL/ACCOM) (formerly the SCONUL Group of Orientalist Libraries/GOL), has made comments to various British Library working parties and has maintained a very close relationship with the British Society for Middle Eastern Studies. Recently, however, stimulated by regular attendance at its twice-yearly meetings of librarians from France and the Federal Republic of Germany, MELCOM launched a series of International Library Conferences for Middle Eastern Librarians. Delegates from Great Britain, France, the Netherlands, the Federal Republic of Germany, Spain, Hungary and Israel have attended the first three conferences in Aix-en-Provence in 1979, in Oxford in 1980 and in West Berlin in 1981. The conference for 1982 will be held in Paris. The first two symposia dealt mainly with library matters, and the British contributions are published in this volume. The theme of the third conference was 'Orientalists and their contribution to scholarship'; library matters were naturally discussed and the Berlin conference provided a useful forum for debate on mutual problems. However, the theme of Orientalists proved stimulating and relevant since much of the material with which librarians in Middle Eastern studies deal is inevitably written by orientalists, however one may define them. It is a theme to which future MELCOM conferences will probably return, and it is MELCOM's fifth and final project to edit and publish those papers on orientalists which have already been delivered.

Conclusion

Hopefully, this survey shows that MELCOM's activities over fifteen years have been purposeful and constructive. Area specialisation has led to a more efficient use of resources, the publications have filled many lacunae in existing Middle Eastern bibliography and international co-operation has produced substantial, if less tangible benefits to all participants. With reduced funds forecast for all member libraries, there is no doubt that MELCOM will have an important role to play in the future of Middle Eastern and Islamic studies in Britain.

THE BRITISH LIBRARY: ITS ROLE AND SERVICES IN THE FIELD
OF ISLAMIC STUDIES

Yasin H. Safadi

In 1967 the British Government set up a committee to investigate and report on the question of the establishment of unified national library facilities. This committee which came to be known as the Dainton Committee concluded its studies and deliberations in 1969 and published a report recommending the setting up of a National Libraries Authority which would bring together under its control the major national libraries already established. Further recommendations were also submitted, relating to the working of the proposed Authority and the organisation of its constituent libraries. Subsequently, in January 1971, a White Paper entitled 'The British Library' was submitted to Parliament, according to the provisions of which it was decided to establish the British Library with overall responsibility for the management of the British Museum Library, the National Reference Library for Science and Invention, the National Central Library, the National Lending Library for Science and Technology and the British National Bibliography. The following two and a half years were a period of intensive efforts aimed mainly at the planning and co-ordination of the amalgamation of these major library groups into the British Library, which actually came into being in July 1973 and which has since been hailed as the most important development in library services of this century. It was eventually organised in three main divisions:

- 1) The Reference Division was formed from the library departments of the British Museum with their collections of books and manuscripts, their experience and traditions and their excellent reputation which dates back more than two hundred years. The main Departments of the Reference Division are still located in London and are mostly housed in the British Museum building in Bloomsbury. These are the Department of Printed Books with its sub-departments: the Official Publications Library, the Map Library, the Music Library and the Newspaper Library; the Department of (Western) Manuscripts; the Department of Oriental Manuscripts and Printed Books is located in an adjacent building in Store Street. The Science Reference Library is also in London and forms part of the Reference Division, but is presently located in Holborn and Bayswater. These together form the finest group of research libraries in the world. The main objective of the Reference Division is to provide the national and international community of librarians, scholars and researchers with comprehensive library facilities in all the main disciplines and in the major cultures and languages of the world by giving quick and direct access to its books and manuscripts which amount to more than 10 million

items; by holding exhibitions; and by answering bibliographic enquiries through correspondence; and by providing very extensive photographic services.

- 2) The Lending Division is perhaps the largest interlending Library in the world and was formed by the amalgamation of the National Central Library and the National Lending Library for Science and Technology. It is now located at Boston Spa in West Yorkshire. Its main function is to provide its users with bibliographic items not available to them from local sources, either by lending the original materials to the local library, or by reproducing it in some appropriate photoform. Its holdings amount to more than 5 million bibliographic items, including more than 2 million documents on microfilm. It maintains the Union Catalogue of Books together with supplementary indexes of its holdings. The Library also provides prepaid International Lending Service and Overseas Photocopy Service which have been devised to enable the scholar and researcher throughout the world to have ready and fairly cheap access to one of the largest collections of serials, monographs and reports in the world. Among its few supplementary functions is an efficient translation service, mainly from other languages into English.
- 3) The Bibliographic Service Division's primary function is to record a very extensive selection of the printed matter acquired for the Reference Division. It also compiles and publishes the British National Bibliography, and controls the National Serials Data Centre. It offers the public a wide range of bibliographical services, the most important of which are BLAISE (British Library Automated Information Service) and the UK/MARC (Machine Readable Catalogue) files. BLAISE is a unique UK-based, on-line library system which is already considered as one of the largest computerised library services in the world. With the introduction of LOCAS (Local Catalogue Services) and the Selective Record Services, it became possible to provide computerised services from MARC records generated by the British Library, by the U.S. Library of Congress and by other national libraries. The British Library is already planning new facilities for BLAISE with additional databases and is successfully developing further computerised facilities.

One of the most important departments of the British Library's Reference Division, and certainly the most relevant to the subject under discussion, is the Department of Oriental Manuscripts and Printed Books (OMPB). Its main function is to provide the public at large with the widest possible service and to enable scholars both at home and abroad to carry out their research by giving them ready access to its collections and expertise and by generally assisting them to the fullest extent possible. Full bibliographical information on the collections of both

printed books and manuscripts is provided either in published catalogues or on cards, files, microfilms and other indexes. The Department's collections of both books and manuscripts are continually augmented by current acquisitions. The Library's policy is to attain comprehensive acquisition of Oriental printed books to the fullest extent possible. (Western-language books, serials and other materials on Islam and the Middle East are kept in the Department of Printed Books.) With particular reference to the Islamic materials it is relevant to mention the following:

- I The Arabic manuscript collection consists of about 7,000 manuscripts containing many splendid specimens of calligraphy, illumination and miniature painting. It also includes a very large number of unique, autograph or early copies. It is generally considered to be one of the finest collections in the world and one of the most important primary sources for Arabic and Islamic studies. The collection of Arabic printed books of about 40,000 volumes is almost comprehensive and is most impressive both in number and in quality.

For descriptive details and catalogue information on these collections see:

a) For manuscripts:

CURETÓN, W. and RIEU, C. Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur. Pars secunda, codices arabicos amplectens. London 1846-71, p.888. Also edition of 1871, indexes of personal names, titles, and subjects.

Reprinted by Georg Olms Verlag, Hildesheim and New York, 1979.

RIEU, C. Supplement to the catalogue of the Arabic manuscripts in the British Museum. London 1894, p.953.

Reprinted by Georg Olms Verlag, Hildesheim and New York, 1979.

ELLIS, A. G. and EDWARDS, E. Descriptive list of the Arabic manuscripts acquired by the Trustees of the British Museum since 1894. London 1912, p.120.

Classed inventory. Blue-slip catalogue of Arabic manuscripts acquired since 1912.

b) For printed books:

ELLIS, A. G. Catalogue of Arabic books in the British Museum, Vols. 1-2. London, 1894-1901, Vol. 3. Indexes, by A. S. Fulton. London 1935. Vols. 1-3 reprinted 1967.

FULTON, A. S. and ELLIS, A. G. Supplementary catalogue of Arabic printed books in the British Museum. London 1926, p.6; cols. 1188.

FULTON, A. S. and LINGS, M. Second supplementary catalogue of Arabic printed books in the British Museum, 1927-1957. London 1959, p.ix; cols. 1132.

LINGS, M. and SAFADI, Y. H. Third supplementary catalogues of Arabic printed books in the British Library, 1958-1969. London 1976. 4 vols.

Card and blue-slip catalogue of Arabic printed books acquired since 1970.

- II The Persian manuscript collection of about 4,000 manuscripts is also considered one of the world's great collections and contains some of the finest examples of Islamic painting, illumination and calligraphy. The excellent collection of Persian printed books amounts to well over 10,000 volumes. For descriptive details and catalogue information on these collections, see the following:

a) For manuscripts:

RIEU, C. Catalogue of the Persian manuscripts in the British Museum. London 1879-1883. 3 vols. Reprinted 1966.

RIEU, C. Supplement to the catalogue of the Persian manuscripts in the British Museum. 1895, p.317.

MEREDITH-OWENS, G. M. Handlist of Persian manuscripts acquired by the British Museum from 1895-1966. London 1968, p.136. Blue-slip catalogue of Persian manuscripts acquired since 1966. Classed inventory.

MEREDITH-OWENS, G. M. Persian illustrated manuscripts. London 1965. Revised edition 1973, p.32; pl.24.

TITLEY, N. M. Persian Illustrated Manuscripts: Catalogue and subject index of miniatures from Persian manuscripts and albums in the British Library and the British Museum. London 1977, p.377; pl.41.

b) For printed books:

EDWARDS, E. Catalogue of the Persian printed books in the British Museum. London 1922, p.viii; cols. 968. Card catalogue of Persian printed books acquired since 1922.

- III The Turkish manuscript collection of about 1,750 volumes covers all the important subject areas and includes splendid examples of Ottoman calligraphy and miniature painting. The printed books collection consists of about 9,000 volumes, including those written in the Turkic languages of Central Asia. For descriptive details

and catalogue information on these collections see the following:

a) For manuscripts:

RIEU, C. Catalogue of the Turkish manuscripts in the British Museum. London 1888, p.371.
Temporary handlist of Turkish manuscripts, 1888-1958.
Typescript by G. M. Meredith-Owens, p.48.
Blue-slip catalogue of Turkish manuscripts acquired since 1888.

Preliminary list of manuscripts in languages of Central Asia and Sanskrit, from the collections made by Sir Marc Aurel Stein, K.C.I.E. Typescript by L. D. Barnett, p.18.

For miniatures and illustrated manuscripts, see:

MEREDITH-OWENS, G. M. Turkish miniatures. London 1963.
Reprinted 1970. p.32; pl.23.

Handlist of Turkish illustrated manuscripts in the British Museum. Typescript by G. M. Meredith-Owens 1963, p.2.
Catalogue and subject index of miniatures from Turkish manuscripts. In preparation.

b) For printed books:

Card catalogue of Turkish books.

IV The Urdu collection amounts to about 365 manuscripts and the printed books collection is fairly comprehensive and includes many important and early publications. For descriptive details and catalogue information see the following:

a) For manuscripts:

BLUMHARDT, J. F. Catalogue of Hindustani manuscripts. p.91.
In: Catalogue of the Hindi, Panjabi and Hindustani manuscripts in the Library of the British Museum. London 1899, p.xii, 84, 91.

Temporary handlist of the Urdu manuscripts. Typescript 1957, p.2. Brief descriptions of 31 items acquired since 1897.
Catalogue of the Urdu manuscripts in the British Library. In preparation.
Classed inventory.

b) For printed books:

BLUMHARDT, J. F. Catalogue of Hindustani printed books in the Library of the British Museum. London 1889, p.11; cols. 458.

BLUMHARDT, J. F. Supplementary catalogue of Hindustani books in the Library of the British Museum, acquired during the years 1889-1908. London 1909, p.9: cols. 678.
Blue-slip catalogue of Urdu books acquired during the years 1910-60.

Second supplementary catalogue of Urdu books in the British Library, acquired during the years 1910-60. In preparation.
Card catalogue of Urdu books acquired since 1961.

- V The Pashto collections consist of about 70 manuscripts and 600 books. For details, see the following:

a) For manuscripts:

BLUMHARDT, J. F. and MACKENZIE, D. N. Catalogue of Pashto manuscripts in the libraries of the British Isles. London 1965, p.xii, 147.

b) For printed books:

BLUMHARDT, J. F. Catalogue of Pushtu books. Cols. 54. In: Catalogue of Hindi, Panjabi, Sindhi and Pushtu printed books in the Library of the British Museum. London 1893. Cols. 278, 64, 24, 54.

Card catalogue of Pashto books.

- VI The Kurdish collection consists of 4 manuscripts and about 250 printed books. For further details, see:

a) For manuscripts:

Kurdish manuscripts in the British Library.
Typescript by P. Waley, 1973.

b) For printed books:

Card catalogue of Kurdish books.

- VII The Malay collection of about 55 manuscripts is well described and catalogued. The Malay collection of printed books of about 3,500 items is mainly available on catalogue cards and typed index files. They include a large number of Islamic materials in Jawi script and early printed books. See also the following:

a) For manuscripts:

NIEMANN, G. K. De Maleische Handschriften in het British Museum. In: Bijdragen, Koninklijk Instituut voor Taal-, Land-en Volkenkunde. Serie 3, Dl.6, p.96-101. The Hague 1971.

Catalogue of manuscripts in Indonesian languages in the British Museum. Typescript draft by M. C. Ricklefs and P. Voorhoeve. 1972, p.62.

b) For printed books:

Card catalogue of Malay books acquired before 1950.
Periodical publications and newspapers: Malay and Indonesian.
Typescript by R. Aboe Hasan, 1970.

A major feature of OMPB is the high standard of its printed catalogues. Its staff are frequently asked by the general public to give expert advice on Islamic culture and always deal personally and promptly in answering enquiries from scholars and researchers: the Department also provides photographic services, the demand for which is continually increasing. The Oriental Reading Room has a very large collection of major reference works on Islam on open access. The Department also plays a large part in the British Library's programme of exhibitions. Several exhibitions on Islamic themes have been held during the past few years, including a large and impressive exhibition on the Qur'an, a major exhibition on Iqbal, and an exhibition on Arabic printing - (from the late 15th to mid-19th century).

OMPB maintains close links with other departments, libraries and national institutions with similar interests and objectives, both at home and abroad, and its officers participate actively in the work of national and international groups, committees and conferences concerned with Middle Eastern and Islamic studies.

Current development and future plans in the British Library generally and in OMPB in particular, indicate that the services rendered to the public will be maintained at their traditionally excellent levels.

RESOURCES FOR MIDDLE EAST STUDIES IN CAMBRIDGE

Robin Bidwell

1) Printed Books

The University Library (ULC), as a copy right library, has practically all significant books published in English since the passing of the Act. It is worth noting that the ULC, unlike the British Library, does not receive a copy of each book automatically but has to claim it and so omissions can occur. At present there appear to be adequate funds for the purchase of books published abroad and these are ordered either on the initiative of the library staff or on the recommendation of members of the University. It is not possible to give a precise figure for the holdings in Middle Eastern languages but at any one moment about 2,000 books in Arabic, Persian and Turkish are either on order, or being catalogued or being otherwise prepared for placing on the shelves. Most of these books are on open access and may be borrowed for periods of up to three months. There is a good collection of books prior to 1800 but these and later books of particular value may not be taken out of the building. There are some specialist collections of which the Picken Collection of Oriental Music is notable. Everything possessed by the ULC is under a single roof so that there is no need to go from building to building.

The Oriental Faculty with over 12,000 titles is designed primarily for teaching and concentrates on the books most used by undergraduates. It has also, however, valuable works which once belonged to former Professors such as E. G. Browne and A. J. Arberry which are already in the ULC. The Islamic collection of Professor Robertson Smith, a pioneer in the fields of Semitic religion and sociology, is in the library of Christ's College.

The Middle East Centre (MEC) with over 5,000 titles is in the same building as the Oriental Faculty and is a specialised library for research purposes. Under the MELCOM area specialisation scheme it regards its primary duty as collecting books published in and about the Arabian Peninsula and except where necessary for this commitment does not in general buy books published in the UK which would duplicate those available in the ULC.

Books of Middle Eastern interest can also be found in the specialised libraries such as those of the Law, Divinity, Economics, Geography, Anthropology and other Faculties. There are also some in the libraries of individual Colleges.

and G. P. Badger.

Churchill College is building a collection of the archives of modern political figures, which in addition to those of Churchill himself include those of other statesmen such as Lord Lloyd and Lord Hankey. There are also the papers of diplomats such as Sir Hugh Knatchbull-Hugessen. College libraries have holdings such as the papers of Sir Ronald Storrs at Pembroke and C. M. Doughty at Caius. The papers of W. S. Blunt are at the Fitzwilliam Museum.

The MEC has unpublished material, particularly dealing with Aden and Yemen but also the papers and photographs of Bertram Thomas and the diaries of Sir Charles Belgrave.

6) Miscellaneous

Artifacts of Middle Eastern interest can be found in various museums such as the Fitzwilliam and those of the Archaeological, Anthropological and other Faculties.

1. Cambridge University Library. Current serials available in the University Library and in other libraries connected with the University. Cambridge University Press, 1980. 2 vols.
2. E. G. Browne. A catalogue of the Persian manuscripts in the Library of the University of Cambridge. Cambridge University Press, 1896.
3. E. G. Browne. A Hand-List of the Muhammadan manuscripts, including all those written in the Arabic character, preserved in the Library of the University of Cambridge. Cambridge University Press, 1900.
4. E. G. Browne. A supplementary hand-list of the Muhammadan manuscripts including all those written in the Arabic character, preserved in the libraries of the University and Colleges of Cambridge. Cambridge University Press, 1922.
5. R. A. Nicholson. A descriptive catalogue of the Oriental MSS. belonging to the late E. G. Browne; by E. G. Browne, completed and edited with a memoir of the author and a bibliography of his writings by R. A. Nicholson. Cambridge University Press, 1932.
6. A. J. Arberry. A second supplementary hand-list of the Muhammadan manuscripts in the University and Colleges of Cambridge. Cambridge University Press, 1952.

APPENDIX

ACQUISITION OF LIBRARY MATERIAL FROM THE ARABIAN PENINSULA

I have been asked to end with a note on the problems of acquiring material published in the Arabian Peninsula. It is no exaggeration to say that there is no bookshop or agency in the Peninsula itself which provides any service to overseas customers. The bookshops are often reasonably well stocked with local productions and there is no real substitute for a personal visit. Many of the more important books, however, may appear in the catalogues of leading suppliers in Baghdad, Beirut and occasionally Cairo. For the rest the best that one can do is to read the local newspapers to which the Centre subscribes and hope to see some mention of new publications: this is not as difficult as it might sound because they are not very numerous. Once an author and a title have been identified, a letter to the writer will often produce a free copy from a man flattered to find that his work has attracted attention in Cambridge. If this is not practical one has to resort to the 'old boy net' and try to have a contact in the places where books are published. This may be either an official in perhaps the Embassy or the British Council or a former student who will be prepared to take the trouble of getting a book and either sending or bringing it back: occasionally this may produce something unknown to the Librarian here. Obtaining publications from Arabia by such means is very hard work but no better method has yet been found.

MIDDLE EAST LIBRARY RESOURCES IN DURHAM

Jill Sutterworth

History and development of the collections

In Durham the collection of books concerned with the Middle East is concentrated in the Oriental Section of the University Library. Durham ranks as the third oldest of the English (although not of the British) universities, having been founded in 1832, and the Library was fortunate in inheriting many of the much earlier collections made by the Bishops of Durham and others connected with the Cathedral or the city. These special collections are among the most interesting in the British Isles. (When, in 1574, the University of Cambridge was seeking to revitalise its Library, the Bishop of Durham, James Pilkington, was among the principal benefactors who agreed to present books; he donated twenty volumes of histories.)

However, while these early collections, and the Cathedral Library, possess older works of Orientalist interest, the modern development of Oriental Studies in Durham dates from 1948, and the Oriental Section was established as a separate section of the University Library in 1950. Oriental Studies is to be interpreted in the widest sense, from North Africa to China and Japan, and including both the ancient and modern Near East. Within this field the Library covers certain broad areas, and in each tends to concentrate on a particular part of the collection: in the ancient Near East, Egyptology and Coptic, Hebrew and Old Testament studies; in the mediaeval to modern period, Oriental Christianity (including not only Coptic but also Syriac, Aramaic, Ethiopic, Armenian and Georgian), the classical literatures of Arabic, Persian and Turkish, the history of Islam as a religion and culture, the Arabic, Persian and Turkish languages; in the modern period, the political, economic and social history of the Near East from North Africa to Afghanistan, including Turkey, and collections of modern Arabic, Persian and Turkish authors; on the history of Central Asia and the Iranian and Turkic languages of the area - because of the arrangement of material in Durham, this forms an easily identifiable working collection. There are collections too in classical Indian studies, particularly on religious aspects, including Sanskrit, Prakrit and Pali texts, and a certain amount on the Islamic period, and a substantial collection on the Far East, concentrating on China: its history, language and literature in all periods, but also extending into Japanese and Korean. The fields just listed also include collections in Armenian (sizeable), Urdu (moderate), Kurdish, Georgian, Mongolian, Tibetan, etc. In 1976 the range of the Durham collections was nationally recognised when they were designated a special source back-up library by the British Library Lending Division.

Further particular strengths and interests are closely linked to

the history and development of the Library, which in turn parallels the development of Oriental Studies in Durham in general. The School of Oriental Studies began as a School of Near Eastern Studies, ancient, mediaeval and modern; in 1952 lectureships in Chinese and Indian philosophy were added. In this period of the 1950s, holdings were built up from a handful of books to an extensive - in cases such as Egyptology and Oriental Christianity an outstanding - collection. This was achieved as much by the efforts of the teaching as the library staff, in finding, and often presenting, books and in searching actively on the Library's behalf when travelling in the Middle East or elsewhere. The Library owes the greatest debt to Professor Thacker, first Director of the School of Oriental Studies, and to Mr. Foster, who was appointed as first Keeper of Oriental Books. Professor Thacker's initiative in securing both books and funds, and his strong, active and informed support up to his retirement in 1977, were an invaluable asset to the new section of the Library; the tradition is maintained by his successor and all members of the School of Oriental Studies. Mr. Foster's indefatigable work and intimate knowledge of the collections in his care built up a library which could have been achieved by no other means. The debt to both is immense.

In 1957 the School of Oriental Studies, on the initiative of Mr. Richard Hill, began the collection of papers and other records relating primarily to the Sudan during the Condominium period 1899-1955 which forms the Sudan Archive, and which was formally taken over from the School by the Library in 1976.* The Archive comprises approximately 600 boxes of official, semi-official and private papers, between 7,000-10,000 photographs, maps, portraits, museum objects and some thousands of relevant pamphlets. New material is constantly being added. It holds some 300 Mahdist documents in Arabic and also contains substantial numbers of papers relating to Egypt, Arabia, Palestine, Transjordan, Syria and African states bordering on the Sudan. The Archive is of international importance for the study of 19th-20th century Sudanese and Near Eastern history. A fairly detailed list of holdings as at 1967, and a summary of additions to 1978 is published in Matthews, N. and Wainwright, M. D., Guide to manuscripts and documents in the British Isles relating to the Middle East, ed. by J. D. Pearson, Oxford University Press, 1980. For the Arabic documents, there is a handlist: Handlist of Arabic manuscripts and lithographs, by R. L. Hill, revised and amended by D. Grimwood-Jones, 1973, available in mimeograph. With help from the British Library, conservation work has been carried out and the Archive has been listed;

* For a more detailed description of the Sudan Archive, see Appendix I to this paper and L. E. Forbes, 'The Sudan Archive of the University of Durham' in Middle East Studies and Libraries: a felicitation volume for Professor J. D. Pearson, ed. B. C. Bloomfield, London, Mansell, 1980.

a handlist will be issued in 1982. Partly as a result of this Archive, and the interest of members of the School in the history of the Sudan, the Library collects, insofar as funds and staff-time allow, a greater range of material on the Sudan, in both English and Arabic, than on some other areas of the Arab world. The map and pamphlet collections in particular should be mentioned.

In 1960 the Gulbenkian Museum of Oriental Art was opened. This is housed in its own building next to the Library and School of Oriental Studies, and the Oriental Section is also the Library for the Museum. The responsibility is met by an allocation of roughly 10% of library funds (excluding the special Middle East Centre funds) - roughly 10% of each area fund within the Oriental Section - to art. Although the Museum is interested primarily in Far Eastern and Ancient Near Eastern art, the Library buys fairly evenly in all areas to maintain a basic reference collection wherever possible.

In 1962, following the Hayter Report, the Centre for Middle Eastern and Islamic Studies was inaugurated. Its object was to develop Middle Eastern Studies not only in the School of Oriental Studies but in other departments of the University, through teaching posts in the geography, economics, politics, sociology and anthropology departments. This had considerable impact on the Library in terms of demands and funds. (Currently some 60 members of the academic staff are associated with the work of the Centre for Middle Eastern and Islamic Studies, and about 35-40 postgraduates are engaged in research on the contemporary Middle East. The Departments of Anthropology, Economics, Geography, Politics and Sociology and Social Policy all offer courses on the Middle East as undergraduate options, attended in any one year by some 150 Honours degree students.) The consequences for the Library were apparent in three major areas. Firstly the scope and nature of the Middle East collections was considerably expanded; in some subjects it was again a case of building up from the beginning. The Library was once more fortunate in the active cooperation of the teaching staff, and many small but valuable sections within the Library reflect this cooperation. Such are the newspapers, received regularly from the Soviet republics of Central Asia as well as from Turkey, Iran and the Arab countries; our collections in modern Persian, Turkish and Arabic literatures, in modern Turkish politics and economics, on Islamic communities in Indonesia, and the current interest in migration and urbanisation, particularly in Arab North Africa.

Secondly, this large expansion involved a certain expansion in funds; the Hayter Report singled out the School of Oriental and African Studies and Durham as the two oriental libraries meriting a specific library grant. At present, the Middle East, including Islam and the Islamic languages and literatures, accounts for just over 50% of the total funds of the Oriental Section. About half of this is reserved for the needs of the Centre relating to the modern Middle East.

Thirdly, a major development in connection with the Middle East was the creation of the Centre's Documentation Unit in October 1970. Since 1972 this has been housed at Elvet Hill, close to the Oriental Section of the Library; cooperation between the Unit and the Library is extremely close, especially in offering assistance to researchers. Not only do the collections complement each other, but the Senior Documentation Assistant also co-ordinates purchases made for the Library out of the Middle East fund. The central purpose of the Documentation Unit is to monitor current economic, social and political developments in the region and to procure and make available on the widest possible scale, primary material relating to the modern Middle East. The Unit contains some 150,000 publications, most of which cannot be purchased through normal channels. Its holdings include primary data in the form of official government reports and statistical publications (at ministerial, departmental and municipal levels); reports produced by banks, chambers of commerce, trade unions and political parties; together with publications of the main international organisations working in the region. Examples of material contained in this data-bank include official gazettes of Middle Eastern countries, population census reports on most countries from 1950 and in some cases earlier dates, censuses of agriculture and industry, statistical yearbooks, foreign trade statistics, national and regional development plans, urban planning reports and publications of the Arab League, CENTO, FAO, UNIDO, OPEC, and OAUPEC.

The Unit has good coverage of basic documentary material from the early 1960s onwards, and in some cases and for some countries from 1945. Much of the material is in the original language (Arabic, Turkish, Persian or Hebrew) but in many cases the documents are also published in English or French translation. All the countries of the Arab world are covered by the collection, together with Afghanistan, Iran, Israel, Pakistan and Turkey.

The collection is fully catalogued, and full catalogue entries are provided for all documents received. The catalogue has been designed specifically for the collection in order to permit as much flexibility as possible to meet the varying information requirements of users. Access is provided by geographic area of interest and by general subject interest, and in addition a thesaurus containing over one hundred key words provides an approach from narrower subject areas, thus permitting search parameters to be readily widened or restricted, and suggesting links between subjects.

Generous cooperation and assistance from the governments of the region, collaborative arrangements made with other institutions, and the invaluable assistance of members of the academic staff and post-graduate students on research visits to the region ensures an accession growth of between 200 and 500 items a month from some thirty-five countries, covering a wide range of economic, political, social and

technical subjects. Every effort is made to keep abreast of new developments in a wide range of research fields and to obtain primary documents as soon as possible after the date of publication. The Unit receives a growing number of annual, quarterly, monthly and weekly serials. All publications received are normally available for consultation within a day of their arrival.

The most recent important resource made available for research in Durham is a collection of the papers of 'Abbās Hilmi II (1874-1944), last Khedive of Egypt (see Appendix II to this paper). In March 1980 these were deposited in the Oriental Section of the University Library. A list of the papers has been prepared and is available for purchase.

Arrangement and organisation of the Library

The arrangement of the Oriental collections has developed from the history outlined above. The Library has grown in size from c.5,000 items in 1950, c.37,000 in 1956, c.96,000 in 1971 to c.127,000 items in 1980. This has included the expansion of interests and areas covered, as well as natural growth. The Library still shares the same accommodation with the School of Oriental Studies as it did in 1954: the arrangement and classification of the books which was originally chosen to accommodate a particular collection has been expanded, sometimes rather forcibly, to hold the present range of material. The classification was based on the oriental language and literature section of the Library of Congress; this is retained for literary and linguistic classes; for other subjects there is a classification by geographical region and by country, and within this by subject classification.

The full catalogue of the collection is available in the Section; the author catalogue is also available in the main arts section of Durham University Library. Through the University Library, the Section's holdings are reported to the North Regional Libraries Bureau, and thence to the national Union Catalogue of Books at the British Library Lending Division, Boston Spa. Holdings of works published in Asia are also reported directly to the Union Catalogue of Asian Publications. Within the Section an author and subject catalogue are maintained, and from 1974 onwards there are title catalogues for works in oriental languages, filed according to the language and script concerned. (There has always been a separate title catalogue for Chinese.)

The Library's acquisitions policy seeks to maintain the collection in existing fields. Blanket orders are not placed in any country or with any booksellers; selection is by the academic and library staff on the basis of information available from all sources. Occasionally library staff are able to make book-buying tours which are invaluable in securing works which would be missed or unobtainable from the UK; teaching staff in various departments also give considerable assistance in this way. The Oriental Section serves not only the University of

Durham but also the northern region of England, because it is the only large orientalist collection in the North East, and serves also the national and international research community (particularly through the Archive and Documentation collections). It does this without the support of a major copyright library within easy reach; consequently selection and acquisition must be carried on also in the field of British publications in order to maintain a balanced collection with sufficient depth and range for research. The Library benefits greatly from the goodwill, information and donations of visiting scholars.

The staffing of the Oriental Section is: Keeper of Oriental Books in charge of the Section, three graduate subject specialists (Ancient Near East, Mediaeval and Modern Near East, Far East and India), one graduate non-orientalist, one secretary/typist/library assistant and three part-time library assistants (the basic establishment is occasionally augmented by temporary posts). These staff provide the normal range of reader services, and also answer requests from other libraries and individuals within the North East, and indeed nation-wide, as far as resources permit. Visiting researchers with academic introductions are welcome; it is appreciated if advance notice is given, particularly for the use of the Sudan Archive and the 'Abbās Hilmi papers.

Despite its occasionally idiosyncratic classification, one of the main virtues of Durham is the accessibility of most of the collection as a working library; we trust that we will maintain this tradition.

APPENDIX I

SUDAN ARCHIVE (UNIVERSITY OF DURHAM)

The Sudan Archive, a collection of the papers of former officials, soldiers, missionaries, business men and individuals who served or lived in the Sudan during the Anglo-Egyptian Condominium period (1899-1956), was begun in 1957.

The Archive contains official, semi-official and private papers which document in great detail the Sudan under Mahdist and Condominium rule for the period 1881-1919 and in less detail for the period 1920 onwards. It holds some 300 Mahdist documents in Arabic and also contains substantial numbers of papers relating to Egypt, Arabia, Palestine, Transjordan, Syria and African states bordering on the Sudan. The collection includes the papers of General Sir Reginald Wingate (1861-1953), Sir Rudolf, Baron Slatin (1857-1932), Brigadier-General Sir Gilbert Clayton (1875-1929), Sir Harold MacMichael (1882-1969), the Sudan papers of Sir James Robertson and the papers of the Gordon Memorial College Trust Fund together with over 500 smaller collections. It consists of approximately 550 boxes of papers, over 5,000 photographs, several hundred maps, portraits, museum objects and a large amount of related printed material. New material is constantly being added.

The card index of the Archive is in two parts: an alphabetical name index of personal and place names plus some subjects, and an inventory. There is a mimeographed Handlist of Arabic manuscripts and lithographs (429 items) by R. L. Hill, 3rd draft 1966, revised and amended by D. Grimwood-Jones, 1973, which includes English translations. For some of the larger collections of documents in the Archive, the relevant card catalogue entries have been typed out in the form of lists, e.g. for papers of or relating to Arab Affairs, Clayton, Bishop L. H. Gwynne, al-Khalifa, al-Mahdi, Carl Neufeld, Slatin, C. A. Willis and Wingate and photocopies of these lists can be made available to interested persons. Draft lists have also been made for collections of papers not covered by the card catalogue. These include W. N. Allan, R. E. H. Baily, A. and E. A. Balfour, J. F. Bloss, A. R. C. Bolton, G. E. Bridgman, J. W. Cummins, Gordon Memorial College Trust Fund, K. D. D. Henderson, E. Hills-Young, C. A. E. Lea, B. A. Lewis, H. A. MacMichael, J. G. S. Macphail, D. Newbold, J. W. Robertson, E. G. Sarsfield-Hall, S. R. Simpson, J. Winder, M. E. and G. L. Wolff, and these can be consulted at Elvet Hill. It is hoped to extend the coverage of these lists.

The Sudan Archive is open to all bona fide scholars and researchers, who should state their reasons for wishing to use the Archive. Students are normally required to provide a letter of introduction from their Director of Studies. Staff and space in which to consult material are limited and advance notice of a personal visit to the Keeper of Oriental Books should be given.

APPENDIX II

ABBAS HILMI II PAPERS (UNIVERSITY OF DURHAM)

Introduction

These are the personal papers of Abbas Hilmi II, which were in the possession of his family until 1980 when they were deposited on loan to the University of Durham by the Mohamed Ali Foundation. They are housed with the Sudan Archive in the Oriental Section of the University Library. Abbas Hilmi II, the great-great-grandson of Mohamed Ali, was born on 14th July 1874 and succeeded his father, Muhammad Taufiq Pasha, as Khedive in 1892. The papers cover the period of Abbas Hilmi II's Khedivate 1892-1914 and extend after his deposition in December 1914 until his death on 21st December 1944 at Geneva.

The papers are arranged in three sections:

A. Official, Political and Diplomatic

This section contains correspondence on Egyptian internal affairs - political, social and economic - the British in Egypt and the Sudan, Egypt's relations with Britain, Turkey and the rest of Europe, the Khedive's relations with other royalty and his deposition. The papers reflect Abbas Hilmi II's involvement with the Egyptian nationalist movement and his conflict with British administrators. After 1914 they show his continued interest in Egyptian and European politics.

B. Estates, Business Interests, Finances and Property

These files contain correspondence, reports and accounts relating to Abbas Hilmi II's estates, property, business interests and investments. They show his endeavours to improve his estates, and, during his exile, to recover his sequestered property.

C. Personal

This section includes letters from Abbas Hilmi II's family and friends, from those in diplomatic circles, representatives of the Churches and authors, concerning personal matters, khedival patronage, and his European travels. Photographs of Abbas Hilmi II are also included.

The papers, written in French, Arabic, German, English and Ottoman Turkish comprise some 326 files and about 140 pamphlets. The files mainly consist of correspondence written to Abbas Hilmi II and are arranged and listed chronologically within each section as far as possible. Microfilms of the papers are accessible to bona fide research workers who should make advance application to the Keeper of Oriental Books stating the nature of their research, the use to which it will be put and enclosing a letter of recommendation (if appropriate) from their supervisor. Before granting access the University must be

satisfied that the documents are needed as a serious and necessary source of information and research workers must sign a written agreement. A list of the Abbas Hilmi II papers is available, price E3. There is a separate list of the pamphlets. Requests for copies of lists and any further enquiries should be addressed to the Keeper of Oriental Books.

MIDDLE EASTERN RESOURCES AT EXETER UNIVERSITY LIBRARY

Parvine Foroughi

Middle Eastern studies as such at Exeter University have indeed a very short history. Nevertheless, due to the constant efforts of Professor Shaban, Head of the Department of Arabic and Islamic Studies, on the one hand in securing generous gifts from the Arab States, and on the other in his frequent book-buying trips to the Arab World, the Arabic and Islamic collection, despite its young age, has grown into a quite large collection which is still increasing very rapidly.

It all started in December 1973 when Professor Shaban received a gift of £5,000 from Abu Dhabi. He managed to spend it all in two days in various Beirut bookshops.

The history of this University's involvement in Middle Eastern subjects can be summarised as follows: the Hebrew language has been taught at the Department of Theology since 1956 (the year that the University College of the South West officially became the University of Exeter). The same Department has been offering courses in Islam and Arabic language since 1972. The fully fledged Department of Arabic and Islamic Studies was formally established in 1979. The Department of Politics started a course on Middle Eastern Politics in 1979. Some other departments too, for example History and Spanish, have had a cursory interest in Middle Eastern and Islamic topics and have acquired books on these subjects.

Library materials related to the Middle East are scattered in various sections of the Library. I will deal with each section separately.

The Main Library

The building known as the Main Library is situated in Prince of Wales Road, almost at the heart of the University. It is in two ground floor rooms of this building, known as the Arabic Rooms, where the bulk of the Middle Eastern resources is housed. It comprises books on Islam and Arabic language and literature, of interest both to undergraduates and research workers. The printed books of the Centre for Arab Gulf Studies (mainly in Western languages) are also housed in these two rooms. Gulf Centre books are mostly on such subjects as politics, economic and social conditions and history of Middle Eastern countries, mainly for the use of research workers.

Anything which goes into these two rooms is bought out of the funds of the Department of Arabic and Islamic Studies, or the Gulf Centre. Books bought by other departments are shelved in other parts of this building according to their subjects. For instance on the Upper Stack one can find books on Islamic arts, while on the Lower Stack there are

books on Middle Eastern history and politics, Hispano-Arabic literature, Hebrew language and literature, and a few Persian literary texts and dictionaries.

Periodicals: the number of periodicals on Middle Eastern subjects does not exceed 50. All the current issues are kept in Reading Room 1 (ground floor) and the bound back numbers are kept on the Upper Stack alongside other periodicals.

Roborough Library

This library is situated within 50 yards of the Main Library. Once the Main University Library, it is now an extension of the present Main Library. The Undergraduate Reading Room on the ground floor contains a stock of basic text-books and works of reference on all subjects including Hebrew, Arabic and Islamic studies. The collection on Judaism and Rabbinic Hebrew is housed in the basement of this building and is said to be one of the best collections in the United Kingdom, next only to those of London and Southampton.

The Audio-Visual Section of the Library is also based in this building. This section has a considerable number of slides on Middle Eastern topics, e.g. decorative and applied arts, history, archaeology, ethnic carvings, bronzes, Islamic art and architecture, as well as a number of tapes and cassettes of various Arabic dialects.

School of Education Library

Until 1979 St. Luke's College of Education in Heavitree Road was independent from the University. In 1979 it merged with the University's Institute of Education situated in Gandy Street, and Department of Education based in Thornlea, New North Road, and the three of them together form the University's School of Education in the former St. Luke's College. Accordingly the libraries of Gandy Street and Thornlea were moved to St. Luke's and the books are being gradually re-catalogued and integrated in the St. Luke's collection.

The original St. Luke's collection includes books on Middle Eastern history and geography, while among those from Thornlea there are a few books on education in Middle Eastern countries. In the Gandy Street collection which as yet is not re-catalogued and is stored separately there are a number of books on the history, geography, education, sociology and anthropology of Middle Eastern countries.

Cathedral Library

The Cathedral Library is housed in the Bishop's Palace and is administered by the University. It comprises the Cathedral Archives, and books on mainly theological and local history subjects. Apart from a copy of the Qur'ān and a few Bibles in various Middle Eastern languages its only other link with Middle Eastern studies is through the Cook

collection bequeathed to it by Canon P. C. Cook in 1889. Canon Cook, who was at the same time a linguist interested in Persian and Arabic, had collected a number of literary books and diwans in Persian and Arabic which are at present in the process of cataloguing.

Law Library

This departmental library which is housed in Amory Building contains a small number of books on Islamic law.

Thornlea (New North Road)

This building is the actual base of the Department of Arabic and Islamic Studies. Its small library comprises books belonging to Professor Shaban personally (meant to be at the disposal of the students) as well as any duplicates sent there from the Main Library. However, since there is, as yet, nobody to look after this collection it is in no particular order and not usually open to readers.

Centre for Arab Gulf Studies, Documentation Centre

This is housed in the Annex rented from the British Council, situated very near to Thornlea. (Information on this Centre is provided by Dr. M. El-Azhari in the Appendix to this paper.)

This may be worth mentioning that the cataloguing function at Exeter University Library has been automated since 1978. Exeter is a member of the SWALCAP (South West Academic Libraries Cooperative Automation Project) which has about a dozen other members. Through this system it is possible to make use of catalogue records produced by other libraries which can save some time and effort. This capacity can be used instead for the considerable task of creating the catalogue records for materials not held or recorded elsewhere. Into this category fall almost all the items in Middle Eastern languages received by the Library. It is hoped ultimately to incorporate these records into the British Library data base.

APPENDIX

THE RESEARCH UNIT OF THE CENTRE FOR ARAB GULF STUDIES
(UNIVERSITY OF EXETER)

M. El-Azhary

This collection contains:

- A. The entire contents of the Information Centre on Eastern Arabia (about 10,000 items) which was purchased in the Spring of 1980, through a generous grant by Shell International Petroleum Company. This collection exclusively covers the Arab states of the Gulf, especially since 1970.
- B. The Elizabeth Collard collection - estimated roughly at 40,000 items - which has been transferred from the Middle East Economic Digest library to Exeter for the use of our students and researchers. This collection has a wider scope, covering the entire Arab world as well as other Middle Eastern countries.

The subjects covered in both collections include: economic statistics, development plans and programs, departmental reports, central bank reports, social surveys and ministerial statements. In addition there are daily newspapers, magazines and journals from the Gulf states, as well as a number of unpublished reports on them. There is also a substantial number of books and press cuttings from the international press concerning the Arab Gulf since 1970, and over a longer period for the entire area.

THE ARABIC AND PERSIAN COLLECTIONS IN THE INDIA OFFICE LIBRARY

Ursula Sims-Williams

The India Office Library now functions together with the India Office Records - described in a separate contribution by Penelope Tuson - but was originally an independent institution, established in 1801 specifically for the collection of oriental works, and as such represents the earliest collection of its kind in the country. This short description is intended as a general introduction to the collections, giving a brief account of the history and extent of the manuscripts and printed books and listing the published and unpublished catalogues and handlists.

The proposal to form an official collection of oriental manuscripts was first made formally as early as 1798, when the Court of Directors of the East India Company wrote in a public letter of May 25th (IOR: E/4/647 Bengal Despatches, pp.430-39)

We understand it has been of late years a frequent practice among our Servants, especially in Bengal, to make Collections of Oriental Manuscripts, many of which have afterwards been brought into this Country. These remaining in private hands, and being likely in a course of time to pass into others, in which probably no use can be made of them, they are in danger of being neglected, and at length in a great measure lost to Europe as well as to India ... To prevent in part this injury to Letters, we have thought that the Institution of a public Repository in this Country for Oriental Writings, would be useful ... By such a Collection the Literature of Persia and Mahomedan India may be preserved in this Country ...

At the beginning of 1799 the Sanskrit scholar Charles Wilkins (1749-1836) applied to the Court of Directors offering his services as curator of the proposed library and museum, submitting also a report recommending that in addition to manuscripts and printed books, it should contain maps, charts, views, coins, medals, statues, inscriptions, specimens of natural history, as well as artificial productions and technical implements. After protracted negotiations a library was established and Wilkins was appointed its first librarian in February 1801.

Records of the Library's earliest acquisitions (IOR: MSS EUR E/239/1-28 Library Day Books 1801-1948) show that much material was collected of the kind which Wilkins had envisaged. The first entry to be made

was 'Three Elephant Heads, with several detached parts', presented on November 20th, 1801. Subsequent gifts included brass statues of Hindu deities, the 'Tusk of a fish said to have been found many years ago sticking in the Bottom of an Indiaman', and on July 29th, 1808 'Tippoo's Musical Tiger', a model tiger depicted in the act of devouring a British civilian constructed so that by turning a handle and operating a keyboard one could hear the tiger's growl together with his victim's dying shrieks!

Through substantial gifts and purchases made during the 19th and early 20th centuries, the collections in the India Office Library, though now deprived of most of their 'curiosities', constitute amongst the largest and most important in the world. The Arabic and Persian printed books and manuscripts form a unique record of the literary history of the Indian sub-continent, besides adding to knowledge of Islam and Afghanistan, Iran and other Middle Eastern countries.

Manuscripts

There are now more than 6,500 Persian works in over 5,000 volumes, and about 4,500 Arabic ones in 3,000 volumes. Though most subjects are well represented, the collection is particularly important for its Indian historical and religious works. The manuscripts originate mostly from India or from Iran, via India, between the 16th and 19th centuries. The oldest dated Arabic manuscript is the *Kitāb al-alfāz* of Ibn al-Sikkit (461/1069), although some of the Kufic *Qur'āns* are probably earlier. Amongst the Persian manuscripts there are many fine examples of Safavid and Mughul miniature paintings.

The main manuscript collections

Tipu Sultān (1753-99) - 390 volumes deposited in 1806 and 1937.

After the capture of Seringapatam by the British in 1799, Tipu Sultan's library was transferred to Fort William College, Calcutta, and inspected there by Charles Stewart who described 1,090 works comprising 'nearly 2,000 volumes, of Arabic, Persian and Hindy (or Hindustany) Manuscripts, in all the various branches of Mohammedan literature. Many of these were beautifully written and highly ornamented (C. Stewart. A descriptive catalogue of the Oriental Library of the late Tippoo Sultan of Mysore (Cambridge, 1809, preface p.v). Several of the best manuscripts were presented to the King, the Royal Asiatic Society, and the university libraries of Oxford, Cambridge and Dublin. 197 volumes arrived at the India Office in 1806 and the remainder was kept at Fort William College until it closed in 1836. The collection was then transferred to the Asiatic Society of Bengal, but 193 volumes of duplicates were sent to the India Office,

Richard Johnson (1753-1807, Bengal Civil Service 1770-90, Assistant Resident at Lucknow 1780-82, Resident at Hyderabad 1784-85, Chairman of the General Bank of India 1786-90). 716 oriental manuscripts, mostly Persian and Arabic, purchased in 1807.

Johnson's career in India, especially while at Lucknow and Hyderabad, brought him into close contact with the leading writers and artists of his day, with whose help he acquired a unique collection of manuscripts and miniatures. Severe financial difficulties and ill health forced him to offer his library to the India Office who paid in 1807 £3,150, considerably less than the original cost, for 716 manuscripts, over 1,100 miniatures and examples of calligraphy. Johnson's oriental manuscripts include not only works and miniatures which he commissioned himself, but earlier volumes of exceptional artistic merit from Iran as well as India.

Warren Hastings (1732-1818, Bengal Civil Service 1750-85, Governor of Bengal 1772 and Governor-General 1773-85). 190 Arabic and Persian manuscripts, purchased 1809.

Hastings' collection, like Johnson's, was formed at considerable expense for his own personal use while in India. Though smaller than Johnson's it also contains many important works and some fine illustrated Persian manuscripts.

Bijapore collection. 434 Arabic and 17 Persian manuscripts, deposited in 1853.

This collection represents the remnant of the Royal Library of the 'Adil Shāh dynasty of Southern India. Little is known of the origins of the collection, but one manuscript has a note on the title page saying that it was acquired for the Royal Library in 880 (1475) (Loth 896), while the city was still under Bahmani rule. The Library continued to grow and flourish under the 'Adil Shāhs and even after Bijapore fell to the Mughal Emperor Aurangzeb in 1686. From 1760 until the middle of the 19th century, the Library, together with other buildings in Bijapore, fell into a state of disrepair. After much deliberation it was decided to safeguard the whole manuscript collection by sending it to England. Its special interest lies in the large number of religious and legal works it contains.

The Royal Society collection. About 210 Persian and 46 Arabic works, deposited on permanent loan in 1876.

This collection is made up of two smaller ones, the first presented by Sir William and Lady Jones, to the Society in 1792, and the second by Mr. Burjorjee Sorabjee Ashburner. It contains many Zoroastrian works.

Delhi collection. About 3,710 volumes of Arabic, Persian and some Urdu, deposited in 1876.

This collection represents what remained in 1858 of the Royal Library of the Mughals. The traveller Mandelslo described the contents as being in 1638 'Four and twenty thousand Manuscripts, so richly bound, that they were valued at six Millions four hundred and sixty three thousand, seven hundred thirty one Ropias' (*The voyages and travels of J. Albert de Mandelslo ...*; tr. J. Davies (London, 1669), p.37). Between then and 1858 manuscripts were being given away to Heads of State and others, and as early as 1810 were coming into the hands of private collectors. In 1859, the Government of India purchased the manuscripts of the Royal Library for 14,955-4-5 Rs. at a sale organised by the Delhi Prize Agents. After some 1,120 volumes had been sold, the remainder of the collection was transferred to the India Office in 1876.

The manuscripts consist of approximately 2,900 Arabic works, 2,700 Persian and 200 Urdu in about 3,710 volumes. Less than a quarter of the present collection is old enough to have been seen by Mandelslo in 1638, the majority being comparatively recent. None of the rich bindings mentioned by him is preserved, and few items are noteworthy for their calligraphy or miniatures. However the manuscripts form a unique collection of works on Sufism and mysticism, and religious works in general relating to India. Particularly interesting are DP (Delhi Persian) 1263, a copy of Sulṭān Valad's *Ibtidānāma* reputed to be an autograph, dated 697 (1298); DP 438, a collection of official documents and letters by 'Abd Allāh ibn Marvarīd, dated 922 (1516); and DA (Delhi Arabic) 1949, a copy of *Tabā'i' al-ḥayawān* by al-Marwazī possibly dating from the 13th century.

William Irvine (1840-1911, Indian Civil Service 1864-88). 212 Persian manuscripts, purchased in 1913.

A collection of historical works mostly relating to 19th century India, which were acquired by Irvine both while he was there, and after his return to England.

Published catalogues

LOTH, O. A catalogue of the Arabic manuscripts in the Library of the India Office. London, 1877.

Gives details of 1,050 items.

Catalogue of the Arabic manuscripts in the Library of the India Office, Vol. II. Fasc. 1: Qur'ānic literature, by C. A. Storey. London, 1930. Details of 167 works.

Fasc. 2: Sufism and ethics, by A. J. Arberry. London, 1936. Details of 204 works.

Fasc. 3: Fiqh, by R. Levy. London, 1937. Details of 460 works.

Fasc. 4: Kalām, by R. Levy. London, 1940.
Details of 340 works.

ETHE, H. Catalogue of the Persian manuscripts in the Library of the India Office. 2 vols. Oxford, 1903-37 (reprint published 1981).

This catalogue contains descriptions of 3,076 works, being accessions to 1902 excluding the Delhi Collection and the Royal Society Collection.

ROSS, E. D. and BROWNE, E. G. Catalogue of two collections of Persian and Arabic manuscripts preserved in the India Office Library. London, 1902.

ARBERRY, A. J. Hand-list of Islamic manuscripts acquired by the India Office Library, 1936-8. Journal of the Royal Asiatic Society, 1939, pp.353-96.

Descriptions of India Office (IO) MSS 4558-4633.

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IOR: Photo Eur. 177

A photocopy of a typescript belonging to the Royal Asiatic Society. The descriptions and numbers are often inaccurate.

Hand-list of Persian manuscripts in the Delhi Collection. IO 4601-4603

A very scant listing made in Calcutta under the supervision of H. Blochmann some time after 1869. It is neither complete nor very accurate.

Hand-list of Arabic manuscripts in the Delhi Collection. IO 4604-4606

A similar list of Arabic MSS.

Abstract and index of the Arabic and Persian manuscripts in the Delhi Collection. IO 4609

A title index abstracted from the previous two works.

Printed Books

The printed book collections include about 7,000 Arabic and 7,000 Persian titles, in addition to 20 Arabic and 15 Persian serials.

Besides containing most standard European works, the India Office Library benefited in particular from the (Indian) Press and Registration of Books Act of 1867, whereby it received on request a copy of every printed or lithographed work published in British India until 1948. Acquisitions policy for books in Arabic and Persian aimed to be comprehensive until 1936 when it was decided to restrict purchases to works on the history, religions and classical literature of the Arabs and Persia, and works relating to India. The comparatively recent acquisition in the last twenty years of the Aden and Gulf Residency records, as well as the Kabul Legation files has broadened the Library's field of interest, so that it now in addition aims to obtain relevant publications in all languages relating to those areas.

Printed catalogue

ARBERRY, A. J. Catalogue of the Library of the India Office, Vol. 2 part 6: Persian books. London, 1937.

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MIDDLE EAST ARCHIVES IN THE INDIA OFFICE RECORDS

Penelope Tuson

The main archival collections in the India Office Records are those of the East India Company, 1600-1858, the Board of Control (or Commissioners for the Affairs of India), 1784-1858, and the India Office, 1858-1947. They are thus the primary source for the study of British interests and administration in India, from the first contacts at the beginning of the seventeenth century until Indian Independence three hundred and fifty years later.

British imperial interests were of course not confined to the Sub-continent. The Company, the Board and the India Office were responsible, sometimes independently, sometimes jointly with other British Government Departments, for British relations with territories as far apart as Africa and China. In the Middle East they had for many years almost sole responsibility for relations with the Arabian side of the Gulf and, in a wider context, their interests covered Afghanistan, Iran, Iraq, the Arabian Peninsula and East Africa. Their archives are therefore central to Arabian studies and a most important source of documentation for Middle East studies in general.

The records may be divided into two groups. First there are the archives accumulated in London by the 'Home Government'. These consist mainly of India Office departmental records, Company and Board of Control archives and, until the early twentieth century, records of the 'Proceedings' (correspondence, minutes, etc.) of the Government in India which were regularly sent to London for information. In addition there are a number of collections accumulated by the various overseas administrations of the Home and Indian Government which were later returned to the India Office Records as separate archive groups, for example, the records of the Residency and Agencies in the Gulf (1763-1951), the Residency and later Colony at Aden (1839-1967) and the British Legation at Kabul (1923-48).

Together these two groups of records number around 213,000 volumes and files and occupy about fourteen kilometres of shelving in the Library and Record Office. Out of this total about 23,000 items are concerned entirely with Middle East affairs and there are another 90,000 which may include material relating to the Middle East. Furthermore there are some 70,000 official publications, 30,000 maps and 11,000 European Manuscripts (private papers) among which scattered Middle East materials may be found.

A primary concern of the Record Office is to make these archives as readily available to researchers as possible and this is being done in two ways: by the publication of guides and finding aids and the preparation of hand-lists; and by the publication in print or microform of

selections from the documents.

The general administrative background and classification scheme of the India Office Records has been described by Joan Lancaster in 'The India Office Records' (Archives, ix, 1970). A summary list and guide to each record group will shortly be published in M. I. Moir's Summary guide to the India Office Records which aims to direct new researchers to materials on the subjects they wish to study. Sections of this guide are already available in typescript in the Reading Room.

A general introduction to the Middle East archives is given in 'Archival sources for Arabian Peninsula and Gulf studies in the India Office Records' (P. Tuson, Journal of Gulf and Arabian Peninsula Studies, iv, 1978) and in M. Matthews and M. D. Wainwright A guide to manuscripts and documents in the British Isles relating to the Middle East and North Africa edited by J. D. Pearson (Oxford University Press, 1980). The latter volume also contains a list of the categories of records including Middle East sources. A brief guide to sources for Middle East studies in the IOR is in preparation and is intended to bring together in a concise form all the information needed by the prospective researcher as a first stage introduction to the materials.

More specifically, each individual series is being listed in detail and a number of the lists are intended for publication in the form of guides. These India Office Records 'Guides to archive groups' will include detailed lists of particular groups of records, together with introductory material, while IOR 'Brief guides' are intended to describe more generally all the sources available in the India Office Records relating to a particular subject. Some guides will combine a detailed list with a general survey, depending on the size of the collection or subject dealt with.

The first of the 'Guides to archive groups' dealing with the Middle East is: The records of the British Residency and Agencies in the Persian Gulf (P. Tuson, London, 1979). This work lists the 3,500 files and volumes of correspondence from the British Political Residency at Bushire and the Agencies at Bahrain, Kuwait, Muscat and Sharjah, 1763-1947. In addition there are introductory sections on the make-up of the records and on the administration of the Residency and each Agency. The Residents and Agents appointed to each post are listed and general notes and appendices are included on other Gulf materials in the IOR. A second guide by Lesley Hall dealing with a much smaller collection of records from the British Legation, Kabul (1923-48) and other sources for the study of Afghanistan has been published as: A brief guide to sources for the study of Afghanistan in the India Office Records (London, 1981), and another one listing the large collection of records from the Aden Residency and Colony is being prepared by Andrew Griffin. This latter volume will be preceded by a brief introductory guide to

Also materials to be published at the end of 1981. One further brief guide is planned to cover the records of the Company's factories in Persia, the Gulf and the Red Sea.

Of the Home Government records, those of the Political and Secret Committees and Departments of the India Office, the Company and the Board are of most value to Middle East researchers. Hand-lists are available at the Record Office and a departmental guide is in preparation.

Moving from the guides to the documents themselves there are a number of projects worth noting. The India Office Library and Records has a microfilming programme and within certain technical and physical constraints microfilm may be supplied to order. In addition certain specific groups of records have been selected for separate treatment, the most recent being the series of departmental briefs or memoranda prepared within the India Office Political Department between c.1858 and 1947. These memoranda cover all the subjects dealt with by the Political Department (i.e. mainly relations with areas outside India and with Indian Princely States) and are now being reproduced on microfiche with textual notes and introductory material. The first volume (British Policy in Asia: India Office Memoranda Vol. 1 The Middle East, 1856-1947, London, Mansell Publishing) is now available. Two further volumes will reproduce memoranda relating to the North West Frontier, Persia, Afghanistan and Central Asia.

Finally, under the auspices of the British Academy's Oriental Documents Committee, an attempt is being made to deal in more detail with the Arabic documents in certain groups of records. The archives accumulated by the Middle East posts of the British Indian administrations often include large numbers of documents in Arabic and to a lesser extent Persian. These range from correspondence with local rulers and officials to legal documents such as mortgages, leases and divorce agreements. As source material they thus cover a wide spectrum of political, economic and social subjects. Many of them are untranslated or even mis-translated and the lack of any competent list or index has meant that in the past they have tended to be ignored, particularly by European historians. The publication of volumes of summaries of the documents will not only make these records more widely available to both English and Arabic speaking historians but it should also go some way to redressing the rather 'Anglocentric' bias which students have until very recently tended to glean from the records. The first volume, edited by Julia Ashtiany and due to be published at the end of 1981, covers the Arabic documents in the Kuwait Agency archives, 1904-49. It is hoped that a further volume will cover the 11,500 files of cases dealt with by the British Courts in Bahrain, 1924-48.

MIDDLE EASTERN LITERATURE IN MANCHESTER LIBRARIES

David Brady

By way of introduction to this sketch of Manchester's library resources in the field of Middle Eastern studies, it will be useful to outline the history of the academic side of the picture, since there is a clear connection between teaching and research on the one hand and libraries on the other.

In some shape or form Oriental studies have been an officially recognized branch of learning at Manchester University ever since its foundation in 1851. The University began its life with five professors, one of whom, Alexander John Scott, occupied a chair of Hebrew, an appointment which he combined with one in Comparative Grammar and English Language and Literature. On his death in 1866, Scott was succeeded by Tobias Theodores, who professed both Hebrew and Modern Languages. In 1901, the University created a chair of Chinese, and E. H. Parker, the Professor, continued in office until his death in 1926, whereupon the study of Chinese in Manchester lapsed. The first chair in Semitic Languages and Literatures dates from 1903 and was occupied successively by H. W. Hogg (1903-12), M. A. Canney (1912-34), Edward Robertson (1934-45), and H. H. Rowley (1945-49). The names of the last two will no doubt be most familiar. In Manchester we remember Robertson firstly because, after his retirement from his university post in 1945, he was appointed to the librarianship of the John Rylands Library, and secondly because it was Robertson who, as a young lecturer at Edinburgh in 1912, fired the young H. A. R. Gibb (later Sir Hamilton Gibb, Laudian Professor of Arabic at Oxford and later Director of the Middle East Center at Harvard) with enthusiasm for Arabic and guided him through his first degree. Rowley, of course, will be remembered as an eminent Old Testament scholar and bibliographer, and indeed in 1949 when Scarbrough monies permitted the establishment of a chair of Arabic, Rowley requested a change of title and was thenceforth until 1959 Professor of Hebrew Language and Literature. In 1959 with the appointment of Edward Ullendorff, a well-known Semitist now in the chair of Ethiopian Studies at SOAS, the University had once again a chair of Semitic Languages and Literature. Professor Ullendorff was succeeded at Manchester by James Barr, but since the latter's departure to Oxford, the Semitic chair has become frozen with the restraints placed on University spending.

James Robson, a scholar with immense knowledge of Hadīth literature, was the University's first professor of Arabic. Upon Robson's retirement in 1958, he was succeeded by Charles Beckingham, later Professor of Islamic Studies at the School of Oriental and African Studies, London, who, with characteristic modesty, agreed to accept a chair of Islamic Studies rather than a chair of Arabic. During the period 1965-67, Professor

Beckingham's chair remained unfilled. Finally it was decided to change the title once more, and with the appointment of Edmund Bosworth the chair of Islamic Studies became the chair of Arabic Studies. Outside the Department of Near Eastern Studies, in which Turkish is taught in addition to Arabic and Hebrew and other Semitic languages, there is a chair of Persian Studies, occupied until 1978 by the late distinguished scholar John A. Boyle, who had been a member of staff since Persian was introduced in 1950 and professor since 1966. With the death of Professor Boyle in 1978, the chair of Persian Studies suffered the same fate as the chair of Semitic Languages and Literatures, except that in this case the professor's work was taken on by a temporary lecturer, Dr. Paul Luft, who is eminent in his own right as a scholar of Persian culture.

Our libraries' story begins properly with that part of the John Rylands University Library of Manchester which, prior to the merger of July 20th 1972, was known as the John Rylands Library. The history of this Library, built in memory of the great Lancashire industrialist and philanthropist John Rylands, goes back to the late nineteenth century. Shortly after her husband's death in 1888, Mrs. Rylands decided to commemorate his name by the foundation of a library rich in theology and humane studies in general. To house this library she had Basil Champneys design one of the finest modern Gothic buildings in Europe. Within a few years of its opening on January 1st 1900, the Library had acquired an international reputation, a reputation which it owed to the fact that Mrs. Rylands had been able to acquire two great collections. The first of these was the purchase in 1892, while the Library was still under construction, of the Althorp Library, belonging to Earl Spencer. For this collection Mrs. Rylands paid almost a quarter of a million pounds and its real value lay in the large collection of rare and early printed books which it contained. It also brought to the Library the nucleus of its collection of Oriental and Western manuscripts. This nucleus was greatly enhanced in 1901 by the purchase of the library belonging to the Earls of Crawford and Balcarres, obtained for a sum little less than that paid for the Althorp Library, and containing no less than 6,000 manuscripts in addition to 100,000 printed books.

The Bibliotheca Lindesiana, which takes its name from Lindsay, the family name of the Earls of Crawford, had its origins in certain purchases made by the 25th Earl of Crawford and 8th Earl of Balcarres during his travels in Egypt and Syria in 1836-7. In Egypt he acquired fresh editions from the Bulaq press and antique Qur'ans. Books and manuscripts were freely available in those days, so much so that the Earl reported buying a papyrus "for about eighteen pence English"! If indeed the Earl had been a little more persistent when in Sinai, the Codex Sinaiticus might now reside in Manchester, but the monks of St. Catherine's kept it in hiding, awaiting the more urgent demands of Tischendorf. The sum total of acquisitions made during the course of these hazardous travels

(the Earl's companions died en route) did not however amount to very much, and it was only in 1861 that Lord Crawford seriously applied himself to building up his Oriental library. Most of his Chinese works were acquired through specially commissioned agents who were furnished with lists of desiderata. The Arabic, Persian, and Turkish manuscripts, on the other hand, were acquired by different means, as is explained in the introduction to the Rylands' Catalogue of the Arabic Manuscripts, by A. Mingana, (Manchester, 1933):

In ... 1866 the MSS collected by Mr. Nathaniel Bland ... were purchased en bloc ... -- a collection rich especially in Persian illuminated books and in the memoirs of Persian poets. It consisted of 204 Arabic, 364 Persian and 63 Turkish works, in all 631 volumes. In 1868 another large addition was made by the purchase of the greater portion of the MSS collected by Colonel G. W. Hamilton, H.E.I.C., and consisting of 303 Arabic, 407 Persian and 7 Turkish MSS making with the Bland collection a total of 1,348 volumes.

Altogether 818 Arabic manuscripts are described by Mingana, and since his day not a great deal has been added in the way of codices. It is worth noting, however, the publication in 1974 of A Catalogue of Accessions to the Arabic Manuscripts in the John Rylands University Library of Manchester, compiled by Professor C. E. Bosworth with the assistance of A. S. Raḡwān and S. A. M. Saʿīd and containing descriptions of an additional fifty items.

The most up-to-date account of the present extent and circumstances of the Oriental manuscripts collections in the John Rylands University Library is that published by Dr. F. Taylor, the former Deputy Director and Principal Keeper, in the Bulletin of the John Rylands Library, vol. 54 (1971-2), pp.449-478. Here may be found summaries of the materials available in the various language groups, together with information about catalogues of the different resources and about the scope for pioneer and revisionary cataloguing still to be done. There is no need to repeat all that information in this place, but in order to give some idea of the extent of the present-day holding we quote the numbers of materials presently available in the Middle Eastern language categories:

Akkadian -- 1,043 items, including fragments and three plaster casts;

Egyptian (Hieroglyphic and Hieratic) -- 26 items on papyrus and linen; (Demotic) -- 14 ostraca and 166 papyri;

Hebrew -- c.400 codices, and 10,573 fragments from the Cairo Genizah, on parchment and paper;

Samaritan -- 375 items on parchment and paper; Syriac -- 70 codices on parchment and paper, plus 13 volumes of photostats from the Mingana Collection at Selly Oak;

Coptic -- 47 ostraca and 1,035 numbered items plus some hundreds of unnumbered miscellaneous fragments;

Ethiopian -- 42 items on parchment and paper, now fully described in the Catalogue of Ethiopic Manuscripts in the John Rylands University Library of Manchester compiled by Stefan Strelcyn (Manchester, 1974);

Armenian -- 22 items on parchment and paper;

Arabic -- 802 papyri, 1,483 paper fragments, and 868 codices;

Persian -- 936 items on paper;

Turkish -- 183 items on paper;

Pashto -- 16 items on paper;

'Parsi' (Zand, Pahlavi, etc.) -- 21 items on paper.

One holding worthy of special mention for reasons which will be readily appreciated is a large fifteenth-century Qur'an with interlinear Persian and Eastern Turkic translations. Out of an estimated 30 original volumes, the Library has 14, all of which were put at the disposal of the University of Ankara - on microfilm - for its dictionary of Eastern Turkic. It was also the object of the special study made by János Eckmann: Middle Turkic Glosses of the Rylands interlinear Koran Translation (Budapest, 1976).

As far as supporting materials such as printed books and periodicals are concerned, the Deansgate Building (formerly the John Rylands Library) does have much that is not at present to be found in the Main Library (formerly the University Library), simply because until the post-war university expansion in the late 1940s there was neither the demand nor the budget for substantial acquisitions in the Arabic field, much less in the Persian and Turkish spheres. When monies were eventually made available, many standard texts and back numbers of periodicals were difficult to obtain. Hence one is much more likely to find early numbers of standard periodicals whose history dates from pre-war days in the Deansgate Building rather than in the Main Library. Conversely, because the Main Library has since 1949 had funds available for the purchase of Middle Eastern materials, post-war publications are far more likely to be found in this repository. Nevertheless, as far as periodicals are concerned, attempts have been made at both places to fill serious gaps. As regards the acquisition of periodicals, both the Deansgate Building and the Main Library operate an exchange system through the Bulletin of the John Rylands University Library, which now usually includes at least one paper coming within the purview of Oriental studies, and the Journal of Semitic Studies, which carries a significant proportion of papers on Arabic studies (philology, literature, history, Islam, etc., but not modern politics, economics, and associated topics).

Until 1949 one could scarcely speak of an Oriental collection in the Main Library in any terms that would make sense today. There were

certainly foundations on which one could build; books had been purchased on some limited scale according to professional needs, and there were donations and bequests from various sources, notably from professors such as Canney and Theodores, and from the first Bishop of Manchester, James Prince Lee. In 1947, however, Manchester was one of seven universities selected for earmarked grants by the Scarbrough Commission to cover proposed developments in Oriental and African studies. As a result of the Scarbrough recommendations, new members of staff were recruited, and in 1948 the Council of the University authorized the appointment of an Assistant Librarian with special responsibility for Oriental books. In March 1949 William Kensdale - a former pupil of H. A. R. Gibb - was appointed to the post in question and during the period 1949-52 he had at his disposal a special grant to build up a Near Eastern Collection on the existing foundations. The sum spent during that period amounted to £2,800 which, as we all know, had considerably greater purchasing power than a similar amount today. This sum does not, of course, represent the University's total outlay during that period on materials relating to the Middle East, but rather the money expended on texts and periodicals with a specialist interest. Nor must we overlook the fact that much came in for which no payment was made; personal contacts resulted in a number of gifts such as those received through the good offices of Dr. Boyle, as he then was, from the University of Tehran and governmental sources.

In 1952 the special grant came to an end with the end of the quinquennium and subsequent purchases were made out of the general Library account. Nevertheless, this was not the end of the story by any means. When Mr. Kensdale left for a post at Ibadan, he was succeeded in the summer of 1953 by Dr. J. D. Latham, who continued energetically to develop the collections with the firm support of the late Dr. Moses Tyson, then Librarian. Without this support the future could have been bleak indeed because with the end of the earmarked grants one had to compete with other interests. To illustrate the kind of support received, we need only mention one or two small points such as the Librarian's agreement to buy Arabic and Hebrew typewriters for cataloguing purposes and his willingness to allow the establishment of a nucleus of Turkish materials in the days before the teaching of Turkish in the University had even been contemplated. Following the recommendations of the Hayter Committee in 1961, prospects might indeed have been gloomy for, as is well known, Manchester was not designated as what came to be known as a Hayter centre. It therefore received no earmarked grants for expansion either in the teaching Department or in the Library. The reasons behind this failure to achieve recognition lay essentially, it would appear, in Manchester's unwillingness, rightly or wrongly, to establish a centre of area studies or some similar kind of interdisciplinary institute. Despite all these adverse circumstances, however, the Near Eastern Collection has not failed to make steady growth and has generally kept good pace with the teaching and research requirements of the Department of Near Eastern Studies.

The core of the Collection is today made up of texts and translations together with works of modern scholars on the history of the Middle East and Maghreb, the traditional Islamic sciences, and philology. For special reasons a considerable number of books published in Western languages on subjects such as Judaism, sociology, education, geography, architecture, art, archaeology, economics, government, folklore, and anthropology of all the Middle Eastern countries are shelved in other parts of the Library. As regards the size of the Collection, no precise figures can be given but, taking the principal sub-divisions, we may estimate the total number of volumes at around 30,000, distributed as follows: Arabic, 11,000; Hebrew, 5,500; Persian, 4,000; Turkish, 2,500; other Middle Eastern categories, 7,000. With regard to Persian books, we should comment that Manchester, in agreement with the School of Oriental and African Studies, London after discussions at Middle East Libraries Committee meetings, has committed itself to becoming an 'in-depth' repository for Iranian materials of all kinds. In addition we would draw attention to a) about 3,500 volumes of periodical literature not included in the above figures; b) a valuable nucleus of Ethiopic material dating from the time of Professor Ullendorff, and more recently augmented through the good offices of Stefan Strelcyn, Reader in Semitic Languages at Manchester; c) a special Haskalah collection of Hebrew literature, amounting to 712 items for which a card catalogue has been prepared; d) the very extensive Arthur Marmorstein Collection, rich in Hebraic and Talmudic literature; e) microfilmed collections of the Mount Sinai and Mount Athos Libraries as well as the Greek and Armenian Patriarchal Libraries in Jerusalem, corresponding to the three Checklists of these collections published by the Library of Congress and containing valuable and often unique material for a study of Middle Eastern history since the rise of Islam; f) about 700 volumes of Chinese language and literature (mainly nineteenth-century); g) about 500 volumes on Indic languages; h) the 12,000 volume library of the Manchester Geographical Society, which is particularly strong in nineteenth and early twentieth century travel narratives and similar materials, many of which, of course, bear on the world of Islam; i) the purchase in 1973 of the International African Institute's Library, containing much material on the North African countries.

One of the obvious questions that will arise is: what is the University Library's acquisitions policy? Another will be: where does the money come from and how is it allocated? To the first question the answer is that routine orders are made accordingly as booksellers' catalogues come in, either on the recommendation of the Library staff or by the teaching staff. In the case of Iran, we have a standing order, parallel to that of the School of Oriental and African Studies, London, with an agent formerly in Tehran but now based in Wiesbaden, who selects and supplies books according to an agreed sum, but it is

probably true to say that we spend the same amount again on additional purchases in the Iranian field. As regards the next question, there is no special grant or allocation for Oriental books, but the Library Director has always been ready to make generous allocations, especially when particular needs must be met. It is indeed hard to recollect an occasion when special requests have ever been turned down. Material does, of course, come in from unexpected quarters, sometimes as a result of visits abroad by members of staff of the various departments. Again, we sometimes find ourselves in a position to purchase the private library of some deceased member of staff who is known to have a good collection. One example is the library of the late Professor Fish, for many years Professor of Mesopotamian Studies at the University, the acquisition of which filled many gaps in the Library's holdings of Sumerian and ancient Mesopotamian studies. As for the question of availability, there is open access to the greater part of our collections and most items can be borrowed through inter-library loan. Only the rare or early printed books are restricted to on-the-spot readers.

To conclude this sketch of Manchester's resources in Oriental literature, we turn our attention to Manchester Public Library and note first the Jewish Library which forms part of the Central Library. Some twenty-five years ago a group of prominent members of the Jewish Community in Manchester inspired the formation of a special collection of books devoted to Jewish studies. This collection benefited considerably from two important donations, one from the Moses Gaster Lodge of the Order of B'nai Brith, and the other from the Israel Sunlight Library Committee. The collection attained the status of a library when the Council of Manchester and Salford Jews decided to commemorate the Lord Mayoralty of Abraham Moss by offering a substantial donation to have a special room furnished to house the collection and to enable new acquisitions to be made. The Library, which was opened in 1956, has grown considerably since that date, with acquisitions in the main of books in European languages relating to all matters concerning Judaism and the modern State of Israel, and it consists of both reference and lending sequences separately arranged. Of particular interest are copies of manuscripts from the Firkowitch Collection of the Leningrad State Library. The total stock at the 31st March 1980 amounted to 5,267 volumes in the reference section and 3,897 volumes in the lending section, making a total of some 9,164 volumes. Unfortunately, not all of these have been catalogued, largely because of the lack of a specialist in Hebrew on the staff of the Library. In addition to the Jewish Library, the Public Library also possesses some archival material which is of interest to Middle Eastern studies. There are, for example, the papers of the Manchester Jew Neville Laski (father of the novelist Marghanita), who became chairman of the administrative committee of the Jewish Agency for Palestine in 1934; the scholar and educator Israel Wolf Slotki; the M. P. for Stockport (1924-35) Samuel Schofield Hammersley, who was chairman of the Parliamentary Palestine Committee

from 1943 to 1945. Of interest to economic historians are the archives of the Manchester Chamber of Commerce, containing the papers of committees on various Middle Eastern countries. To conclude this section, we should note that since 1975 it has been the policy of the Public Library to provide vernacular literature for the use of some of Manchester's ethnic-minority communities. This activity is centred on the Branch Library in Longsight. Most of the literature obtained is in Indian languages, although in addition some 100 volumes of Arabic and 500 volumes of Persian literature have also been obtained.

We should not conclude this survey without some mention of the small collection of Oriental manuscripts and printed books in the Chetham's Library, a Library which claims to be the oldest free library in Europe and which has been open to the public since its foundation in the mid-seventeenth century. There is first of all a small collection of Genizah fragments, presented to the Library in 1892 by Mr. George Ellis of London; these have been described by Meir Wallenstein, "Genizah fragments in the Chetham's Library, Manchester," *B.J.R.L.*, L (1967-8), p.159-177. As well as possessing some early nineteenth century Mahratti manuscripts and an album of Mughal Indian paintings, the Library also keeps eighteen Islamic manuscripts, mostly Arabic, but some Persian, and one Turkish. These have been described by C. E. Bosworth, "The Arabic manuscripts in Chetham's Library, Manchester," *Journal of Semitic Studies*, 21 (1976), p.88-108. The Library's Oriental printed books are listed (after a fashion) in W. Parr Greswell's *Bibliotheca Chethamensis: sive Bibliothecae Publicae Mancuniensis ab Humfredo Chetham Armigero fundatae Catalogi*, tom.III (Manchester, 1826), p.158-162.

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1. This paper is a completely revised version of an earlier article which appeared in the *Bulletin of the British Society for Middle Eastern Studies*, vol.III, no.1 (1976), p.36-41. That article was itself based on material contained in a paper read by Dr. J. D. Latham to a small group of librarians meeting at the School of Oriental and African Studies, London.

MIDDLE EASTERN AND ISLAMIC COLLECTIONS IN OXFORD

Diana Grimwood-Jones

To be a student or researcher of Middle Eastern studies in Oxford is to know at once both the joys of having at hand a wealth of material rivalled by few university towns in Europe, and the frustrations of having to perform a veritable pilgrimage to various centres in order to procure it. In this Oxford *hajj*, the Bodleian Library can be taken to represent the *Ka'ba*, around which the increasingly footsore devotee of knowledge performs the obligatory *tawwāf*, taking in other libraries on the way. An exaggeration? Perhaps. The fortunate few may find themselves satisfied in one or two places; someone ill-advised enough to want to find out about, say, the history of land use in North Africa - not to mention Middle Eastern bibliography - might well have to use the libraries of four or five separate institutions to find all the material he wants.

For most, the search begins at the Bodleian, a copyright library receiving automatically a copy of every book published in Britain. For many, the difficulties begin here too, since the Bodleian, like the British Library, divides its material according to language, keeping material in Middle Eastern vernaculars in its Department of Oriental Books, which has its own catalogue, and is located in a separate building from the main catalogues. The scope of its coverage is as deep and wide as its budget will allow, though tending towards the classical side of Middle Eastern studies. Because of the language division, it is impossible to estimate the total numbers of books relating to Islamic and Middle Eastern studies, but the figures for Oriental language material are approximately 9,500 for Arabic, 3,900 for Persian and 8,400 for Turkish, these last two including Tajik and the Central Asian districts. It subscribes to the major Middle Eastern periodicals, but not newspapers; any of these that are received from the Middle East are passed to the Middle East Centre. Keeping aloof for the most part from the library cooperation schemes indulged in by its poorer cousins, it nevertheless sends a representative to Middle East Libraries Committee meetings, contributes to MELCOM publications and reports certain acquisitions to the union catalogue maintained in Oxford which will be described below.

Apart from the Bodleian, one's choice of a library of first importance will depend to a large extent on the subject of study. For the history, politics, economic history and literature of the Middle East, this choice will lie between the Oriental Institute and the Middle East Centre. The Oriental Institute, library of the Oriental Faculty, contains approximately 12,000 books in all languages covering the history of the Islamic Middle East from the rise of Islam to c.1800, the history of Persia to the end of the Qajar period, and including a large collection of classical Arabic texts and Hebrew, Turkish and Persian literature of all periods.

In addition, the Institute covers the field of modern Jewish studies and buys works dealing with Jewish communities outside the Middle East. Around 300 periodicals are represented in the library, 25-30% of which are of general oriental or specifically Middle Eastern/Islamic interest. It functions primarily as a lending library for undergraduates in oriental studies.

Apart from some overlap in material dealing with the Ottoman Empire, it can generally be said that the Middle East Centre begins its coverage where the Oriental Institute leaves off, at around 1800 for Arab countries, including modern Arabic literature. (One sometimes wonders what Napoleon would have thought if he had realised quite how far reaching the effects of his invasion of Egypt would be on library policy in 20th century Oxford!) In addition to Arab countries, the Centre purchases works on modern Turkey, Iran in the post-Qajar period, the history of Jewish communities in various parts of the Middle East, and Israel since its creation in 1948. The Centre is a part of St. Antony's College library, and as such serves St. Antony's research students. It is also considered to be a university library, and is therefore open to all Oxford students. Library holdings now represent 25,000 volumes in all languages, and 450 periodicals and newspapers. It also contains an important collection of pamphlets, which has its own card catalogue.

In addition to these specifically Islamic/Middle Eastern collections, there are a number of specialist libraries which purchase Middle Eastern material to a greater or lesser degree. One of the most important of these is the Institute of Economics and Statistics. Whereas the Middle East Centre concentrates on the economic history of the area, the Institute of Economics buys material on development economics and the more technical works on oil. As its name indicates, it also collects statistical material partly or wholly in a European language from Middle Eastern countries. (Material entirely in oriental languages is kept at the Middle East Centre.)

The libraries of the School of Geography, the Institute of Social Anthropology, the Institute of Agricultural Economics and the Department of Eastern Art, Ashmolean Museum buy the more specialised works in their fields, while Nuffield College Library buys a certain number of books on modern Middle Eastern history and politics. Also important is the Institute for Commonwealth Studies, where the term 'Commonwealth' is rather a generous one, including as it does the former French colonies of North Africa. The library buys a good deal on the history and development of the area, and also specifically collects literary works written by North Africans in French.

The unenviable task of coordinating the modern Middle Eastern buying activities of all the above libraries, with the exception of the Bodleian, rests on the Middle Eastern bibliographer, Dr. Derek Hopwood.

It is he who can recommend to individual libraries the purchase of specific books more appropriate to them than to the Middle East Centre, and it is to him that libraries report acquisitions or prospective purchases of relevance. The Bodleian, too, now reports on accessions in western languages in the modern Middle Eastern field. This information is incorporated into the union catalogue mentioned above. This is basically the Middle East Centre card catalogue with the addition of entries for the holdings of the other libraries. Copies of the union catalogue are maintained at the Middle East Centre, the Oriental Institute and in the Oriental Reading Room of the Bodleian.

Before leaving collections of printed books, a brief mention may be made of other libraries of Middle Eastern interest which do not take part in this union catalogue scheme:

Wadham College library has had since 1977 a small but growing collection of Persian material consisting of classical literary texts and covering the history of Iran up to the Constitutional Revolution. In 1979 the holdings stood at around 3,000, but this figure includes some Armenian works.

The Oxford Centre for Postgraduate Hebrew Studies situated in the village of Yarnton collects material on Israel and modern Jewish studies.

There is a projected new collection at Pusey House. No detailed information is available, but it appears that this will concentrate on relations between Christianity and Islam.

So much for printed books. But of course, much of the wealth of Oxford libraries lies in their collections of MSS and official and unofficial or 'private' papers.

Details of the MS collections at Oxford with such published catalogues as exist can be found on pp.307-8 of J. D. Pearson's Oriental MSS in Europe and North America (Zug, 1971) and need not be repeated here. One might mention by way of an Addendum that in the Bodleian Library work has now begun on revising the published and unpublished catalogues of Arabic MSS, beginning with MSS of the Qur'ân. This project is still in its early stages and will obviously take several years to complete. Also, the Wadham Persian collection includes several MSS, which will not be available for study until a hand-list has been produced.

For official papers, the Official Paper Room of the Bodleian collects together not only all British Government departmental publications and parliamentary papers but also those of international organisations such as the United Nations, and all EEC publications, many of which have of course some Middle Eastern interest.

The term 'private papers' is taken to mean not only the letters and diaries but all the papers gathered together by people to form their own very individual collections. The Private Papers collection at St. Antony's, begun in 1961 by Albert Hourani and Elizabeth Monroe, endeavours to gather together the papers of people who either served in the Middle East (as diplomats, administrators, members of the police or armed forces) or whose principal area of concern (as 'ankers', businessmen, missionaries or travellers) was the Middle East. Chronologically, the period covered is the same as for the Middle East Centre library - 1800 to the present day.

The collection has expanded rapidly, and in 1979 contained the papers of about 230 individuals. These individual collections range in size from single letters written at a significant time or in a significant place to teams of material spanning a lifetime and several countries. The archive has been built up in conjunction with the Oxford Colonial Records Project, based at Rhodes House; this has meant that if named collections are split, the Middle East Centre has taken those portions dealing with the Middle East. Collections of papers dealing with Sudan have normally been referred to the Durham University Sudan Archive.

A brief guide to the named collections received to July 1977 was published in Volume 5 no. 2 of the Bulletin of the British Society for Middle Eastern Studies, but for detailed information consultation of the card indexes, which have both author and subject sequences, is essential. Although documents are kept together within collections, they are classified according to the same modified library of Congress classification scheme as is used in the library, and it is this classification which forms the basis of the subject index. From the start, the private papers card index has been maintained as a union catalogue, not only for material within Oxford, e.g. Rhodes House, Dept. of Western MSS in the Bodleian, various College libraries, but for all material of modern Middle Eastern relevance, wherever it is found in the world, whether in institutions or private hands. Details of such papers, gathered from the annual reports of bodies such as the Royal Commission on Historical MSS National Register of Archives and by word of mouth from visiting scholars are recorded with their locations in the card index on coloured cards to signify collections within or outside the U.K. 'Negative' entries, of collections which have been destroyed or where an individual kept no papers, are also recorded. The entire card index of accessions to the end of 1978 was published in 1979 on microfiche by Mansell Publishing, London as: Sources for the history of the British in the Middle East, 1800-1978, edited by D. Grimwood-Jones, with an accompanying printed booklet which has details of arrangements and classification. Complementary to the collection of papers is a large photographic archive, with material dating from the late 19th century. All the private papers are also included in J. D. Pearson's Guide to manuscripts and documents in the British Isles relating to the

Middle East, Oxford University Press, 1980.

But who were these people, these 230 individuals represented in the Collection? Did what they said really influence policy or mould attitudes? Or is the bulk of the material sour scribbling home, full of nostalgia for a green, clean England? And if they did influence policy, is this necessarily their most enduring or important feature? That some of them exercised a considerable influence is undeniable, and those who seek to trace the history of official British policy in the Middle East will find plenty of material here - the flood of correspondence exchanged between Sir Alan Cunningham, last High Commissioner of Palestine, and the Foreign Office, from November 1945 to May 1948, ending with his farewell message to the people of Palestine on the eve of the declaration of the state of Israel; cases where the views of the British representative did not coincide with those of the Foreign Office, as happened in the case of Sir Percy Loraine, High Commissioner for Egypt and the Sudan from 1929 to 1933, when neither he nor the Egyptians could follow or accept the switches of policy attendant upon government changes at home; the growing antagonism between Sir Edward Spears and Churchill, and the deterioration of Anglo-French relations in the Levant in the early 1940s; the papers of St. John Philby, one of the great explorers of the 20th century, which not only illuminate British policy in Jordan, Iraq and Arabia but are essential for tracing the economic development of the young Saudi state; the delicate position of the Anglican Bishop in Jerusalem, often called upon to mediate between the military authorities and those arrested for terrorist activities; these, together with memoranda, aides-memoire and reports provide a solid basis for the study of the British in the Middle East.

But it is just a basis; to it can be added the accounts of those in less elevated positions who actually worked among the people themselves - the almost daily letters to his wife from William Everett, a consul in Asia Minor, describing the discomforts and small events of a tour on horseback around Erzerum in 1884; the same loving attention to detail found twenty years later in accounts by J. W. A. Young, an inspector in the Egyptian Survey Department, of his dealings with village sheikhs and omdas; the diary of Dr. E. D. Forster, English surgeon at the hospital in Hebron during the 1936 Arab rebellion. Papers such as these, with an immediacy and freshness generally lacking in official reports, reflect a sincerity of purpose and a dedication to the job, which can at least be considered a positive expression of the imperial urge, where this can be presumed to have existed; other items in the collection show less favourable aspects, but provide illuminating examples of the pre-occupations and prejudices of the imperial mind. Robert Tassell, a traveller in Egypt in 1840, writing on that inexhaustible topic, the physical and moral degeneration of the natives, notes the irritations of having to discharge a servant 'on account of habitual drunkenness; the man seldom indulged in sobriety more frequently than once a week'. He adds, 'The Egyptians usually are found

with the collective vices of all the rest of mankind, uniting the cunning of defective civilisation with the brutality of the savage. Latterly, under the Christian spirit of toleration instilled into Mahomet Ali, they have added drunkenness to their other crimes'.

Of course there is snobbery. Gertrude Bell, later to become a kingmaker in Iraq, writes from Damascus to John Dickson, the Consul-General in Jerusalem in 1905, 'I have had a most successful and interesting journey and I arrived here the day before yesterday. I went from Salt straight out into the desert and having weighty introductions from people of importance I was at once received into the best Bedouin society'. One should add that Miss Bell herself, best Bedouin society or no, was not immune from attack: in a letter from Sir Reader Bullard, written soon after her death in 1926, she is described thus - 'She had a long nose, a shrill voice, and Paris frocks, and went to tea with Arabs with pleasure'.

For sheer arrogance, it would be difficult to equal Sir Miles Lampson, Ambassador to Egypt, in the interview with the young King Farouk recorded in his diary for the 4th February 1942, at the height of a crisis in which Lampson had issued the king with an ultimatum that he must recall Nakhhas to take charge of the government, or abdicate, and to let him have his answer by 6 p.m. The full report of the interview, during which the king was 'completely cowed' by the Ambassador, and eventually capitulated, makes uneasy reading, and the sense of humiliation felt by the Egyptians rankled long after the revolution that swept the king from power.

There is pathos too, as in General Allenby's letter to Rennie McInnes, Anglican Bishop in Jerusalem, of 5th November 1917, just after the battle of Beersheba and five weeks before Allenby's victorious entry into Jerusalem. He had just lost his son, and thanking the Bishop for his sympathy, concludes with this affectionate and soldierly epitaph: 'I have nothing but good memories of him. There is not a day in his 19½ years that I would have had otherwise than it was. His life was full of happiness, work and complete success'.

And there is a peculiarly English sense of humour, nicely illustrated by a telegram sent in November 1938 to Lord Perth by a junior in the embassy at Ankara in the name of Sir Percy Loraine, his rather stiff and formal superior, who prided himself on his good relations with Ataturk. Sir Percy was renowned for the length and verbosity of his telegrams, and this one, in faithful imitation, runs to over three pages. Ataturk, on his deathbed, summons Sir Percy, who at once abandons his dinner to obey. The doctors and nurses at the bedside are dismissed. Then, 'After they had withdrawn His Excellency then spoke to me slowly but carefully. He said that he had sent for me because, while he wished in no way to place me in an unfair position, he had an urgent request to make to me to which

he hoped I would return a straight reply. I would no doubt recall the many interviews that I had had with him in the past (see my telegrams Nos. 283-289 of December 21st, 1933, no. 4 and 5 of January 23rd, 1934, nos. 17-25 of February 3rd, 1934, nos. 32-37 of February 7th, 1934, etc., etc., nos. 3-7 of January 2nd, 1935, etc., etc.,; nos. 1-12 of January 1st, 1936; nos. 2 and 3 of January 3rd, 1937, etc., etc.,; and nos. 3-5 of January 1st last, etc., etc.,). This might well be the last. In the course of a long and adventurous career, he had made and lost many friends and had taken and discarded much advice. My friendship and my advice was the one which he valued most because it had been the most consistent. It was for this reason, that, on various occasions, notably over the Alexandretta dispute, he had consulted me as freely as though I had been a Turkish Cabinet Minister myself (see my telegram no. 484 of March 13th, 1937). It was his prerogative as President of the Republic to nominate a successor before his demise. His most earnest wish was that I should succeed him as President, and for this reason he wished to know what my reactions would be to this proposal'. Sir Percy is deeply moved. 'By his proposal His Excellency has paid a unique compliment not only to me personally, but also to the foreign policy of His Majesty's Government'. However, 'the responsibilities of a President of the Turkish Republic were vastly different from those of a British Ambassador' and he regretfully must decline the offer. 'Ataturk then raised himself on his elbow and grasped my hand. He thanked me for what I had done for the furtherance of Anglo-Turkish friendship and then sank back in an unconscious state. I accordingly deemed it best to withdraw. I have ventured to send this brief account to Your Lordship because what passed between Mustapha Kemal and myself as described in this telegram is, so far as I am aware, unique in the annals of British diplomacy. I desire to place on record by appreciation of this great compliment that has been paid to me. I shall be most grateful if I can receive from your Lordship a message of approval of the action which I have taken. Please inform the King."

A combination of crises with international implications, and the trivia of everyday life; policy statements and personal accounts which often tell us at least as much about the personalities and idiosyncrasies of their narrators as the events they describe, whether they be confidants of kings, like Gertrude Bell and St. John Philby, or an unknown schoolmistress in a mission school in Palestine. All are essential if one is to build up a composite picture of the British presence in the Middle East in the last century and a half.

THE MIDDLE EAST AND THE LIBRARY OF THE SCHOOL OF
ORIENTAL AND AFRICAN STUDIES

V. T. H. Parry

The Library was founded at the same time as the School itself in 1917. It has grown as an essential part of the School in various locations, but today is housed in an architecturally-striking and modern building opened in 1973. The Library is both a working collection for the staff and students of the School in the humanities and social sciences, and for the University of London as a whole in its specialist role of acquiring material in the vernacular languages of Asia and Africa. In addition, following the findings of the Government investigatory committees concerned with the development of Oriental and African studies in this country - those presided over by the Earl of Scarbrough in 1947 and by Sir William Hayter in 1961 - the Library has become a para-national library in its field. It serves as the primary back-up resource to the British Library for inter-library loans of Asian and African language material, and it is also open for membership to any bona fide external reader on an individual basis both for reference and for borrowing. At the time of writing it has a stock of over half a million books, pamphlets and periodicals, with associated collections of archives, manuscripts, maps and other non-book material such as prints, slides, microforms and sound recordings. There is a membership of over 10,000 readers and a staff of 51. The Main Reading Room seats 120 readers, and there are a further 480 places available throughout the Library. The Catalogues of the Library are published by G. K. Hall & Co. in three sequences, author, title and subject. Initially issued in 1963 in 28 volumes, three supplements have since been published covering the periods 1963-1968 (in 18 volumes), 1968-1973 (in 16 volumes), 1973-1978 (in 19 volumes), the last, published in 1979, including a volume devoted to maps and atlases and to sound recordings. Also available, on exchange and by subscription, is the Monthly List of titles added to the Catalogue which up-dates the published catalogues with the latest additions to the holdings of all divisions of the Library.

The organisational structure of the Library reflects, but does not exactly correspond to, the academic organisation of the School, which has eleven departments, five of which are regional in character, and six of which are of a disciplinary nature. For Middle East studies there is an academic Department of the Near and Middle East (one of the five regional departments) as well as a special Centre for Near and Middle Eastern Studies. The Department, headed by seven professors, provides teaching and instruction for a wide variety of undergraduate and postgraduate courses. The Centre has two particular functions, (a) offering facilities for inter-disciplinary teaching and research using the resources of other relevant academic departments, and (b) arranging, in conjunction with the University Centre for International and Area Studies, the M.A. Area studies programme. In the Library there are two sections dealing exclusively

with the Middle East region - one concerned with the Islamic areas, and the other with the non-Islamic and ancient Near and Middle East. The interests of both Divisions are united in the Advisory Sub-Committee for the Near and Middle East, which reports to the full Library Committee, the policy-making body set up by the Academic Board of the School. This Sub-Committee is one of seven covering the regional and disciplinary divisions of the Library, and is especially concerned with acquisition policies and the needs of the academic staff and students as well as the external readers in relation to the area. One of the Assistant Librarians on the staff acts as Secretary to the Sub-Committee and the Librarian and Deputy Librarian also attend meetings *ex officio*. All senior Library staff are charged with maintaining close contact with the academic staff of the School and many of them also serve on appropriate committees within the University of London set up to co-ordinate the policies of libraries in various subject fields. Thus the Assistant Librarian for the Non-Islamic and Ancient Near East at SOAS is a member of the Theology Committee and of that on Byzantine Studies. Additionally Library staff at SOAS are representatives to the national specialised Library Groups on Africa and Asia which exist in Britain, and one or more put in regular attendance at the meetings of the Middle East Libraries Committee. Besides the two regional Divisions of the Library for the Middle East, other Divisions are also concerned with the area on a subject or form basis, as for law, art and archaeology, maps, periodicals, and manuscripts and archives. Some of these fields also have appropriate sub-committees under the aegis of the Library Resources Co-ordinating Committee of the whole University.

There are thus relationships both within the federal University of London, and with other libraries on a countrywide basis. The umbrella body for most of the specialised library groups is the Standing Conference of National and University Libraries Advisory Committee on Orientalist Materials. The Librarian of SOAS at present serves on its executive committee, as does the editor of the Union Catalogue of Asian Publications (in an *ex-officio* capacity), who is also a member of staff of SOAS Library, where the author union catalogue is located. This catalogue, set up in 1965, records the acquisitions of material published in Asia by all the important British libraries with Asian collections, and now provides locations for some 200,000 titles. Many of these are of special interest for the Middle East region. It should also be mentioned here that the Library specialises in acquiring material in Arabic from North Africa and in Iranian publications (both in Farsi and other languages) under the Middle East Libraries Committee Specialisation Scheme. So much has SOAS Library acquisition policy been influenced by such agreements and schemes, as well as by its complex web of inter-relationships inside the University and without, that a document setting out the book selection policy has been prepared. Its general principles apply throughout the Library, but here we may consider it particularly with relation to the Middle East region. Consequently the Library aims to acquire (a) all works of scholarship published in and about the countries of the area in the humanities and social sciences. Although broadly excluding scientific

Coptic and Ethiopic. Some are especially rare and beautiful, the finest example perhaps being Husayn Vā'iz Kāshifī's Anvār-i Suhaylī which contains 27 exquisite Persian miniatures. Other manuscripts are interesting for their illustrations and calligraphy, particularly some of the Qur'ān, and for their history such as the Persian 'Guide of Kings' composed by Jeronimo Xavier, S.J. and addressed to the Moghul Emperor Jahangir in 1609 A.D. Recently (albeit through the modern medium of microfilm) the Library was able to acquire the remaining five books needed to complete its holdings of the limited editions from the press of that most fascinating printer, Ibrahim Mūteferrika, a Hungarian by birth, who fell into slavery, but later became the founder of the very first Turkish press in Istanbul in 1729. The personal bookplate of Ras Tafari (afterwards Emperor Haile Selassie I) is to be found on several early-printed Ethiopian works. A short list of Arabic and Hebrew books printed before 1600 was included in the Catalogue of printed books, 1500-1599 in the Library of the School of Oriental and African Studies, compiled by Lesley Forbes and published in 1968. In 1981 the School published a Catalogue of the Arabic manuscripts in the Library of the School of Oriental and African Studies, University of London, compiled by A. Gacek.

In recent years the Library has also been building up its collections of unpublished documents and records, in addition to individual manuscripts and such papers as came with original collections like those of William Marsden. In 1979 an Archivist was appointed to head an Archive and Manuscripts Division, so that the material donated and deposited in the Library might be properly conserved, calendared and indexed, and made available for scholarly research. The extensive missionary records which have been received are concerned with areas other than the Middle East; but some personal papers certainly should be noted. The Paget Collection comprises papers of William Paget, sixth Lord Paget, Ambassador Extraordinary to Turkey, 1693-1702 and 1705-6, and were deposited on permanent loan by the Marquess of Anglesey in 1964. The papers of Lt.-Col. D. L. R. Lorimer (1876-1962) cover historical, geographical and particularly linguistic topics arising out of his career in India and southern Persia. Other collections could be listed, but for further details the reader is referred to the newly published Guide to manuscripts and documents in the British Isles relating to the Middle East and North Africa by N. Matthews and M. D. Wainwright, edited by J. D. Pearson, Oxford University Press, 1981. Some financial provision is also now made to enable any essential supplementary documents or publications to be obtained which relate to or extend the main archive collections which have been presented.

The present policy of the Library however, is not, in general, to use its precious financial resources for purchasing manuscripts and rare books as such (which would inevitably mean competing with the Oriental Manuscripts and Printed Books Department of the British Library, our friends and near neighbours) but to aim instead at acquiring 'live' modern

publications necessary to support the teaching and research of the academic departments of the School, and, as far as possible, other scholars throughout the country. For this purpose the Islamic aspects of the work cover publications written in or about topographical areas stretching from Muslim Spain in the west, to the Yakut ASSR in the east and southwards to the Muslim areas of Africa and India. Such a range of interest is inevitably dealt with by several different Divisions of the Library; but it should be noted that, for convenience, the Caucasian and Central Asian areas covering a number of Soviet Republics and various languages, are grouped at present with the Near and Middle East Division, and the collections are of some considerable size and importance. For instance, the Georgian collection, which has been built up with the active assistance of Professor D. M. Lang, is particularly strong. These activities are however, the concern of a separate Advisory Sub-Committee on Central Asia within the School. Rationalisation of library resources in law in the University has placed responsibility for the legal literature of jurisdictions in the Near and Middle East firmly with SOAS Library, and the bookstock is kept as part of the General and Social Sciences Division to serve the needs of the Department of Law on a unified basis. Similarly, material on art and archaeology of all regions in which the School is interested including the Middle East, is collected together in a separate Division of the Library. Here non-book material - slides, photographs and sound recordings - are also available. Indeed it was photographs of Islamic architecture taken by the late Professor D. S. Rice which initiated the 2" x 2" slide collection; another 800 slides relate to the excavations at Ghubayra, Iran. Standard reference works such as K. A. C. Creswell's Bibliography of the architecture, arts and crafts of Islam, Cairo, 1961-72, and I. C. Neff's Dictionary of oriental rugs ..., Johannesburg, 1977 are located in the specialised reading room for this Division. Maps form another special category of material and those for all regions are housed in the Geography and Maps Division. The collection has grown rapidly since it was formed in 1973, and sheet maps now total over 28,000. By agreement with the University Library at Senate House, and for reasons of economy, SOAS Library has responsibility for the provision of large scale maps of Asia and Africa. It is concentrating on building up a good topographical collection at medium or large scale, such as 1:250,000. In addition a wide selection of thematic maps are acquired on such topics as agriculture, languages, population, history and archaeology; as well as town plans of the more important cities and places. The Middle East is well represented in such coverage, where series exist. For example, Israel; 1:100,000 in 26 sheets, Tel Aviv, 1974-1977. A growing collection of landsat images of the area is also worth mentioning. Again, however, maps earlier than the mid-nineteenth century, or examples of historical cartography are not sought, for the extensive material in the Map Room of the British Library is nearby.

Before 1960 the Library did not acquire official government publications, reliance being placed on the Official Publications section of the British Museum Library and on the library of the London School of

Economics. However, the setting up of the Department of Economic and Political Studies in 1961/62 and the growth of other social science teaching produced the need for such material at a national, regional and municipal level to be readily available within the library. Some of the more important official publications from the Middle East, including statistical sources, are now obtained (although publication schedules can be erratic), whilst attention is paid to avoiding duplication with holdings in neighbouring libraries. Periodical publications in general are maintained in the Serials Division of the library rather than in the regional divisions, with an Assistant Librarian in charge. The Current Periodicals Room houses the latest issues and the following shelf-marks are given to those more specifically on the Middle East:

Per 5 and 6 (in one alphabetical sequence): Near and Middle East
Per 7: Islam; Per 8: Arabic; Per 9: Iran and Indo-Iranian languages;
Per 10: Turkey and Turko-Tatar languages; Per 57: Politics and government administration; Per 67: Economics, trade, finance;
Per 77: Statistics.

An indication of numbers of titles taken may be given by the fact that on current display at any time will be found over 200 titles in the sequence Per 5 and 6, and about 100 at Per 8. When current parts are bound, the volumes are transferred to Floor B of the library, which is entirely given over to bound serials. A computerised Union List of Serials held by libraries of the University of London is in existence, and SOAS library has in-pur over 10,500 records to the general file to date. When the task is finished, it will be possible to have selective print-outs of holdings on particular subjects and areas and already the main list is on sale from Senate House for external use. A separate Newspaper Room has just been opened on Floor C and a selected number of titles from the Middle East are taken, for example two daily Israeli newspapers, ha-Aretz and Ma'ariv. In general copies are not retained, but transferred after a few months to the British Library, or to the Students Union, or discarded. It is intended to keep back-runs of newspapers primarily on microfilm, and to have regard to titles not available elsewhere in the country.

The classification of books in SOAS library is complicated. Indeed there are two main schemes at present in use. The first, which is no longer used for current accessions, employs an upper case Roman numeral to denote the main language or subject in classes I-XIII. Thus class VII is devoted to Persia and Persian and is sub-divided: .1 Old Persian, Pahlavi, Avestan; .2 Persian, description, history and literature in Western languages; .3 Persian grammar; and so on. It is the intention, eventually, to re-classify all such old stock to the current modern scheme. This new classification uses a letter or combination of letters to denote a region, country or language, followed by the Dewey Decimal Classification notation, plus an accession number for

arranging the individual books on the shelves. Thus N is for Islam... NE Egypt... NN Jordan... NT Iran... NT 295 Zoroastrianism... NT 330 Economics of Iran... NT 591.6 Climatology of Iran, etc. P denotes books in Arabic, again divided by subject by the Dewey Decimal Classification, thus P 297.122 the Qur'an... P 403 Dictionaries... P 892.71 Poetry, etc. Returning to the first example given under the old classification scheme, Old Persian becomes P1A under the new scheme, and Avestan P1B, both divisible by the Dewey scheme once again. Art is placed at class F, with Islamic art at FS. For the convenience of readers an abbreviated list of shelf marks covering the methods by which the stock of the Library is arranged on the shelves is reproduced in the Library Guide. As mentioned previously, the catalogues of the Library are published in book form, with some parts available in microfiche, by G. K. Hall of Boston, Mass. The subject catalogue sections on the Middle East can be purchased separately. The subject and title volumes are used in the Catalogue Hall of the Library for reference, the relevant subject and title catalogue cards being discarded once the volumes of each supplement are published. But the main author catalogue is fully maintained on conventional 5' x 3' cards in one sequence, except for Chinese. There are no separate language catalogues for the languages of the Middle East region. Transliteration schemes have been adopted and modified according to the needs of the Library. For instance the British (Museum) Library scheme, with some variations, is used for Arabic, whilst the system used for Hebrew is a modification of both the Library of Congress and the Academy of Hebrew Language schemes. At a time when the Library is considering computerisation of its cataloguing functions, as part of a co-operative University of London scheme, and with regard to the British Library MARC catalogue base, some of these aspects pose particularly difficult problems.

In conclusion let us return to the two main regional Divisions of the Library concerned with the Middle East. Statistically they contain about 65,000 items. The Islamic Near and Middle East Division comprises over 42,000 items of which about 20,000 are in European languages, with 10,000 on Islam. The Non-Islamic and Ancient Near and Middle East Division has over 21,000 items, including 8,000 in Hebrew, 6,000 on Israel, Hebraica and Judaica in Western languages, and about 7,000 on the Ancient Near East. Yiddish is not covered except for some basic reference works, but the collection of modern Hebrew literature is a noteworthy feature. Although expansion of Library resources in new or existing areas, with additional staff, is not likely in the difficult economic climate now prevailing, it is to be hoped that our present levels of acquisitions and related services can be maintained, so that SOAS Library continues as one of the foremost libraries on the Middle East in Great Britain and Europe.

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THE CONTRIBUTION OF SCOTTISH LIBRARIES TO MIDDLE-EASTERN
STUDIES

Frances Abercromby

The Scottish libraries which are concerned with Middle-Eastern studies are those of the four oldest universities in Scotland, namely Aberdeen, Glasgow, St. Andrews and Edinburgh.

The level of teaching of, and research in Middle-Eastern studies for which these libraries have to cater varies greatly, and so consequently does the library provision.

Aberdeen University offers, within the Faculty of Divinity, instruction in Arabic at elementary, ordinary and advanced levels, although at honours level it can only be taken with Hebrew, and not as a single subject. Since its introduction five years ago, however, this particular honours subject combination has had no students, and as yet neither have there been any post-graduates studying Arabic.

Glasgow University has an Arabic department with one member of staff, and again Arabic may be taken at honours level only in conjunction with another subject. Student numbers, both undergraduate and postgraduate, have always been small.

At St. Andrews, the size of the Arabic department has increased in the last two or three years since the former first year course has been split into two. It is now possible to take Arabic Studies, which concentrates on the reading and writing of the language, and also the new course, Arabic Culture, which can be studied as an 'outside' subject with no knowledge of the language, and which is concerned with the social, political and cultural history of the Arabs. This new course appears to be proving popular, with a rise in first year student numbers, which in turn has led to an increase in staffing from three to four. Arabic Studies may be studied either as a single honours degree, or in conjunction with another subject, and research is pursued by some ten to twelve postgraduates in any one year.

At Edinburgh University, Persian and Turkish are taught, as well as Arabic and Islamic Studies. This university has the largest number of staff and students in Middle-Eastern studies, with seven members of staff, and well over a hundred students, fifty-two of whom are post-graduates.

Because of the varying scale of provision in these four universities of teaching in Middle-Eastern subjects, and of differences in student numbers, the resources provided by their respective libraries tend to vary to a comparable degree. Estimates of library expenditure on

archaeology. St. Andrews has history and travel material of oriental interest in early printed book collections, and first editions of the Gospels in Arabic (1591), and of Euclid in Arabic (1594).

For Edinburgh University Library, a major boost to the existing stock of books in oriental languages came in 1882 when Sir William Muir presented the collection, mainly in Sanskrit, but also containing Arabic material, of his brother John, an oriental scholar.

Apart from Aberdeen University which has none, the other libraries have small oriental manuscript collections on which research is periodically conducted. St. Andrews has about 100 manuscripts; Glasgow has some 220, described in J. Young and P. H. Aitken's 'A Catalogue of the Manuscripts in the Library of the Hunterian Museum', Glasgow, 1908; and Edinburgh has over 400 manuscripts which are described in M. A. Hukh, H. Ethé and E. Robertson's 'A Descriptive Catalogue of the Arabic and Persian Manuscripts in Edinburgh University Library', Edinburgh, 1925.

Edinburgh University's oriental manuscript collection was greatly augmented in 1876 with the presentation by J. B. Baillie of 185 volumes, nearly all in Arabic or Persian, which had been acquired by his grandfather John Baillie of Leys (1772-1833), when in India. One in particular of these manuscripts deserves special mention: the Jāmi' al-tavārīkh of the Mongol vizir, Rashīd al-Dīn (1247-1318), written in Rashīd al-Dīn's own scriptorium in Tabriz, in the author's own lifetime, being dated 706 A.H. (1306/7 A.D.). This volume, which forms a major surviving example of early Persian painting, is possibly the single most valuable item in Edinburgh University Library, and is in frequent demand for exhibitions and reproductions. Another rarity is Al-Bīrūnī's Al-Āthār al-Bāqiyā 'an al-Qur'ān al-Khāliyyā, which is contemporaneous with the Rashīd al-Dīn manuscript, and possibly produced at the same scriptorium.

At Edinburgh, however, the oriental manuscript collection is, in effect, a dead one, since there is no provision in the acquisitions policy for the purchase of any further such manuscripts.

The National Library of Scotland has not so far been mentioned; this is because no Middle-Eastern language material is held by it, and although it does buy or acquire geographical and other material relating to the Middle-East, it could not be claimed that it has a significant collection in this field.

It can be seen from this brief description of the resources of the four Scottish university libraries in the area of Middle-Eastern studies that their contribution is largely, although not wholly, a local one. On a wider perspective, through this support of local teaching and research, the libraries make their contribution nationally.

THE PROBLEMS FACED BY LANCASTER UNIVERSITY LIBRARY WHEN
ESTABLISHING A NEW LIBRARY IN ARABIC AND ISLAMIC STUDIES

Paul Auchterlonie

The University of Lancaster Library is very young and its Arabic and Islamic collection quite small, about 7,500 volumes in all including 80 current periodicals. Since this collection is barely of national, let alone international significance, this paper will discuss the technical difficulties involved in organising the collection, rather than the books themselves.

First of all, a few background details. The University Library was established in 1964, the same year as the University; after some years in temporary premises, it moved into a new, purpose-built building in 1970. The library services all the teaching departments and all the collections are housed in the main building, apart from a small library for music scores. The university runs major courses in all the major fields of science, social science and humanities with the following exceptions: medicine and dentistry, agriculture and forestry, architecture and town planning, anthropology. Besides Arabic, the following languages are taught: Latin, Greek, French, German, Italian, Russian, Czech and Serbo-Croat. Special strengths within the library are its collections on Czechoslovakia, British Socialism, local history and Quakerism, but only the Czech collection can be called internationally important. The total stock is 450,000 items including 3,100 current serial subscriptions. The library operates a computerised circulation system; use is very heavy. During the academic year 1977-78, 7,300 registered borrowers borrowed 440,000 items, about 60 loans per borrower per year.

The Library started acquiring material on Arabic and Islamic studies in 1972, immediately following my appointment as Assistant Librarian for Arabic and Islamic Studies.

On my arrival, I was faced with three categories of problem:

1. Practical, e.g. issuing and shelving, 2. Technical, e.g. cataloguing and classifying, 3. Intellectual, e.g. acquisitions and book selection. Before the third element could be considered, it was necessary to tackle the first two areas and provide the framework for acquiring the books.

I was particularly anxious that Arabic and Islamic studies should be fully integrated into the main library system. Given my belief in the essential inter-dependence of all cultures, I wished to emphasise that AIS were as much a part of world culture as Greek or Italian studies. Therefore, my first decision was that books in Arabic script should be intershelved with books in roman or other scripts. It has always struck me as unwise to disperse one's resources, and I could see little justification in asking research students and academic staff, who could read

Arabic, to search in two widely separated areas for books on exactly the same subject, merely because these books were written in different scripts. Taken to its logical conclusion, such a separation by language involves shelving translations away from their originals. If translations are shelved with the originals, confusion arises. And what is the position of translations into Arabic from Western languages if translations are kept with original texts? In many ways it is easier to avoid illogicalities, and shelve all books by classmark, irrespective of language or script.

While the question of shelving was to some extent within my jurisdiction, that of issuing was not. I was obliged to follow the existing system, and when this was automated, to follow the new system. When the book is being catalogued, a computer-produced label is inserted, indicating author, short title, classmark, etc. Such a system is excellent in theory, but the computer programme producing the labels lacks sophistication; for example, no diacriticals are shown and the apostrophe is treated as a filing character: thus 'Alī and 'Umar both file together before Abū. Fortunately, such inadequacies do not affect the catalogue, but only the register of books on loan, but it is a warning of the shape of things to come.

Automation has, also, affected the technical processes, in particular cataloguing. There were three facets of cataloguing which posed problems in 1972: a) the system of transliteration, b) the question of whether the body of the entry should be transliterated or left in the original, and c) the rules for entering Arabic names. Transliteration is a controversial topic, particularly when viewed internationally, but in the British context, it resolves itself mainly into whether diphthongs are transliterated by i and u or y and w, and whether the apostrophe is used to show assimilation. I decided to follow the lead of the School of Oriental and African Studies, London and the British Library, and use i and u. In retrospect, I now regret this decision, since it simplifies matters if Wāw and Yā' are transliterated as w and y both when consonants and diphthongs. The Middle East Libraries Committee itself has been uncertain in its attitude to this issue, but since 1974, both MELCOM publications and the British Society for Middle Eastern Studies Bulletin have used w and y. The use of the apostrophe, assimilation and associated problems like the sun letters are more complex and highlight a common confusion, namely that between transliteration and transcription. Transliteration, by definition, does not attempt to represent sounds - that is the function of transcription - but rather to represent each character of one alphabet by a conventional symbol in another alphabet. Its purpose is the conversion of one script to another and vice-versa with exactitude and ease of application. It is a convention, as all alphabets are, and is not and should never try to be a full-blown phonetic system. Reasoning thus, I dispensed with the apostrophe, assimilation, sun letters and everything else which might hinder a direct

letter-for-letter representation. In passing, I might mention, that despite some confusion, it is generally possible to convert any West European transliteration system back into Arabic once the conversion table is known. It is, however, well-nigh impossible to achieve 100% or even 90% accuracy when attempting to convert a Western name in Arabic script back into its original form. How often has one puzzled over an obscure combination of Arabic characters, only to discover that they represent Goldziher or Von Grunbaum. It should surely be possible to invent a transliteration scheme to allow for the scientific conversion of roman-script names into the Arabic alphabet. The second facet of cataloguing, namely the question of whether to romanise the body of the entry or not, was resolved for me, since our computer system which produces the catalogue cards as well as the book labels can only cope with roman script. In any case, in a Western library where only a low proportion of the stock is in non-roman script, a single integrated catalogue is the easiest to use and least expensive to maintain. For larger libraries, aspiring to national status, the situation is different and it is significant that recent articles by two distinguished librarians, Hans Wallisch and C. Sumner Spalding both follow Tibbitt's 1959 lead and recommend that not only the description but also the heading should be in the script in which the book is written; this demands separate catalogues for each script and despite the inherent difficulties, may represent the only true way to internationalise our catalogues.

The third point is the question of the author entry. Most libraries in Britain have now agreed to catalogue classical Arabic names under their best-known element. This undoubtedly simplifies the cataloguer's task and has proved the most useful entry point for students and staff alike. The authority for ascertaining the best-known element is usually Brockelmann; after that one has a choice. Personally, I use in descending order, Sezgin, Library of Congress and al-A'lām. The author of al-A'lām illustrates another major difficulty, that of vocalising modern Arab names. He is known variously as al-Zirkilī, al-Ziriklī, al-Zarkalī, etc. Most libraries adopt a uniform heading and use a multiplicity of cross-references, and as Mr. Foster, the late Keeper of Oriental Books at the University of Durham, has said: "Cross-references are like lavatories, one can never have enough of them." Cross-references, by themselves, are not, however, sufficient to cope with the many cases of Arab authors, writing in Western languages and using a romanised form of their name at variance with systematic transliteration. One solution practised by David Hall, the editor of Union Catalogue of Asia Publications, is to enter all Asian authors whose names derive from a single form under a uniform heading, whether they write in the vernacular, a Western language or both. Thus, Muhammad stands for Mehmet, Mohamad, Mahomed, etc. Anglo-American Catalogue Rules (1967) recommended using the form found in English-language sources or the form preferred by the author when writing in Western languages. Thus, Jamāl 'Abd al-Nāṣir is entered under Nasser, Gamāl Abdel; Najīb Maḥfūẓ is entered under Mahfouz, Naquib, despite the fact that Najīb Maḥfūẓ has never written in a Western language, but has merely been translated into

The second technical problem facing a new Arabic and Islamic library is the classification scheme. An international survey conducted by the Indian Institute of Islamic Studies in 1973 showed that while a majority of Islamic librarians used Library of Congress or Dewey (48%), a significant minority (15%) either used home-made schemes or claimed that no satisfactory scheme for Islam existed. I have no practical experience of LC, but the shortcomings of Dewey are well-known: these consist mainly in very poor schedules for Islam, Middle Eastern history and Islamic literature, very long notation in order to achieve precise classifications, and the heavily overloaded class 300. There have been various expansions of Dewey to meet local needs, e.g. Shantit and Kabir, Ghidiri, Ghazal, and the aforementioned Indian Institute of Islamic Studies, which is probably the best, if somewhat too detailed, and not really suitable for Western libraries. Fortunately, Lancaster adopted the Bliss Bibliographic Classification, which like LC, uses a combination of letters and numbers. This allows one to have more main classes (26 against 10), and to indicate auxiliary schedules for time, place, language, etc. by different sets of symbols. The original schedules for Islamic studies were totally inadequate, but since Bliss is not widely used, it can be freely adapted to suit each individual library's requirements. In fact, my first task, on my arrival at Lancaster, was to expand and re-write the relevant schedules. I do not wish to go into too much detail, but I would like to describe three principles, which I introduced and which I have found useful. Firstly, I have found it valuable to maintain separate sequences within Islam for classical Islamic texts, as against modern

one or several scripts are matters worthy of debate. They will introduce consistency or confusion, and whether they will be in records will produce catalogues of a higher or lower standard, whether forced to accept centrally catalogued records. Whether such uniform libraries will not find it economic to continue card catalogues and will computer-output cataloguing. The time will surely come when most in the future - and will face most other libraries too - is centralised. One problem which has not so far faced Lancaster, but will face it

extensive cross-references. heading, and will allow the library to dispense, to some extent, with both cataloguer and reader to see at a glance the library's established romanisation given opposite each Arabic name. Such a file will enable script name is filed in the order of the Arabic alphabet with the library's consistency, is to keep an authority file, whereby each modern Arabic satisfactory solution. An additional method of maintaining catalogue preferred form of romanisation may be. This seems to me the most writing to some extent in Arabic script are filed together, whatever their a separate sequence from Muhammad, but all authors named Muhammad and Philip Hitti. Application of such a rule, means that Mehmet is filed in if he writes predominantly in Western languages, e.g. Edward Said and recommends using the Arab author's preferred form of romanisation, only them. The 1978 edition has recognised the absurdities of such a rule, and

Islamic or Western texts, since the difference in approach is so great. Thus, a classical biography of Muhammad like Ibn Ishāq's is classified in a different sequence from biographies by Watt or Muhammad Haykal. Similarly, a work on sufism by al-Qushayrī is classified in a separate sequence from works by Nicholson, Lings or Kāmil Muṣṭafā al-Shaybī. Even if the classical text is on a very specific topic, e.g. al-Sulamī's Risālat al-Malāmīyya, I still classify it within the general sequence of classical Islamic texts on sufism, and I give it an added class entry under the Malamatiyah order. Thus, all classical Islamic (not only Arabic) texts are kept together in broad subject sequences, such as ḥadīth, sufism, law, Qur'ānic commentaries, etc. Within these sequences I have applied my second principle, viz., that all classical Islamic texts are further divided by period. It is thus possible to answer queries like, what material do you have on al-Hallāj and his mystical contemporaries? Or, I am interested in Hanbali law of the fourth century hijrī, what do you have? The use of added class entries within the classified catalogue enables one to bring together under any subject, books shelved in different places. For example, cards for all books on specific topics, like drinking wine, the law of marriage, or the theology of tawḥīd, can be grouped together in the classified catalogue, whether the books are classical Islamic, modern Islamic or Western, and whatever their main class entry may be. The third principle I have adhered to is that of keeping as much material in Arabic together as possible. This is against the canons of theoretical classification, but of great practical value. For example, within the field designated Arabic literature, I have, by the use of a special schedule, been able to bring together, not only risālat by al-Jāḥiẓ, maqāmāt by al-Ḥarīrī, and poetry by al-Mutanabbī, but also biographical works by al-Safadī, lexicographical works by al-Aṣma'ī, grammatical works by al-Zamakhsharī, rhetorical works by al-Jurjānī, travel narratives by Ibn Jubayr and books of proverbs by Abū 'Ubayd. Those works are all classified as WWP - Classical Arabic Literature, where they are further subdivided by period, and then by subject in the sort of divisions outlined above, e.g. poetry, biography, travel. Thus a person researching into fourth-century balāgha will find all the texts and studies together; next to them, he will find works on naḥw, shi'r, maqāmāt, etc. from the same period. Such an arrangement has, I believe, proved beneficial to readers, who most often restrict their research to given periods and subjects. It has also enabled me to avoid classifying grammatical works by al-Mubarrad or Sībawayh in the same place as grammatical works by Cowan or Blachère, since I believe that these books represent entirely different categories. Thus, the three principles are, in reverse order: to keep as much Arabic material as possible together under the rubric Arabic literature; to classify by period, and to keep classical texts within Islam together in broad subject areas, and separate from modern Islamic and Western works on the same subjects. Finally, I might mention that the dictionary catalogue, much favoured by our American colleagues, presents massive problems, due to the different concepts and terminologies in use in Oriental and Western cultures. A classified catalogue, following the same order as the shelf arrangement, and with a comprehensive, and if necessary, multi-lingual, subject index, is, to my mind, a much more satisfactory alternative.

Having dealt with the practical and technical problems, I will now turn to the most difficult problem of all: book selection. Lancaster started off in 1972 with a large capital grant from Kuwait. Had the sum been smaller or allocated annually, the difficulties might have been reduced. As it was, the library was in a position to buy virtually anything it wanted. The problem was, to know what was wanted, as there were no courses, no students and only one member of staff. What subjects would eventually be taught? What sort of postgraduates would be taken on? The answers to these questions were unclear, and no real policy was formulated. It was difficult to buy books in a vacuum and mistakes were inevitable. In my second paper, I will be stressing again the need for close cooperation between academic staff and the librarian in hammering out an acquisitions policy. Academic staff must be prepared not so much to engage in actual book selection, essential and valuable though it is, but also in projecting future developments and requirements for the library. Buying library books is not an end in itself, but only the means to an end.

On the practical side of book selection, two bibliographies stood out: The MELCOM bibliography, Middle East and Islam, edited by Diana Grimwood-Jones and G. N. Atiyeh's The contemporary Middle East, 1948-1973. Both of these are annotated (the first only partially), and these annotations were of the highest value. One could certainly wish for similar works covering classical Arabic literature, in its widest sense, and modern secondary literature in Arabic. Bibliographies by Aubert Martin, Éléments de bibliographie des études arabes, and Fauzi Abdulrazak, Arabic historical writing, and the polyglot Palestine and the Arab-Israeli conflict by Khalidi and Khadduri, go a small way to filling the gap, but even the most experienced librarian would benefit from more literature of this kind. So, if there is a thought with which to leave you, it is this: that, despite all our bibliographical efforts, there is still a vast field untilled, and what I would like to see more than anything else, is a qualitative survey of current and retrospective Arabic book production.

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RECENT DEVELOPMENTS IN ISLAMIC BIBLIOGRAPHY IN BRITAIN

J. D. Pearson

Index Islamicus has been reprinted four times since its original publication in 1958, and four quinquennial supplements have also appeared for the years 1959-1975. Annual volumes were produced for the years 1971-5, now superseded by the fourth supplement, published in 1977. Beginning with the year 1976, the Quarterly Index Islamicus has been issued, and for the first time, books and other separate publications are included. The number of articles appearing in periodicals, congress proceedings, felicitation volumes and similar collective works shows no sign of diminution, and whereas some periodicals come to an end, others are started.

The compilation of Index Islamicus is largely undertaken by myself, with valuable help given by Wolfgang Behn, who supplies lists of titles published in the German-speaking lands, as well as in Switzerland and Scandinavia; by Paul Auchterlonie (Italian publications); Ursula Sims-Williams (titles from a selection of South Asian periodicals). The titles derived from all these sources are typed by my wife and they number about 14,000 since 1976, of which possibly one-fifth are books and pamphlets. The publishers (Mansell) pay for the typing of the cards and give 10% royalties on net profits. No other funds are available, and the operation is therefore self-financing: we call it our 'cottage industry'.

The fifth supplement, for 1976-80 will, it is hoped, be published in 1982, in the style of previous supplements. The intention is to publish roughly at the same time a catalogue of books on Islam published during the same period. Several attempts have been made to find money to pay for the work of compilation after the next supplement, but so far without success.

The Encyclopaedia of Islam index Volumes I-III, compiled by H. and J. D. Pearson and edited by E. van Donzel, was published in 1979 by E. J. Brill of Leiden. It contains more than 18,000 entries for 'persons, places, institutions and notions', and is designed to cover the French edition of the Encyclopaedia as well as the English. The Editors of the Encyclopaedia plan to publish a second index after completion of volume V, which will incorporate the present one, volumes IV and V, and the Supplement to the first three volumes, which is under preparation.

Articles in an encyclopaedia encapsulate the state of knowledge on a topic at the time when the individual articles are written and supply a bibliography where additional information and filling-in of detail may be sought. Inevitably many of these articles become

out-of-date by the time they are printed and published, and should ideally be kept up to date so far as is possible by current bibliographies. Scholars have suggested that a subject index would be a valuable addition to the service offered by Index Islamicus but it has not been possible to contemplate the extra work this would involve.

Now that we have an index to the Encyclopaedia of Islam, the data for which is stored in a computer and can easily be brought up to date, it would be interesting to investigate whether this index might form the basis for the construction of a thesaurus for the current indexing of Islamic books and articles, and so lead to the future perhaps inevitable production of Index Islamicus by computer.

A Guide to manuscripts and documents in the British Isles relating to the Middle East and North Africa, compiled by Noel Matthews and M. Doreen Wainwright, and edited by J. D. Pearson, carries the imprint 'Oxford University Press, 1980'. It represents the result of efforts made to discover all manuscripts or other unpublished materials concerned in any way with all countries in the area since the Middle Ages, to be found in the British Library and other national libraries in the area, all other libraries, public, university and special, in the Public Record Office and county record offices, in learned societies, missionary societies and regimental museums, and in private custody. Included are full descriptions of the Gulf records held in the India Office Library and Records; the private papers collection in the Middle East Centre, St. Antony's College, Oxford; and the Sudan Archive in the Oriental Section of the University Library, Durham; as well as many others.

The central core of the collection consists of the material collected some years ago by Drs. Matthews and Wainwright, during visits to institutions holding the collections, brought up to date from published catalogues and surveys, and from the exhaustive data held by the National Register of Archives.

This paper is not intended to be a survey of all bibliographical work carried out in recent times in Britain, but merely a report on projects in which this writer was and is concerned.

ROLE MODEL OF MIDDLE EAST LIBRARY SPECIALIST

STOCK
PROVISION

Book selection
Weeding and revising of stock.
Searching of out-of-print items.

Represent Library on Boards of study.
Identify new areas of collection
development.
Devising departmental acquisitions policies
and priorities.
Keep staff informed of new publications
of interest.
Informal contacts.

LIAISON

ACQUISITIONS

Knowing the book trade in the
Middle East.
Determining the best source of
supply.
Book-buying trips.
Negotiating exchanges.

TECHNICAL
SERVICES

Cataloguing.
Classification.
Filing.

READER
SERVICE

Participation in discussions on
Library development.
Representation on Library Committee
Attendance at conferences, etc.
Reading latest books in one's field.
Responsible for subject enquiries.
Giving lectures and seminars.
Compiling bibliogs. and other
handouts.

THE ROLE OF THE LIBRARIAN IN MIDDLE EASTERN STUDIES

Paul Auchterlonie

You will see from the accompanying diagram the role model of the subject librarian developed by my colleague at Lancaster, Peter Burnett. Schematically, this represents a philosophy which I share, and aspects of which I will discuss in this paper. It does, of course, represent, to some extent, the situation obtaining in a large, general, university library like Lancaster, and there may be several activities indicated which are irrelevant to other institutions. It is also based very much on the premise that the subject specialist is a librarian first and foremost rather than an academic and I hope that those delegates who are distinguished academics as well as librarians will bear with anything I say.

Perhaps I can start with the two areas which take up most of the Islamic librarian's time: technical services and book selection. Many non-Islamic subject librarians have little to do with either field, considering cataloguing a sub-professional task and finding book selection dominated by the academic staff. Neither case is desirable for the Islamic librarian. Cataloguing requires not only obvious linguistic skill, but also knowledge of the classical forms of nomenclature, of major reference sources like Brockelmann and al-A'lām, and of all the variant vocalisations between Rabat and Baghdad. It also demands familiarity with such curious oriental practices as the pirated reprints - is it a reprint? and if so, from which earlier text? - the partial edition (often this information is hidden away somewhere in the introduction) and the complex combination of commentary, supercommentary and marginal gloss. With older texts it is also difficult at times to determine dates of publication, place of publication, publisher and even at which point a multi-volume text is complete. Consequently, there is more to cataloguing Arabic books than just a knowledge of the language and the ability to apply a cataloguing code. Considerable practical expertise in dealing with the peculiarities of Arabic texts is also a prerequisite of the good Islamic librarian. I am not considering manuscript cataloguing under this heading; this is a very specialised task and the librarian may feel justified in leaving it to a properly qualified academic.

The second major activity of technical services is classification. This is an even harder task. Wilfred Cantwell Smith in his 1965 article in the Library Quarterly, illuminates many of the pitfalls awaiting the librarian whose understanding of Islam does not go deep enough. With classical texts, for example, it is often difficult to differentiate between works on hadīth, biography, history, law, theology, and even Qur'ānic studies, since their methodologies can be

similar and often over-lap. Similarly, modern works can present classification problems, e.g. where to place a work on the 19th century kingdom of Bornu or a study of Nablus between 1900 and 1976. Both require considerable subject knowledge and subject knowledge is a prime requirement of the Islamic librarian. An incidental value of classifying books personally is that it is at this stage that the librarian can become really acquainted with the literature in his field and thus be in a better position to exploit the resources of his library. So, classification, besides locating a book in its proper place and providing access to it through all the facets of the subject it represents, has the added value of enabling the librarian to study all the recent acquisitions in his field systematically.

In my previous paper, I stressed the need for liaison between academic staff and the librarian in the matter of book selection and acquisition. Since the book trade of the Arab world is still poorly developed, the librarian is the only person who has the time and the resources to comb all the catalogues, bibliographies, exchange documents, accessions lists and the other multifarious bibliographical aids necessary for selecting books in Arabic. Indeed, it would be an unnecessary duplication of effort were members of the academic staff to expend the same amount of energy in book selection as the librarian. Because of his uniquely advantageous position, the librarian should select some of the books, but he, like the academic, must not be the sole judge of which books to buy. This is a matter for co-operation, and the first co-operative task, of paramount importance, is the forging of an acquisitions policy which defines the field of operations, and within this field, areas of high, medium and low priority. These various priorities require definition themselves: does, for example, high priority permit the purchase of books which have been poorly reviewed or which are in the less familiar languages, like Russian or Swedish? Does low priority exclude all books written in Arabic, or German or Italian? It is essential to establish acquisitions guidelines based on the above principles, if the library is to build up a balanced collection and to support the teaching and research programme with maximum efficiency. To this end, the librarian should maintain constant informal contacts with each member of the teaching staff in the department; it is his task to ascertain and service their research interests, to bring potentially useful books to their attention, to seek their advice on particular items, and to collect and process their recommendations. The librarian should also organise at least once a year a formal meeting between himself and the department in order to review the acquisitions policy. In these meetings, academics can be made aware of each others' library needs, corporate decisions can be made on major purchases such as serial backsets, newspaper subscriptions and microfilm material, and the librarian can discuss areas he feels to be neglected or oversubscribed. Such meetings are particularly important if the department or school houses different

disciplines like economics, linguistics, geography and history. However, rule by committees is unwieldy, and in the daily run of events, the librarian should oversee book selection since only he can have a complete picture of the situation in the library. In addition to discussions about book purchase, other areas invite the co-operation of the academic staff; they can, for example, provide the librarian with copies of their students' reading lists well in advance, so that multiple copies can be bought, or the loan status of particular books changed. They should also keep him informed of any major departures from the published syllabus. I feel that there is a case for the librarian to be consulted in advance on all new ventures, whether undergraduate courses or proposed doctorates. It can be damaging to students to enrol for a course or commence a research project only to find that the necessary books are either out-of-print or take nine months to arrive. The librarian should therefore be brought into academic planning and the academics should be involved in book selection. In the first case, it is, of course, the teaching staff who are the final arbiters while, in the second, it is the librarian who must harmonise conflicting demands on the funds, make the day-to-day decisions and ensure that the faculty acquisitions policy is adhered to.

Having dealt in some depth with technical services, liaison and stock provision, I will now tackle briefly acquisitions in specific and administration, before moving on to professional development and reader service.

I cannot improve on the analysis of acquisition techniques provided in the diagram. In fact, I would say that the order of priorities is also correct, although in a small library, exchange agreements are more important than expensive book-buying trips. It is also not only crucial to know the book trade in one's area, but also the book trade at home and abroad, in order to isolate the specialist publishers and dealers in current and second-hand Islamica. If serials, newspapers and, above all, official documents play a major role in the library's activities, then the faculty will probably have to be brought in to assist in acquisitions, since for government publications, it seems that acquisitions is not so much a question of what you know but whom you know.

Administrative duties relate mostly to the questions of managerial experience, career prospects and promotion and are all well covered in library literature, e.g. Guttman and Crossley. I do not propose to deal with them in this paper.

Turning to the diagram on Academic and Professional Development, attendance at general subject conferences as well as specifically library-orientated ones is useful to the librarian, as he can thereby keep abreast of the kind of research that is being undertaken in his

field, besides making contact with a wider circle of academics. The second item: 'Reading the latest books in the field' requires more precise formulation. It is impossible given the volume of literature on Arabic and Islamic Studies, to keep up with all the new books to the extent of reading them; as I mentioned earlier, it is at the classification stage that the librarian often has the best opportunity of perusing the incoming books without having to read them. Reading all the books on library science is not impossible, but strikes me as a barren furrow to plough, although some of the material here is undoubtedly valuable. Where the librarian should attempt to cover all new publications is in the field of bibliographies and reference works. Some will be good and some will be bad, but the librarian should know the value of all of them for if he does not, then no-one else will either. Two other important facets of professional development are extra-library representation and personal research. By extra-library representation, I mean attending national organisations, such as the Middle East Libraries Committee; the Advisory Committee on Orientalist Materials (working under the auspices of the Standing Conference of National and University Libraries); the British Society for Middle Eastern Studies, even the Library Association, as a representative of one's library. Willingness to hold office and to participate in projects run by the associations is equally important. In fact, one aspect of stock provision not in the diagram, is the knowledge of where to locate a book, manuscript or serial which one's own library does not possess; such knowledge can only be properly acquired through co-operation with other libraries.

An interesting article in *Libri* by Bernard Lorenz quotes a recent survey of German academic librarians, a class which is internationally distinguished for its scholastic achievements, yet it showed that they spend only 1% of their library day on personal research. The article goes on to question the wisdom of limiting librarians' ability to conduct such research. To me it is self-evident that librarians should improve their knowledge and seek to publish. A librarian who undertakes his own research will understand better the problems of other researchers, whether he is working on libraries or on his subject field. The case for Islamic librarians having study leave is even greater. Area studies librarians have much less opportunity than their academic colleagues of practising and improving their linguistic skills, yet it is equally important for them, when conducting book-buying trips, organising exchanges, handling correspondence and welcoming visitors, never mind cataloguing and classifying books, to be fluent in the languages of their area. In addition, they will have to deal with as wide a variety of other languages as the literature demands. Yet how many of them receive a sabbatical year? A rhetorical question. It is not only linguistic skills that are important; while I do not share Cantwell Smith's somewhat extreme conclusions, it is clear to me that the librarian should strive constantly to deepen his understanding of the

cultural area he serves. What better way than by his own research can he improve his knowledge of his field and, consequently, his service to his readers?

I now come to the last area I wish to talk about: reader service. It has always been a *sine qua non* that the librarian's task is to acquire and organise books and other sources of information. It is equally important for him, in my view, to exploit his stock. This can be partly achieved through a good organisation of the shelves with clear and prominent plans and guiding throughout the building. More importantly, it resides in the librarian's direct information service to readers; this can take the form of compiling bibliographies on specific topics for academic staff, or on more general subjects, e.g. reference works on Islam, for a wider audience. The librarian should also expect to answer all the enquiries on his subject. These will of necessity be infrequent unless the librarian advertises his presence, and I believe that the best way for him to do this is to give lectures and seminars to undergraduates and M.A. students and to hold individual sessions with all research students. An initial lecture, introducing students to the layout of the library, its classification, its services, and some of the basic reference books in the subject is invaluable as first-year students are often overawed by the complexity and rather forbidding nature of the university or even faculty library. Further lectures, in the second and third years can be equally significant; it seems over-optimistic to me to expect students who are writing an essay on Middle Eastern oil to utilise the library's resources to the full, when books on oil can be and are classified under geology, technology, economics, marketing, politics, foreign relations and history. What holds true for undergraduates, goes a fortiori for postgraduates. These should be encouraged to bring their bibliographical problems to the librarian, and regular sessions should be held to ensure that their needs are being met. Such meetings are usually fruitful for the librarian as well, since by answering detailed enquiries, he becomes aware of new reference sources together with lacunae in the collections. Structured library instruction again requires the close involvement of the department, and if there is any theme in this paper, it is that the academic librarian and the faculty member should work together to produce a better library service for themselves, their students and their readers.

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