

BULLETIN

of the

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BULLETIN 2017

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NOTICE OF MEETINGS

2017 ABTAPL AUTUMN CONFERENCE

**Thursday 2nd November 2017
Friends Meeting House, Manchester
1.00pm – 5.00pm**

2018 ABTAPL SPRING CONFERENCE & AGM

**St Chad's College, Durham
22nd – 24th March 2018**

2018 ABTAPL AUTUMN CONFERENCE

**November 2018
details tbc**

Editorial

I promise that this will be the last time I use our move to Lincolnshire in June as an excuse for the late appearance of an issue! I'm not even sure I can get away with it this time, but I hope you're all in a forgiving mood!

Anyway, in this issue we have another contribution that might again be entitled 'From Our Own Correspondent'; in this case from Humeyra Ceylan Izhar in Saudi Arabia. Many of you will remember her from her time at the Islamic Foundation Library in Leicestershire, and as editor of this Bulletin from 2007-2010. Those of you who visited the Mingana Collection at Birmingham University during this year's ABTAPL Spring conference will be especially interested in the topic of 'Islamic Collections in Europe'.

Those who attended that conference will also have heard Rachel Champion speaking at the TeachMeet session about the value for the library of offering a proofreading service to students, and Rachel has now shared her thoughts on this topic in an article.

While on the theme of conferences, Helen Stocker shares with us her experience of attending the July CILIP conference in Manchester.

Finally, because some pages still remained to be filled, I've added a small meditation on the possible value of preserving old books *sub specie aeternitatis*. I actually wrote it on the train on the way home from an ABTAPL training day a couple of years ago, which sounds to me like a good enough reason for including it here!

The next issue will be in November. To prevent me having to write the entire magazine myself, for your sakes as well as mine, do send me any articles that you've been itching to write on any topic that you feel will be of interest to the wider ABTAPL constituency!

Richard Johnson
(editor)

ISLAMIC COLLECTIONS IN EUROPE

Humeyra Ceylan Izhar

Islamic collections in Europe are well established and organized. Many Islamic manuscripts in Arabic, Persian, Turkish, Urdu, Malay, and also in African, Indian and South Asian Islamic languages can be found in Britain, Italy, Spain and in other European countries. These valuable collections, rich in variety, have mostly been kept in libraries for many centuries. It is fascinating to learn how these collections travelled and when the interest in Islamic books started in Europe.

As well as the Crusaders, Muslim Spain played an important role in connecting Europe to the Muslim world. Arabs ruled most of the Iberian Peninsula for almost eight hundred years after AD 711. During this time Muslim Spain excelled in science, technology, art and public administration. English thinkers or scholars were sent to Cordoba and Toledo to study scientific and philosophical texts as early as the 13th century. The Arabic culture was very important and even Christians living in the Muslim part of Spain in Al-Andalusia were interested in learning the Arabic language and literature. These young Christians received criticism for neglecting their own Latin culture and focusing on Arabic literature and even Arabic poetry. However, thanks to these young Christians, knowledge was transferred from the Arabic side to the Christians. Today we can appreciate those scholars, interested in Arabic science, who translated many Arabic books into Latin.

Because of these scholars and their translations, as well as their trading links, Britain was familiar with Muslim life and culture. However, teaching Arabic at a university level and acquiring Arabic or Persian books started a little later, in the seventeenth century. Interestingly, some scholars studied Arabic in order to understand the Bible better and to establish a dialogue with Islam in this century.

After Cambridge University established a Chair of Arabic in 1632, a Chair of Arabic was created at Oxford in 1636 by Archbishop William Laud, who wrote to historian Edward Pococke, a chaplain in Aleppo between 1630-1635, asking him to improve his Arabic language and knowledge of Arabic literature in order to take up the post at Oxford. Laud bought Arabic books for the Bodleian Library, as he was also interested in developing the first Islamic manuscript collection in England to assist the teaching.

Apart from Edward Pococke, there were other chaplains who were active in studying and collecting Arabic, Persian and Turkish texts, some of which came to the universities in Oxford and Cambridge. Trading companies played a role in developing such collections in England, as these chaplains were in the Levant to serve the English merchant community. As a part of his acquisitions policy, in 1634 William Laud wrote to the Levant Company in 1634 requesting them to send him Persian or Arabic manuscripts when their ship returned from the East.

Acquiring Persian manuscripts was again possible with the involvement of the English East India Company. Persian was the language of the Mughal Empire in the Indian subcontinent and any officials sent to the East India Company had to study Persian. As is well known, the Mughal Empire was rich in art, music, architecture and culture. During the seventeenth century its flourishing culture reached its peak in the mausoleum of the Taj Mahal. The Taj Mahal is a great example of Muslim art in India, including different styles from the Muslim world: Turkish, Persian and Indian. Because of this glorious culture and art, English merchants became more and more interested in the Persian language, literature and books; some of the company officials' knowledge of Arabic and Persian was extensive and they held a good collection of Indo-Muslim and Persian manuscripts in the eighteenth century.

As the British Empire grew, in the nineteenth century some of the English merchants travelled as far as the Malay Peninsula, Java and Sumatra. British imperial expansion continued in Africa and the Arabian Peninsula, which again increased the interest in Muslim culture. By then, the Royal Asiatic Society and Royal Central Asian Society were founded and oriental studies spread to various universities in Britain. Scholars or travellers not only learnt about the Muslim culture but wrote books on their experiences and translated many books into English.

Even though oriental studies took place in numerous cities and universities, London became the main city for Islamic manuscript collections owing to the British Library, London University and other societies, institutes and foundations. The British Library has a large collection of Arabic, Persian, Turkish and Urdu Islamic manuscripts as well as Swahili, Javanese and Sundanese manuscripts. As Britain had a strong relation with the Muslim world it was expected that these manuscripts would find their way to the British Library (then the British Museum). As mentioned above, travellers, diplomats, merchants, scholars and book collectors contributed immensely into developing such collections as some donated or bequeathed their books

to the British Museum. Sometimes, the museum purchased these manuscripts from the book collectors and it became an important centre for the study of oriental literature. There are also early printed Arabic books coming from Egypt and the Levant available at the British Library.

Persian manuscripts, rich in miniature and calligraphic art, also form a part of the oriental collection. There is a considerable interest in art in these manuscripts as well as the text. All these manuscripts, with Indian subcontinental and South East Asian languages, were catalogued and kept in the library from the initial stage. There is a wide range of subjects in the manuscripts, from court documents, letters, history, literature, mysticism and Sufism.

The Islamic manuscript collection in Britain is one of the best in the West, and has been kept intact over the centuries, reflecting Britain's intellectual interest in the Muslim world.

Italy's connection with the Muslim world started a lot earlier than England's, though this connection was not significant for two centuries. Arabs conquered Sicily in the ninth century and Islamic civilization and culture flourished here parallel to Al-Andalus. Muslims used new techniques in agriculture and cultivation and introduced new crops like sugar cane, date palms, mulberries, cotton, citrus fruits. This agricultural advancement led to the creation of new industries such as textile, silk, sugar and paper manufacture. Silk from Sicily was very popular in other countries in Europe and became a trademark.

Muslims in Sicily also excelled in literature, poetry, philosophy, Quran studies, art and architecture. They built palaces, mosques and libraries, as importance was given to knowledge and art. Norman armies threatened Sicily and at the end of eleventh century the Normans started ruling the island. However, Arab culture was still visible for some time more in Sicily. The highly acknowledged scholar and geographer Al-Idrisi was invited from Cordoba to Sicily by the Norman King of Sicily, Roger II, in 1139. He produced the most accurate map up to that time which is the greatest work in geography in the medieval ages. He even made a silver globe to show Europeans that the earth was round. The Spanish traveller and geographer Ibn Jubayr also observed that Arab traditions were still felt at the beginning of 1185. Arabic was still spoken by the Christians who lived there. Eventually any trace of Muslims disappeared from the island and all the

great libraries and manuscript collections from Muslim Sicily are unknown today.

As Sicily is a separate island from the Italian mainland the impact of Arab culture on Italy is less than on Spain. Thus, Italy never felt threatened by Muslims as the same way that Spain did. After the fall of Muslim Sicily, Italy's relation with the Muslim world continued with the Crusades and trade. Unlike the English, Italians never showed an intellectual interest in Muslim culture and their religion during the Middle Ages so no attempt was made to understand the language or to collect Arabic manuscripts. We can see the shift in the Italian attitude towards the Islamic world at the end of the nineteenth century as they started showing an interest in the history of the Muslim world; especially Muslim Sicily, at this time.

Italian orientalist from Sicily studied Arabic and wrote about the history of Muslims in Sicily. Others were fluent in Turkish and Persian and knowledgeable about these cultures. One of the Sicilian orientalist, Michele Amari, claimed that the foundation of European civilization originated from Arabic rule in Sicily and Spain. He also attempted to establish chairs of oriental studies in universities in Italy.

Islamic manuscripts are scattered around the country as Italy was only united in the nineteenth century, when Rome became the capital. There was therefore no one library to collect all the manuscripts which reached Italy so every city or region collected the manuscripts that they had interest in or involvement with. These Islamic manuscripts reveal each city's encounters with the Muslim world at different times.

In Rome, very valuable collections of Islamic manuscripts are held at the Vatican Library and at the National Library. The Bibliotheca Apostolica Vaticana holds one of the finest Arabic, Turkish and Persian manuscripts in Europe. They are the oldest manuscripts in Italy, some coming from Sicily. Interestingly, the majority of the Arabic manuscripts are Christian rather than Islamic. Some of the Vatican manuscripts came with a delegate as a present for the pope as early as the fifteenth century; some of these were Islamic, and are the foundation of the orientalist collection in Italy. The Vatican's Islamic collection developed slowly as a few vellum Qur'ans reached the library at the beginning of the sixteenth century. Later, the first Persian text arrived in the library; it was known as the Gospel of Matthew and was sent by the Bishop of Malabar, Mar Yusef, in 1569.

Other manuscripts entered the Vatican Library through donations or by inheritance, as in England. There are also Somalian and Ethiopian manuscripts available at the library showing the influence of African culture on Islamic Arabic literary works. Sometimes, Italian diplomats who were positioned in the Muslim world had an interest in Muslim culture and languages and brought with them manuscripts on their return. These manuscripts were donated to the Vatican Library afterwards. All these valuable collections starting from the seventeenth century were catalogued and listed and kept in various libraries in Italy.

As mentioned above, Spain had the strongest link with the Muslim world in Europe as Muslims maintained their own culture for centuries and set up their own civilization in the heart of Europe. Not long after the conquest of South Spain, Muslims established themselves as citizens of the country and set up a great civilization. Al-Andalus became the most developed region in the Muslim world, competing with Baghdad. Great palaces, mosques, and libraries were built and scholars travelled to Al-Andalus to benefit from this glorious civilization. Underneath this great culture and civilization, there was a thirst for knowledge and learning. Books were an important part of life in Andalucia from the top level of the court of the Caliph down to the ordinary people. Spanish Muslims used to travel to the East (Iraq, Egypt and Syria) to buy books, as well as having their own book industry. Cordoba was flourishing with knowledge as it was the best place to find books and its citizens were highly literate. The royal library of the Umayyads was the best library in Muslim Spain and it was built separately from the mosque. The library had a book store, reading rooms, and a place to copy manuscripts, and it was organized with a cataloguing and classification system as in libraries today. Umayyad Caliph Al-Hakim II (961-978) mentioned that he had more passion for books than his throne. He hired a librarian who would travel to Muslim world to buy books for the library.

Other than the Royal library there were other libraries in Muslim Spain in Seville, Granada, Valencia, and Malaga, as individuals set up great private libraries and employed librarians to arrange the collections. Women were also employed in copying the manuscripts in these libraries. Over the centuries many Muslim Kingdoms in Spain were captured by the Christians and in the mid thirteenth century only the southern cities remained under Muslim rule. Royal, private and public libraries in Granada contained important books with many different subject areas.

After the fall of the last Muslim Kingdom, the great libraries were quickly lost. A few Arabic manuscripts survived, which formed the present

collections in Spain, but nearly all the Islamic written heritage was lost. Some of the manuscripts were carried to Morocco, Tunisia, Syria and Egypt by Spanish Muslims fleeing their country of origin. These manuscripts can be found in libraries in the Middle East today. Interestingly, some eventually found their way back to Madrid!

Spain turned its face to the West and cut its connection with the Muslim world for a long time. There was no serious interest or studies of Arabic language or culture in universities in Spain until the nineteenth century. Only in this century some Spanish scholars showed an interest in the language and translated important works from Arabic. These scholars produced books on Muslim Spain and some started cataloguing the Arabic manuscript collection in Spain. There was also a growing military interest in North Africa which linked Spain with its Arabic past. Some scholars were sent to North Africa to a mission to recover Arabic manuscripts on Muslim Spain produced in Andalusia. Spanish scholars of the nineteenth century wanted to understand their Islamic past better as it had been ignored for many centuries after the collapse of the Muslim Kingdoms. Spain never had any real contact with other parts of the Muslim civilizations apart from the Arabs. Because of this past Arabic culture, nearly all of the Islamic manuscripts in Spain today are in Arabic; covering topics such as their Arabic past and relations between Spain and the Arab world.

Although, there are small Islamic collections in Cordoba, Granada, Seville and Toledo the majority of the Islamic manuscripts are kept in libraries in Madrid.

Books' journeys between the continents are very much like humans', with influences including political history, capture, affection, diplomacy, war and love. Some books survived wars, fires, chaos and hostility and managed to exist for many centuries, being still available in libraries today. However, other books were not lucky enough and fire destroyed many of them. The destiny of a book resembles the destiny of a man; struggle and love are all part of their life.

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How a proofreading service can increase library engagement **Rachel Campion, Learning Resources Tutor,** **Luther King House Library.**

Within the specific context of Luther King House (which I have detailed in previous articles for this Bulletin¹), I have successfully introduced a proofreading service for our students. This is extremely popular and highly valued by both staff and students, and has led to increased levels of library engagement by the students who use it. This article, based on a TeachMeet presentation delivered at the 2017 ABTAPL Spring Conference, explains the positive and negative aspects of running such a service from within the library as well as considerations that need to be taken into account by anyone looking to introduce proofreading as part of their library's portfolio.

Objections

- It is not a librarian's job

There is no denying the fact that proofreading student assignments would traditionally not be considered part of a librarian's role. However, as libraries and their users change, librarians in all sectors are called upon to undertake tasks in response to the needs of their users that librarians of the past would never have considered as part of their remit. Public librarians hold Rhyme Time for pre-school children. Librarians who manage historical collections organise exhibitions for the general public. In times where libraries and librarians need to visibly demonstrate their worth and value to their users and institutions, a proofreading service is one way that I have chosen to help our users who are perhaps least likely to want to engage with the library to see a tangible way in which the library and its staff can make a real difference to their academic progress.

- It will lead to an unmanageable amount of work

This is a very real danger. Below I discuss ways in which a proofreading service should run so that it does not become unmanageable. Without limits, guidelines and boundaries, and with a large number of EAL students and those in receipt of DSA, the management of the proofreading must be

¹ Librarians as Educators: Learning and Teaching in a Library Environment 22(2, June 2015) 23-28; The role of librarians in encouraging and enabling self-directed research: developing an awareness of library anxiety and taking steps to reduce it 23(2, Summer 2016) 34-39

thought through so that the librarian does not become overwhelmed, leading to the neglect of important areas of his/her work.

- Issues of fairness and equality, and validating institutions

Is it fair that some students should be allowed to have their work proofread while others are not? Some validating institutions do not encourage or allow work to be proofread, instead preferring that it is submitted with a note informing the examiner that the student does not have English as a first language, or that they are dyslexic. Other validating institutions see it as the student's responsibility to ensure their work is proofread if necessary, as no special dispensation will be granted at the point of marking. Luther King House's validating institution takes the latter approach. In my experience, there are no issues of unfairness if a student has their work proofread – as long as the proofreading is done correctly and strict guidelines are followed (see below).

Benefits

- First hand evidence of how resources are used – what is being read

As I proofread students' work, I see how they have read and understood the books they have borrowed, as well as evaluating their ability to choose relevant and appropriate sources.

- Helps me recommend texts to other students

If I see that they have missed out a valuable source of information, proofreading gives me the opportunity to recommend that source to the student. Similarly, if they have used a resource to good advantage, it brings that resource to my attention and I can then recommend it to others.

- Increases the value and usefulness of the library

Proofreading helps to connect the library to the student's learning and assessment, so that they receive task-related guidance on selecting and using sources of information that is not theoretical, but built in to the assignment on which they are currently working; thus the learning that takes place is situated, relevant and meaningful. Students then begin to see how engagement with the library can help them to achieve higher grades.

- Helps with the planning of information literacy sessions

This has been a key benefit of the proofreading service as it gives me the opportunity to assess whether the information literacy and study skills sessions that the student may have attended have been effective and helpful for them. Amongst other things, I can see how well the student has understood and interpreted the question; how well they have planned their assignment; how they have constructed their argument; how they have used a referencing system and whether they have been able to critically analyse the sources they have used. This helps me plan future sessions.

- Students really benefit

There is clear evidence that EAL and DSA students at LKH who engage with the proofreading service achieve higher marks and reach their potential more fully than those who do not.

How to go about it

- Be realistic – set guidelines, manage expectations and timeframes

This is absolutely crucial if the service is to not only run effectively but also to help students to progress rather than ‘doing their work for them’. Proofreading should not involve rewriting students’ own work, but instead should highlight mistakes, suggest changes and improvements and ensure that students are responsible for making the changes and corrections. LKH Library has guidelines for the proofreading service that all students are required to read; these state that I am not responsible for any errors that I might have missed and that I can’t comment on the content or the standard of the work. They also give clear information on how long it will take to turn a piece of work around. I am not a professional proofreader and although I have a good grasp of written, academic English, the work may not be perfect.

- Don’t take responsibility for the student’s work

I have had to learn that it is not my responsibility if I am unable to proofread an assignment because it has been sent to me too late, or if a student fails an assignment that I have proofread. The work is not mine but theirs, and they should always be encouraged to take responsibility for their own efforts rather than relying too heavily on the help that I provide. Not only does this encourage their own development, it also protects me.

- Involve tutors

I receive all work electronically so there is a trail of when it was checked and returned. I can therefore copy tutors in to my reply to the student, so that they are aware of any advice or comments I've made, and can add to or correct these if necessary. Not only does this ensure that the tutors are aware of who is having their work proofread, they also see the level and amount of proofreading I'm doing. It provides a more collaborative approach.

- Decide who can access the service (EAL, SpLD)

It is helpful to first decide who can access the service. Will you look at all assessed work? I do not proofread PhD theses but I do look at undergraduate and postgraduate dissertations as long as they are sent to me in time. Will you offer to proofread the work of EAL students as well as those with dyslexia or another SpLD? Will you proofread the work of students who don't fall into either of these groups, but who may suffer from a lack of confidence and want to know if they are 'on the right track'? It is important to establish these boundaries before the service is introduced.

- Gradual introduction

If you are unsure of the impact on the rest of your work, try introducing the service gradually. It is easier to roll it out to another group of students in the future than to withdraw it from those who have used it. I began by looking only at postgraduate EAL student dissertations but the majority of the proofreading is now undergraduate student assignments.

Conclusion

I

t will not be appropriate or necessary for every theological library to offer a proofreading service, but in LKH's case it has been extremely helpful for student progress, engagement with the library and raising the library's profile in the institution.

CILIP Conference: Manchester, 5-6th July 2017

I have always wanted to attend a CILIP conference and when I saw it was in Manchester this year, I took the opportunity as without accommodation or transport costs, it was relatively affordable. My employer had already funded the ABTAPL Conference, so I self-funded with a little help from my parents as I did not have any luck with the bursary application I had made.

One of the main draws to the conference was the chance to hear Carla Hayden give one of the keynote addresses. When Carla Hayden was appointed as the 14th Librarian of Congress in September 2016, she was the first woman and the first African-American to hold the position. The focus of her keynote was to chronicle her career in libraries (she is only the 3rd librarian to be the Librarian of Congress) which began in the 1970s when she worked in public libraries. She told us about her interview with Barak Obama who asked her about how she would open up the collections so that anyone (in person or via technology) could access what Obama could see as President. It will certainly be interesting to see how the Library of Congress develops under the Trump presidency....

The conference also featured a broad range of seminars, workshops and briefings on topics related to the library and information profession. I really enjoyed each of the sessions I attended and it was great that even as a solo librarian in a small institution, there was something practical to take away with me. One of the most useful sessions I attended was 'An insider's guide to professional registration' as I have wanted to get my Chartership since completing my Masters in 2013. I could have taken the time to find the relevant information online, but it is not the same as having it all explained by someone who actually assesses the applications. I now feel less daunted about the whole process as I know that as long as I evidence how I meet the set criteria, I cannot go far wrong. The final session I attended at the conference was given by Caroline Brazier and again she chronicled her experience of libraries, from a child user of her local public library to the Chief Librarian at the British Library. It was encouraging that the first and last speakers I heard at the CILIP Conference were from women who hold two of the top positions in the library profession.

Throughout the conference there was also the opportunity to tour the exhibition which featured key library suppliers as well as the CILIP special interest groups. It was really handy to chat to a range of people in one place and one of the most useful conversations I had was with the Copyright Licencing Agency. I have been thinking about moving to the Digital

Content Store and the CLA explained that the system is best designed for institutions which have a centralised scanning system, rather than the lecturers uploading content to Moodle themselves. We do not have a centralised system at NTC and whilst I was disappointed to learn that I am probably going to have to continue with the annual reporting, I would not have known that had I not spoken to them. I also had a useful conversation with Better World Books and as a result I will be using them to get rid of some withdrawn library books and unwanted library donations. The exhibition stalls were also a great source of conference swag and I came home with 8 pens, a notebook, a reusable coffee cup and a rucksack!

As with any conference, there were plenty of opportunities to network with other people and it was a great reminder of the diversity of the information profession, I even met someone whose job role was 'information architect'! As a classic introvert, I was not particularly looking forward to the drinks reception at the Museum of Science and Industry. However, with a game of human bingo to break the ice and catching up with a library friend who I only ever see at professional development events, it was actually a very enjoyable evening.

The CILIP Conference is not cheap, but it was a really worthwhile experience and there are a number of bursary opportunities if your employer is not able to fund your attendance. The groups offering bursaries also let you know before the end of the early bird rate, so you are not left to pay the full conference rate if you are unsuccessful. Thanks to my attendance at the conference, I know where to go when I need information on things such as making resources available to users with sight loss. I will continue to make the most of free or low cost professional development opportunities and I am ever grateful to the ABTAPL community who are always at the end of an email.

Helen Stocker
Librarian, Nazarene Theological College

Useful Websites:

<https://www.betterworldbooks.co.uk/Info-For-Libraries-m-62.aspx>
<https://www.cilip.org.uk/cilip/professional-registration>
<https://www.cla.co.uk/higher-education-licence-docs>
<http://readingsight.org.uk/>

Does it Matter?

Does it matter that this book
ancient before my grandparents' great-grandparents were born,
unread, unloved, unlooked at since before the war –
the one that saw the Roundheads beat the Cavaliers –
a book back-broken by the unequal struggle with time –
does it matter that this fragile object
covered in dust that was there when the Georges reigned,
printed and finger-printed by generations long gone
but never reprinted –
does it matter anymore?
If it were to be smashed into its constituent parts
and its molecules remade into a throw-away cup
or a newspaper
or a baby's nappy
would anyone even notice?

But then again, suppose –
suppose one day in heaven I met a man
and, in the course of casual conversation,
he tells me how he lived in Tudor times;
and, he says, he wrote a book;
he wonders if I knew the title,
having been a librarian.

He tells me of the labour he poured out
as he wrote far into the night,
a solitary candle as companion;
and how he died in poverty,
content that somewhere the words
for which his life had been exchanged
could still be found –
what then would I find to say?
Yes, I threw your book away?
Or – yes, I found your book
dusty, unread, unloved, back-broken,
and I blew away the dust
and repaired the spine
and gave it strength to live into another generation
in the hope that one day the world would become literate again;

but even if not,
if through all time
not one person ever took it up and read –
does it matter?
Would not one glance of gratitude suffice?

And, if then he turned toward a greater one than he
and said, pointing at me, ‘This one kept my words alive
and dressed them in a new coat
and gave them to another generation,’ –
and then, suppose, just suppose that greater one
drew from inside his cloak the copy I had bound,
now sealed for ever against the ravages of time –
and said, ‘Well done, my good and faithful servant;’ –
would not all beatitude be mine?

Richard Johnson

WEBSITES - General

ABTAPL

<http://www.abtapl.org.uk/>

ABTAPL Bulletin online archive

https://biblicalstudies.org.uk/articles_abtapl_01.php

ANZTLA Ejournal

<http://ejournal.anztla.org>

ATLA

<http://www.atla.com>

ATLA Religion Database with ATLASerials

<http://www.ebscohost.com/academic/atla-religion-database-with-atlaserials>

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