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List of Illustrations

The illustrations can be found between pages 138 and 139.

Freedom of Expression: The Caucasus (*Sofie Bedford*):

[See page 21]

Fig. 1 Statue of woman removing her veil, Baku, Azerbaijan

Science and Local Practices: Central Asia (*Dinora Azimova*):

[See page 138]

Fig. 2 Two women sitting in a ceramic oven in Rishtan, Ferghana Valley; this was used in traditional healing practices to relieve rheumatism and other pain. Photograph courtesy of Uzbekistan National Photo Archive, early twentieth century.

Economics: Global Markets: The Ottoman Empire (*Nilüfer A. İsvan and Irvin Cemil Schick*):

[See page 176]

Fig. 3 Female workers at the Régie tobacco factory. While tobacco processing offered Ottoman women significant employment opportunities, pay was low and working conditions were dismal. *Servet-i Fünûn* 16, 149 (1309 R/1893).

Fig. 4 Ottoman ladies shopping for fabric at an upscale Istanbul store. Textiles and fashion became highly contentious issues during the first two decades of the twentieth century, and women especially were urged to consume domestic products. Anonymous postcard, ca. 1910.

List of Errata to the EWIC

Volume I *Methodologies, Paradigms and Sources*

- ii Alice Horner (Independant Scholar) SHOULD READ Alice Horner (Independent Scholar)
Nadje Al-Ali, University of Sussex SHOULD READ Nadje Al-Ali, University of Exeter
Saba Mahmood, University of Chicago SHOULD READ Saba Mahmood, University of California, Berkeley
Barbara Metcalf, University of California, Davis SHOULD READ Barbara Metcalf, University of Michigan
Jocelyn Cesari, CNRS and Harvard University to be added
Carla Petievitch SHOULD READ Carla Petievich
Ann Meneley SHOULD READ Anne Meneley
- xi To be removed: AbuKhalil, As'ad – California State University, Stanislaus
- xii Shui, Jingjun – Oxford University SHOULD READ Shui, Jingjun – Henan Academy of Social Sciences, Henan, PRC
- xvi, l. col., l. 26 Lagas SHOULD READ Lagos
- xlix, r. col., last line <http://www.sjoseph.ucdavis.edu/ewic> SHOULD READ <http://sjoseph.ucdavis.edu/ewic>
- xxxv, l. col., l. 26 "...such as the thematic entry on Orientalism or the disciplinary entry on political science." SHOULD READ "...such as the disciplinary entry on Orientalism or the disciplinary entry on political science."
- 49, r. col., l. 21 Literature: 9th to 15th Century (*Marlé Hammond*)
Jahān-Malak Khātūn, *Dīwān-i Kāmil*, ed. K. Rād and K. A. Nazād, Tehran 1374/1995 or 1996 SHOULD READ Jahān-Malik Khātūn, *Dīwān-i kāmīl*, ed. P. Kāshānī Rād and K. Aḥmadnizhād, Tehran 1374/1995 or 1996
- 49, r. col., l. 25 P. Dawlat Ābādī, *Manzūr kharadmand. Jahān-Malak Khātūn wa Hāfiz*, Tehran 1374/1995 SHOULD READ P. Dawlatābādī, *Manzūr-i kharadmand. Jahān-Malik Khātūn va Hāfiz*, Tehran 1374/1995.
- 50, r. col., l. 24 A. Salīmī, *Zanān sukhanvar*, Tehran, 1957 SHOULD READ A. A. Mushīr-Salīmī, *Zanān-i sukhanvar*, Tehran, 1957

Volume II *Family, Law and Politics*

- ix, l. 32 *Ranto Lukito* SHOULD READ *Ratno Lukito*
- ix, l. 33 *Felicity Lancaster* SHOULD READ *Fidelity Lancaster*
- xviii, l. 8 *Felicity Lancaster* SHOULD READ *Fidelity Lancaster*
- xviii, l. 19 *Ranto Lukito* SHOULD READ *Ratno Lukito*
- xviii To be added: Vida Nassehi-Behnam
- 79, l. col., l. 10 Constitutions: The Caucasus and Central Asian States (*Dono Abdurazakova*)
"...part of the Russian Federation (namely Abkhazia, Chechnya, Daghestan, and Osetia)." SHOULD READ "...part of the Russian Federation (namely Chechnya, Daghestan and North Osetia). Nowadays, Abkhazia and South Osetia are part of Georgia."

- Jihad: Sub-Saharan Africa: West Africa (*Jean Boyd*)
 328, l. col., l. 21 "...of Arabic in order to proselytize women and slaves (that is, non-Muslims) and free Fulbe Muslim women were enlisted..." SHOULD READ "...of Arabic in order to educate captured women and free Fulbe Muslim women were enlisted..."
- "The Bori spirit cult originated and is most associated with the Hausa..." SHOULD READ "The Bori spirit cult is most associated with the Hausa..."
 328, r. col., l. 31
- "...Dan Fodio came from an intellectual Fulbe elite (his family is believed by some to descend from Futa Toro reformists)..." SHOULD READ "Dan Fodio came from an intellectual Fulbe elite (his family is believed to descend from Futa Toro reformists)"
 328, l. col., l. 32
- To be removed: R. Botte, *Pouvoir du livre, pouvoir des hommes. La religion comme critère de distinction*, in *Journal des Africanistes* 60:2 (1990), 37-51. To be added: J. Boyd, *The caliph's sister. Nana Asma'u, 1793-1865, teacher, poet, and Islamic leader*, London and Totowa, N.J. 1989.
 329, r. col., l. 25
- Law: Customary: Indonesia (*Ranto Lukito*)
 421, r. col., last line Ranto Lukito SHOULD READ Ratno Lukito
- Law: Customary: Mashriq Beduins (*William Lancaster and Felicity Lancaster*)
 424, l. col., last line Felicity Lancaster SHOULD READ Fidelity Lancaster
- Law enforcement: Iran and Afghanistan (*Jale Ahmadi*)
 432, r. col, l. 6 The Islamic Republic of Iran 1979 SHOULD READ The Islamic Republic of Iran 1979-
- Political Prisoners: Iran and Afghanistan (*Jale Ahmadi*)
 567, l. col., l. 1 1970s: Sardar SHOULD READ Sardār

Volume III *Family, Body, Sexuality and Health*

- ii Seteney Shami (Social Science Research Council) Arab Gulf states, the Arab Eastern Mediterranean, North Africa, Mauritania, Israel, Andalusian Spain and Europe under the Ottoman Empire. SHOULD READ Seteney Shami (Social Science Research Council) Arab Gulf states, the Arab Eastern Mediterranean, North Africa, Mauritania, Israel, Andalusian Spain and Europe under the Ottoman Empire, the Ottoman Empire, the Americas, Europe and Sub-Saharan Africa.
- xv, l. 10 Food Preparation: Caucasus (*Mary Ellen Chatwin & Mamed Suleimanov*) SHOULD READ Food Preparation: Central Asia, Iran and Afghanistan (*Najmieh Batmanglij*)
- Bodily Waste: Overview (*Etin Anwar*)
 28, l. col., l. 18 *wudū'* SHOULD READ *wudū'*
 29, l. col., l. 21 *wudū'* SHOULD READ *wudū'*
- Child Marriage: Sub-Saharan Africa (*Erica Chong*)
 64, Table 1 Third column, line 5: 18c/18 SHOULD READ 15/18
- Sexualities: Scientific Discourses, Modern: Overview (*Sharyn Graham Davies*)
 396, r. col., l. 28 andocentric SHOULD READ androcentric

Volume IV *Economics, Education, Mobility and Space*

- vii, l. 39 *Noorashikin Abdul Rahman* SHOULD READ *Noor Abdul Rahman*
 xvi, l. 4 *Noorashikin Abdul Rahman* SHOULD READ *Noor Abdul Rahman*
- Economics: Paid Domestic Labor: Southeast Asia (*Shirlena Huang, Brenda S. A. Yeoh and Noorashikin Abdul Rahman*)
- 229, r. col., last line *Noorashikin Abdul Rahman* SHOULD READ *Noor Abdul Rahman*
- Space: Harem: Overview (*İrvin Cemil Schick*)
- 547, r. col., l. 12 The correct order of titles SHOULD READ
 Abū al-Faḍl b. Mubārak, Ā'in-i Akbarī, trans. H. Blochmann, 3 vols., Calcutta 1873–1949.
 L. Ahmed, Western ethnocentrism and perceptions of the harem, in *Feminist studies* 8 (1982), 521–34.
 —, *Women and gender in Islam. Historical roots of a modern debate*, New Haven, Conn. 1992.
 Abū Mansūr Muḥammad b. Aḥmad al-Azhārī, Tahdhīb al-lughā, ed. 'A. Darwīsh, M. 'A. al-Najjār, et al., 9 vols., Cairo 1964–6.
- 548, l. col., l. 37 The correct order of titles SHOULD READ
 Abū al-Faḍl Jamāl al-Dīn Muḥammad b. Mukarram Ibn Manẓur, Lisān al-'Arab al-muḥīṭ, ed. Y. Khayyāt, 7 vols., Beirut 1988.
 [*Ismā'īl b. Ḥammād al-Jawhārī*], *Mukhtār al-Ṣiḥāḥ*, comp. Muḥammad b. Abū Bakr b. 'Abd al-Qādir al-Rāzī, Cairo 1287.

Volume V *Practices, Interpretations and Representations*

- xiv To be added: Lisa Urkevich, American University of Kuwait
- Religious Practices: Ablution, Purification, Prayer, Fasting and Piety: West Africa (*Liza Debevec*)
- Throughout wahhabi / wahhabiyya / wahhabism SHOULD READ *Wahhābī //Wahhābiyya//Wahhābism*
- 280, r. col., first line "...the particular form of Islam that is followed..." SHOULD READ "...the form of Islam followed..."
- 280, r. col., l. 24 "...considered clean, unpolluted water..." SHOULD READ "...considered to be clean, unpolluted water..."
- 280, r. col., l. 28 "...may be stricter than in a remote rural parts." SHOULD READ "...may be stricter than in remote rural parts."
- 280, r. col., last lines While the appropriate outfit in itself does not make a woman into a pious Muslim, in the eyes of the observers, an inappropriate outfit could cause people to question the level of one's piety, and since public opinion plays a great role in asserting one's position as a pious woman, women are careful not to be seen dressed in a non-respectable way. SHOULD READ While the appropriate outfit in itself does not in itself make a woman a pious Muslim, in the eyes of the observers, an inappropriate outfit could cause the same people to question the level of her piety, and since public opinion plays a great role in asserting her position as a pious woman, women are careful not to be seen dressed in a non-respectable way.
- 281, l. col., l. 8 "...the five pillars of Islam are likewise important for the pious..." SHOULD READ "...the five pillars of Islam is likewise important for the pious..."
- 281, l. col., l. 42 "...they can continue to be seen as pious women by behaviors such as almsgiving or going on pilgrimage." SHOULD READ "...they can continue to be seen as pious women by behavior such as almsgiving or going on pilgrimage."

- 281, l. col., l. 51 “...they are dedicated to spreading the “true” Islam (Janson 2005).” SHOULD
READ “...they are dedicated to spreading the “true” Islam (Janson 2005, 466).”
- 281, r. col., last lines A. Masquelier, The scorpion’s sting. Youth, marriage and the struggle for social
maturity in Niger, in *Journal of the Royal Anthropological Institute* 11 (2005),
59–83. To be removed