

MELA *notes*

MIDDLE EAST LIBRARIANS ASSOCIATION

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MELA Notes

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MIDDLE EAST LIBRARIANS ASSOCIATION

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FROM THE EDITOR

MELA members and researchers in the field are encouraged to participate in the panel "Preservation of Materials and Cooperative Microfiliming," which is being organized for the 1983 MESA/MELA convention in Chicago. The panel papers and discussion will consider preservation within the framework of both resource retention and physical condition. Those who wish to present papers can contact Marsha McClintock, Middle East Librarian, Ohio State University Library, 1858 Neil Avenue Mall, Columbus, OH 43210.

The Middle East Documentation Center, University of Chicago Regenstein Library, 1100 East 57th Street, Chicago, IL 60637, has issued Middle Eastern Serials in the University of Chicago Libraries, a holdings list of 111 pages (1,383 titles). The publication can be purchased for \$5.00 from the Center (prepaid to University of Chicago).

Offered free to anyone willing to pay for shipping from Middle East Institute: Kuwayt al-yawm, official gazette of the government of Kuwait, 1954-1977 (some issues missing but a nearly complete set). Call or write Ruth K. Baacke, Librarian, 1761 N Street, N.W., Washington, D.C. 20036, Tel. (202) 785-1141.

Reminder: Matters regarding membership dues, claims, and address changes should be directed to Frank Unlandherm, Secretary-Treasurer, MELA, Columbia University Libraries, 420 West 118th Street, New York, NY 10027, or to this editor at UCLA Research Library, Los Angeles, CA 90024.

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MORE ISLAMIC MANUSCRIPTS IN NORTH AMERICAN COLLECTIONS

All surveys are outdated the day they are published, not only because of the new acquisitions continuously made by libraries but also because some institutions may have been missed or the staff of a library may themselves be unaware of any such holdings. The reason for this lies in part in the inability of presently used cataloging procedures to bring together manuscript materials in a given language. In such libraries and in the absence of the printed catalogs that are available for major library collections, one must depend mostly on the expertise, and in most cases, solely on the memory of the library staff. The archival format that is currently being developed should alleviate this situation. The following pages bring some Islamic and other Arabic, Persian, and Turkish MSS which have come to my attention and which, apparently, were not treated in earlier surveys. (For a summary history of these surveys see Thomas J. Martin, North American Collections of Islamic Manuscripts [Boston, New York: G. K. Hall, ACLS, 1977], pp. xii ff.).

University of Illinois at Urbana Library, Urbana, IL 61801

Contact person: Harold M. Leich
Slavic and East European Department

Date of inventory: Summer, 1981

Koran. Arabic. In small, regular naskh, copied by Muḥammad al-Rāji in 1261 H/1845 A.D. Folio size 10 x 15.4 cm; written surface 5.7 x 10 cm; 15 lines to page. Text ruled in red, blue, and gold; 'unwan' richly ornamented and the 'juz' divisions in same colors. Yellow, glazed paper. Leather binding with flap [detached] is gold stamped. Red, cloth carrying case. Provenance unknown.

al-Jāmī, 1414-1492.

Divān. Persian. [Title from fore edge]. Small, uneven nasta'liq, copied by 'Abd al-Rahim ibn Muḥammad ibn Sirāj al-Dīn, dated Dhū al-qa'dah 868 H/July/August, 1463 A.D. Folio size 12.5 x 20 cm; written surface 7.3 x 14 cm; 17 lines to page. Text ruled in red, blue, and gold. 'Unwān' is small but contains floriated kufic inscription. Illuminated pane at end has been tampered with. Rebacked leather binding is gilt stamped. Red carrying case. Provenance: 'Alī Reza Ghafila [?]. Latest: Gift of S. R. Shapiro, Rare Books and Manuscripts, New York, to Dean Downs [as per letter of 30 December, 1966].

Ibn Ḥusām, Muḥammad, d. 875H/1470 A.D.
Khāvar nāmah. Persian. 309 folios. Red leather binding without flap. Reference: Flügel, G., Die arabischen, persischen, türkischen Handschriften der kaiserlichen und königlichen Hofbibliothek zu Wien, III, p. 450, no. 1963, 11 a. Also Rypka, Jan, History of Iranian Literature. Dordrecht [1968] p. 680. (Call no. Rare Book Room q091 K52.)

Nizāmī Ganjavī, 1140/1-1202/3.
Khamsah. Persian. Copied by Muḥammad Ḥusayn ^CAbd al-Sharīf, dated 15 Sha^Cbān 1080 H/11 January, 1670 A.D. Text ruled in gold, red, and green. MS contains fine miniatures. Paper in various colors. Black morocco binding with doublures stamped in gold, blue, and brown. Provenance unknown. (Call no. Rare Book Room MS891.51 N65 k.)

Sa^Cdī.
Bustān, Gulistān. Persian. Copied by Najm al-Dīn Kashmīrī, dated 1246 H/1330-1 A.D. Contains 17 miniatures. Modern French leather binding with lacquered panels. Provenance unknown. (Call no. Rare Book Room C.8 uncat.)

^CAbd al-Haqq Miskīn ibn Sayf al-Dīn Dihlavī, 1551-1642.
Ashī^Ccāt al-lama^Ccāt fī sharḥ al-mishkāt. Persian. Written in rather hasty nasta^Cliq script around the 18th century. Measurements of the 305 fols. are 21 x 31 cm; the written surface 14 x 24.5 cm is red ruled. 31 lines to page. The Cunwān in red and blue is crude. Apparently incomplete covering kitab al-salāt. (Cf. GAL I 364, etc., Rieu, Ch., Catalogue of the Persian Manuscripts in the British Museum, I, p. 14a. Starts as As. Soc. Bengal no. 820/1.

Amherst College Library, Amherst, MA 01002

Contact person: John Lancaster
 Special Collections Librarian

Date inventory completed: 10 February 1983

Koran. Arabic. Copied in small, calligraphic naskh in 1262/1845. Apparently complete but fols. unnumbered. Folio size 9.7 x 15.9 cm; written surface 5.5 x 11 cm. Text is blue and gold ruled. Persian text in ornamental margin. 15 lines to page. Illuminated Cunwan. Gold clouds surrounding lines. Paper is thin, off-white, and glazed. Binding consists of wood, lacquered with richly ornamental floral motifs. No flap. Date on flyleaf Mar. 7, 1966. (Call no. MS-K48 [Arabic].)

[Farḥat, Jarmanus, Abp., 1670-1732 (?)]
Al-ajwibah al-jaliyah fī al-uṣūl al-naḥwīyah. (Grammar in the form of questions and answers). Arabic. Copied in small naskh,

fully vocalized and dotted. 27 fols. measuring 10 x 15 cm; written surface 6.5 x 10 cm. 13 lines to page. Paper is strong, off-white and slightly glazed with watermark "A.G." Western leather binding is gold stamped with dove-sun-cross-moon emblem. Presented by Arthur Henry Baxter, professor of Romance languages, emeritus. Included is letter of Guy le Strange (1854-1933; see obituary in JRAS, 1934, pp. 430-432) addressed to Mr. Barnes describing the contents. Reference: Graf, Georg, Geschichte der christlichen arabischen Literatur v. 3, p. 417 and v. 4, p. 328. Printed on Malta in 1832 and 1841 at Tāmish, Lebanon, in 1857. (Call. no. MS-Aj8 [Arabic].)

Kitāb al-ta^līm al-masi^hī (Catechism for youth). Arabic, English. In four divisions translated from the French by one of the discaled Carmelite missionaries residing in Aleppo in the year 1718 A.D. With partial translation into English of H/enry/ Lobdell/1852-1855, missionary physician in Mesopotamia (see Kawerau, Peter, Amerika und die orientalischen Kirchen. Berlin, 1958, p. 424)/. Medium size unvocalized hand. About 150 fols., unnumbered, except for first 59 pages. Size of fols. 10.2 x 15.6 cm; written surface 5.5 x 12 cm in black ink, headings in red. 15 lines to page. Paper is strong, white, and glazed. Leather binding without a flap is blind stamped with ornament in the shape of a cross. Gift of Pres. [Julius Hawley] Seelye. Reference: British Museum. Arabic Printed Books (Ellis) III index. Unverified. Apparently not the catechisms of either Richelieu or Robert Bellarmine. (Call no. MS D 659.)

Yūsuf ibn Mālīk lālām min aulād Malik Shāh Nazar Shābūr-zāda. Kitāb alif bā' fārisī wa-turkī wa-^Carabī. Arabic, Persian, Turkish, French. Written in Tiflis in 1253/1837 in a large calligraphic naskh hand. Title and contents also given in French. [9] + 62 p. numbered in oriental and western characters measure 16.8 x 21 cm; the written surface 10 x 15 cm is gold ruled. Number of columns and the lines to page vary. The work contains the alphabet and proverbs in the above-mentioned languages. Paper is like parchment, white, but not glazed. Linen over cardboard binding has no flap. Presented by J[ames] L[yman] Merrick, missionary to Persia (for his activity see his An Appeal to the American Board of Commissioners for Foreign Missions. Springfield, 1847 and other entries in NUC). (Call no. MS Y89a.)

[Persian Traditions] 32.5 cm x 850 cm [sic] roll pasted onto linen containing visual representations of important persons and rulers of Persia. Starts with Adam and ends with last entry for ^CUthmān Muṣṭafā Khān ibn Aḥmad Khān Muḥammad Shāh Qājārī. Comes with a translation of Rev. James L. Merrick on 55 fols. measuring 16.5 x 21.3 cm. Paper brownish. Gift of James L. Merrick on 7 July 1848. (Call no. MS P431.)

[History of Lucknow]. Persian. Written before 1826 in a medium nasta'liq hand. Tentative authorship: Husain 'Alī Khan ibn Qāsim 'Alī Khān, minister to Asaf al-Daula and Sa'ādāt 'Alī Khān (information taken from note in MS). 87 fols. (some blank) measuring 22.5 x 32.6 cm; written surface 16 x 25.3 cm is gold lined. Many portraits within the text; multicolored sunwān. 18 lines to page, varies. Thin, white and glazed paper, that of the miniatures of somewhat stronger texture. Modern cloth binding with no flap. Unverified. For similar MS see B.M. /Pers./ I, p. 333. (No call no.)

[Astrological-anatomical text]. Persian. Written about the 17th century in rather small naskh hand in black and red. 61 unnumbered fols. measuring 14.7 x 26 cm; the written surface 8.4 x 14 cm. Catchwords. Many illustrations of the stars and the human body throughout the work. 15 lines to page. Paper thin, off-white and glazed. Dark leather binding, no flap. Date acquired: March 7, 1966 (?). The name "Raffy" appears on label on inside front cover. Title is unverified. (Call no. MS-A s 89.)

Smith College Library, Northampton, MA 01063

Contact person: Ruth Mortimer, Curator
Rare Books Room

Date of inventory: 10 February 1983

Koran. Arabic. Copied in small naskhī hand by Aḥmad ibn Ismā'īl al-Arzanjānī in 1196/1781-2. About 200-300 unnumbered fols. measuring 10 x 15.5 cm; written surface 5.5 x 10 cm. is ruled in various colors. The usual illumination on pp. 1v and 2r. 15 lines to page, catchwords and some marginalia. The paper is white, medium strength, and slightly glazed. The leather flap binding is gold stamped.

Koran. Arabic. Copied in minute naskh by Muḥammad Kāmil al-Naurasī (?), one of the pupils of al-Hāfiz Muṣṭafā Ba'zānī (?) Efendī, in 1252/1836-7. Some 200-300 unnumbered fols. measuring 10 x 15 cm; the written surface 5 x 9.5 is ruled. The usual ornamentation of fols. 1v and 2r and in headings. 15 lines to page. Paper off-white and somewhat glazed. The leather binding with flap is gold stamped. Ownership stamps on penult. page of Sayid Sulaimān, dated 1265, etc. Gift to Smith College by Marlen Eldredge Neuman from the library of Ruth Frances Woodsmall. (For latter see: Notable American Women IV, 746 f).

[Majmu'ah]. Arabic. Collection of devotional materials, including selection from the Koran, prayers, and the Dalā'il

al-Khairāt of al-Jazūlī. Copied by Ismāʿīl known as Saiyārī (or Yasārī) Zāde pupil of Ḥusain, known as Ḥifāf Zāde in very small, calligraphic hand, possibly in early 19th century. Some 100 fols. measuring 8 x 13.6 cm; written surface 3.7 x 7.4 cm. is ruled in various colors. 13 lines to page, but varies. Rather fine miniatures of Mekka and Madina, possibly belonging to another work were tipped-in later. There are also stylized representations of Muḥammad's burial place, etc. Paper is thin and light brown. The leather binding is gold stamped, has flap, but is quite worn. Gift of Mina Kirstein Curtiss on 4 September 1953.

Khaṭīb al-Dimashq al-Qazwīnī, Jalāl al-Dīn abū al-Maʿālī Muḥammad ibn ʿAbd al-Raḥman ibn ʿUmar, 1267-1338.
Talkhīs al-miftāḥ. Arabic. Early 18th-century copy written in rather small, unvocalized naskh. 32 fols. and 6 blank fols. at end measuring 15 x 20.5 cm; written surface 6.5 x 13.5 cm is not ruled. 19 lines to page. Headings in the beginning of the MS are in red; the space for the ʿunwān was left blank. Paper is crisp, off-white, and somewhat glazed. Watermarked "V G" and design resembling ornamented frame as counter mark. GAL I 295, II 22. Incipit identical with Berlin 7187.

Ibn Hubairah, Abū al Muẓaffar Yaḥyā ibn. Muḥammad al-Shaibānī al-Ḥanbalī, d. 560/1165.
Kitāb al-ishrāf ʿalā madhāhib al-ashrāf. Arabic. Incomplete manuscript ends abruptly with chapter al-igrār of the kitāb al-shahādāt. Written in rather small sparingly vocalized naskh. 211 fols. numbered in oriental characters measure 15.5 x 21.4 cm; written surface 8.5 x 14.5 cm. is not ruled. 22 or 23 lines to page. Headings and ittafaqū and ikhtalafū are in red. Paper is strong, off-white; the leather binding with flap is gold stamped.

Koran. Arabic. Copied in very legible medium-sized naskh by ʿAlī Muḥammad al-Sanjānī in 1231/1815-6. Some 200 unnumbered fols. measure 13.2 x 19.5 cm; the written surface 7.5 x 13.4 cm is ruled in several colors, with silver predominating. Fols. 1v, 2r are illuminated, so are the juz' and ḥizb divisions in the margins and the surāt headings. 15 lines to page. The paper is rather rough, brownish and not glazed. The leather binding is stamped, but has no flap. Cardboard container. Probable provenance: W. H. Smith. (Call. no. 297 M72k.)

Hilmī, Muḥammad.

[Calendar tables giving times for prayer, etc.]. Arabic. About 19th century. Roll of parchment on ivory (?) spindle, measuring 8.5 x 100 cm when fully unwrapped. Text in minute naskh is ruled. Blue and gold ornamentation. Enveloped by a leather flap. Gift of Mina Kirstein Curtiss in September, 1935.

[Muragga]. Arabic. Specimen of fine penmanship in thulth

hand of Kātib Muḥammad Pāshā Ḍ-ṭ-d-y al-Harrā²ī al-Qaṭṭānī Belgradī. Size of script is very large, with diacritical marks and vocalization. 12 fols. measuring 28 x 20 cm with written surface 20.5 x 13.5 cm ruled with several lines of green and gold. 3 lines to page. Paper pasted onto cardboard bound in accordion shape.

Hāfiẓ. 14th cent.

Divān. Persian. Written in calligraphic nasta'liq in 17th (?) century. About 200 unnumbered fols. measuring 15 x 23 cm; written surface 8 x 15.5 cm is ruled with several multicolored lines. 12 lines to page in one or two columns; catchwords. Fols. lv, 2r contain full page miniatures. Illuminated Cunwān. Brownish paper is somewhat glazed. Leather binding is gold stamped but has no flap. Inside back cover label reads: Gilbert, R. B. Work was published and translated.

Dīvān-i Jāzim. Persian./ Collection of poetry, the verses of which end in vowelless consonants ?/ Written in rather small nasta'liq 17th or 18th century. 67 unnumbered fols. measuring 14 x 24.5 cm; written surface 7.2 x 16.5 cm is ruled in blue and gold. Multicolored Cunwān. 19 lines to page, catchwords. Paper is thick, off-white, and slightly glazed. Red leather binding is gold stamped but has no flap. Unverified. Gift of Philip Hofer who seems to have obtained the MS from Kegan Paul, London 7/66.

[Turkish commentary on the Koran]. Arabic, Turkish. Vocalized Arabic Koran quotation with Turkish commentary. Peculiar naskh with long kāf strokes resembling in this the shikastah script. Badly worn with beginning and end lost or misarranged. Some 200 fols. measuring 16.5 x 15 cm. 17 lines to page and catchwords. No ruling. Koranic quotations in red. Simple leather binding with no flap. Blotterlike paper is of European origin. Gift of Rosamond Praeger donated December 7, 1961.

Wellesley College Library, Wellesley, MA 02181

Contact person: Mrs. Anne Anninger
Special Collections Librarian

Koran. Arabic. In modern, medium size naskh, copied in 1260 H/1844 A.D. by Calī al-Khulūṣī, student of Ahmad al-Ṣafī. Folio size 13 x 21 cm; written surface 6.5 x 10 cm is red, blue, and gold ruled. 15 lines to page. Cunwān and two pages at sūrat Maryam are illuminated and there is some ornamentation in the margins. Sūrat headings are written in white on gold rectangular fields. Paper is thin, off-white, and lightly glazed. The leather binding with flap is gilt stamped. Provenance: Gift of Rachel Rathbun. (Accession no. 115295.)

Koran. Arabic. In fine, minute naskh (ghubar), copied in 1231 H/1815 A.D. by Muḥammad Hilmi. Folio size 10.3 x 15.5 cm; written surface 5.3 x 8.7 cm. is ruled in gold and other colors. 15 lines to page and catchwords. First two pages and colophon are illuminated. Juz' and other divisions in the margins are likewise ornamented. The paper is rather thin, off-white, and lightly glazed. The leather binding with dou-blures is gilt stamped. Provenance: Bequest of Mrs. Alexander M. Welch, September 25, 1951.

[Majmu'ah]. Arabic. Containing prayers and stories: fols: 1-5v several shorter surāt, 6r-31v Aḥādīth mi'Crāj al-nabīy (see Berl. 10336), etc., 32r-43v Qissat al-qādī ma'Ca al-sāriq (see Berl. 9077: qissat al-qādī wa-al-ḥaramīy). Written in inelegant maghribī script in late 19th or early 20th century. Folio size: 9.5 x 8 cm; written surface 6.7 x 6.5 cm. 8 or 9 lines to page; ink brown, headings in blue. Catchwords used toward the end. The MS ends abruptly.

al-Jazūlī, Muḥammad ibn Sulaymān.

Dalā'il al-khayrāt wa-shawāriq al-anwār fī dhikr al-ṣalāt
Calā al-nabīy al-mukhtār. Arabic. A 19th- or 20-century copy in rather large, vocalized maghribī hand. Folio size 9.5 x 9.3 cm; written surface 6 x 7 cm is ruled in gold, blue, and red. 8 lines to page. Two crude miniatures representing the mīhrāb al-ṣalāt and gabr al-nabīy at pink marker in second half of the MS. Headings in color as are adjoining ornamental circles in margin. Leather binding with flap separated from folios which are badly disarranged but have catchwords. Reference: Berl. 3919; the work was lithographed in Cairo, 1864.

Sa^Cdī, fl. 13th cent.

Kulīyāt. Persian. Copied in 16th-century nasta'liq hand. Some 340 fols. measuring 20 x 40 cm; written surface 10 x 17 cm is ruled in various colors, with gold predominant. Text contained in center quadrangle in somewhat larger script on buff yellow background flanked by two panes in buff pink in smaller script with hikāyah headings in white. These two fields are surrounded by yet another on grayish-blue background with lahu and aidan lahu in gold shields. Catchwords. Magnificently illuminated with miniatures of which a number are full page, especially fols. 1v-4r and 337v-8r. The wide margins are frequently covered with gold representations of animals and flowers. Contents seem to vary from other copies consulted. Paper is strong, off-white, and glazed. The leather binding is gold stamped but has no flap. The work has been printed and translated. Gift of Bertha Mahony Miller, April 1959. Mr. William D. Miller of Ashburnham, MA acquired it from H. Khan Monif, owner of the Persian Antique Gallery in New York, who seems to have acquired it from Kevorkian who in turn obtained it from Robert Garrett of Baltimore [presumably trustee of Princeton University].

Princeton Theological Seminary, Princeton, NJ 0854

Contact: Circulation

Date of inventory: 2 November 1982

Koran. Arabic. 17th-century copy measuring 10 x 15 cm; written surface 5 x 9 cm is red ruled. Small naskh. Catchwords. Sūrāt titles omitted leaving only gold shields. Fols. 1v and 2r decorated. Paper is smooth, off-white, and watermarked. Gold trim. Leather binding with flap is gold stamped. Gift of Mrs. R. L. Stuart (see Nat. Cycl. X, 24) given 30 December 1884. (Call no. C-7 K84 1211.)

Koran. Arabic. Copied in rather bold naskh. Measurements 6 x 10.5 cm; written surface 4 x 8.5 cm. is gold ruled. 14 lines to page. Marginalia in nasta'liq script. Fols. 1v and 2r are richly ornamented. Floral ornamentations in the margins. Paper grayish. Lacquer binding with flap shows color design. Gift of Emma /Doll/ Bailey Speer (i.e., Mrs. Robert Speer, president of YWCA, see Nat. Cycl. LII, 548) who received it from Dr. and Mrs. Sa'ed (?) formerly of Hamadan on 27 November 1922.

Koran. Arabic. Copied by Shaikh Ahmad ibn (?) N-b-s-l (?) in 1286/1869-70 in rather small nasta'liq. Measurements 10 x 13.7 cm; written surface 4.5 x 8.5 cm is blue and gold ruled. Some marginal ornamentation and the usual ornamentation of fols. 1v and 2v which here is rather crude. Paper browned imitation of parchment. Leather binding with flap is blind stamped. Gift from the estate of James F. (or S.) Riggs (See Nat. Cycl. XXVI, 339).

Elmer Holmes Bobst Library
70 Washington Square South
New York, N. Y. 10012

Contact person: Frank Walker
Special Collections Librarian

Date of inventory: July, 1982

Ta'rīkh-i Afghānistān. Persian. Written about 1342/1923-4 (v. 6) in modern nasta'liq hand. 7 large octavo volumes bound in modern half leather or full leather and various colors. Previous owner Ḥajjī Mirza 'Abd al-Muḥammad Khān Isfahānī Irānī, editor of Chihrah-namā in Egypt from 1322/1904-5 onward. (See Storey, p. 1078). Title is unverified; for possible identification see Wilber, Donald N., Annotated Bibliography of Afghanistan (3d ed., New Haven, 1968) nos. 624 f.

According to the statement of the librarian the library may own some Koran MSS but they could not immediately be located.

Miroslav Krek
Brandeis University Library

JUDEO-PERSIAN LANGUAGE AND LITERATURE

Judeo-Persian (also spelled Judaeo-Persian) is a term referring to the various forms of Modern Persian written in the Hebrew script. In addition to Iranian Jews, Judeo-Persian has been used by Jews of Afghanistan, Central Asia, and the Chinese Jewish community of Ka'i Feng Fu.

The main objective of this article is to very briefly familiarize the reader with the field of Judeo-Persian language and literature and point out some possibilities for research in this field.

The use of Judeo-Persian language can be traced back to the sixth century B.C., but there are no literary documents preserved in this language prior to the eighth century A.D. Its importance to Iranian linguistic studies cannot be over-emphasized since the oldest document testifying to the appearance of Modern Persian is in Judeo-Persian.

Although Judeo-Persian has many linguistic features in common with Modern Persian, it contains many peculiarities including the following:

1. The usage of loanwords from Hebrew, Arabic and Aramaic languages. It should be pointed out, however, that some Judeo-Persian works are devoid of these loanwords and are entirely in standard classical Persian written in Hebrew script. (e.g., Shahin Shirazi's poems).
2. Substantial spelling, phonetic, and syntax differences.
3. Preservation of many archaic Persian words.
4. Retention of many archaic grammatical and phonetic features not found in Modern Persian.
5. Extensive usage of colloquial style.

Furthermore, the isolation of Jews in disparate areas has contributed to the occurrence of a linguistic drift giving rise

to a large number of mutually unintelligible dialects of Judeo-Persian.

Judeo-Persian literature consists of translations of Jewish religious books (especially the Pentateuch); original works mostly containing Judaic themes; and Judeo-Persian poetry. An example of the last category is the poetry of Mowlana Shahin Shirazi (fl. fourteenth century) who is considered the greatest of Judeo-Persian poets. His main work Sefer Sharh Shahin al Ha-Tora, also known as Shahin Tora, is an epic retelling the stories of the Pentateuch. Imrani (1454-1536) is another Judeo-Persian poet also from Shiraz who followed the example set by Shahin.

It is notable that Shahin and Imrani are almost totally unknown to students of Persian literature. For example, Edward Browne does not make a single reference to either of these poets in his well-known A Literary History of Persia.

Judeo-Persian works are available in both manuscript and printed form. The establishment of a Jewish-Persian colony in Jerusalem toward the end of the nineteenth century contributed to the development of a publishing center and a printing press for Judeo-Persian. A Bukharan Jew, Shimon Khakham, was most active in publishing many Judeo-Persian texts in Jerusalem.

Research in Judeo-Persian is relatively new. Although some attention was paid to this field at the turn of the century, Wilhelm Bacher (1850-1913), professor at the Landes-Rabbinerschule of Budapest, is considered the most important pioneer in research in Judeo-Persian. Elkan Adler and Walter Fischel can also be considered pioneers in the field, and the latter's contributions are especially substantial.

At the present, research in this field is carried out by a small group of scholars on three continents: in Europe, Professors Jes Asmussen (Copenhagen) and Gilbert Lazard (Paris); in Israel, Professors Mikhail Zand (Hebrew University of Jerusalem), Ezra Spicehandler, and Amnon Netzer; in the United States: Professor Herbert Paper.

Most of this scholarly research involves works in the areas of linguistics and philology; Professor Paper and some others have also worked on editing various Judeo-Persian texts. Works of some of these investigators are listed in the selected bibliography at the end of this article.

Although much has been done in the area of Judeo-Persian studies, a considerable amount of research remains to be accomplished. The need for more scholarly research has been outlined in Professor Paper's "Research in Judeo-Persian: Needs,

Deeds, and Prospects" (see bibliography). These include dialect mapping and recording; printing of unpublished manuscripts, Judeo-Persian grammar and dictionary.

What follows is a list of possible research topics in the field of Judeo-Persian for the interested librarian. There is the need to develop a standardized table for transliteration of Judeo-Persian into the Roman alphabet (Romanization). At present no such table has been developed by the Library of Congress or the American Library Association. Although a Romanization table for Hebrew exists, the peculiarities of Judeo-Persian written in Hebrew require a separate table for the same reason that two separate Romanization tables are needed for Arabic and Persian even though both are written in Arabic characters.

There is also a need for an up-to-date, comprehensive, and preferably annotated bibliography of Judeo-Persian manuscripts as well as printed literature. The existing bibliographies are either partial (e.g., Yeari's documentation of texts of the Bokharan Jews [see bibliography]) and/or outdated.

Finally, there is no bibliography of works already written about Judeo-Persian language and literature. New researchers in the field would be much aided by such a bibliography.

These are a few challenges facing librarians and scholars interested in working in this most neglected area of Jewish languages.

Dariusht Gitisetan
California State University, Northridge
Library

Selected Bibliography

Adler, Elkan N. "The Persian Jews: Their Books and Ritual." Jewish Quarterly Review, 10 (1898), 585-625.

Asmussen, J. P. Studies in Judeo-Persian Literature. Leiden: E. J. Brill, 1973.

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INSIDER'S VIEW OF PUBLISHING IN IRAN

The October-November 1982 issue of Nashr-i Dānish, a bi-monthly Persian journal published by Iran University Press, carries an editorial by Nasrollah Pourjavadi on the problems of book production in Iran. The following is a summary translation of his article:

One of the cultural weaknesses inherited from the previous regime is a lack of interest in reading, scarcity of books and research-quality publications, and their low levels of production. The importance Islam placed on books and our record book statistics of the past centuries should have made us into one of the highest book-producing countries in Asia. Unfortunately a statistical comparison with other countries indicates otherwise.

During the fifty and some years of Pahlavi rule the number of books published in Iran did not exceed 30,000 titles and the maximum numbers for the later years of that regime have been estimated at 2,500 to 3,000 titles annually. This compares very

unfavorably with Japan which had 40,439 titles published in 1981, nearly three-fourths of them original titles. The number of copies printed for these titles in the same year was 1,185,850,000, of which 432,660,000 copies were sold to the end of 1981. Considering Japan's population which is about three times that of Iran, some 15,000 titles should have been published in Iran. Regretfully we are producing not even one-tenth of this amount. A review of the list of new books published in *Nashr-i Dañish* reveals that from *Āzar* 1, 1360 to *Āzar* 1, 1361 (November 21, 1981--November 21, 1982) only 650 titles were published. True, a number of provincial publications and children's books are not included in this figure, but even if these categories were twice that number, we are still left with the fact that the total number of books published in Iran last year did not exceed 2,500 titles at the most.

The number of copies printed and sold was somewhat better, although it is still very low compared with other countries. Up to a few years ago, 2,000 copies printed of each title in Iran represented a decent number for a great majority of books. With the Revolution there was a sudden rise in the circulation figures as well as in the number of titles published. Some 7,000 titles were published in the first year of Revolution, which was rather exceptional although of temporary nature for some books, but not for all. During the Revolution books written by Sharī'atī and some political titles (or the so-called white-cover titles) followed by Mutahharī's works, reprinted several times, occasionally sold in excess of 100,000 copies. This exceptional trend is still continuing for these kinds of books, but circulation figures for the later years of the Revolution (particularly for religious titles) revolve around 10,000 copies. Research publications are not printed in runs of more than 2,000 copies.

What are the reasons for this pathetic publishing situation in Iran? The issue is too complicated to be explained in all of its aspects here. Undoubtedly Western colonialism is one important factor. As we did not develop or rather were not allowed to develop in other areas we could not grow in cultural respects, including book production. The book industry is not independent of other industries in the country. When there are not enough books, cultural activities suffer, thus adversely affecting industry, agriculture, health, medicine, education, and administration.

When we speak of Japan we often mistakenly think that it has advanced in industry only. Japan's rich culture is behind its industrial development in the last century. By sending its students to Europe toward the end of nineteenth century not only did Japan acquire new sciences and technology of the West but it also found the key to all the western knowledge including philosophy and literature. In the first decades of this century

a great majority of classical European and Asian works were translated from their original languages including Greek, Latin, English, French, German, Spanish, Sanskrit, and Chinese into Japanese. All the original Western books in new sciences were similarly translated into Japanese in the same years. Today Japanese have even translated some Islamic texts such as works of Mullā Ṣadrā, Ibn ʿArabī, Mawlavī, and Saʿdī from their original languages, Arabic and Persian. Furthermore, the Japanese have done original research in new sciences and other fields of knowledge to the extent that the West has had to translate some of them into European languages in order to use them.

To turn once more to our own country and the publishing situation here, why have we not moved ahead in book production parallel with Japan and other Asian countries such as India, Pakistan, and especially Korea (which produces 16,000 titles annually)? Wrong educational policies and governmental planning have been the biggest reasons. Disregard for Islamic traditions of scholarship and superficial copying of Western methods of research in the past half a century have left us with an inadequate number of scholars. Besides, our schools and universities do not train students in the use of libraries and books. Many of our students discontinue to read soon after graduation. One reason for lack of interest in reading is the absence of good books. Bad translations and superficial research are partly to blame for this situation. We have still not been able to make original Persian texts available to readers in simple and readable forms. Nor have we been able to apply modern technology to book production in order to make books physically more attractive to the readers. These are some of the reasons that have hampered our efforts in book production. It is hoped that our planners in the post-Revolution era will take these deficiencies into account and will try to eliminate them. Markaz-i Nashr-i Dānishgāhī (Center for Academic Publishing) for its part has certain plans and programs for the improvement in the technique of book production and for raising the quality of books both in content and in appearance.

The deficiencies and shortcomings alluded to heretofore are things we have inherited from the previous regime. But our publishers and printers are also facing some local problems at present. Our publishing institutions and printing presses are suffering from a shortage of printing materials and equipment. Cardboard, ink, binding glue, film, zinc, and type are all in short supply. The war imposed on us by Iraq should be partly blamed for this. Nevertheless, the situation needs to be corrected so that publishers and printers can find their needs outside the black market at reasonable prices. If the government does not facilitate the availability of printing materials the situation is bound to deteriorate further, thus causing a steeper increase in book prices.

Another difficulty is the lowering of wages for printing press workers and employees of government publishers in recent years. Their present wages are not in line with the rising cost of living and are disproportionately lower than wages of workers in comparable industries. The government is urged to take necessary measures to solve the difficulties confronting the publishing industry if we are to advance culturally and industrially.

Abazar Sepehri
Middle East Collection
University of Texas
Library

BAHRAIN AND CAIRO BOOK FAIRS RATED

The Middle East Book Fair was held in Bahrain in December 1982. The Cairo International Book Fair took place in January-February 1983. The following list has been prepared from the perspective of a visitor to each fair whose aim was to buy local and Arab publications.

Legend:

***** outstanding
**** very good
*** good
** acceptable
* merely available
-- not worth mentioning

Administration

Accessibility to town:

Bahrain ***
Cairo ***

Attractiveness of displays

Bahrain ****
Cairo *

Easy browsing

Bahrain ****
Cairo *

Helpful service

Bahrain ***
Cairo **

Packing, shipping, customs facilities

Bahrain **
Cairo --

Associated activities (seminars, professional meetings, etc.)

Bahrain ***
Cairo *

Discounts

Bahrain **
Cairo **

Coffee shop or watering hole

Bahrain **
Cairo **

Bibliography

Overall availability of commercial Arabic books

Bahrain *
Cairo *

Subdivisions of the above

The Gulf

Bahrain --
Cairo --

The Peninsula

Bahrain *
Cairo *

Iraq

Bahrain **
Cairo *

Levant

Bahrain *
Cairo ***

Egypt

Bahrain --
Cairo --

North Africa

Bahrain --
Cairo --

Overall Availability of non-Commercial Publications
(e.g., university presses, Arab League, OAPEC)

Bahrain *
Cairo *

Serials

Bahrain --
Cairo --

Sound recordings
 Bahrain --
 Cairo **

Michael Albin, Field Director
 Library of Congress Office, Cairo

PERSIAN FILMS AT THE UNIVERSITY OF
 CHICAGO LIBRARY

Asrār-i Ganj-i Darrah-'i Jinnī (The Secrets of the Treasure of the Jinn-Infested Valley). 90 min.; color; with Parvīz Šayyād; Persian with English titles. Ebrahim Golestan's parable about a poor farmer who finds a vast treasure trove under his land. For criticism, see the article "The Treasure: A Parable of Cliché and Consumption" by Paul Sprachman in Iranian Studies, 15, 1-4 (Summer, 1982); 155-180. Gulestan's scenario later became a book (University of Chicago Library PK6561.G93A84 1978). The book's disclaimer warns: "Any resemblance of the characters in this panorama to people living or dead should be regretted by the people living or dead." Available in 35 and 16mm and 3/4" video tape.

Yak Ātish (A Fire). 30 min.; in color; produced and directed by Ebrahim Golestan; montage by Furūgh Farrukhzād; released in 1961. Early in the spring of 1958 oil well 6 in Ahwaz suddenly caught fire. This film is about how the fire was extinguished. According to Bahrām Bayzā'ī (Ārash, 5 [Āzar, 1341]; 51-56), the film's only fault lies in its vacillation between being a straight Oil Company documentary and a work of art. He attributes this to the film makers' not knowing whether the Company would pay their expenses. Available in 35 and 16 mm and on 3/4" video tape.

Bāgh-i Sangī (The Stone Garden). In Persian with English titles; written and directed by Parvīz Kīmīyāvī; color; with Darvīsh Khān, Āqā Sa'īd, 'Alī Mīrzā. A feature-length film about a deaf-mute shepherd living in the desert with his wife, two sons, and sheep. The shepherd has a vision and erects a stone garden with the help of clipped telephone wires. At first a pilgrimage shrine, the stone garden succumbs to commercialism and all those connected with it are petrified. Available on VHS.

Bun Bast (Dead End). 95 min.; produced and directed by

Parvīz Sayyād; with Parvīz Bahārī, Marī Āpīk, Bahman Zarrīnpūr; Persian with English titles. About a young girl just out of high school, who falls in love with an older man. Criticism in Tamāshā (5 [Āzar 1356/26 Nov., 1977]: "A series of contrived situations with no discernible plot. It comes as no surprise that Marī Āpīk won best actress at the Moscow International Film Festival for her performance in the film, because Sayyād turns to her every time he runs out of dialogue for his other characters." Available on VHS and 3/4" video tape.

Dā'ī Jān Nāpuli'ūn (Dear Uncle Napoleon). 13 hours; color; in Persian; with Parvīz Sayyād, Parvīz Fanīzādah, Marzīyah, Nuṣrat Allāh Karīmī, Muḥammad 'Alī Kishāvarz. A well-made television serial based on the novel by Īraj Pizishkzād (UCL PK6561.P69D17 1973). About the Napoleonic patriarch of an eccentric family living in Tehran during World War I. The series is faithful to Pizishkzād's uninhibited language and satire, so much so that it caused a fuss. In one of its episodes, an errant fart euphemized as a "suspicious sound," creates a family scandal. This, the first instance of flatulence on prime-time Iranian television, nearly knocked the serial off the air. Available on Betamax video tape.

Dā'īrah-'i Mīnā (The Cycle). 90 min.; color; in Persian with English titles; directed by Dāryūsh Mīhrjū'ī. Based on part of Ghulām Husayn Sā'īdī's 1972 novel Gūr va Gahvārah (Grave and Cradle) (UCL PK6561.S17G8 1977). The film is the story of a young man's corruptive relationship with blood racketeers in Tehran ca. 1976. Available on VHS.

Dāsh Ākul. 60 min.; color; in Persian. Based on the short story by Ṣādiq Ḥidāyat (UCL PK6561.H63S6 1962; English translation by Richard Arndt and Mansur Ekhtiar in Sadeq Hedayat: An Anthology, edited by Ehsan Yarshater [Boulder, Colo.: Westview Press, 1979], pp. 41-52). The Persian incarnation of the Japanese martial arts duel. Two coffeehouse champions, Dāsh Ākul (the good guy) and Kākā Rustam (a thug), have it out in old Shiraz: "All of the people of Shiraz like Dash Akul, because he kept the district of Sardezak under his watch. He didn't fool around with women and children; on the contrary, he was kind to everyone. . . . Dash Akol helped people, he gave money to charity, and when he felt like it he carried people's packages and baggage to their houses. But he did not like to think that anybody might be better than he, especially someone like Kaka Rostam, who smoked three pipes of opium a day and always behaved like a blackguard" trans. p. 42). Available on Betamax.

Ganjīnah-'i Javāhir-ī Salṭanatī (The Crown Jewels). 15 min.;

narrated in Persian by the filmmaker Ebrahim Golestan; in color. Made for the Central Bank of Iran, about what was once the backing of all Iranian currency. In this short film diamonds, rubies, emeralds, sapphires, opals, heliotropes, hyacinths, topaz, turquoise, and jade fly through the air as the narrator explains their significance and how they go into the Central Bank vault. Available in 35 and 16 mm and 3/4" video tape.

Gurūh-i Maḥkūmīn (The Condemned Bunch). 90 min.; written and directed by Hādī Šābir; with Cizzat Allāh Intiḡāmī, Manūchihr Ahmadi, Firishtah Janabī, Muḥammad Ālī Kishāvarz; in Persian; black and white. Available on 3/4" video tape.

Hijāb. 15 min.; in color; narrated in English; produced by Mairaj Films. A postrevolutionary documentary on revealing in Iran. Begins with a short historical/anthropological review of attitudes toward propriety of dress in Iran. Interviews with Zahra Rahnavard, school officials and two resident non-Iranian women who have chosen hijāb. Also contains scenes of a weapons and ideology class for women held in Tehran. Available on 3/4" and VHS video tape.

The Hills of Marlik. 20 min.; brown and white; made by Ebrahim Golestan; narrated in English by Brian Spooner. Explores the continuity of form and village life at one of the oldest, excavated burial sites in Iran: the five hills of Marlik. In this film spears, arrowheads, daggers and axes fly through the air simulating the neolithic warfare that killed the man buried on one of the five hills. Available in 16 mm and on 3/4" video tape.

Kalāgh (The Crow). 90 min.; black and white; written and directed by Bahrām Bayzā'ī; in Persian with English titles; with Parvānah Maḥsūmī; made ca. 1965. Kalāgh is the story of a young teacher at a school for the deaf and dumb in Tehran. The teacher, Khānum Iṣālat, Mrs. "Sound Origin," falls apart after being attacked by a stranger. She struggles to regain her sanity by traveling back in time with her mother-in-law, the matriarch of the Iṣālat family. Ignoring his wife's breakdown, Mr. Iṣālat, a reporter, becomes obsessed with finding a phantom child whose picture appears in a newspaper's missing persons column. The couple eventually find what they seek in the reclusive past-worship of the noble Iṣālat matriarch. Bayzā'ī uses a variety of surrealist techniques in Kalāgh: little narrative detail; unexplained meetings; clouded symbolism; and music that does not seem to coalesce with action. Available on 3/4" video tape.

Khisht u ĀĀinah (The Brick and the Mirror). 90 min. black

and white; written and directed by Ebrahim Golestan; with (among many others) Parvīz Fanīzādah, Tājī Aḥmadī; in Persian with English titles. Perhaps Golestan's most ambitious film, a film that won him considerable international attention. As suggested by the title, the brick symbolic of both life and death in Iran and the mirror of wedding ceremonies, the film focuses on the basics of life in bleak 1960s Tehran. The opening scene is a moving juxtaposition of the terrors of the night and state radio chatter: a polished mullah on the air and insipid commercials. The story is simple and well told: a cab driver finds an infant in the backseat of his cab. He frantically tries to find the mother, but, after a long and emotionally draining search, settles for the state orphanage. In one scene a picture of Khomeini appears ominously in a shop in the copper bazaar. For criticism see Sukhan, 16, 1 (Bahman, 1344), 90-91. Available in 35 and in 16 mm and on 3/4" video tape.

Margiyah (The Elegy). 90 min.; black and white; in Persian; written and directed by Amīr Nādīrī; music by Kambīz Rawshanravān; with Manūchīhr Aḥmadī, Rīzā Khannār, Maryam Sīdāqat. Won the Special Jury Prize at the San Remo Film Festival in 1978. Available on 3/4" video tape.

'P' miḡl-i Pilikān ('P' as in Pelican). 30 min.; black and white; in Persian; written and directed by Parvīz Kīmīyāvī; made in 1972. A documentary about a recluse, Sayyid Ālī Mīrzā, who lives in the ruins of Tabas. The title refers to the old man's efforts to teach the alphabet to some school children. Available on 3/4" video tape.

Untitled documentary on the making of a mujtahid. 15 min.; in color; narrated in English; made ca. 1981. Describes the various stages in the scholastic career of a theological student. Filmed in the Fayḡīyah seminary in Qum. Opens with a short history of the clergy's opposition to foreign interests in Iran and closes by justifying the mujtahids' active role in modern Iranian politics. Available on 3/4" and VHS video tape.

The Wave, Coral and Rock (Mawj u Marjān u Khārā). 45 min.; in color; narrated in English; written and produced by Ebrahim Golestan; directed by Alan Pendry for the National Iranian Oil Company; music by Ḥusayn Dihlavī. Put together over a period of three years (1958-1961), the film documents the effort to build the main oil terminal at Kharg Island in the Persian Gulf. It also deals with the laying of the gas pipeline from Dasht-i Balūḡ near Gachsārān to the coast where it was connected to Kharg via Khargū. Like Yak Ātīsh it lapses into panegyrics to petroleum and the industry. For criticism see Bahrām Bayzācī in Arash, 5 (Āzar, 1341), 55, and Jalāl Āl Aḥmad in Intiqād-i Kitāb, 6, 3 (Farvādīn/Urdībihisht, 1345), 14 and Gharbzadīqi

(Tehran: Ravāq, 1343), p. 155 (translation: Plagued by the West [Delmar, N.Y.; Caravan Books, 1982], p. 75). Available in 16 mm and on 3/4" video tape.

Yā Zāmin-i Āhū (O Deer Savior or "O Gazelle Protector" [see Sadeq Hedayat: An Anthology, ed. Ehsan Yarshater (Boulder: Westview Press, 1979), p. 4]). 20 min.; in color; no dialogue, background noise in Persian; written and directed by Parviz Kimiyāvi; photography by Ismā'īl Imāmī; made in 1970. The title is a reference to the 8th, Twelver Shiite Imam Riza who is buried in Mashhad. The film is an ankle-high view of pilgrims at the shrine in Mashhad. It is an excellent slice of modern Iranian pilgrimage behavior. Available on 3/4" video tape.

For information on rentals, write Paul Sprachman, University of Chicago, Regenstein Library 560, Chicago, IL 60637 (312 962 8428; 312 962 8425).

Paul Sprachman
University of Chicago Regenstein Library

DOCUMENTATION AND PUBLISHING CENTER,
EGYPTIAN INSTITUTE OF NATIONAL PLANNING

(Translated from al-Ahram al-Iqtisadi, October 25, 1982)

Dr. Kamal al-Ganzoury, minister of Planning, inaugurated the Publishing and Documentation Center at the Institute of National Planning, Cairo. The Center includes a large collection of documents and publications for use by economic researchers.

Mrs. Samihah Mushrif, director general of the Documentation Center Library, explained that the Center consists of six specialized reading rooms: foreign and Arabic monographs; reference materials; serials published within the past five years; specialized bulletins and documents including the internal and external memorandums of the INP; U.N. publications from 1970 to date; and a room for microfilm equipment.

Ahmad Ramadan
Library of Congress Office, Cairo

BOOK REVIEWS

Encyclopedia Iranica. Fasc. 1. Ehsan Yarshater, ed. London: Routledge & Kegan Paul, 1982.

Attempts to compile modern encyclopedias on Iran have not been completely successful. Several projects were designed but were eventually abandoned for various reasons. Sa'īd Nafīsī, Sayyid Ḥasan Taqīzādah, 'Alī Akbar Dihkhudā, and Muḥammad Mu'īn have made major contributions in this respect. The dictionaries compiled by Mu'īn and Dihkhudā are, in fact, of encyclopedic nature but they do not meet certain criteria that are required of modern encyclopedias.

In 1954 the Franklin Institute, under the editorship of Ghulām Ḥusayn Muṣāḥab, undertook the translation of Columbia Viking Encyclopedia into Persian for the items relating to Iran, and this project resulted in the preparation of a two-volume work called Dā irat al-Ma'ārif-i Fārsī, which provides compact and useful information about Iran. In 1969 the Pahlavi Foundation accepted a recommendation from Ehsan Yarshater to produce a translation of Encyclopedia of Islam, but after some deliberations it was recognized that mere translations of articles in the Encyclopedia of Islam in their present forms would not be worthy of the effort. Instead it was decided to incorporate the articles translated from Encyclopedia of Islam with original articles into a new title called Dānishnāmah-i Irān va Islām (Encyclopedia of Iran and Islam). Volume 1, part 1 of this project was published by Bungāh-i Tarjumah va Nashr-i Kitāb in 1976.

Encyclopedia Iranica, an illustrated work in English also edited by Ehsan Yarshater, intends to fill the gaps and deficiencies in the available reference sources dealing with Iran, particularly for the pre-Islamic period, in order to meet the needs of scholars, researchers and specialists in Iranian studies and related fields. Topics of interest extend beyond basic categories of biography and toponymy to archaeology, geography, ethnography, history, art, literature, religion, linguistics, philosophy, science, and folklore, but exclude biographies of living persons. The editor places emphasis on the documentation of entries, a major weakness in the previous attempts. Bibliographical citations if not given in the body, are listed at the end of articles. The encyclopedia will treat the Iranian culture in a broader context, that is, extend its scope to neighboring states and geographical entities that have been

involved in reciprocal influences with Iran at one time or another. Thus Near Eastern, Indian, and Greco-Roman relations with Iran; the Indo-Muslim culture of the subcontinent; Caucasian and Central Asian civilization; Shi'ite studies; and Iranian ethnography and folklore are well within the scope of the encyclopedia. Another feature is the inclusion of significant book titles, each receiving a separate article containing a description and critical evaluation of its content (ʿAbagāt al-Anwār by Mīr Ḥamed Ḥosayn b. Moḥammad-qolī b. Moḥammad b. Ḥāmed of Lucknow is one example, p. 63, col. 2).

The transliteration scheme used is one worked out in conjunction with the Corpus Inscriptionum Iranicarum and the Persian Heritage Series to balance the difficulties of transliteration and those of pronunciation. In this scheme digraphs are disregarded and each phoneme is represented by a single letter. For instance, kh (خ) is represented by k and gh (غ) by g. Persian and Arabic words are transcribed by the same scheme of transliteration except for minor exceptions (letters ʿ and ʃ have different representations in Persian and Arabic).

The rules for entry of the Persian proper names are to place them under new Persian forms with cross references from the Middle and Old Persian forms, if any. Classical Islamic proper names are entered under "nesba" rather than "konya" with some exceptions. In accordance with Persian usage, the Arabic definite article "al" is omitted from such classical Islamic names as al-Bīrūnī and al-Eṣfahānī. The work promises to provide adequate cross references to make it easier for the reader to find the article sought.

Preceding the text of the first fascicle in 112 pages are transliteration tables and guides, a table of anglicized forms, a list of abbreviations used, short references and abbreviations of books and periodicals, and a glossary of Persian and Arabic terms. All the successive fascicles are to appear in 112 pages and be bound later into volumes (fascicle and volume numbers unknown at this time). A list of contributors to the fascicles is the concluding part.

Since this fascicle covers ʿAb through ʿAbd al-Ḥamid only, it is difficult to check into certain features of the encyclopedia such as the extent of cross referencing and the consistency in the recording of classical Islamic proper names. But in view of the problems experienced by scholars and librarians as a whole in resolving those issues, one should not expect a perfect treatment for those features in this work. An examination of the documentation within the body of articles and bibliographical citations either within or at the end of articles

together with the list of contributors testifies to the editor's assertions about the care and expertise on which this encyclopedia has been based. Being the product of several years of planning and editorial experience in this line of activity with a view to lack of previous precedent or previous research in some Iranian subjects, the encyclopedia does not claim to have the ideal comprehensiveness and balance desired in a work of such magnitude, but it does claim to have reduced the inadequacies to a minimum. The editors should be congratulated for undertaking this project, and best luck to them for its completion.

Abazar Sepehri
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David A. King. Fihris al-makhtūṭāt al-ʿilmī al-mahfūzah bi-Dār al-Kutub al-Miṣriyah. al-Juzʾ al-awwal, Qāʾimāt al-makhtūṭāt al-ilmī al-mahfūzah bi-Dār al-Kutub al-Miṣriyah. Fahāris al-nāsikhin wa-al-mālikin (A Catalogue of the Scientific Manuscripts in the Egyptian National Library. Part I, A Critical Handlist of the Scientific Collections. Indexes of Copyists and Owners). Cairo: al-Hayʾah al-Miṣriyah al-ʿAmmah lil-Kitab. The American Research Center in Egypt and The Smithsonian Institution, 1981. Pp. xvii, 781, xviii.

The volume in hand is both physically large and expansive in the scope of its undertaking; the book itself is oversized (33 x 24.5 cm.) and, in addition to prefatory material in Arabic and English, has 781 pages of text. But more impressive than the sheer bulk of this book is the ambition of the task it sets out to do, for the records of in excess of 5,000 titles are contained in this catalogue.

In the Introduction Professor King states that under his supervision a number of people labored in the production of the catalogue and that most of the material for the catalogue was collected in the space of over two years between the summer of 1974 and the autumn of 1976. However, it is clear from the Acknowledgments that the project was of much longer duration, beginning as early as 1972 and lasting until 1980. The catalogue was prepared as a collaborative effort between the Egyptian National Library (Dār al-Kutub al-Miṣriyah) and the Smithsonian Institution with the assistance of the American Research Center in Egypt and involved additional support for research from the National Science Foundation, Washington D.C., the American Philosophical Society and the Ford Foundation.

The collection of scientific manuscripts in the Dār al-Kutub al-Miṣriyah encompasses eight separate collections: the main collection of the Dār al-Kutub al-Miṣriyah (the overwhelming bulk of the manuscripts), the Muṣṭafā Fāqīl collection, the Ṭalṭat collection, the Taymūr collection, the Qawalah collection, the Khalīl Aghā collection, the Ḥalīm collection, and the Aḥmad Zakī collection. King has dealt with all of the manuscripts in these collections except for a few from the miscellaneous (majāmīc) sections of the Ṭalṭat and Taymūr collections. For these he refers the reader to other catalogues.

Professor King has maintained the integrity of each of the constituent collections within the organization of the catalogue by treating each separately but in the same general order of subject matter. Thus manuscripts from the main collection about astronomy (mīqāt) are followed first by theoretical astronomy (hay'ah) then mathematics (riyāḍah) and so on. This system of subject organization is maintained for the description of each of the other collections to the extent that the subject contents of these collections is parallel. In his Introduction Professor King states that his work is a catalogue of manuscripts "relating to astronomy, astrology and mathematics," but judging from the contents of the catalogue, this is construed broadly so that it includes medical, religious, philosophical and other works that deal with astronomy, astrology, and mathematics, and these are given separate subject treatment for each of the constituent collections. Although in all of these collections most of the manuscripts are in Arabic, there is a substantial number in Persian and Turkish, and these are listed as subsections of the subject divisions.

The present volume is the first of two parts, the second of which is still in preparation. Part I contains the actual descriptive material as well as several indexes, but, unfortunately from the point of view of the prospective user and for the purposes of this review, the author index will be contained in Part II. It is extremely difficult to use Part I in the absence of Part II, and it is impossible to draw a final conclusion about the quality of the work represented in Part I. But, even on the basis of the incomplete work, one can see the very fine results of the immense labor that went into this catalogue. Moreover, this work has taken the business of cataloguing Middle Eastern manuscripts in something of a new direction.

Professor King is himself a scholar involved in research in the history of Islamic science. The fact that his interest is not in the manuscripts in their own right but rather in the entire field of Islamic science has led to the creation of a catalogue that goes beyond the strictly bibliographical concerns

of describing and locating manuscripts. The catalogue he has assembled charts more actively the direction for future research by including notes concerning the relative importance of the manuscripts to the history of Islamic science. The contents of the entries reflect this concern. Each entry provides the customary information such as title, author, foliation, size, date of copying, and accession number. Additional data that enhance these entries are the type and quality of the handwriting for manuscripts that are of importance, references to microfilm copies of the manuscripts, and cross references to Part II where other Cairo copies of the same work are listed and where an abstract may be found. But there are also data included in each entry which reflect the author's broader interest in the history of Islamic science such as the provenance of each manuscript--including the movement of manuscripts from place to place--the name of the copyist, an indication when he or the author was a Jew or a Christian, and the names of owners and readers. Professor King also has provided indexes of copyists, owners, readers and dated manuscripts as well as a list of astronomical instruments preserved in the Dār al-Kutub al-Miṣriyah and a list of microfilm copies of manuscripts. In all this Professor King's intention seems to be not merely to help an interested scholar find the manuscript he seeks but to guide such a scholar to important subjects and their sources for future research. Curiously, in spite of the depth of the analysis in this catalogue, it does not include the incipit nor the explicit of the individual manuscripts. Possibly, it is the author's broader view of his task that has caused him to neglect this element of description. Missing also is any attempt to refer the reader to the standard bibliographical tools such as GAL and GAS.

Although it is not yet possible to pass final judgment on this catalogue until Part II is published, it is clear that this is an important work both for the great number of scientific manuscripts it makes available to scholars and for the direction it sets in manuscript cataloguing. It is a catalogue no library of Middle Eastern books should be without.

James Weinberger
University of California, Berkeley, Main Library

Meral Güçlü. Turkey. World Bibliographical Series 27. Oxford and Santa Barbara: Clio Press, 1981. Pp. xli, 331, [2] leaves of plates, map.

Among the problems faced by those interested in Turkey has

been the lack of an up-to-date bibliography. The Clio Press has partly remedied this with the publication of Turkey as volume twenty-seven of its World Bibliographical Series. The compiler, Meral Güçlü, is a consultant documentalst at Ege Üniversitesi in Turkey; and the present volume stems in part from his desire to see what had been written about Turkey in English. In keeping with the series' format and the compiler's interests, Turkey is thus a select annotated bibliography of chiefly English-language works dealing with Ottoman and Republican Turkey. There is limited coverage of Anatolia's pre-Turkish civilizations, of the Turkic peoples in general, and of the Ottoman Empire's Balkan and Arab provinces. The book's audience is identified on page xi as including "librarians, travellers, students, scholars, government officials, businessmen and interested laymen." All of these will find recourse to this volume worthwhile, although any bibliography of Turkey that limits itself to works in English will necessarily be of limited value to specialists.

Turkey begins with a brief account of the establishment, expansion and contraction of the Ottoman Empire and its transformation into the Republic of Turkey. This section could have benefited from more careful editing of the compiler's English. The 992 bibliographical entries that follow are numbered 1 to 993, skipping 776, and consist primarily of monographs. Works from as early as the seventeenth century are included; but, despite Turkey's December 1981 publication date, there are only a few references for works published in 1981 or even 1980. There are some Turkish books, articles, and periodicals, "chosen only to represent recent publications" and selected "arbitrarily as samples" (pp. xii-xiii). Seven titles in French, German, and Italian complete the entries, which are arranged alphabetically by author within each subject area. The compiler has made an effort to cite reprints rather than original editions where possible; and this practice should prove useful to librarians for collection development purposes.

Descriptive and in some cases critical annotations accompany almost all of the entries. Rather than standardize the spelling of Turkish names and terms in the annotations, Mr. Güçlü has chosen to reproduce the varied and fanciful spellings used in the works themselves. This will leave some readers unnecessarily confused. The compiler is to be congratulated for identifying works aimed at general or juvenile audiences, and for his recommendations respecting the suitability of certain titles for different kinds of libraries. Some of his other comments, however, are less astute. I do not think, for example, that many specialists would agree with him that Noel Barber's The Sultans (item 205) "contains useful information for students of Ottoman history."

Spot checks uncovered problems with both the citations and the index. Jean Deny's Grammaire de la langue turque (item 388) is not in five volumes but is rather volume five of the Bibliothèque de l'Ecole des langues orientales vivantes. The citation for Islamic Society and the West, volume one (item 414) lists the coauthor, Harold Bowen, as "H. Brown," an error that is repeated in the index. The compiler fails to note that this volume was issued in two parts between 1950 and 1957, and that it bears the separate title Islamic Society in the Eighteenth Century. The index, which combines authors, titles, and subjects in one listing, has two separate title entries for the Government of the Ottoman Empire in the Time of Suleiman the Magnificent. One (item 230) refers the reader to the famous work by Alfred Lybyer (here spelled "Lyber"); the other (item 350) to Roger Merriman's Süleiman the Magnificent. There are also inconsistencies in the classification of individual works. This is to some extent unavoidable; but it is hard to understand why one of two folklore readers has been placed in the languages and dialects section (item 372), while the other is in the folklore section (item 913). In any case, reference to the subject headings in the index should direct the reader to all of the entries on a given topic. Unfortunately, this is not always the case. The aforementioned Islamic Society and the West has much to say about the organization of the Ottoman government and military, and is so described in an annotation; but it is classified under religion. It is indexed under such headings as culture, intellectual life, religion, and social structure but not under administration, armed forces, or government. Indeed, the index's only entry under "Government--Ottoman Empire" is for Raphaëla Lewis's Every-Life in Ottoman Turkey (item 15).

Turkey's chief asset is its broad coverage. Besides the expected treatment of history and politics, there are thirty-two other sections on such topics as geography, geology, flora and fauna, travel, language, literature, arts and sciences, religion, biography, social and economic conditions, demography, statistics, education, and the media. Of special note is a section on Turkish literature in English translation. Within the limits imposed by its format, Turkey provides the reader with a generally balanced selection of titles in each subject area; and sections on reference works and bibliographies serve to direct those interested to more specialized listings. Nevertheless, a few criticisms are possible regarding the contents of this work. Two areas seem to have received inadequate attention considering their topical interest. Only item 367 deals specifically with Armenians in Turkey. The index lists fourteen other titles that deal with them in part; but most of these are dated, and only a few discuss the critical World War I period in any detail. Cyprus fares somewhat better;

but there is poor coverage of Turkey's relationship with that island since the 1974 landings.

Some of the compiler's individual selections seem inappropriate or repetitive, especially since a number of useful works have been omitted. They are two biographies of Genghis Khan (items 155 and 159) and a Chagatay grammar (item 389); but no compact bilingual dictionary is listed, even though a relatively up-to-date one, the Redhouse Elsözlüğü (Istanbul: Redhouse Yayinevi, 1975), exists. One is also surprised at the absence of the Foreign Service Institute's Turkish: Basic Course, 3 vols. (Washington: Department of State, 1966-1970). It is doubtful if Turkey's intended audience will benefit much from the newspapers listed in the mass media section since all of them are in Turkish. Alternatives are available. The Turkish Daily News, while not one of the world's great newspapers, does enable Turkey's English-speaking visitors to stay abreast of local and international developments. Other periodicals which might have been included in Turkey are the Pulse (Ankara: Vedat Uras, 1969-1981), a daily summary and analysis of the Turkish press (published weekly since January 1982 under the title Diplomatic Pulse), and Current Turkish Thought, new ser. (Istanbul: Redhouse Press, 1969--), which deals with cultural and social issues. More serious than any of these omissions, however, is that of the Turkologischer Anzeiger (Wien: Institut für Orientalistik der Universität Wien, 1975--), an indispensable annual compilation of books and articles on all aspects of Turkic studies.

Meral Guclu's bibliography has its faults and limitations; but it still provides a useful bibliographical introduction to the land and people of Turkey, and it is certainly more up to date and comprehensive than other bibliography on Turkey. As such, it belongs on the shelves of both public and academic libraries. Interested individuals who can afford this volume's forty-nine dollar price will also find it a worthwhile acquisition.

James Maccaferri
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Justin McCarthy. The Arab World, Turkey, and The Balkans (1878-1914): A Handbook of Historical Statistics. Boston: G. K. Hall, 1982.

The volume under review is one in a series of reference works entitled International Historical Statistics. Its author is a specialist in Ottoman history and one of the first Americans to take a serious interest in the demography of the Middle

East. Both the state of Ottoman studies per se and the requirements implicit in producing a one-volume reference work militate strongly against the compiling of a work that is either definitive or comprehensive.

Happily, Professor McCarthy has perceived the constraints within which the work must succeed and has chosen to give us a useful and wide-ranging "sampler" (his word) which illuminates at once the richness of the materials produced by the Ottoman bureaucracy and calls attention to the vast amount of documentation still untouched by contemporary scholars. The materials included in this compilation date mostly from the period 1908-1918.

There are a number of printing errors, some of which are serious. The top line on page 57 does not belong there and the reader must delete it entirely in order to make sense of the sentence. I was unable to locate its proper place. The caption on page 60 inadvertently refers to "Tahir" registers instead of "Tahrir" registers. The pronunciation table on page 305 has been rendered completely nonsensical: the last vowel described should be "ı" not "i" and the "o" and "u" in the last paragraph should be "ö" and "ü".

In his introduction Professor McCarthy warns that this is not an analytic work and cautions the reader that the data presented by the Ottoman bureaucracy is often erroneous or deficient. This caveat would seem in some ways to undermine the premise that this book can serve as a work of reference.

Bruce D. Craig
University of Chicago
Regenstein Library

Marsha McClintock. The Middle East and North Africa on Film: An Annotated Filmography. New York: Garland, 1982.
Pp. 542, \$50.00.

Motion pictures and television throughout their histories in all their forms, that is, cartoons, features, and documentaries, have provided some of the most memorable and lasting cultural images and attitudes about the peoples of the world. In fact, many of the impressions that contemporary Americans have formed of the people of the third world and of the Middle East and North Africa have been articulated and given force in animated cartoon films such as those created by Dave and Max Fleischer and Walt Disney, in feature films such as Thief of Bagdad (1924) with Douglas Fairbanks, Sr., Road to Morocco

(1942) with Bob Hope and Bing Crosby, Lost in Harem (1944) with Bud Abbot and Lou Costello, The Wonders of Alladin (1961), and Kiss the Other Shiek (1968), in travelogs and documentaries such as On the Borderline of Civilization (1920) by Ossa and Marin Johnson, and Grass (1924) by Merian Cooper and Ernest Schoedsack, or in television programs such as I Dream of Genie and Mission Impossible.

What has hampered the systematic analysis of images of the Middle East and North African people as represented in media and the intelligent selection of such materials by schools and libraries is, among other things, the unavailability of reliable and comprehensive reference sources. Over the past five years a number of reference books that catalog the available films and media materials on Middle East have been published. Of these the most comprehensive and up to date is the book under review. It lists silent and sound (English language and English subtitled) films and videotapes produced between 1903 and January 1980.

The filmography is divided into two major portions. The first is arranged topically, grouping general issues which do not belong to any specific country in the area, such as "religion," and "the Arab-Israeli conflict." The second section covers films and videotapes made about twenty-six Middle Eastern and North African countries. For each country the material is broken down into subcategories. Oman, for example, possesses 24 subcategories; Israel (including Palestine up to 1948) possesses 44. There is also a 61-page titles and series index as well as a producer and distributor index at the end.

Annotations for works not viewed by the author are a composite of information provided by the producers, distributors, holding archives, and reference works. For materials viewed by the author, in addition to production data, additional comments on the film's subject matter, its quality, the intended audience, and the quality of the print are included.

One of the features that makes this filmography unique is its broad scope and thoroughness. It includes many complete audiovisual collections, such as those of the Library of Congress Motion Picture, Broadcasting, and Record Sound Division acquired prior to January 1980, and the Abraham F. Rad Jewish Film Archive located at Hebrew Universtiy in Jerusalem. In fact Ms. McClintock has personally gone through the more than 70,000 catalog cards of audiovisual materials at the Library of Congress and has viewed, with few exceptions, all of its holdings on the Middle East and North Africa. Since the Library of Congress does not provide subject matter access to its audiovisual holdings, Ms. McClintock has rendered an invaluable service to the researcher in the field.

It is nearly impossible, however, to personally check and verify all the titles, and so in many instances she has relied on descriptions supplied by producers, distributors, and the various reference works available. Unfortunately, as she has noted, the producers and distributors, interested in sale or rental of their products, more often than not err on the side of exaggeration in describing the content and the value of a film or tape. Also, reliance on reference works sometimes results in perpetuation of errors. A case in point is the title O Deer Savior, which in a number of reference books, including this one, is erroneously written as O Dear Savior. Or, Flame of Persian and Eternal Flame, which are one and the same film, but in the filmography have been entered as two separate entities. In the film titled The Aga Khan, he is described as the hereditary religious leader of the Shi'ci Muslims, whereas he is the religious leader of only the Ismaili sect of the Shi'ca. In Avicenna, Ibn Sina is described as the medieval Arab philosopher, although his nationality is usually accepted as Persian.

But these types of defects aside, the major flaw in the book is that it does not provide cross references between the two major sections of the book, so that one finds that titles given under individual countries in the second section of the book, are not exhaustive, and one must also go through the titles in the topical section. A very time-consuming task. To take the case of O Deer Savior again, this film, which deals with the pilgrimage to the shrine of Imam Reza in Mashhad, Iran, is listed only under "Islam" in the topical section, and cannot be found in the "Iran" category in the section arranged by country. If under "Iran" an appropriate reference was provided, the task of the researcher would have been made much easier.

One of the prevalent misperceptions about the Middle Eastern countries is that they are all somewhat alike; thus, a particular country, habit, or custom is often taken to be representative of the entire area. In films, this particular tendency is evident and is often taken further so that unidentified sites, buildings, customs, and people in the area are shown as representing the people, art, and architecture of the Middle East. This is true of many film descriptions in the filmography, even of a number of those written by Ms. McClintock herself after viewing the films. An example is The Middle East. It would have been helpful had she indicated that the ambiguity in the description stems from the film or tape itself, as is done in the case of Mideast: Arts, Crafts, and Architecture.

Marsha McClintock's filmography has certainly provided us with a valuable document on which can be based the systematic review and analysis of the manner in which Middle Eastern and

North African people have been represented in films. It can also aid librarians and teachers to select more intelligently audiovisual materials for use within schools.

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Vernoica S. Pantelidis. Arab Education, 1956-1978: A Bibliography. Mansell, 1982. Pp. 552. \$72.00.

The Middle East and North Africa has been a favorite topic of authors for centuries. Every traveler who has spent three weeks east of Suez has most likely been prompted to write his or her memoirs by curious friends back home. Despite a wealth of materials (of varying content quality) in many areas of Middle East and North African studies, there has been a lag in bibliographic control of many areas in the field, particularly in the social sciences.

Recent introductions and bibliographies of major works in the field, such as The Islamic Near East and North Africa: An Annotated Guide to Books in English for Non-Specialists (1977) by David Littlefield and The Middle East and Islam: A Bibliographical Guide (1972) by Derek Hopwood and Diana Grimwood-Jones, outlined the basic literature for beginners to the field and those in the first levels of study and research, but works such as these were never intended or designed for advanced subject area research. In the 1970s, we also saw additions to the reference literature by subject, such as Bibliotheca Cis-orientalia: An Annotated Checklist of Early English Travel Books on the Near and Middle East (1973) by Richard Bevis, American Doctoral Dissertations on the Arab World 1883-1968 (1970) and subsequent editions by George Selim, and Middle East: The Strategic Hub and North Africa (1973) published by the U.S. Department of the Army, dealing with defense and foreign policy literature, to name but three. Subject bibliographies have appeared in new and unexpected fields of study--three English- and one Arabic-language bibliographies on women's studies, four English-language compendiums on film and media, while bibliographies in more traditional fields, anthropology and economics, for example, are yet to be produced.

This is no longer the case with the field of education. The bibliography of Arab education has found a champion in Veronica Pantelidis. Beginning in 1979 with the 1,047-item The Arab World Libraries and Librarianship 1960-1976: A Bibliography, Ms. Pantelidis has further delved into the literature

to produce Arab Education 1956-1978: A Bibliography (1982). Presented in the same style and format as The Arab World Libraries and Librarianship, with slightly larger and more readable print, Arab Education 1956-1978 presents the literature of Arab education in all forms and formats. Monographs, serials, dissertations, government documents, microforms, and the ERIC data base are covered in this 5,653-citation monumental work. Annotations are understandably but unfortunately brief, often of less than twenty-five words. Entries are arranged by country, then by subject, year, and alphabetic breakdown. A seventy-one page author, serial title, subject index follows. Citations list full bibliographic data including pagination of monographs. Although approximately fifteen citations are listed per page, the entries remain quite readable owing to a clear, pleasant typeface and moderate use of bold face, indentation, and italics. Ms. Pantelidis lists thirty-eight bibliographies in part or whole devoted to Arab education in the period covered, yet none comes close to this work in scope or size.

Arab countries are here defined as the twenty-one member states of the Arab League as of 1978 which includes the less visible Djibouti, Mauritania, and Somalia. The Sudan is included in the bibliography despite its exclusion from the country listing on the back cover.

It may be ungrateful to criticize such a needed and welcome addition to the reference literature on Arab studies but two problem areas are immediately discernible. First, Palestinian education, as it cannot be listed under a country heading, is hidden in the multi-national Arab World section. It is listed under Arab World--Refugee Education and contains predominantly UNWRA-related publications. Arab universities and schools of the occupied territories are totally absent. Second, the author, serial title, subject index is quite inadequate for subject access. al-Azhar University has one citation listed in the index but an examination of the Egypt--Higher Education section yields fifteen titles in which al-Azhar appears in the title or as the subject of the annotation. The Egypt--General section yields another al-Azhar citation. Possibly there are more. However, Ms. Pantelidis has given "see" references on occasion, referring to related citations in the text.

With these two criticisms duly noted and recorded, it can be said without doubt that Ms. Pantelidis has contributed greatly to the bibliographic control of the field of Arab education, Arab world studies, and international education. This will undoubtedly remain a standard reference tool in Middle East and education collections for years to come because of its exhaustive scope and size. It is to be hoped that she and others will continue to contribute to the

reference literature in Middle East and North African studies as a service of equal importance to the library and the scholarly worlds. Most highly recommended.

Marsha McClintock
Middle East Librarian
Ohio State University Library

JOURNAL REVIEW

Iran Nameh, 1 (Autumn, 1982), edited by Jalal Matini. Washington, D.C.: Foundation for Iranian Studies.

According to a brochure distributed by the Foundation for Iranian Studies, Iran Nameh is "a quarterly journal devoted to research on and analysis of Iranian culture, history and literature." The autumn issue is devoted to articles on Persian epic literature, sufism, and philosophy, the word khiyābān ("garden path," "avenue"), and ancient Greek writing on ancient Iran. As a forum for "articles by Iranian scholars of Persian language and literature and the culture of Iran" (Matini, intro., p. 3), the Iran Nameh is a welcome addition to two similar journals that surfaced in postrevolutionary Tehran; namely, Iran University Press' Nashr-i Dānish, ed. by Nasrollah Pourjavady, and Iraj Afshar's born again Ayandeh (Rahnema-ye Kitab without Yarshater's name on the cover). Iran Nameh gives the scholarly community in exile the opportunity to exchange ideas and circulate research. The first issue promises a book-review section edited by Heshmat Moayyad in future numbers; one hopes that there will also be a "correspondents" section so that reader reaction can get a hearing.

My reaction is on the whole favorable. The articles vary in length and quality; the proofing, print, paper, and layout of the journal are uniformly good. Each article is summarized in English. "The Religious and Historical Epic Poetry of the Safavid Period" by Zabihallah Safa brings the author's Ḥa-māsah'sarāyī dar Iran (Tehran: Amir Kabir, 1352 [3d ed., 1973]), into the post-Mongol and Safavid periods. The work, originally published in 1324 (1945/6) was reviewed by Ḥājj Ḥusayn Nakhjavānī (see Chihil maḡalah, ed. Yūsuf Khādim Ḥāshimī Nasab [Tabriz: Khurshīd, 1343/1965]). In his review Nakhjavānī mentions 8 Shāhnāmāh-type epics that did not appear in Safa's book. Safa has chosen to make up for this in his Iran Nameh article. He describes three derivative epics specifically mentioned by Nakhjavānī: the Shāhjahan-nāmāh (p. 8, cf. N. no. 1); the Manzūmah-'i Nādirī (p. 12, cf. N. no. 6); and the Shāhnāmāh-'i Ḥayratī (p. 14, cf. N. no. 5). Since the excerpts from these three epics quoted by Safa match those given by Nakhjavānī

word for word it is curious that he does not mention the review of his earlier work. Other omissions: the article fails to note that the author of the Humāyūn'namah (p. 7) was the famous Persian historian Ghiyas al-Dīn Khvand Amīr (see Storey, I, 419-420).

The second article in the Iran Nameh is also devoted to the epic. Djalal Khaleghi, whose excellent review of the Bunyād-i Shāhnāmah's "Rustam and Suhrab" fascicle appeared in Sukhan, 23(1353/1974), 11:1167-1174, and 12:1293-1301, examines the little-researched Farāmarznāmah. He offers interesting speculation on the identity of Azād Sarv, a mysterious figure who is said to have played an important role in the compilation of the Rustam cycle. He also promises to continue his research on the origins of the epic in Iran in a future article on the Khudāyynāmah.

Djalal Khaleghi discusses both the original or "first" Farāmarznāmah and a "second" one lithographed in Bombay in 1903/4. The only manuscripts of the first Farāmarznāmah known to him are housed in the British Museum and the Bibliothèque Nationale (p. 25). These are the same ones mentioned by Safa (Ḥamāsah'sarāyī, p. 295). In the Salar Jung Museum in Hyderabad there is an eleventh-century manuscript of this work along with three other "epic poems in imitation of the Shāhnāmah" (Catalogue of Persian manuscripts [Hyderabad: Salar Jung Museum, 1967], IV, 18, no. 11 14:2). Djalal Khaleghi is almost always concise and informative. He lapses into uncharacteristic exegetic overkill in footnote 30 (p. 44). He needlessly glosses the word kār ("war") and cites two compound nouns commonly found in almost every Persian epic in which kār meaning "war" is an element.

With Seyyed Hossein Nasr's article "The Relation between Sufism and Philosophy," the journal leaves the epic and travels to more esoteric lands. Nasr explains that the stereotypical, antithetical relationship between sufism and philosophy repeated so often in mystical poetry is a glib cliché concealing a complex reality. According to Nasr, in addition to the prevailing stereotype there are also two or three hybrid arrangements in which the two forms of Truth-seeking enhance and supplement each other, that is, sufis turn to philosophy for guidance and philosophers turn to the practice of sufism. Before he begins to explain the various relationships between them, Nasr defines taḡavvuf ("sufism") as "the practice of journeying and becoming one with the Truth (God) and knowledge thereof by following the path and custom of 'Muḥammadi' self-denial" and falsafah as "not merely 'deductive/peripatetic' philosophy, but the entire gamut of intellectual activity in the Islamic culture of Iran in which the powers of the mind are used to get to the truth of things." Despite this opening act of precision of definition, Nasr uses several adjective-enriched expressions which blur the points he makes. On p. 46

we find taḥālīm durūnī Payāmbār-i Islam ("the internal teachings of the Prophet of Islam" = ? ilhām "revelation"). At times philosophy appears as mashshā'i ("peripatetic," p. 47), other times mashshā'i-istidlālī ("peripatetic-deductive," p. 46), and istidlālī va mantiḡī ("deductive and logical," p. 51). After reading this article, it is still not clear to me what "philosophy" means in the context of the Islamic culture of Iran, but it seems that, without formally doing so, Nasr has distinguished between "peripatetic, deductive, logical" (Aristotelian, I guess) philosophy and a more eclectic form of systematic thought that emerged in post-Islamic Iran.

In the longest article in Iran Nameh Jalal Matini uses an exceptionally broad range of original source material to investigate the origins, metamorphoses, and uses of the word khiyābān. Modestly claiming only amateur status as a philologist (p. 91), he offers interesting speculation on the relationship between possible pre-Islamic roots of the word and its early post-Islamic form khudābān. Matini's article is very thorough and deserves wider circulation; translated into English it would serve as a worthy entry in a future fascicle of Encyclopedia Iranica.

In "Iran in Classical Greek Literature" (the Persian title goes back further, viz. "in the most ancient Greek writings"), Hassan Javadi focuses on those Greeks who "traveled [to Iran] during the Achaemenian Empire and mixed geographical information in with their historical accounts" (p. 108). Much of the ground covered by Javadi has already been mapped in Mehdi Badi's work Les Grecs et les Barbares (Lausanne: Payot, 1963). This work, which was translated to Persian by Aḥmad Ārām in 1966, speaks of "une image grotesque et caricature des anciens Perses" (p. 13) held by the ancient Greeks. Javadi's article offers a long analysis of Herodotus's impressions of Iran. He emphasizes how the historian used his skills as a tale-bearer to present what would become the standard picture of ancient Persia for centuries to come. Throughout the article Javadi promises to get to Herodotus, but he postpones his treatment of The Histories twice. The way he does this is indicative of the cumbersome style of his article: "But before turning to Herodotus we must mention Aeschylus, who was the first great tragedy writer of Greece to devote one of his plays to the battle of Salamis (p. 104)" and "But before turning to Herodotus' great book, it is better that mention be made of an ocean voyage that, from the point of view of temporal precedence, predates the time of Herodotus, and, at the same time, is considered part of the source material for that book, and that ocean voyage is that of Scylax (p. 106)".

Javadi's article seems unfinished. At the end of his discussion of the Iranian admiral Scylax, who "under Darius sailed down the Indus river to the Indian ocean and then to Egypt" (Herodotus 4:44, quoted in R. Frye The Heritage of Persia [(New

York: Mentor, 1963)]], p. 137, he promises a section on Near-chus which never appears. The article ends abruptly with a summary of Aristotle's ignorance of central Asia. There is no common thread nor original conclusion to this list of facts in search of organization. The article ends appropriately as it began in a hālah- i az afsānah, "obscured by a halo of myth and legend" (pp. 100, 115).

As a forum for research on Persian literature, Iran Nameh would be an asset to any collection of vernacular, Near Eastern or Middle Eastern periodicals.

Paul Sprachman
University of Chicago Regenstein Library

BOOKS IN BRIEF

Change and the Muslim World. Based on presentations at a two-day conference, "The World of Islam from Morocco to Indonesia," held in Washington, D.C. in June 1980. Syracuse: Syracuse University Press, 1981.

The book reflects the interest of the U.S. government, business and education establishment in understanding the relationships between religion and politics in the Islamic world in the light of the dramatic change in the region. Four articles discuss Islam in general, focusing on the resurgence of fundamentalism, the remaining fourteen treat specific countries in which Islam plays a significant role in social and political change.

Hamid Enayat. Modern Islamic Political Thought. Austin: University of Texas Press, 1981.

The author deals with timely questions such as "What are the political beliefs of Muslims?" and "What do they mean when they talk about an Islamic state?" To answer such questions Enayat discusses the major Islamic political ideas in Iran, Egypt, Lebanon, Syria, Iraq, Pakistan, and India. He also tries to explore the influence of the traditional Islamic heritage on modern Islamic ideas. The political differences of the two main Islamic sects, ShiCism and Sunnism are presented in detail. The author also explores the Muslim response to the challenge of Western and modern ideologies of nationalism, democracy, and socialism.

Yvonne Yazbeck Haddad. Contemporary Islam and the Challenge of History. New York: State University of New York Press, 1982.

The basic theme of this book is the responses of seven contemporary Arab historians to the cultural confrontation between the ascending Western Civilization and the decline in their own fortunes. Haddad focuses on their use of Koranic revelations and Western values as a means of developing their views. Their attitudes on such significant topics as Zionism, Muslim women, nationalism, and socialism are also examined. The book provides an excellent introduction to an important aspect of contemporary Arab-Muslim thought.

Alf Andrew Heggoy, ed. Through Foreign Eyes: Western Attitudes toward North Africa. University Press of America, 1982.

The author states that this book "is designed to explore the nature and causes of misconceived and often misguided Western attitudes toward the peoples and institutions of North Africa over a period of roughly one and a half centuries."

David Holden. The House of Saud: The Rise of the Most Powerful Dynasty in the Arab World. New York: Holt, Rinehart and Winston, 1982.

This is an important work which traces the history of Saudi Arabia through its royal family from 1902 to 1980. It concentrates on the unification of the kingdom under Abdul Aziz Ibn Saud, the personalities and achievements of diverse members of the dynasty, the transformations wrought by oil, evolving relations with other regional states and with major powers, especially the United States and the current uneasy domestic situation.

Tareq Y. Ismael. Iraq and Iran: Roots of Conflict. Syracuse: Syracuse University Press, 1982.

In this book Ismael shows that the conflict's historical roots are lengthy and complex. He discusses in detail the historical and legal dimensions of the war, as well as its ideological aspects. Two valuable sections, with twenty-nine documents and six detailed maps cover the legal-historical background of the conflict, 1845-1975, and the ideological and political aspects, 1963-1980.

Ali Kazancigil and Ergun Ozbuden, eds. Ataturk: Founder of a Modern State. Hamden, Conn.: Shoe String Press, 1982.

This is a collection of essays by an international group of scholars on various aspects of Kemal Ataturk, founder of the modern Turkish Republic and his impact on the modern Turkish state and society. Topics covered include the principles of Kemalism, the roots of these principles in the Ottoman Turkish past, Ataturk as an institution builder, the character of the political regime established by Ataturk, Ataturk's foreign policy, a comparative analysis of Ataturk's regime, religion and secularism under Ataturk, and a comparison of the modernization of Turkey under Ataturk with Japan.

William A. Rugh. The Arab Press: News Media and Political Process in the Arab World. Syracuse: Syracuse University Press, 1979.

The author focuses his study on the role and structure of Arab media, how it functions, how it is controlled and how journalists behave in their capacities as public affairs communicators. He tries to present Arabs' perceptions of their own culture and attitudes. His study is supported by current research data on media density, daily newspaper activity, phases of press development, audience listening habits, and typology of press systems.

Seth P. Tillman. The United States and the Middle East: Interests and Obstacles. Indiana University Press, 1982.

The author deals in this book with the important topic: U.S. foreign policy toward the Arab-Israeli conflict. He discusses the root causes of American "failure" in the Middle East. He identifies the dimensions of the American domestic environment in which foreign policy is formulated and describes the inability of successive presidents, except Eisenhower, to pursue U.S. national interests in the Middle East. Four fundamental interests are postulated: access to oil, Israel's security, detente with the USSR and adherence to peaceful settlements of disputes and rights of self-determination. By focusing on Saudi Arabia, Israel, the Soviet Union, and the Palestinians, the author presents a convincing case for an active U.S. foreign policy that would achieve permanent peace in the Middle East.

Ragai N. Makar
University of Utah Library

MEETINGS

Announcement

The American Library Association's 102th annual conference will be held in Los Angeles, California on June 25-30, 1983. Included in the program will be a panel sponsored by the International Relations Round Table on the subject, Intellectual freedom in Asia and Africa. This session will be held on June 27 at 9:30 a.m., and will include speakers from Iran and East Africa.

Report

MELA's 10th annual meeting took place at the University Hilton Hotel in Philadelphia on November 3-4, 1982. During a panel on the history of Arabic script printing chaired by Eric Ormsby, papers of erudition with slides were presented by Miroslav Krek on Arabic type in America and by Americans abroad, pre-1850, and by Sergei Shuiskii on Arabic printing in Central Asia. Additionally, Fawzi Abdulrazak presented his research on the history of printing in Morocco and Ragai Makar gave a presentation on Iraqi printing. In the absence of Aimee Thoumy, her paper on printing in Lebanon was read to the group. The MELA business meeting was held in the Van Pelt Library of the University of Pennsylvania and featured a presentation and question period with Alice Kniskern of the Library of Congress Overseas Operations Office. Announcements from LC included the demise of the periodical Acquisition Trends; new arrangement by country of publication in the Middle East Accessions List; request that a copy of all correspondence to Cairo Office be forwarded to LC's Overseas Office in Washington, D.C.. An additional panel discussion was held concerning COMRAD and the future of automated acquisitions and shared cataloging.

NEWS OF MEMBERS

ERIC ORMSBY, Near East Bibliographer, Princeton, and currently president of MELA, will become University Librarian at Catholic University of America, Washington, D.C., in July 1983. PRISCILLA ROBERTS is now stationed in Rabat where she pursues research interests in government document bibliography and library organization. She is willing to provide information and publications to interested researchers and/or institutions. Address: 74 Zankat Oqbah, Rabat-Agdal, Morocco, or: Roberts -

C, USAID/Rabat, Agency for International Development, Washington, D.C. 20523. ED JAJKO has departed Yale's Sterling Memorial Library to take up new duties as Middle East Curator at the Hoover Institution, Stanford University. Library of Congress field director in Cairo MICHAEL ALBIN and bibliographic consultant SAAD AL-HAGRASSY participated in the 1st International Information Conference and the associated Joint Egyptian-American Symposium on Education in Information Science, both held in Egypt in December 1982. Mike's paper was entitled "The Library of Congress Overseas Offices and Bibliographic Control in the Arab Countries and Other Developing Areas." The proceedings of the conference will be published by North Holland Publishing in 1983. FAWZI ABDULRAZAK visited Saudi Arabia in February 1983 to arrange book imports and exchanges.

DUPLICATES FOR SALE

Ohio State University

For information, contact: Marsha McClintock
Main Library, Room 310
Ohio State University
1858 Neil Avenue Mall
Columbus, Ohio 43210

Baki, d. 1526. Baki divan. 1932.

Büyük-Resimli ile Kamber Hikâyesi. 1967.

Firdevsî-i Rumi. Kutb-nâme. 1980.

Gulistanah, Abu al-Hasan ibn Muhammad Amin. Muĵmal al-tavarikh. Nefesler. 1942.

University of Chicago

For information, contact: Bruce D. Craig
Regenstein Library
University of Chicago
1100 East 57th Street
Chicago, Illinois 60637

al-^CAdâlah (Baghdad: Wizârat al-^CAdl). V. 1 (1975): nos. 2, 3, 4; v. 2 (1976): nos. 1, 2, 3, 4; v. 3 (1977): nos. 1, 2, 3, 4; v. 4 (1978): nos. 1, 2, 3, 4.

- Adwa' al-sharīḥ (Riyadh: Jāmi'at al-Imām Muhammad ibn Sa'ūd al-Islāmiyah. Kullīyat al-Sharīḥ). V. 8 (1977); v. 9 (1978; v. 10 (1979); v. 11 (1980).
- Āfāq ḤArabīyah (Baghdad). Nos. 6, 7, 8, 10 (Feb., Mar., April, June 1976).
- al-Aqlām (Baghdad: Wizārat al-Thaqāfah wa-al-ʿIlm). V. 10: nos. 1, 9, 11, 12; v. 11: nos. 2-12; v. 12: nos. 4, 5, 7-12; v. 13: nos. 2, 4, 5, 6, 8, 10-12; v. 14: nos. 1, 2, 4-6, 10-12; v. 15: nos. 1-5, 7, 11, 12; v. 16: nos. 1-12 (complete); v. 17: nos. 1-4, 6.
- al-Bank al-Markazī al-Miṣrī (Central Bank of Egypt). Economic Review (Cairo). V. 1 (complete); v. 2 (complete); v. 3: nos. 1, 3, 4; v. 4: nos. 2, 3-4; v. 5 (complete); v. 6 (complete); v. 7: nos. 3, 4; v. 13: nos. 2, 3, 4; v. 14: nos. 1-2; v. 15: no. 3; v. 16: nos. 1-2; v. 17 (complete); v. 18: nos. 1, 2.
- Cairo. Maḥad al-Makhtūṭāt al-ḤArabīyah. Majallat Maḥad. . . . V. 18: nos. 1, 2 (1972); v. 19: nos. 1, 2 (1973).
- Dirāsāt ḤArabīyah (Beirut: Dār al-Talīḥ). V. 1: nos. 7-12 (bound); v. 10: no. 4; v. 11: nos. 1, 5, 6, 7, 8, 10, 11, 12; v. 12: no. 1; v. 16: nos. 8, 9, 10.
- International Documents on Palestine (Beirut: Institute for Palestine Studies). 1971, 1972, 1973 (bound).
- Journal of Palestine Studies (Beirut: Institute for Palestine Studies). V. 2: no. 4; v. 3: nos. 2, 3, 4; v. 4 (complete); v. 5: no. 1; v. 6 (complete); v. 7: nos. 2, 3, 4; v. 8 (complete); v. 9 (complete).
- al-Lisān al-ḤArabī (Rabat: al-Munazzamah al-ḤArabīyah lil-Tarbiyah wa-al-Thaqāfah wa-al-ʿUlūm). V. 11 (complete); v. 12: pt. 1; v. 13: pt. 1; v. 16: pts. 1-2; v. 17: pt. 1.
- al-Majallah al-ḤArabīyah (Riyadh). V. 1: nos. 1-2; v. 2: nos. 2-12; v. 3: nos. 1-7; v. 5: nos. 1-11; v. 6: nos. 54-57, 59.
- Majma' al-Lughah al-ḤArabīyah bi-Dimashq. Majallat Majma' al-Lughah. . . . V. 47: nos. 2, 3; v. 49: no. 4; v. 51 (complete); v. 52 (complete); v. 53 (complete).
- al-Mawāqif al-Adabī (Damascus: Ittihād al-Kitāb al-ḤArab). Nos. 73-79 (1977); nos. 118, 119 (1981),
- Mu'assasat al-Dirāsāt al-Filasṭīniyah, Beirut. al-Kitāb al-sanawī lil-qadiyah al-filasṭīniyah. 1970; 1971; 1972; 1973 (all bound).

al-Turâth al-sha^Cbî (Baghdad: Wizârat al-Thaqâfah wa-al-
I^Clâm). V. 7: no. 1; v. 9: no. 5; v. 10: no. 10; v. 11:
nos. 3, 5, 7, 9, 10; v. 12: nos. 2, 5, 6/7, 8, 9/10, 11,
12; v. 13: nos. 7/8/9, 1.

JOB OFFERING

CURATOR, NEAR EAST COLLECTIONS. Princeton University Li-
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tions including selection of material in Arabic, Persian,
Hebrew, Turkish, and European languages; reference and other
public services; liaison with Near East Cataloguing Team,
other library staff, and faculty; direct ordering from Near
Eastern dealers; supervision of two support staff and stu-
dent assistants. For more information, contact Maria G.
Gopel, Personnel Librarian, Princeton University Library,
Princeton, New Jersey, 08544. Application deadline: May 1,
1983.