

Book reviews

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- 298 **David Noy** (ed.), Folktales of the "Beta-Israel" (Ethiopian Jews). Translated by Prof. M. Wurmbrand. Habermann Institute for Literary Research, Lod 1990. (Rev. by Haseeb Shehadeh)
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- 309 **Maria Szuppe**, Entre timourides, uzbeks et safavides. Questions d'histoire politique et sociale de Hérat dans la première moitié du XVI^e siècle. (*Studia Iranica* 12). Paris 1992. (Rev. by Kaj Öhrnberg).
- 310 *Die Chronik des Ibn ad-Dawādārī*. Fünfter Teil: Der Bericht über die 'Abbāsiden. Herausgegeben von **Dorothea Krawulsky**. (*Quellen zur Geschichte des islamischen Ägyptens*, Bd. 1e.) Franz Steiner Verlag Wiesbaden GmbH, Stuttgart 1992. (Rev. by Kaj Öhrnberg)
- 311 *Banquets d'orient*. (Res Orientales IV). Groupe pour l'Étude de la Civilisation du Moyen-Orient, Bures-sur-Yvette 1992. (Rev. by Kaj Öhrnberg)
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- 316 **Étienne Tiffou** (with the collaboration of Y. Ch. Morin, H. Berger, †D. L. R. Lorimer, Nasir Uđđin Hunzai), *Hunza Proverbs*. University of Calgary Press. Calgary 1993. (Rev. by Bertil Tikkanen)
- 319 **Siegfried Lienhard**, *Indische Anthologie*. Klassische Dichtung übertragen und interpretiert. (*Documenta Mundi. Indica* 1.) Jonsered 1993. (Rev. by Virpi Hämeen-Anttila)
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- 320 **A. K. Warder**, *Indian Kāvya Literature, Vol. VI. The Art of Storytelling*. Delhi 1992. (Rev. by Klaus Karttunen)
- 321 *Circulation des monnaies, des marchandises et des biens*. Publié par le Groupe pour l'Étude de la Civilisation du Moyen-Orient, sous la direction de Rika Gyselen. (Res Orientales V). Bures-sur-Yvette 1993. (Rev. by Klaus Karttunen)
- 322 **Matteo Ripa**, *Giornale (1705–1724)*. Introduzione, testo critico e note di Michele Fatica. Vol. I (1705–1711). (Collana "Matteo Ripa" IX). Istituto Universitario Orientale, Napoli 1991. (Rev. by Klaus Karttunen)
- 323 **Patrul Rinpoche**, *The Words of My Perfect Teacher Kunzang lama'i shelung*. With a foreword by the Dalai Lama. Transl. by the Padmakara Translation Group. (*The Sacred Literature Series*). Harper Collins Publishers, San Francisco 1994. (Rev. by Harry Halén)
- 326 **Li Ying-chang**, *Lao-tzu's Treatise on the Response of the Tao (T'ai-shang kan-ying p'ien)*. Translated with an introduction by **Eva Wong**. With an historical introduction by **Sean Dennison**. (*The Sacred Literature Series*) HarperCollins Publishers, New York 1994. (Rev. by Kaj Öhrnberg)

Aline Tazuin, *Contes arabes de Mauritanie*. (Collection "Hommes et Sociétés", dirigée par Jean Copans). Éditions Karthala, Paris 1993. xv+204+84 pp.

This book is a corpus of Arabic narratives in the *Ḥassānīya* dialect collected in eastern Mauritania during four field study periods between 1981 and 1991. The work belongs to a French-Mauritanian cooperative project called *Traditions écrites, Traditions orales*, run by the Institut mauritanien de la Recherche scientifique, Nouakchott, and the Ministère de la Coopération, Paris.

The twenty-eight narratives published in the collection represent two different main types: casual narratives (contes "en contexte") and traditional narratives (*mrāddā*, pl. *mrādd*, or *rwāye*, pl. *rwāyāt*). The latter are restricted to a few specific social contexts, especially evening entertainments; it would actually be ridiculous to narrate them in the daytime. According to the author, this genre can be expected to die out in the near future. Typical narratives of this type are fictive miraculous stories and tales in which animals speak.

In the collection the narratives are arranged into the following classes: humorous stories, stories about sagacity, stories about women's cunning (*keyd en-nisāy*), demon stories, stories about blacksmiths and slaves, and stories for children. The traditional narratives have a relatively established form, and their style is characterized by stock expressions and the frequent use of fixed opening and closing formulas, such as *gāl lek mā gāl lek enhe ellā ... , narbaṭ n'āli we ntemm māši, ya melni ntemm sāləm we nṛāddhe, gəmt āne nžekk žāy*. All stories published here are fictive; the collection does not contain any non-fictive Bedouin narratives associated with tribal history or tribal values.

The introduction is instructive, the transcription is accurate and consistent, the good French translation printed on the facing pages is readily at hand, the texts are furnished with relevant notes, and the glossary of more than six hundred entries is well organized; in short, the documentation of the collection is excellent. On the other hand, no references to other scholarly literature are given, nor is the place of the local narrative tradition within a wider cultural framework discussed. This, of course, leaves the interested reader rather hungry.

The text has also been published in vocalized Arabic script which radically differs from the majority of dialect texts using Arabic script; this text is completely free from Arabic orthographic conventions and clearly aims at a strictly phonetic description. Thus, for example, the *l* of the article is only written when pronounced as such, but when it has been assimilated to the following consonant, its presence is only marked by the symbol of gemination. In accordance with the principle of phonetic script, the sing. st. abs. feminine marker *-al-e* in nouns is marked by the vowel sign *fathā* above the final consonant, whereas the conventional *hā*³ is omitted. Some solutions are admittedly problematic. Thus, the vocalic realization *u* of the conjunction *w* is—even after a vowel—rendered by *alif* carrying *hamza* and *ḍamma*, which actually would imply the pronunciation ³*u*, which is not the case. The other initial short vowels are written in a similar way. In the Tableau de transcription (p. XV), the Arabic *hamza* is surprisingly transcribed by *a*. The notation of vowel quantity seems to be strictly phonetic; thus, vowels in word-final

position are marked as being long only when they are realized as phonetically long, e.g. *ta* 'tāhā lu and 'ayyaṭū li are written t'ṭyh' l and 'yṭw l plus vowel signs, whereas *māšī*, *iḏi*, *dāru* are written m'š, 'j, and d'r and plus vowel signs, respectively.

The linguistic structure of the language of the narratives has not been discussed, which is only natural, since this is exactly the language thoroughly described by David Cohen in his excellent monograph *Le dialecte arabe Ḥassānīya de Mauritanie* (Paris 1963). In keeping with the character of the book, no reference to Cohen is made. The texts constitute a rich and reliable source for linguistic study. Thus, they give ample evidence of many interesting linguistic features discussed by Cohen, e.g. the parallel occurrence of the two style variants /g/ and /q/, as well as /ḡ/ and /q̄/, the first-mentioned phonemes occurring in genuine Bedouin-type dialect words, whereas the latter are either *fušḥā* or sedentary variants, e.g. *gāl* 'say', *gām* 'get up', *gdem* 'heel', *vrīg* 'camp', *begra* 'cow', *ganvūd* 'hedgohog', *gaḡḡ* 'descend', *gbaḡ* 'grasp', *ḡāg* 'taste', *axḡar* 'green', *ḡhūre* 'rear wall'; cf. *xāləg rāžəl* 'once there was a man', but *maxlūq mulāne* 'a human being (created by Our Lord)', *ḥaqq/ḥagg* 'truth', *qašš* 'business affairs', *qazmīr* 'thick forest', *qārəv el-me* 'he scooped water', *bəqzaz* 'small pearls', *qāḏi* 'judge'.

As is well known, the use of the variant /q/ is not due to *fušḥā* or sedentary interference alone, but in most cases it is the genuine reflex of the older /g/. To help the reader recognize these cases, the author points out this reflex in the glossary under every relevant item, although calling the cases inexactly "realizations of the Classical ḡ".

The diachronic development ḡ > q seems to have been unconditioned; some examples occurring in the texts are *məqrəb* 'evening', *qowl* 'ghoul, ogre', *qābe* 'forest', *qne* 'he became rich', *qnem* 'sheep', *qanna* 'sing', *mqaṭ* 'stretch', *rqa* 'foam', *tqāyed* 'stroll'. Only seldom do two variants occur side by side, e.g. *sqīr/sḡīr* 'little'. The feature is not only known from the Mauritanian Ḥassānīya dialect, but it is regular in most dialects of West Algerian and South Moroccan Sahara; in addition, sporadic examples have been attested in a few dialects of the Arabian Peninsula, see e.g. H.-R. Singer in W. Fischer & O. Jastrow, *Handbuch der arabischen Dialekte*, p. 252; J. Grand'Henry, *Les parlers arabes de la région du Mzāb (Sahara algérien)*, p. 16; J. Cantineau, *Études sur quelques parlers de nomades arabes d'Orient*, I, p. 39, II, p. 144; C. de Landberg, *Ḥaḍramoūt*, p. 485.

As a rich and well-documented corpus of genuinely dialectal, interesting texts, Aline Tauzin's book is a valuable contribution to the study of Arabic popular literature and folklore as well as the Ḥassānīya dialect.

HEIKKI PALVA

Tetsuo Nishio, *A Basic Vocabulary of the Bedouin Arabic Dialect of the Jbāli Tribe (Southern Sinai)*. (*Studia Sinaitica* I). Institute for the Study of Languages and Cultures of Asia and Africa. Tokyo 1992. 238 pp.

This book is a result of two fieldwork periods in the vicinity of al-Ṭūr and Wadi el-Feyran in southern Sinai, from November 1990 to January 1991, and from December 1991 to

January 1992. As the author points out in the Introduction, the dialects spoken in Sinai have previously not been subject of linguistic studies. This does, however, not mean that these dialects have remained completely undocumented. Haim Blanc in his well-known pioneer study "The Arabic Dialect of the Negev Bedouins", *Proceedings of the Israel Academy of Science and Humanities*, 4 (1970), pp. 112-150, gives a good description of the linguistic structure of the dialect of the Ḍullām tribe living in the district of Beersheva in the Negev. The description is in broad outlines relevant to a large area, since dialects of the same type are spoken not only in the Negev but in Sinai as well. Thus, a reprint of Blanc's article is included in Frank H. Stewart's *Texts in Sinai Bedouin Law 1-2*, Mediterranean Language and Culture Monograph Series 5, Wiesbaden 1988-90. Stewart's superbly edited and annotated texts give ample linguistic material for the genuine dialect of the Aḥaywāt tribe of central Sinai, and they also show how closely akin this dialect is to the Ḍullām dialect described by Blanc. Stewart's texts are followed by a 95-page glossary as well as by a list of phrases comprising 164 fixed expressions. Much linguistic material from Sinai is also found in Clinton Bailey's *Bedouin Poetry from Sinai and the Negev: Mirror of a Culture*, Oxford 1991. Although the language of the poems is not any local or regional vernacular dialect but rather a regional variety of the koine language of oral Bedouin poetry, this collection with its good glossary is most valuable from the linguistic point of view as well. Moreover, dialects of the same type are spoken in southern Jordan as well as on the eastern coast of the Gulf of 'Aqaba and the regions of Ḥisma and Ḥarrat al-Riḥa in northwestern Saudi Arabia; for an overview, see Heikki Palva, Is there a North West Arabian Dialect Group? *Festgabe für Hans-Rudolf Singer*, Hrsg. Martin Forstner, Frankfurt am Main/Bern/New York/Paris 1991, pp. 151-166, and further references there.

The history of the Jbāli tribe is closely connected to that of the monastery of St. Catherine; Nishio, quoting the Chronicle of Eutychius, Patriarch of Alexandria in the 9th century, and a document preserved in the library of the monastery, describes the tribe as the offspring of the group of slaves collected from Bosnia, Wallachia and Alexandria in the 6th century A.D. and sent to work in the monastery and to protect it. According to Max Freiherr von Oppenheim, *Die Beduinen, Band II, Die Beduinenstämme in Palästina, Transjordanien, Sinai, Hedjāz*, Leipzig 1943, not referred to by Nishio, this tradition might be correct (p. 165). Even at present, the servants of the monastery are Jbāli tribesmen, mostly engaged in agriculture, or sometimes in commercial activities. Part of the tribe live independently of the monastery, many of them in al-Ṭūr, the administrative center of the province. The tribesmen have a complex identity; on the one hand, they see themselves as Greeks or descendants of Greeks, on the other they, as the result of social contacts including intermarriage with local Bedouin tribes, have a strong inclination toward Bedouin identity. Although they have been converted to Islam, they still venerate not only Moses and Aaron but St. George and St. Catherine as well. According to Nishio, "their conversion to Islam was a comparatively recent affair" (p. x), whereas von Oppenheim mentions that Eutychius already makes a remark on their conversion. Referring to Jean Louis Burckhardt's *Travels in Syria and the Holy Land*,

London 1822, pp. 562-564, he supposes that some tribesmen still were Christian at the beginning of the 18th century.¹

The lexical items of Nishio's vocabulary were collected according to *Linguistic Questionnaire for Arabic Basic Vocabulary*, tentatively made by him on the basis of a one-thousand-item edition of *Linguistic Questionnaire for Asia and Africa* (Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo 1966), in accordance with the arrangement of lexical items proposed in *Questionnaire for Basic Vocabulary* by Hattori Shiro. In the entries the dialectal items are preceded by their English, Japanese and Modern Standard Arabic counterparts. The items are grouped in 27 thematic classes, such as I Parts of body, III Food, V Tools, VI Life and War, X Language and communication, XVI Mental action, XXIII Time, XXVII Particle. The vocabulary is provided with English and Japanese indices, while the Arabic items are only found under these thematic classes. This implies that the vocabulary is basically English-Arabic and Japanese-Arabic.

The lexical material was collected from three informants only, but they represent three generations: a man, 82 years of age, his 49-year-old daughter-in-law, and her 19-year-old daughter. The two first-mentioned informants were "similar to each other in their daily speech", evidently representing the 'genuine' dialect of the tribe, while the idiolect of the youngest informant showed some interference from the dialect spoken in al-Ṭūr. When differences between generations occur, they have been pointed out. Attention has also been drawn to suspected borrowings from Cairene Arabic, although not very systematically; thus, the future form, which undoubtedly has been borrowed from sedentary Egyptian Arabic, is given without any notice: *ana hadris* 'ogb *gāda* 'I will study after lunch', *ana hadris* 'ogbəm(a)-atgadda 'I will study after I have lunch' (p. 165).

The demonstrative pronouns and demonstrative adverbs display several interesting forms. In the singular, the proximal demonstrative has two main variants, *da* (*dē*) and *hāda* (*hāde*) (masc.), e.g. *iggalam da*, *haggalam da*, *hāda ggalam* 'this pen'; *dī* and *hādī* (fem.), e.g. *ilbint dī*, *halbint dī*, *hādī lbint* 'this girl' (p. 180). The shorter type *da*, *dī*, although pronounced with retained interdental, is probably a relatively recent borrowing from Lower Egypt. The borrowed type also occurs in the plural, but only in masculine: *lerjāl dōl* 'these men'. All the remaining forms belong to the older 'genuine' local dialect: *dell* (masc.): *lerjāl dell*, *halerjāl dell* 'these men'; *dellet* (fem.): *ilḥarīm dellet*, *halḥarīm dellet* 'these women' (p. 181). All the distal demonstrative pronouns given in the vocabulary clearly represent the local dialect: *dallāka* 'those' (masc.) *dallāket* (fem.), e.g. *lerjāl dallāka*, *halerjāl dallāka* 'those men', *ilbanāt dallāket*, *halbanāt dallāket* 'those girls' (p. 181f.). To my knowledge, the forms *dell*, *dellet*, *dallāka* and *dallāket* have not been attested in other dialects; significantly, however,

¹ "The monks told me that in the last century there still remained several families of Christian Bedouins who had not embraced Islamism; and that the last individual of this description, an old woman, died in 1750, and was buried in the garden of the convent", Burckhardt, p. 564. According to Burckhardt, there still was no intermarriage between the Jbāla and other tribes: "the Djebalye intermarry only among themselves, and form a separate community of about one hundred and twenty armed men. [...] The Djebalye still remain the servants of the convent; parties of three attend in it by turns, and are the only Bedouins who are permitted to enter within the walls; [...] Some of them encamp as Bedouins in the mountains surrounding the peaks of Moses and St. Catherine, but the greater part are settled in the gardens belonging to the convent, in those mountains", *ibid.*, p. 563.

they display a feature shared by most, if not all, dialects of the North West Arabian dialect group, viz. the gemination of /l/, which has not been reported in other dialect groups of Arabic; cf. *haḍalla*, *haḍallāk* etc. (Aḥaywāt, Sinai; Stewart, Texts 2, Glossary; Bdül, Petra; Raslan Bani Yasin & Jonathan Owens, The Bduul dialect of Jordan, *Anthropological Linguistics* 26:2 (1984), pp. 202-232; p. 219), *hōḍal(lah)*, *hōḍallāk(ah)* (Ḍul-lām, the Negev; Blanc, Negev, p. 144), *haḍollāk* (Bedouin of the Mediterranean Coastal Plain; Leonhard Bauer, *Das palästinische Arabisch*, 4. Aufl. Leipzig 1926; p. 73), *haḍalla*, *haḍallāk* (Bani ʿAṭīye, NW Saudi Arabia; Palva, North West Arabian, p. 164; Ḥwēṭāt, South Jordan; id., Characteristics of the Arabic dialect of the Ḥwēṭāt tribe, *Orientalia Suecana* 33-35 (1984-86), pp. 295-312; p. 298).

The form of the demonstrative adverb 'here' is actually unique and etymologically obscure: *nhāni*; a shorter variant occurs in the phrase *nhā winhā* 'here and there'. At first glance these suggest a metathetic development: < *hna*: cf. Negev *hniy*, *hniyyih*, *hniyānih*, *hniyāntiy*, Blanc, p. 146. Side by side with the local forms, Lower Egyptian *hena*, *heni* are used (p. 182). The distal demonstrative adverb 'there' is a parallel case: *henōt* is the old genuine, historically problematic form which is used side by side with the koine borrowings *hnāk* and *henāk*. In interrogative pronouns, too, koine borrowings occur side by side with the genuine dialectal forms, e.g. *wēn* and *fēn* (K-form), *mitēn* and *imta* (K-form), *kēf* and *izzāy* (K-form) (p. 184).

There are many further examples of dialect levelling. Thus, the bipartite negations are making their way into the local dialect; the common sedentary form *mafiš* 'there is not' is gaining ground at the cost of the genuine *māfi*, *māfī* negation (p. 195); cf. also *lissa majāš* 'he has not come yet' (p. 188). The genitive exponents are of three different types: the probably 'genuine' local *šugl* and two borrowed forms, i.e. the Peninsular Arabic *ḥagg* and the most common Egyptian Arabic *biā* (pp. 192-194). Scattered examples of phonetic interference from sedentary dialects can also be found: *taskara* 'ticket' (p. 71), *ḥaddūte* 'story, tale' (p. 74), *talj* side by side with *talj* 'snow' (p. 120), *tallaj* 'freeze' (p. 120). As in other dialects spoken in Sinai and the Negev, the so-called *b*-imperfect, which is a typically sedentary trait, has become well established: *byunḍur lēhā* 'he is looking at her' (p. 11).

The book was published surprisingly soon after the fieldwork was completed. This bears evidence of great effectivity, but the haste has also led to lots of misprints, some of which have been corrected in an attached list of corrigenda. Unfortunately, too many remain uncorrected. In addition, a few items seem to be mistakenly transcribed, e.g. *ḥōṣa* p. 35, p. 142, *ḥōsa* p. 101 'knife', for *xōṣa* (cf. Stewart, Texts 2, Glossary: *xōṣah* 'knife whose blade has only one edge'); *iḥānag* 'to quarrel' p. 45, for *itxānag*; *ḥarraf* 'speak, talk' p. 72, for *xarraf* (cf. Stewart, Texts 2, Glossary: *xrf* II 'to tell \emptyset s-o', V 'to talk'; cf. also Palestinian Arabic); *yōm-əṣṣabt* 'Saturday' p. 205, for *yōm əssabt*. It is also difficult to believe that the singular form *yōm* is used after the numerals three to ten, e.g. *ṭalattiyōm*, ʿ*arba* ʿ*tiyyōm* (sic), *xamsətiyyōm*, *sittiyōm*, etc. p. 166. Some uncertain remarks are provided with a question mark, e.g. *abulḥosēn* cf. lit. 'a father of the small horse (?)' p. 135; this should be read *abu l-ḥosēn*, 'father of the little fortress',

with reference to the fox's cave. A problematic case is *mizān* 'square' p. 56, a counterpart of the Literary Arabic *maydān*, *mīdān*; could it possibly be explained as a pseudo-correct form, as if from **maydān*, pronounced with sibilant substitute?

As the first linguistic document from southern Sinai, Nishio's book is a pioneer work which substantially adds to our knowledge of the North West Arabian dialect group. In addition to the basic vocabulary of the Jbāli tribe, it provides us with much morphological information.

HEIKKI PALVA

Tetsuo Nishio, *The Arabic Dialect of Qift (Upper Egypt). Grammar and Classified Vocabulary*. Institute for the Study of Languages and Cultures of Asia and Africa. Tokyo 1994. 332 pp.

This is another monograph by Tetsuo Nishio which is a result of the same two fieldwork periods in 1990-91 and 1991-92 as the monograph reviewed above, and an additional period from December 1993 to January 1994. The town of Qift (Gift) lies in Upper Egypt, about 25 km south of Qina (Gina), the capital of the province, and about 50 km north of Luxor, but Nishio's fieldwork was made in southern Sinai; to quote the author himself: "It is at the excavations in al-Ṭūr that the main body of my linguistic interviews were made with them" (p. 16). This rather surprising information is due to the fact that Qiftīs have a special place in the history of Egyptian archaeology. Since Sir Flinders Petrie's days in the 1890s they have been known as skilful workers at archaeological excavations, and the oldest (ca. 50 years) of Nishio's three informants was one of the Qiftī experts working in al-Ṭūr during Nishio's fieldwork. The other two, 27 and 19 years of age, represent the younger generation.

The author opens the chapter "Grammatical Characteristics" with a short overview of previous studies on Ṣa'īdi Egyptian Arabic, mentioning A. A. Khalafallah's *A Descriptive Grammar of Ṣa'īdi Egyptian Colloquial Arabic*, The Hague & Paris 1969, Madiha Doss' *Le dialecte Sa'idi de la Région de Menya*, Th. 3^{ème} c., Univ. Paris III, 1981, and G. A. Wahab's *Études contrastives du Français standard du vocalisme et du dialecte de Minia (Haute-Egypte)*, Th. 3^{ème} c., Univ. Paris III, 1983. Peter Behnstedt & Manfred Woidich, *Die ägyptisch-arabischen Dialekte* is mentioned as well, but only *Band 2, Dialektatlas von Ägypten*, Wiesbaden 1985, but as far as the Ṣa'īdi dialects are concerned, the only reference to it is the following: "This atlas covers principal towns and villages in Upper Egypt, but unfortunately Qift is not included in their research points" (p. 25). Thus it seems that Nishio has not at all been interested in the place of the dialect of Qift among the Ṣa'īdi dialects. In spite of the author's promise to "give as many titles as possible containing linguistic materials about the related dialects" (p. 25, note 9), neither Woidich's important articles "Bemerkungen zu den arabischen Dialekten Mittelägyptens", *ZAL* 1 (1979), pp. 54-63, and "Ein arabischer Bauerndialekt aus dem südlichen Oberägypten", *ZDMG* 124 (1974), pp. 42-58, nor—astonishingly—P. Behnstedt & M. Woidich, *Die ägyptisch-arabischen Dialekte, Band 3. Texte II*.

Niltaldialekte III. Oasendialekte, Wiesbaden 1988, have been included.

The scope of the study is rather narrow. It contains a purely descriptive chapter on the grammar (pp. 25-87), a classified vocabulary (pp. 91-278), English Index (pp. 281-294), Japanese Index (pp. 297-310), and Arabic Index (pp. 313-332; comprises Literary Arabic items). The linguistic terminology has been correctly used, and the grammatical tables are clear, many of them even occurring twice, both in the grammatical description and the vocabulary. The abbreviations are sometimes puzzling, e.g. *azwār* (pl.) (M) (cf. < Cl.A.) (p. 95). Comparing this with the innumerable cases in which the abbreviation *cf.* is used, the reader finds that the author does not seem to be aware of its meaning "compare" (Lat. *confer*).

Considering the circumstances of the fieldwork, a question spontaneously presents itself, viz. how representative of the local dialect can the idiolects of the informants possibly be who habitually live and work in different parts of the country? It is admittedly a major merit of the study that the informants represent different age groups and that the differences in their speech habits have been pointed out. This gives a realistic picture of the ongoing dialect levelling process, but to what extent the speech habits of the three informants reflect the actual linguistic situation in Qifṭ, is a thing that we only can guess. It is to be regretted that the author has not had any informants from the oldest generation available, nor has he had any female informants, nor informants who do not work outside the town.

The perhaps best-known phonetic hallmark of the dialects at the bend of the Nile in an area that also comprises Qifṭ, the /d/ reflex of *jīm*, occurs in the idiolect of Nishio's oldest informant (O), e.g. *de* 'he came', *damal* 'camel', *dild* 'skin', *ḥadar* 'stone', *rādil* 'a man', *madnūn* 'mad' (p. 28), whereas the younger informants (Y = 19 years, M = 27 years) use other reflexes: *rigil*, *rigilēn*, *rjūl* 'foot' (Y, Cairene reflex), *rig'l*, *rig'lēn*, *rijūl* (M, mainly Upper Egyptian reflex). Also the glottalized /t/ [tʰ], reported by Behnstedt and Woidich for this area, sometimes occurs, "especially when it occurs in the final position" (p. 29).

In verbal morphology, the 1st p. pl. *niktibu* form in the imperfect reported by Behnstedt and Woidich as predominant ("vorherrschend") in this area, is not mentioned by Nishio, which might imply that even his informant O does not use it. However, the reader does not learn anything of its eventual use in Qifṭ itself. Levelling devices are very common in the idiolects of Nishio's informants, probably much more common than in the speech of the inhabitants of Qifṭ in general. Thus, the only forms mentioned by Nishio for 'here' and 'there' are *hina*, *hena*; *hnāk*, cf. Behnstedt & Woidich: *hina*, *hinēti*; *hiṅāk*, *hiṅkhāti*. Similarly, the only genitive exponent given by Nishio is *bitā*^c (M, O), *ibtā*^c (Y), cf. Behnstedt & Woidich: *hinīn*, further south: *ihnīn*, *ihnūt*, *ihniyyīn*, *ihniyyāt*, further north: *šugul*, *ihnīn*. According to Nishio, 'when?' in Qifṭi is *imte*, *imta* (Y), or *mite* (M, O), and 'how?' is *izzāy*, while they, according to Behnstedt and Woidich, in a large area around the bend of the Nile are *mēta* and *kēf*, respectively.

Both the grammatical description and the vocabulary are technically faultless, and, apart from some misprints, they undoubtedly render authentic information about the speech habits of the three Qifṭi informants. However, a reader who wishes to find well-

documented information about the dialect of Qift and its place among the dialects spoken at the bend of the Nile, is left uninformed. Only in a few of the numerous relevant cases the author has provided a lexical item or a grammatical form with a note that it is a borrowing from either Literary Arabic or from the dialect of Cairo.

The author writes (p. 18): "my principle is to give as much or [?] crude information as possible, including not only the data of linguistic variation but also the ethnographic data, for the purpose of a future analysis." To be sure, much work—above all fieldwork in Qift—remains to be done before a study is ready which deserves the title of this book.

HEIKKI PALVA

Kamal Moubadder, *Poetry of Resistance in Mt. ʿĀmil 1982-85*. Stockholm University, Institute of Oriental Languages. Stockholm 1994. 370 pp.

The subject of this Ph.D. dissertation is the resistance poetry composed during the Israeli occupation of South Lebanon in 1982-85 and collected by the author during a fieldwork period from December 1985 to the end of March 1986. The collection, which in its entirety has been published in the Appendix of the study, comprises 80 poems by 16 poets.

One of the merits of the study is that without the author's efforts most of the poems would certainly have disappeared. The fieldwork was been done early enough to find the greatest part of the still existing material and to interview all the poets while the background of the poems still was fresh in memory. According to the author's estimation, about 40 percent of the total poetic production written in the area in Literary Arabic during the occupation is included, which implies that the collection is fairly representative. The work is very authentic indeed: the author interviewed the poets asking them about their motives for writing resistance poetry and its intended audience, their views on the form, measure, language, and themes of their poems, as well as their opinions about the occupation. All these aspects are systematically dealt with in chapters II The literary attitude, III The thematic content, IV The language, and V The forms, for the most part in a rather uncomplicated, descriptive way.

The poems were originally recited in the Ḥusayniyya—a building often close to the cemetery in almost every Shi'ah town and village in southern Lebanon—as a part of funeral ceremonies of martyrs of the resistance movement or civilians who died in the shellings, or of the meetings held later on, especially the third, seventh and fortieth day after the death. The ceremonies are usually opened by a Mulla who talks about the after-life, reminding the audience of their religious duties. Then a local poet reads a poem eulogizing the deceased. In the circumstances of military occupation the character of the meetings was not only religious but also political.

Among the sixteen poets, nine had composed poetry other than resistance poetry. Only one of the poets is female, and her poetry clearly differs from her male colleagues' compositions in several respects. She started commenting on the first attacks immediately when they were launched, while the others waited one or two years. According to

Moubadder's characterization, "[She] shows no attachment to any regional or religious entities. She is, also, alone in showing an attachment to humanity in general" (p. 99). She is also described "as the only poet to deny any intention of writing 'resistance poetry'" (p. 135). The other poets generally stress their identity using the terms *waṭan* and *umma*, the former of which refers to South Lebanon and the latter to Islam. For one poet only the *waṭan* is Lebanon; for no one is it the "Arab homeland". It is also interesting to note that the passivity of the Arab leaders is criticized more harshly than the Israeli army or leadership. To be sure, the Shi'ah resistance movement was not looked upon favourably by Arab regimes which did not wish to support the growing political influence of Islam, least of all that of Shi'ah.

Not quite unexpectedly, the poetry of resistance adheres to the traditional poetic diction. The committed platform poets have naturally not resorted to old, mediaeval rhetoric of the classical *qaṣīda* as many poets of the *nahḍa* movement did, nor have they followed the stylistic ideals of most Palestinian and Algerian resistance poets. In order to reach as large audience as possible, the South Lebanese resistance poets use simple language, traditional verse form, conventional diction, and clear symbols. The rhetoric character of the poems appears from the frequent use of apostrophe and/or imperative in the opening line, and sometimes throughout the poems. Other typical rhetoric devices are the high frequency of particles of confirmation and negation and the use of collective language (1st p. pl.).

Technically, the book shows some influence from Arabic typography. In the orthography there are several strange forms, too, e.g. *Salagiquan* (p. 31, for *Seljuq* or *Saljūq*), *Monoeteleum* (p. 192, for *Homoeoteleuton*). The references are sometimes careless, and, what is methodically more serious, the lines quoted from the poems are not always identical with the original text published in the Appendix, but the author has without any comment 'corrected' them.

In spite of some methodological shortcomings, Moubadder's book is an interesting, authentic document of popular Arabic poetry in a special, well-defined historical situation.

HEIKKI PALVA

Annemarie Schimmel (transl. and intr.), *Make a Shield from Wisdom. Selected Verses from Nāṣir-i Khusraw's Dīvān*. London 1993. 108 pp.

In her new book, Professor Schimmel introduces Nāṣir-i Khusraw, the great Ismaili writer of the 11th century, to the reading public as a poet. His *Safarnāma* has been translated into several languages, and his fame in wider circles than those working in the field of Ismaili theology and philosophy has been based on this short but charming travelogue.

Schimmel expresses the aim of the present book quite clearly: "This translation of a small number of Nāṣir-i Khusraw's *qaṣīdas* is intended as a first step toward a better understanding of his thought." This aim has surely been realized; Professor Schimmel's style is as vivid and inspiring as always, and the reader can hardly avoid being

absorbed by the writer's enthusiasm.

The book consists of an introduction to Nāṣir-i Khusraw's life, thought and activity as a poet (pp. 1-43) and a selection of his verse (pp. 44-96), together with a select bibliography and an index of personal names. The introduction has little new to add to his biography, but it conveniently sums up what is known of him. As Professor Schimmel bases the introduction largely on Nāṣir's poems and inserts her own comments and interpretation between the translated qaṣīdas, the two parts do not in fact differ much from each other.

Professor Schimmel has not provided a dry philological translation of the poems; she has tried to convey to the European reader some of the artistic values of the originals. One of the best translated pieces is on pp. 59-60 where Schimmel is at her best—fluent and easy—and the translation does retain much of the charm-like rhythm of the original with its ever-repeated *radīf* Muḥammad. One can only congratulate the author for this masterful piece in a language which is not her mother tongue.

JAAKKO HÄMEEN-ANTTILA

M. Glünz, Die panegyrische qaṣīda bei Kamāl ud-dīn Ismā'īl aus Isfahan. (*Beiruter Texte und Studien* 47). 1993.

The work of Dr. Glünz is a very welcome addition to the regrettably small number of studies on individual authors of Persian literature (other than Rūmī, Ḥāfiẓ and Sa'ādī). In his book, Glünz studies the panegyric poetry, mainly qaṣīdas, of Kamāladdīn (d. 1237). His study is based on the whole panegyric corpus of Kamāladdīn, and the author is quite convincing in his analysis of the poems. Among other things, he shows (in Chapter 2) how the qaṣīda of Kamāladdīn consists of four parts, the second of which—the *encomium*—is the centre of the poem.

The third chapter of the book discusses the poetic language of Kamāladdīn, and shows the masterful touch of the thirteenth-century poet as well as the keen eye of the twentieth-century analyst.

Last but not least, the book contains the translations of almost 1000 verses, including four complete qaṣīdas, of Kamāladdīn's poetry, mostly for the first time in any Western language, so that it can be specially recommended for the non-Iranist audience. In short, Dr. Glünz has made a valuable contribution to the study of Classical Persian literature.

JAAKKO HÄMEEN-ANTTILA

Ulrich Marzolph, Dāstānhā-ye Šīrīn. Fünfzig persische Volksbüchlein aus der zweiten Hälfte des zwanzigsten Jahrhunderts. (*Abhandlungen für die Kunde des Morgenlandes* 50:4). 1994. 115 pp.

With the present booklet Dr. Marzolph continues his excellent series of works dealing with the folkloristic and popular literature of the Near East. Having previously dealt,

for instance, with Buhlūl, Persian Märchen and Arabian anecdotes, he now turns his attention to the chapbooks published in Iran around the middle of our century.

The book falls into three parts: an introduction, the list of Persian chapbooks in his private collection (of which a major part comes from the late Elwell-Sutton) and 34 pages of illustrations from the books. Despite its conciseness and limited scope, the work is a welcome addition to the meagre list of scholarly publications on Persian popular literature reviewed by the author in his introduction (pp. 4-11). One may hope that the present book will also kindle interest in publishing similar catalogues of other major collections (private or public) of these popular works, so as to give a wider basis for study of what the Iranian general reading public really has been reading during the last century.

As the catalogue does not endeavour to give a general list of chapbooks, there is no reason to produce here any additions to the list of popular books in Iran. Let it suffice to give one addition from the bookshelves of the present reviewer, a copy of *čehel tūfī*, printed by Raḥmān Gol in Peshawar (s.a.) with 48 pages (paperback; 4-colour cover showing a young woman and a parrot sitting on a bough before the full moon; 11,8x17,8 / 9,5x15,4 cm., 23 lines) which seems to resemble no. 23 of the present collection (same beginning² and end).

JAAKKO HÄMEEN-ANTTILA

Anthologie de Zādspram. Édition critique du texte pehlevi, traduit et commenté par **Ph. Gignoux** et **A. Tafazzoli**. (*Studia Iranica* 13). Paris 1993.

A new critical edition of *Wizīdagīhā ī Zādspram* has been a desideratum for a long time. The late M. Molé (d. 1963) planned such a work and now, 30 years after his death, his plans have been carried out by two eminent Pahlavists.

The volume consists of a—regrettably short—introduction, a carefully prepared text together with critical apparatus, transcription and translation, notes and glossary. The editors deserve our warmest thanks for presenting this unique book of *Zādspram* for the specialist as well as for the lay public.

JAAKKO HÄMEEN-ANTTILA

A. A. Al-Nassir, *Sibawayh the Phonologist. A Critical Study of the Phonetic and Phonological Theory of Sibawayh as Presented in his Treatise Al-Kitab*. (*Library of Arabic Linguistics. Monograph* 10). 1993. 130 pp.

Perhaps one of the most complicated problems of early Arabic philology is the interpretation of *Sībawayhi's* grammatical work *al-Kitāb* and especially its phonological part, and its relationship with 8th-century Arabic. Seen against this background, *al-Nassir's* effort to understand *Sībawayhi's* theories is very courageous and gives no little merit to the writer, even though he ultimately fails to provide much light on the subject.

² Except for the mistaken *mīdād* for *bīdād*.

The book consists of three parts, viz. a general presentation of the early history of Arabic linguistic science (chapter I, pp. 1-8), studies on the phonological theories of Sībawayhi (chapters 2-6, pp. 9-107), and conclusions (chapter 7, pp. 108-117). The first part is the weakest, as the author is content to repeat the legendary stories compiled from the Mediaeval sources without any critical effort of his own. To give but one example, al-Nassiri relates without comment the quite obviously fabricated story about 'Alī ibn abī Ṭālib's rôle in the birth of grammatical studies (p. 3).

The main part of the work, chapters 2-6, describes the phonological theories of Sībawayhi. The theories are economically explained, though one must remember that the author is by no means the first to discuss the material and there is little new insight into the problems involved. The author seems to believe firmly that Sībawayhi collected his material as a modern field-worker would have done, and what one misses is a discussion of the extent to which Sībawayhi's material is in fact culled from poetry and Qur'ānic variant readings, not from living usage. At least the present reviewer is of the opinion that a not unimportant proportion of the linguistic curiosities in al-Kitāb is to be explained by the reverence of Sībawayhi for material he found in the *dīwāns* and other early sources, and that he did not in fact describe late 8th-century Arabic but in many ways endeavoured to describe the situation at or before the time of the Prophet. Thus one feels reluctant to believe that the often quoted case *ilṭaḡa'a* (Ḍġ VIII; see p. 77) is anything more than a variant in early poetry.

Closely connected with this is al-Nassir's explicit aim (p. xx and p. 108ff.) to see Sībawayhi as "a pioneering linguist whose theories prefigured many views of modern linguistics by some thirteen centuries". This leads to many forced interpretations, the most prominent of which is al-Nassir's reluctance to admit that Sībawayhi was, like most grammarians after him, very much bound to the written language. When reading al-Kitāb, one can hardly escape the feeling that, for instance, Sībawayhi sees the long vowels as a combination of a short vowel with the letters (sic, not sounds) alif, w and y. Al-Nassir, instead, insists on interpreting Sībawayhi's ALIF, Y and W as a:, i: and u:. This leads him, for instance, to analyze the change of hamza to alif in *ra's* in the following way:

*/ra's/ > *[raa:s] > [røa:s] > [ra:s]* (p. 86)

whereas Sībawayhi and later grammarians have obviously interpreted this as:

raHAMZAs > raALIFs

which in fact is closer to what evidently really happened, viz.:

ra's > ra:s

In this case, al-Nassir's effort to prove how modern Sībawayhi was, in reality only alienates him from what really happened and causes unnecessary complications. The modern way of describing this sound change

' > : / V __ C

is in fact the same as Sībawayhi's, which, written in the same way would be:

hamza > alif / V __ C

and no further rules are needed.

As the main aim of the book is to describe the theories of Sībawayhi, the author rarely analyzes the reality of Sībawayhi's theories and their relationship with the material available to a modern scholar but unavailable to Sībawayhi (e.g. comparative Semitic evidence). Yet, especially since the present book is obviously at least partly written for the general linguist, not the Arabist only, this is sometimes misleading, and one would have appreciated a more critical approach to al-Kitāb. An example will elucidate this: in his description of Sībawayhi's views on imāla (p. 91ff.), al-Nassir analyzes mediae geminatae roots as cases where the short vowel between the second and third radicals has disappeared (e.g. p. 102: "In example (c) above [i.e. /rudda/ > [rʊdda]] the surface form [of] /rudda/ is a reflex of an underlying Kasrah was [sic]³ the cause of phonologically modifying the Ḍammah of the surface form ..."). As it is historically very dubious whether there ever were forms such as *rudida, the question is not as simple as it might seem: does the hypothetical i of the non-existent *rudida really cause the phonetic change of u to ü? Is Sībawayhi here really describing what he heard or is he prescribing something on the analogy of the strong verbs? (Sībawayhi himself naturally would have believed that *rudida is the historical origin of rudda.) These questions, though they are admittedly very difficult, are of cardinal importance in interpreting Sībawayhi, as there is always reason to fear that to give a linguistic explanation for the data given by Sībawayhi is to explain something which never even existed.

Another point which may mislead the reader is that throughout the book al-Nassir uses phonetic signs which he believes represent the phonetic values described in al-Kitāb. Thus, e.g., he writes [d] as the phonetic value of §ṭā'§ /t/ and [G] for §qāf§ /q/. This ignores the complexity of the situation and entices the reader to adopt a facile solution. The hard fact is that Sībawayhi's description of these—and other—phonemes is by no means so easily understood, and all evidence from other sources should have been discussed. To take the case of q, one notes that Sībawayhi indeed seems to postulate a voiced pronunciation, but the exact place of articulation is by no means clear. As such, a voiced uvular plosive [G] would be no improbable guess, but this leads to a major problem. As §ǧīm§ without the slightest doubt was [g] in Common Semitic, the earliest sub-system of velar/uvular plosives was:

k — g — §qāf§

In due time, not very long before Sībawayhi, /g/ was affricated, and the triad changed to:

k — ḡ — §qāf§

The received pronunciation of Classical Arabic has the following sub-system:

k — ḡ — q

and the main reflexes of §qāf§ in modern dialects are all either voiceless/unvoiced ([q, k̤, k, ʔ]) or velars ([g, ḡ]) whereas [G] is not, as far as I know, the main allophone of /q/ in any dialect. Although the modern situation thus does not favour the interpretation of §qāf§ as [G], this would by itself not make it impossible that the pronunciation of

³ As can be seen from this quotation the English of the author and the alertness of the printers are not always quite immaculate.

šqāfš at Sībawayhi's time was [G], as there would have been plenty of place in the triad

k — ġ — G.

Yet this pronunciation would not have fitted the Common Semitic situation nearly so well, with [g] competing with [G], not to mention the universal tendency of voiced consonants to exist only by the side of their unvoiced counterparts. Thus one would have to postulate first the development of an original šqāfš into [G] after the change of šġīmš to [ġ] and then to its present reflexes. This would naturally not be impossible, but it is still a complicated process which cannot be accepted as proven fact, as al-Nassir's use of [G] would make the reader believe. It is at least equally possible that šqāfš was voice indifferent and had both voiced and voiceless allophones. This being the situation, one would have appreciated a more conservative—and agnostic—transliteration with q and ṭ etc.

Despite the probably rather harsh critique given above, al-Nassir's book deserves to be perused by those interested in early Arabic grammar and its use as a source of early Arabic. The field is admittedly difficult, and the source material overwhelming (comparative Semitic evidence; native philology; early Arabic texts and pre-Islamic inscriptions; etc.), so that before a definitive study of these questions can be written, the scholarly world obviously has to see a great number of failures and only partly successful attempts which are necessary to pave the way for a more enduring attempt.

JAAKKO HÄMEEN-ANTTILA

Ignaz Goldziher, *On the History of Grammar among the Arabs. An Essay in Literary History.* (*Studies in the History of the Language Sciences* 73). 1994. xx, 153 pp. Hfl. 85,—

The present work is the English translation of Goldziher's *A nyelvtudomány története az araboknál*, which originally appeared in 1878, and it was one of the few major contributions of Goldziher which has hitherto been unavailable to the scholarly world outside Hungary. As a rule, articles written over a century ago rarely need to be translated as they are usually completely out of date. Luckily, Goldziher's work does not fall into this outdated category, despite the fact that it is partly antiquated, as our knowledge of Arabian linguistic science has grown almost exponentially during the last few decades. A writer of Goldziher's stature is *never* outdated.

Goldziher's short tractate comprises almost all the major questions in the history of grammar among the Arabs (the beginning of linguistic studies; the attitude of Arab linguists to the dialects and the vernacular; Kūfa and Baṣra; the influence of philosophy; etymology). Although Goldziher only discusses the subjects briefly (pp. 1-61), he manages to do this in a lucid way which is easy to digest.

The Hungarian translators and editors of the present work, Dr. Dévényi Kinga and Dr. Iványi Tamás, have added their own notes to the text, the original text of the

citations which Goldziher had given only in translation, indices, and a bibliography as well as a short introduction. In some cases their diligence has been slightly overdone, as when they, for instance, give the original text of European scholars referred to by Goldziher: one can hardly find a good reason for the inclusion of such easily available, now antiquated quotations. Some of their notes are also rather superfluous for the specialist reader.

The translation is, as a whole, very good, and even a careful reading shows only a handful of minor mistakes, some of which, moreover, may derive from Goldziher himself. The following may be worth correcting:

p. 41: At the end of the quotation *lughā* is translated as 'language', which is somewhat misleading as it obviously refers to dialectal forms of Arabic, not different languages.

p. 46: The Yazīdī family has, as far as I know, nothing to do with the Yazīdī sect.

JAAKKO HÄMEEN-ANTTILA

Ibn aš-Šağarī, *Mā ttafaqa lafzuhū wa-ḥtalafa ma' nāhu*. Hrsg. **Attia Rizk**. (*Bibliotheca Islamica* 34). Beirut 1992.

The edition of Ibn ash-Shağarī's *Mā ttafaqa lafzuhu* is a welcome addition to Arabic lexicographical literature. The edition of Attia Rizk (ʿAṭīya Rizq) was completed as early as 1973 (Preface, pp. S and ʿ) and has regrettably been delayed due to the situation in Bayrūt.

The edition has been made from the unique manuscript which contains one lacuna. The edition is satisfactory, though one would have preferred a more detailed study of the sources as well as more extensive notes on parallels elsewhere in lexicographical works. The Preface (Muqaddima) of the editor is, on the other hand, very unsatisfactory and not very informative, which is a pity, as the work itself deserves a far better introduction. As the genre is not discussed profoundly enough in other works on Arabic lexicography⁴, it is perhaps not out of place here to have a general look at the genre and its problems.

To delineate the homonym genre (*mā ttafaqa lafzuhu wa-khtalafa ma' nāhu*), one may compare it to some associated genres, viz.

1. *aḍḍād*: words with opposite meanings
2. synonyms (*mā ttafaqa ma' nāhu wa-khtalafa lafzuhu*)

In theory, every *aḍḍād* pair would also belong to the homonym genre: opposite meanings are naturally also differing meanings. In practice, however, the strength of tradition in Mediaeval Arabic philological literature helps to erect barriers between works of different genres; thus what was first codified as *aḍḍād* was not prone to be included in homonym works, at least not directly from an *aḍḍād* work. Despite this, the present book has some *aḍḍād* pairs, e.g.,

⁴ The most recent attempt to deal with the genre (A. M. Omer, *Early Arabic lexicons of homophonic words*. *The Arabist. Budapest Studies in Arabic* 6-7, 1993, pp. 3-11) is very unsatisfactory.

p. 330 no. 1073 "al-qanīṣ: aṣ-ṣayd. wa'l-qanīṣ: aṣ-ṣā'id"

The synonym-genre, an inevitable companion to the homonym genre, was less widely practised than the homonym genre, and very few works have been preserved.

In his Preface (pp. 3—B) the editor lists some homonym works, but the list is incomplete. The genre was fairly common, and at least the following works were written before or during the 7th century (in chronological order)⁵:

- al-Kisā'ī (d. 189/805), *Mutashābih al-Qur'ān*. See GAS VIII:117, where (note 1) an anonymous *K. Mā shtabaha min alfāz al-Qur'ān wa-tanāzara min kalimāt al-furqān* is also mentioned. These works belong to the sub-genre of Qur'ānic homonyms.
- *— al-Aṣma'ī (d. 217/831), *K. Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu* (Bughyat al-wu'āh II:113; Ibn Khayr, *Fahrāsa*, p. 375; aṣ-Ṣafadī, *al-Wāfī* XIX:192); *K. Mā khtalafa lafzuhu wa-ttafaqa ma'nāhu* (al-Qifṭī, *Inbāh* I:143 < *Tahdhīb al-lughā* I:32; al-Qifṭī, *Inbāh* II:203). Whether there indeed were two different works by al-Aṣma'ī on these two subjects is open to suspicion. See also GAS VIII:73, and my *Lexical ibdāl*, pp. 30-33.
- *— [Abū 'Ubayd al-Qāsim ibn Sallām (d. 224/838)], *K. al-Aḡnās min kalām al-'arab wa-mā shtabaha fī l-lafz wa-khtalafa fī l-ma'nā*. The work is incorrectly attributed to him, see GAS VIII:86.
- *— Ibrāhīm ibn Yaḥyā al-Yazīdī (d. 225/840), *Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu* (Yāqūt, *Irshād* I:360 [700 waraqa]; al-Qifṭī, *Inbāh* I:225 [700 waraqa]; Bughyat al-wu'āh I:434; al-Anbārī, *Nuzhat al-alibbā'*, p. 103. See also al-Qifṭī, *Inbāh* III:347). *Mā ttafaqat alfāzuhu wa-khtalafa ma'nāhu* (al-Qifṭī, *Inbāh* I:226).
- *— Abū'l-'Amaythal (d. 240/854), *K. Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu* (al-Qifṭī, *Inbāh* IV:150). GAS VIII:190.
- Ibn as-Sikkīt (d. about 243/857), *Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu*, GAS VIII:134. For relations between al-Aṣma'ī and Ibn as-Sikkīt, many of whose works are more or less redactions of al-Aṣma'ī's works, see also my *Lexical ibdāl*, pp. 30-33.
- Ḥafṣ ibn 'Umar ad-Dūrī (d. 246/860), *K. Mā ttafaqat alfāzuhu wa-[khtalafat] ma'ānīhi minā l-Qur'ān* (Yāqūt, *Irshād* IV:118-119). GAS VIII:160.
- al-'Abbās ibn al-Faraḡ ar-Riyāshī (d. 257/871), *K. mā khtalafat asmā'uhu min kalām al-'arab* (aṣ-Ṣafadī, *al-Wāfī* XVI:653). GAS VIII:97.
- *— al-Mubarrad (d. 285/898), *K. Mā ttafaqat alfāzuhu wa-khtalafat ma'ānīhi fī l-Qur'ān* (Yāqūt, *Irshād* al-arīb VII:144; al-Qifṭī, *Inbāh* III:252; aṣ-Ṣafadī, *Wāfī* V:218); *Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu* (Bughyat al-wu'āh I:270). GAS VIII:98.
- Muḥammad ibn al-Ḥasan al-Aḥwal (d. about 300/912), *K. Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu* (Yāqūt, *Irshād* VI:483; al-Qifṭī, *Inbāh* III:92; Bughyat al-wu'āh I:82; aṣ-Ṣafadī, *Wāfī* II:345). GAS VIII:138.
- Kurā' (d. after 310/922), *al-Munaḡḡad fīmā ttafaqa lafzuhu wa-khtalafa ma'nāhu* (al-Qifṭī, *Inbāh* II:240). GAS VIII:241-242.
- *— Abū Bakr Muḥ. aṣ-Ṣūlī (d. 336/947). Thus according to the Preface of Attia (from Ḥāḡḡī Khalīfa), but the standard lists of his works know nothing of any such work (see, e.g., aṣ-Ṣafadī, *Wāfī* V:190-191). Such purely lexical work would be somewhat out of place in the works of an adīb like aṣ-Ṣūlī.
- Ibn Khālawayhi (d. 370/980), *Taqfiya mā khtalafa lafzuhu wa-ttafaqa ma'nāhu li'l-Yazīdī* (al-Qifṭī, *Inbāh* I:360). GAS VIII:179 gives *K. Taqfiya mā ttafaqa lafzuhu wa-khtalafa ma'nāhu*.
- ash-Shimshāfī (d. after 394/1004), *Mā tashābahat mabānīhi wa-takhālafat ma'ānīhi*. See GAS VIII:183.
- ath-Tha'ālibī (d. 429/1038), *K. al-Mutashābih lafzan wa-khaṭṭan* (aṣ-Ṣafadī, *al-Wāfī* XIX:196). This work is not mentioned in GAS VIII:231-236.
- *— Ibn ash-Shaḡarī (d. 542/1148), *Mā ttafaqa lafzuhu wa-khtalafa ma'nāhu*. (Yāqūt, *Irshād* al-arīb VII:248; Bughyat al-wu'āh II:324).
- Ibn Zafar (d. 567 or 568/1172), *Mulaḥ al-lughā fīmā ttafaqa lafzuhu wa-khtalafa ma'nāhu 'alā ḥurūf al-mu'ḡam* (Bughyat al-wu'āh I:143; aṣ-Ṣafadī, *Wāfī* I:142); *K. al-Ishtirāk al-lughawī wa'l-istinbāt*

⁵ The list does not include biographical and geographical works of a similar character, which form a clearly defined sub-genre. The list also includes some synonym works, as there are often wide divergences in the titles of the works, so that one cannot safely ascribe the lost works to the correct genre. Works mentioned by Attia Rizq in his Preface are marked with an asterisk. References to some of the most important biographical dictionaries are also given.

al-ma' nawī (? aṣ-Ṣafadī, Wāfī I:142).

— Sulaymān ibn Banīn (d. 613/1216), *Itifāq al-mabānī wa-ftūrāq al-ma'ānī* (Yāqut, Irshād IV:250).⁶

In Ibn ash-Shağarī's work the material is given in chapters according to the first consonant⁷. Among the sources of his work are the dictionaries of Ibn Fāris (*al-Muğmal* and *Maqāyīs al-lughā*; explicitly mentioned, e.g., on p. 51), Ibn Durayd's *Ġamharat al-lughā*, and probably the *mā ttafaqa* -monograph of Ibn as-Sikkīt (cf. above), who is very often quoted. A detailed analysis of the sources would be a very profitable business, and should have been undertaken by the editor⁸.

In compiling the work, Ibn ash-Shağarī has left several duplicates in the text (e.g. no. 233=273; no. 316=321; no. 556=622). Similarly, at the end of the chapters there tend to come additions as a kind of afterthought (e.g. no. 1248: *qad taqaddama anna l-liqwa: al-ʿuqāb. qāla Ibn Durayd: ...*). Both features are common to the 10th-12th century compilations and need not imply any lack of final redaction.

In the selection of his material, Ibn ash-Shağarī is very much like Abū't-Ṭayyib al-Lughawī for example; both aim at maximum extent at the cost of relevancy. Thus Ibn ash-Shağarī includes in his work cases of proper names and place-names (e.g. nos. 230, 232, 1082, 1473), only visually identical words (no. 514 *sūr*—*su'r*; no. 1282 *mu'ta*—*mūta*) and "homonyms" based on exegetical needs (no. 734 *zann*) etc. Thus the bulk of the text, though it does offer material for the linguist, has to be carefully sifted by the philologist to obtain a usable corpus of Arabic homonyms.

Works quoted in the present review:

al-Anbārī, *Nuzhat al-alibbā' fī ṭabaqāt al-udabā'*. Ed. A. Amer. (Acta Universitatis Stockholmiensis. Stockholm Oriental Studies 2). 1963.

al-Azharī, *Tahdhīb al-lughā*. Ed. ʿAbdassalām Muḥammad Hārūn & al. I-XV. Al-Qāhira 1384-1387/1964-1967.

Hämeen-Anttila, J., *Lexical ibdāl*. Part I: Introduction. Source studies. (Studia Orientalia 71). 1993.

Ibn Khayr, *Fahrasat mā rawāhu ʿan shuyūkhīhi*. Ed. Fr. Codera and J. Ribera Tarrago. (Bibliotheca Arabico-hispana IX). Caesaraugustae 1894-1895.

al-Qifṭī, *Inbāh ar-ruwāh fī anbah an-nuḥāh I-IV*. Ed. Muḥammad Abū'l-Faḍl Ibrāhīm. Bayrūt-al-Qāhira 1406/1986.

aṣ-Ṣafadī, *Kitāb al-Wāfī bi'l-wafayāt*. Ed. H. Ritter & al. I-. (Bibliotheca Islamica 6a-). Wiesbaden 1962-.

Sezgin, F., *Geschichte des arabischen Schrifttums VIII: Lexikographie*. Leiden 1982.

as-Suyūfī, *Bughyat al-wu'āt fī ṭabaqāt al-lughawīyīn wa'n-nuḥāt I-II*. Ed. Muḥammad Abū'l-Faḍl Ibrāhīm. Bayrūt s.a.

Yāqūt, *Irshād al-arīb ilā ma'rifat al-adīb I-VII*. Ed. D. S. Margoliouth. London² 1923-1931.

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⁶ In addition to lexicographical works dealing with homonyms, one can also mention sometimes lengthy poems playing with the *iğnās tāmm*, cf., e.g., aṣ-Ṣafadī, *al-Wāfī XIX:498-499*.

⁷ Not the first radical. Similar alphabetical organization, partly according to the radicals, was used extensively since the 10th century, e.g. by Abū't-Ṭayyib al-Lughawī in his *K. al-Aqdād* and *K. al-Itbā'*, and in some *lahn al-ʿamma* -works, e.g. Ibn al-Ġawzī's *K. Taqwīm al-lisān*.

⁸ In this analysis special attention should be given to the existence of 'blocks' in the text, which are the only sure way of identifying the sources of this kind of compilatory work, see my *Lexical ibdāl I*, especially p. 79ff. Ibn ash-Shağarī's work is obviously based on similar blocks as those in Abū't-Ṭayyib al-Lughawī's *K. al-Ibdāl* studied by me in *Lexical ibdāl I*, p. 79ff. A very clear case of a block are nos. 1453-1489 which are in alphabetical order according to the first and second radicals.

Manuela Marín & David Waines (eds.), *Kanz al-fawā'id fī tanwī' al-mawā'id*.

Medieval Arab/Islamic Culinary Art. (*Bibliotheca Islamica* 40). 1993. 61+415 pp.

The present work is a precious addition to our knowledge of Mediaeval Arab culinary art. The anonymous work was probably written in Egypt during the Mamlūk period (Introduction, pp. 6-8)⁹, and it contains more than 800 delicious recipes.

The edition is carefully prepared and the editors can be congratulated for their work. The printing of the work is attractive (as always in *Bibliotheca Islamica*), but it has regrettably been spoiled by the absurd way of giving a running number to the text critical notes throughout the book; thus the last note is numbered as 8900. When this is connected to the fact that every single variant has been given an independent note—e.g. notes 7487-7492 (p. 227 l. 15-16) which give the variant phrase of MS-DK word by word, and could well have been given in one note—the text is irritatingly split by the notes (line 15 on p. 227 contains no less than six (!) bracketed four numbered numerals as against only 8 Arabic words).

In the Introduction the editors take a brief look at Arabic culinary works prior to the work they are editing¹⁰, give some notes on the language of the book, and describe the manuscripts. In addition, there is a valuable index of ingredients and dishes and another of utensils.

As the work is anonymous, one should give much attention to its possible sources, but unfortunately it almost completely lacks any indication of sources, so that only two are indicated, viz. 'Alī ibn Rabbān's *Firdaws al-ḥikma* (p. 229 l. 7) and a Muḥammad ibn Aḥmad al-Baladī (p. 230 l. 5). The latter is, according to the editors, completely unknown (Introduction, p. 6). Still, it would be worthwhile to consider Muḥammad ibn Aḥmad al-Khabbāz al-Baladī¹¹. This al-Baladī lived in the 10th century, which was a very active period of culinary writing, and he was active in Mawṣil, which is sometimes mentioned in *Kanz*. As far as I know, no source mentions that he was interested in cookery, but he cannot be ruled out either. Interestingly enough, he is said to have been *ummī*, 'illiterate'¹², which might give us reason to believe that he really was originally a baker as his cognomen implies, and as such he could have been the author of a cookery book.

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⁹ One might venture a more precise date of about 1300, which would suit well with the following considerations: 1. Arberry has suggested a 14th-century date for one of the manuscripts (Introduction, p. 14) which does not seem to be an autograph; 2. The editors draw attention to a parallelism with another 14th-century work (Introduction, p. 7); 3. the general style of the book would fit well with such a date (cf. Introduction, p. 3).

¹⁰ For a list of first millennium cookery books, see Öhrnberg & Mroueh (eds.), *Ibn Sayyār al-Warrāq, Kitāb al-ṭabīkh*. (*Studia Orientalia* 60), 1987, Introduction, pp. iii-vii; and K. Öhrnberg's article in Marín & Waines (eds.), *La alimentación en las culturas islámicas*. Madrid 1994, pp. 30-31. It may not be superfluous to add here Muḥammad ibn 'Ubaydallāh al-Musabbihī (d. 420/1029), K. *aṭ-Ṭa'ām wa'l-idām* (1000 waraqas; aṣ-Ṣafadī, *al-Wāfi* IV:8 l. 8) and Ibn Khallād's (d. about 360/970) book—on letter—on food (*kitāb fī l-aṭ'ima*) which he sent to Ibn al-'Amīd (for the whole story, see *ath-Tha'ālibī*, *Yatīmat ad-dahr* III:166-171; for his other works, see aṣ-Ṣafadī, *al-Wāfi* XII:64-65).

¹¹ *Yatīmat ad-dahr* II:208-213; aṣ-Ṣafadī, *al-Wāfi* II:57-58.

¹² Viz. at the beginning of his career?

Amin Banani, Richard Hovannisian & Georges Sabagh (eds.), *Poetry and Mysticism in Islam. The Heritage of Rūmī*. 11th Giorgio Levi della Vida Conference. Cambridge 1994. 204 pp. ISBN 0 521 45476 X.

The book consists of the papers read at the 11th Giorgio Levi della Vida Conference, held in Los Angeles May 8-10, 1987. Although not expressly stated in the book, the articles have been updated since then, as can be seen from the references to works published since 1987. Of the seven articles in the volume, two (by Schimmel, who was the recipient of the award, and by Banani) discuss Rūmī in general, the other five being more detailed studies. Prof. Schimmel's contribution is, despite its general character, interesting, as the learned author, who is perhaps more absorbed in the teachings of Rūmī than any other Western scholar, points to several major problems concerning Rūmī which still remain open (e.g. the relative dating of his ghazals). Also, the personal touch by Prof. Schimmel makes her contribution interesting reading.

The five studies in the volume are by Bürgel on some formal aspects of Rūmī's ghazals (pp. 44-69), by Chittick on the development of the term *waḥdat al-wuḡūd* (p. 70-111), by Dabashi on the problem of theodicy in the *Masnavī* (pp. 112-135), by Mills on the interrelation of the *Masnavī* and folk tradition (pp. 136-177; not only the longest but also by far the best contribution), and by Holbrook on Galib's *Beauty and Love* (pp. 178-197). All the articles (especially those by Bürgel, Chittick and Mills) shed new light on the problems they discuss, and are well worth reading.

Whereas the writers deserve all praise for their articles, the "editors"—I place the word in quotation marks as the articles have obviously been submitted for publication with little if any editorial work—can only receive negative merit from this book. Even though it has taken seven years to have these papers printed, the collection is still quite unpolished. There has not been much effort to make the transcription uniform—which is especially annoying in the Index, where we have *nur* but *nūr-i muḥammī*, *eshq* but *ikhtiyār*, *hikma*, and *huḍūr* (sic!) but *ḥulūl* etc. All the texts are full of misprints, beginning with the cover, where we have Houannisian instead of Hovannisian; it would be easy to collect a hundred cases, but the following may give some impression of the situation: p. 15 *Burhīn* (read *Burhān*), p. 37 *poost* (but elsewhere in the article *post*), p. 38 *sh'er* (twice for *she'r*), p. 39 one hemistich (*ḡānā ba-kharābāt ā tā lazzat-i ḡān bīnī*) is missing before *Jān rá che khoshi bāshad* ..¹³, p. 43 note 10 *Resalye* (read *Resale-ye*), p. 44 *Rumi* (read *Rūmī* as elsewhere), p. 49 *bi-nūsah* (read *bi-nūsh*; also the two references to the *Dīwān* should be 3215 and 3216, not 3315 and 3316), p. 58 *ḥarāmst* (twice for *ḥarāmast*), p. 61 *illah* (read *ilāh*), p. 64 *Husamal-Dīn* (read *Ḥusām al-Dīn*), p. 71 l. 10-11 should not be in italics, p. 77 *dhu l-'aynan* (read *dhu l-'aynayn*), p. 149 *Hafizulah* (twice, and once in p. 151: read *Hafizullah* as elsewhere), p. 200 *klizr* (read *khizr*) etc.

As the book is not a cheap one and as the process of publication has taken seven years, it is inconceivable that all these mistakes, and a plethora of others, have been allowed to remain in the text.

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¹³ The omission of this hemistich is obviously a printer's error, as it is given in the translation, but there are also two verses missing from the end of the poem both in the Persian text and in the translation. Why these verses have been omitted Banani does not explain.

A. Fodor & A. Shvitzel (ed.), Proceedings of the Colloquium on Popular Customs and the Monotheistic Religions in the Middle East and North Africa. *The Arabist. Budapest Studies in Arabic* 9-10. 1994.

The present volume (or actually double volume) of *The Arabist* is, as most of the other numbers have been, a collection of papers delivered at a Colloquium in Budapest, and the whole journal is remarkable for publishing the proceedings of international conferences. This has the obvious advantage that the papers in one volume are relatively homogenous, although, as always in conference volumes, some of the articles tend to be non-descript.

Most of the papers in this volume discuss different aspects of popular belief—including magic—in the Near East. Among the more important papers one may mention M. Maróth's *Late Antique Science and Islam* (p. 17-36), A. Fodor's *Arabic Bowl Divination and the Greek Magical Papyri* (p. 73-101), and I. Ormos' *The Life (gädl) of Tüklä Haymanot as a Source for the Study of Popular Religious Practices in Ethiopia* (p. 305-332), which testify to the wide interest of our Hungarian colleagues in the field of Oriental studies.

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Die Lebensweise der Könige. Adab al-mulūk. Ein Handbuch zur islamischen Mystik. Eingeleitet, übersetzt und kommentiert von **Richard Gramlich.** (*Abhandlungen für die Kunde des Morgenlandes* 50:3). Deutsche Morgenländische Gesellschaft, Stuttgart 1993. 167 pp.

Richard Gramlich has undertaken the task of publishing a translation of a very interesting work, a handbook of an apologetic kind so common among the Sufis. The text is included in a collection of manuscripts (no 83) in the central convent of the Dhahabiy-ya Sufi order, the Khānaqāh-i-Aḥmadī, in Shirāz. It was first reported briefly by Irağ-i Afshār in 1965, and in 1967 it was described by Fritz Meier. Bernd Radtke edited the whole text together with a glossary in 1991 (*Adab al-mulūk*, Beirut Texts and Studies 37. Beirut 1991), and only due to his work has a proper translation become possible.

The author of *Adab al-mulūk* is unknown. Radtke's opinion is that the author lived in the last half of the 10th century and he considers Abū al-Ḥasan 'Alī ibn Ja'far ibn Dāwūd al-Sīrawānī (d. 396/1005) the most likely candidate (Radtke: *Adab*, pp. 16-17). Gramlich ponders over the question too but leaves it unanswered. However, he shares with Meier the opinion that the title of the work may have a correspondence with reality. It may refer to a real royal title of *shāhānshāh* which was first used during the Buyid era. Whoever the author of the work may have been, he was, says Gramlich, someone who lived during the Buyid era in the 'Islamic West'—al-'Irāq was governed by Buyids from their capital Shirāz (pp. 5-6). The West, as Radtke states, usually refers to Syria but the furthest place, according to Yāqūt, in the West bearing the name Sīrawān is found in Persian 'Irāq (Radtke: *Adab*, p.17).

The author of the *Adab al-mulūk* tells (pp. 22-23) that the Sufis are the true kings

of this world since they obey no-one but God the Almighty—therefore the title. Gramlich adopted the subtitle ‘a handbook of Islamic mysticism’ from Radtke—a title that very neatly places the work among other handbooks, such as those of Sarrāj, Kalabādhī, Qushayrī, Makkī and Jullābī / Ḥujwīrī.

This work has its own characteristics, though, because of the author’s intent to address a broader audience than the other handbooks. The aim of the book is apologetic, like most Sufi books of this sort: ‘Dieses Buch hier habe ich niedergeschrieben, damit es dazu verhelfe, dass die Verhaltensweisen der Sufis im Äusseren und Inneren bekannt werden (p. 138). The author stresses in several places that the Sufis follow the Qur’ān and the Sunna. Neither Radtke or Gramlich take up the larger context of these kind of works—including the question of why such ardent defences for the orthodoxy of the Sufis appeared specifically during the Buyid era.

Gramlich’s translation starts with a short but sufficiently illuminating introduction. He states that the author shows no detailed Sufi path but concentrates on showing the inner structure of Sufism. However, I cannot share Gramlich’s view that the work is without systematics (p. 1)—but this of course is very much a matter of how we define systematics. The author first challenges the scholars for not putting their learnedness into action. What is inside is of importance for him—and it must have an outer form of realization. He then proceeds to treat several questions with examples, such as the clothing worn by the Sufis, their doctrines concerning e.g. poverty, the fight against one’s own soul, their ways of worship etc.

Gramlich makes use of the original Arabic terms in parenthesis which helps the reader to follow the Sufi line of thought behind the translation. His notes are excellent, with plenty of references to other sources and sayings of other Sufis, and their lay-out is also very pleasant since these remarks are placed within the text itself and not in foot-notes. This emphasizes the meaning of the text in the context of other better-known Sufi works.

What is discomfiting for the reader, though, is that Gramlich does not mention how his reading differs from Radtke. He plainly states ‘ich lese’ or ‘lies’. Mainly the variations are of a syntactic nature, such as *raġba-tun* pro *raġba-tan* (p. 43), or *yaḥtalifu* pro *yuḥtalafu* (p. 41), but sometimes more than that, e.g. Radtke reads *fī al-qaḍā’* and Gramlich *al-fuḍalā’* (p. 13). Another discomfort is—as with most editions or translations—he painstaking effort one has to take to trace how a certain passage in Radtke’s edition is translated by Gramlich since the pagination is very unclearly marked and no reference is made to the line numbers used by Radtke.

Besides being a scholarly work, Gramlich’s translation of the *Adab al-mulūk* gives spiritual nourishment for a reader at least somewhat versed in the basic tenets of Sufism. What could better describe the endless yearning of man than these words: ‘Alles in allem besteht ihr Grundstock aus drei Arten: dem Armen, der am Ich hängt: er hat niemals genug, dem Armen, der an den Dingen hängt: er hat genug, wenn sie vorhanden sind, und dem Armen, der an Gott hängt: er ist der lautere Arme (p. 38).’

Elias Chacour & David Hazard, *Blood Brothers. A Palestinian's Struggle for Reconciliation in the Middle East*. Kingsway Publications, Eastbourne 1985. (First published in the USA by Chosen Books, Lincoln, 1984. Repr. in 1986). 224 pp.

This book, consisting of thirteen chapters, is a kind of biography of Elias Michael Mousa Chacour [Šaqqūr], a Palestinian Greek Catholic (Melkite) priest, born in upper Galilee in Kufir Bir‘im in 1940 who is now serving the Catholic congregation in the village of ‘Ibillīn, north-east of Nazareth. The chapters are entitled: News in the Wind, Treasures of the Heart, Swept Away, Singled Out, The Bread of Orphans, The Narrowing Way, The Outcast; Seeds of Hope, Grafted In, Tough Miracles, Bridges or Walls?, ‘‘Work... For the Night is Coming’’, and One Link. The last two pages are devoted to references and further reading.

It is not superfluous to mention that the book is dedicated to the father of Abūna (the priest), a refugee in his homeland and a symbol of patience, forgiveness and love; to the Jewish victims of Dachau and to the Palestinian victims of Tal-Izza‘tar, Šabra, and Shatila refugee camps in Lebanon.

In the short preface entitled ‘‘An Urgent Word Before’’ (pp. VII-X), D. Hazard, the writer of Fr. Elias’ story, tells the reader about his encounter with the priest in 1983 and his decision to write the biography. The following sentence deserves to be quoted because it reflects a sad and well-known fact concerning Western Christians. Hazard confesses: ‘‘I had never considered the fact that there were also Palestinian Christians who were living the challenging, non-violent alternative taught by Jesus Christ in the midst of the world’s most bitter conflict’’ (p. VIII). It should be stated that the words ‘‘blood brothers’’ refer both to Jews and Palestinians, who share the same father—Abraham—and the same God. This is what Michael taught his six children a few days before the capture of their village by Jewish soldiers (pp. 21, 34).

Much thoughts and feelings are expressed in this book. We read, for example, how the curious and sensitive young child Elias discovers the news about the arrival of Zionist soldiers in his beloved village; his school, the teacher and priest Abū ‘Id, his high esteem for his real teachers—mother and father—who taught him a lot about Bible stories and history but above all they planted in the heart of Elias love for the Galilean soil and deep faith in Jesus Christ, the champion of the seven-years-old child and especially the Sermon on the Mount; and the miserable situation of evacuating the village and leaving homes under the protection of strangers.

Readers may get the impression that sometimes much stress is laid on personal matters rather than on principles and ideas. However, one of the main issues of the book under review is the situation of the Arab minority in Israel. This topic is raised in several other books penned by Palestinian-Israeli Arabs like Fouzi El-Asmar (*To be an Arab in Israel*, 1975), Anton Shammās (*Arabesque*, 1986 etc.) and Rev. Na‘im S. Ateek (*Justice and only Justice: A Palestinian Theology of Liberation*, 1989). Needless to say that the issue of equality between majority and minority (Jews and Arabs or Israeli Arabs, non-Jews, nokhəḥīm nifqadīm etc.) will be the touchstone of democracy in the holy land.

HASEEB SHEHADEH

David Noy (ed.), *Folktales of the "Beta-Israel" (Ethiopian Jews)*. Translated by Prof.

M. Wurmbrand. Habermann Institute for Literary Research, Lod 1990. 144 pp.

This collection of folktales, 61 in number, was collected by a researcher into the Falashas, the late Dr. Jacob Feitlovitch, during his stay in Ethiopia before the Italian-Ethiopian War in 1935. These folktales were narrated in Amharic by Falasha students of Feitlovitch. In this book a Hebrew translation of these short stories produced by Feitlovitch's student M. Wurmbrand (pp. 15-93) is presented to the reader. Brief comparative remarks and abbreviations (pp. 97-129) by D. Noy, an expert in Jewish folklore at the Hebrew University in Jerusalem, and indices: types of tales, motifs, names and subjects (pp. 128-144) prepared by 'Idna Hēkhāl, follow the translation. This section of notes and indices refers to the international system of classification by Antti Aarne and Stith Thompson. Especial attention is paid to the archives of folklore in Israel (אס"ת) including over 17,000 tales.

It is worth mentioning that the lion's share of this collection lacks any Judaistic background. It seems reasonable to assume that the Falashas (=immigrants) were affected by the folktales of the Ethiopians, among whom they have lived for centuries. Some titles of the stories follow: the five brothers and the three wise men; the man who went out to fight against God; truly you are my sons; the good female friend; a father's curse; blood feud; the cat and the mouse; the drunk monk; why a drunk man in Amharic is called *tāla*; the stones; the pronunciation of the people of Gojam (ṭ > ṣ); the calf and the hen; the pride of the Falashas.

Unfortunately, no information concerning the informants, such as age, education, place of origin and residence, social status etc., is offered to the reader. The same thing holds true in regard to the method of obtaining the Amharic texts and translating them into modern literary Hebrew. Though the purpose of this book is for the study of folk literature, a map of Ethiopia and an index of Amharic expressions mentioned in the tales would not have been superfluous.

The reason for the decision to vocalize foreign words as well as ambiguous Hebrew words is self-evident, yet it has not been consistently and correctly carried out. Besides, a few printing mistakes and other errors have crept into the texts. On p. 29 read ניספו (they died) instead of נספו; on p. 46 is written: ...ואי-היכולה לעשן הכביר... (and the disability to smoke hardened...) and read הכבירה; compare p. 28 note 2 with p.58 note 1; on p. 60 read עָל (injustice) instead of עָוֵל; on p. 61 the word משקה (a drink) is perhaps preferable to its synonym שיקוי, at least for ordinary readers; on p. 64 the word הנפל (abortion, untimely birth) does not fit the story; on p. 69 note 1 read מחלה העגבה (syphilis) in the construct state; on p. 84 read כשהסירוהָ (when you {m.sing.} removed) instead of patah under the letter hē; on p. 114 read אטימולוגיה (etymology) instead of אטיולוגיה and לקופים (monkeys) instead of קופים.

The book under review is the second Hebrew book devoted to tales of the Falashas. The first one, edited by Shoshanah ben-Dor, was published in Jerusalem by the Ministry of Education in 1986. Let us hope that more scholarly studies about various aspects of this unique sect, the Falashas, numbering over 40,000 and now living in Israel, will become available to the public in the coming years.

HASEEB SHEHADEH

Ze'ev Ben-Hayyim, במלחמתה של לשון, *The Struggle for a Language*. The Academy of the Hebrew Language. The Institute for the Hebrew Language. Jerusalem 1992. י"א + 464 pp., three Indices.

This book, consisting of four chapters, comprises the author's Hebrew articles and lectures—28 in number—on modern Hebrew which have been published in various periodicals/books over the last fifty years. The common feature of these articles, with one exception (כרכרה, carriage, pp. 440-445), is the discussion of linguistic rules which can be carried out in practice. The four chapters are: A) Formerly and Presently, pp. 3-107; B) The Hebrew Language Committee and the Academy for the Hebrew Language, pp. 111-173; C) Some Grammatical Instructions of the Academy for the Hebrew Language, pp. 177-349; D) Words and their Usages, pp. 353-445.

The indices, which are very useful for the reader, include the Hebrew sources (המקורות) from Gen 2:4 to Y. Klausner (and not D. Ben Gurion, whose proper place is elsewhere); a list of words (about 300 given in alphabetical order) which were controversial either in their forms / vocalizations or their meanings and usages, such as אבטיח (watermelon); אהל; (tent); אשם (impenetrable); אקדמיה (academy); אווז (goose); יש (there is/are); an index of grammatical matters—formative letters and particles; phonetics, phonology and orthography; morphology; syntax and semantics.

Among the various linguistic aspects discussed in this collection we may point out the following: the historical unity of the Hebrew language and its division into periods; an ancient language in a new reality; Hebrew grammar; the revival of Hebrew as a spoken language; towards a description of spoken Hebrew; the activities of the Academy of the Hebrew Language; sources and principles for broadening the Hebrew language; the need and right for a designed cultivation of literary Hebrew; Bialik's contribution to language; transcription; Sephardic pronunciation; vocalization; the vocalization of foreign words; on the problems of technical lexica; the usage of אלא/אלמלא (if, if not, were it not for) and למפרע (retroactively).

The lion's share of articles have been reprinted and included in this collection without any significant modification. Obvious errors have been corrected; homogeneous spelling has been followed and some foreign words have been replaced by Hebrew ones such as: תיעוד > דקומנטציה (documentation). At the end of each article a short addition is given as deemed necessary.

Among the major purposes of the Academy of the Hebrew Language (founded in 1953) were the writing of an authorized grammar for modern Hebrew and the compiling of the vocabulary of the Hebrew language in all its periods and styles. Unfortunately, both goals are still a desideratum. In such a book one would expect a bibliography including at least the main sources used in the different articles. The same thing holds true concerning a list of abbreviations. Moreover, it seems that there is some justification in the assertion that the title of this collection of articles is not adequate.

It goes without saying that this collection of articles dealing with the normative grammar of modern Hebrew is indispensable to students of the Hebrew language in general and to those of modern Hebrew in particular. It is self-evident that a normative approach cannot be carried out without a profound linguistic investigation. Such an in-

vestigation has been carried out by a distinguished Hebraist during his dedicated work in the Academy of the Hebrew Language for over half a century. The fruits of investigation are offered to the public in eloquent (Semitic) Hebrew which many readers will admire and enjoy, as the reviewer did.

HASEEB SHEHADEH

Biologian, maantiedon ja historian sanasto, suomi—arabia. Opetushallitus, Helsinki 1994. 173 pp.

Such bilingual glossaries, in which the source language is Finnish and the target languages are English, Arabic, Persian, Chinese and Vietnamese etc., aim at helping young foreign pupils in their schooling in Finland. The Finnish part (nearly 3,700 terms/words) of the glossary in question was compiled by H. Korpela, S. L. Rusanen and H. Samuli. The Arabic translation (more than eleven thousand words/terms), on the other hand, was carried out by M. Hakalin and J. Aref. H. Ouzir took part in proof-reading.

It goes without saying that a satisfactory translation is the product of a translator whose knowledge of the original language, the target language and the subject-matter is profound.

The Arabic-speaking colony in Finland numbering close to 2,500 should be glad and thankful for such a publication which is essential for its schoolchildren in their first steps in education. The last few years have witnessed some kind of Arabic cultural activity in Helsinki, represented by the publication of two Arabic periodicals—Ibn al-Balad and Min Hunā wa-Hunāk—and the appearance of Taisir Khalil's Finnish-Arabic dictionary.

Translation from Finnish into Arabic or vice versa is hard and complicated because of two main factors. Firstly, these two languages belong to two different families and reflect different societies and cultures. Secondly, a lack of studies dealing with the various theoretical and practical problems of translation, and not less important is the paucity of Arabic translations of Finnish works and vice versa. A few examples are in order: aarnialue (virgin forest); avanto (hole in the ice); kaamos (polar night); karike (surface litter); kesämökki (summer cottage); koivu (birch); mansikka (strawberry); pakkanen (subzero/freezing weather); räntä (sleet); sauna (sauna); vaahtera (maple tree).

Various linguistic errors have crept into the Arabic text. In the Arabic preface read yastafidū instead of yastafādū; wa-tarġamahu instead of wa-tarġamahum; narġū without alif at the end; fa-tulāḥiḏūn instead of fa-tulāḥiḏūn; murtafi^{an} instead of nurtafi^c. A common mistake, however, is writing the form of the present participle (nominative singular) of defective verbs with a final yā^ʔ such as qāsī instead of the correct spelling qāsīn (ankara = hard, harsh, severe etc. p. 12 and cf. pp. 13, 15, 39, 86, 99, 103, 129, 130, 144, 151, 154, 165, 168, 170). Other kinds of linguistic faults such as accusative/genitive instead of nominative etc., printing mistakes and misspellings are found on the following pages: 23, 28 read al-aṣliyyūn, 46, 52, 60, 63, 77, 89, 90, 96, 99, 104 read al-iṭfā^ʔiyya instead of al-aṭibbā^ʔ, 107 read lā filizzī instead of filiḏḏī, 110 read al-jirā^ʔ

allatī taliduhā ḥayawāna, 114, 115, 118, 122 read al-ṭadyān, 130, 131, 136, 138 read finlandī instead of fīnlandī, 150, 151, 152, 154, 156, 159, 161, 162, 163, 171.

In connection to morphology one error catches the eye namely the formation of an adjective from the words ghāba (a forest) and ghaim (clouds) by adding the morpheme -iyy (ghābiyy, ghaymiyy, see pp. 46, 58, 108, 161). Unfortunately, native speakers of Arabic will come across phrases which do not give any reasonable meaning (see manṭiqat nufā‘a bidā’iyya = aarnialue, forest; arḍ zirā‘iyya maftūḥa = avomaa, in the open)

It is noteworthy to indicate that in many cases the translation was not done directly from Finnish into Arabic but from Finnish via English into Arabic. Al-Mawrid, a modern English-Arabic dictionary by Munir Ba‘albaki (1st edition 1967) was very often utilized. One of the characteristics of this dictionary is the tendency to coin new words and use rare terms, as the following sample shows. Murdⁱⁿ (antibiotic), ḥaymīn (vitamin), laymūn al-ḡanna (grapefruit), al-bal‘a (dope), ‘ilm al-tabayyu’ (ecology), yaslufu (to harrow), al-yaḥmūr, (hemoglobin), al-farīz ? (strawberry), al-darrāḡa al-bukhāriyya (motorcycle), al-ḍabkhān (smoggy). Such vocabulary should not be included in the glossary under discussion. If one examines the Arabic equivalents closely one may find that some amazing renditions are a result of direct translation from English. One example suffices: the adjective tumma (infinitive tummentaa) refers to the colour of hair, eyes, bread etc. and can be rendered as dark (darken) in English. Accordingly the meaning of tumma in Arabic is asmar, ghāmiq, ‘ala sawād but not muzlim which means the absence of light.

Lack of vocalization in the Arabic text is really a basic problem which requires solution in future editions. Moreover, in numerous places the Arabic style is redundant and lacks finish. The attempt to choose the meaning most familiar in all Arab countries and dialects! (see preface) is too idealistic (or as Bedouins used to say in similar situations: min dūni hāḍa (a)l-amri kharṭu (a)l-qatād).

In conclusion, we may say that despite the previous remarks this glossary is very helpful for young native speakers of Arabic who live and study in Finland.

HASEEB SHEHADEH

Haim Blanc, אדם — לשון בני (Human Language). Bialik Institute, Jerusalem 1989. 157 pp.

The late Professor Haim Blanc (1926-1984) was one of the world's leading scholars in Arabic dialectology. His works in this field include studies such as *The Palestinian Arabic of the Druzes* (1953); *Style Variations in Spoken Arabic* (1964); *Communal Dialects in Baghdad* (1964); *The Arabic Dialect of the Negev Bedouins* (1970); *Egyptian Judeo-Arabic in the Seventeenth Century* (1981).

The book under review sheds light on another area of Blanc's interest, namely modern Hebrew. Under the general title אדם — לשון בני H. Blanc published 24 short articles in the language section of an Israeli weekly called Massa between the years 1952-54 under the pen-name H. Qablan. Of these articles (rəšimot in Hebrew) we may

refer to: Erring or Development; On Taste and Smell; The Taste of Pitah (small round and flat oriental bread); Is it Hebrew or not?; Generations Come and Go; A Law for the Future; An Awful Mistake but Unconcerned; Linguists as Human Beings; Hebrew as a Legend; The Story of a Blue Wolf; Reflections on Garglings; On the Perplexity of Language. These and two additional articles, one dealing with the Arabic element in spoken Hebrew (Lešonenu la'am, 1955) and the other—grammar of human language by Z. Ben-Hayyim (pp. 71-78), form the book under review.

This collection of articles comprehends the observations and remarks of a young linguist who came to Palestine from America in 1948. In those days a new approach to linguistics which concentrating on the spoken language had emerged in America. One of the well-known slogans of this approach was "Leave your language alone" (see for instance: L. Bloomfield, *Language*. New York 1933; E. Sapir, *Language: An Introduction to the Study of Speech*. New York 1921 and *Selected Writings in Language, Culture, and Personality*. Berkeley, Calif 1949). In such a spirit of respect to the spoken language, any language, Blanc has described, sometimes not without enthusiasm, various linguistic matters that his sensitive ear absorbed in the streets of Jerusalem and from the Hebrew Radio (Qol Yisra'el). His description was written in a lively, simple, clear and accurate manner. Unfortunately, in this description the same strict method and view were equally applied in both spoken Hebrew and written Hebrew. It is safe to state that Blanc was among the first scholars to describe the different linguistic phenomena of spoken Hebrew. The first sample of spoken Hebrew in phonetic transcription was published by Blanc (see Lešonenu 1957; *Studies in Egyptology and Linguistics in Honour of H. J. Polotsky*, 1964). In addition, an English textbook of spoken Hebrew was written by Blanc.

The linguistic method adopted by Blanc is descriptive (synchronic) and critical rather than normative. In other words he attempted to explore and analyse what is available and not what is desirable (matsuy and not ratsuy, pp. 11, 42). The basic objective of this series of articles was twofold. Firstly, to reveal that Hebrew was treated by grammarians in terms of an outmoded, unrealistic and ineffective theory. Secondly, to present very little of the achievements of a new trend in linguistics (pp. 42f.).

A wide range of linguistic topics taken from modern Hebrew in general and spoken Hebrew in particular are touched upon and clarified in this collection. A few examples are in order: hypercorrection (pp. 11-13, 19); exaggeration in correcting errors is not at all effective (pp. 13, 48, 65); linguistic correctness and linguistic taste (pp. 14-17, 41); homonyms and homophones (p. 19); self-healing language (p. 19); the role of intonation (p. 20); the feeling of a native speaker (p. 24); linguistic chauvinism (p. 26); literary Hebrew and the manifestations of spoken Hebrew (pp. 33-36, 40); linguistic logic or language and thought (pp. 37-40, 128-129); the omission of ך—the sign of the accusative—(pp. 47f.); language as a reflection of social habits (*ibid.*); standard and sub-standard in language (pp. 51-54); etymology and folk-etymology (pp. 55-58); analogy (pp. 84-87).

This collection of articles (edited by M. Zinger) is still instructive to students of the

Hebrew language not only because they were written by a distinguished young linguist but mainly because this linguist was a great human being. Though steadfast in his outlook, Blanc appreciated opposing views. The words "I do not know" were very common in Abū Dahūd's vocabulary.

HASEEB SHEHADEH

Esther Peskes, Muḥammad b. ʿAbdalwahhāb (1703-92) im Widerstreit: Untersuchungen zur Rekonstruktion der Frühgeschichte der Wahhābiya. (*Beiruter Texte und Studien* 56). Franz Steiner Verlag Wiesbaden GmbH, Stuttgart 1993. 384 pp.

Moshe Gammer, Muslim Resistance to the Tsar: Shamil and the Conquest of Chechnia and Daghestan. Frank Cass & Co. Ltd., London 1994. xxiii+452 pp., 12 Ill., 22 Maps.

In 1992 Michael Cook wrote an article entitled "On the Origins of Wahhābism" in the *Journal of the Royal Asiatic Society*, Series 3, vol. 2:2, pp. 191-202. There he stated that he had been unable to identify the precise respects in which Muḥammad ibn ʿAbd al-Wahhāb's doctrine of *shirk* differed from the views of his predecessors and contemporaries, and he continued, "a thorough study of the relevant sources by someone qualified to undertake it would considerably advance our understanding of early Wahhābism" (p. 191 n. 2). In fact, when this article was published we already had Dr Esther Peskes thorough and magisterial study *Muḥammad ʿAbdalwahhāb (1703-92) im Wiederstreit* as a doctoral dissertation from the University of Bochum (1990). Now this study has been made available to a wider circle of readers when published in *Beiruter Texte und Studien*.

We have in the early nineteenth-century Muslim world significant movements of resistance against advancing empires: against the French in North Africa, against the Russians in the Caucasus, against the British in India, and, not to forget, against the Ottomans in the Arabian Peninsula. Some of these movements also aimed at regenerating Islam, they were clearly revivalist movements.

Islamic revival movements began in the seventeenth and eighteenth centuries; they were committed to resisting corrupt versions of Islam and to creating what in their opinion was a just and truly Islamic community. They were thus originally movements of reform within the *umma*; foreign invention, however, turned them into anticolonial resistance too.¹⁴

Revivalism has been inherent in the logic and experience of Muslims throughout their history. In the Qurʾān and the *sunna* of their Prophet Muslims have a precept for human society; this is why the Medina community and its historical experience—real or fictive—provides a model for how this ideal community should function. If the community strays, there is the expectation that God will amend the situation; the best known of the ways in which this might happen is the coming of the Mahdī, or, then the less apocalyptic ex-

¹⁴ For a succinct summary see Ira Lapidus, *Contemporary Islamic movements in historical perspective*, Berkeley 1983, 6ff.

pectation of the coming of a renewer of the faith (*mujaddid*) each century.¹⁵ The origin of this belief in a restorer of true religion is to be found in the *Kitāb al-malāḥim* in the *Sunan* of Abū Dā'ūd, which opens with the following *ḥadīth*: "God will send to this community (*umma*) at the turn of every century someone who will restore (*yujaddid*) religion."¹⁶

The revivalists had their first major success in the Arabian Peninsula, where in the mid-eighteenth century the Wahhābī movement united diverse tribal groups into a movement which conquered most of Arabia. This, the first Wahhābī "state", was the outcome of the fusion of Muḥammad ibn 'Abd al-Wahhāb's (1703-1792) understanding of monotheism with the political fortunes of the *shaikhs* of al-Dir'īya in Najd, the Āl Sa'ūd, and it was in existence from 1745 till 1818, when Ibrāhīm Pasha from Egypt devastated al-Dir'īya.

When pinpointing the ideological forefathers of the Wahhābī movement one person in particular has been lifted to the forefront: the prominent and controversial mediaeval theologian Ibn Taimīya (1263-1328), who, by the way, has also been considered one of the *mujaddidūn*. Ibn Taimīya and his Neo-Ḥanbalite school have been seen ever since Goldziher as the moving spirit of "fundamentalist" movements in general and the Wahhābī movement in particular.

Now Esther Peskes in her study quite rightly questions the opinion often taken for granted that Muḥammad ibn 'Abd al-Wahhāb's teachings should be considered the realization of old Ḥanbalite doctrines formulated by Ibn Taimīya. But, according to her, the present stage of research is far from enabling us to give definite answers to the questions of why and how the Wahhābī movement emerged seemingly out of nowhere in the centre of the Arabian Peninsula by the middle of the eighteenth century. This is, of course, true; one is, nevertheless, tempted to see, with John Voll¹⁷, some kind of interaction between the major eighteenth-century movements and even to consider the Wahhābī movement as a reverberation of the Naqshbandīya. Elizabeth Sirriyeh has also stressed the importance of viewing the Wahhābī movement as part of the great revival of orthodoxy that first appeared within Indian Islam in the seventeenth century. She links the Wahhābī movement with the revitalizing efforts of Naqshbandī *shaikhs* from the time of Aḥmad Sirhindī¹⁸ (d. 1624), known as *mujaddid-i alf-i thānī* ("reformer of the second millennium").

¹⁵ John Voll, "Revivalism and social transformations in Islamic history", *The Muslim World* LXXVI(1986)168f.

¹⁶ Quoted in E. Landau-Tasseron, "The 'cyclical reform': a study of the *mujaddid* tradition", *Studia Islamica* LXX(1989)79.

¹⁷ See f. ex. "Muḥammad Ḥayyā [sic] al-Sindī and Muḥammad ibn 'Abd al-Wahhāb: an analysis of an intellectual group in eighteenth-century Madīna", *Bulletin of the School of Oriental and African Studies* XXXVIII(1975)32-39; "Linking groups in the networks of eighteenth-century revivalist scholars: the Mizjaji family in Yemen", in N. Levtzion and J.O. Voll (eds.), *Eighteenth-century Renewal and Reform in Islam*, Syracuse 1987, 69-92. For a differing opinion see H. Algar, "A brief history of the Naqshbandi order", in *Naqshbandis. Historical Development and Present Situation of a Muslim Mystical Order*. (Eds. M. Gaborieau, A. Popovic & T. Zarcone). Istanbul-Paris 1990, 30f.

¹⁸ "Wahhābīs, unbelievers and the problems of exclusivism", *BRISMES* 16(1989)123.

The eponym after whom the Naqshbandīya order was named, Bahā' al-dīn Naqshband (1318-1389) was born and died in a hamlet near Bukhārā. It seems as if the rise of the Naqshbandīya to supremacy among the *ṭuruq* in its Transoxanian homeland should have already begun in the lifetime of Bahā' al-dīn. It was introduced to India by Bāqī bi-ʿllāh (1564-1603) and it became an influential factor under his disciple Aḥmad Sirhindī, whose message raised what were considered to be early Islamic traditions above later innovations. And, as the order spread to the Arabian Peninsula and the Middle East in general as well as to the Caucasus, it became known for its strict adherence to the fundamentals of the faith.

The main problem in writing the social and intellectual history of the early history of the Wahnābī movement is the lack of sources, or, perhaps more correctly, lack of sources available to Western researchers. As Dr Peskes notes a number of works are kept in Saudi Arabia out of reach for study. Even travel reports from the eighteenth century are lacking; Carsten Niebuhr, who left us the only contemporary non-Muslim account of early Wahnābism, never visited the Central Arabian oases of Najd, the heartland of the Wahnābī movement.

Although the situation is somewhat better concerning both Muslim and non-Muslim sources for the first half of the nineteenth century, one can only regret that the Finnish traveller and Arabist Georg August Wallin (1811-1852), who in the 1840s travelled on several occasions in the Arabian Peninsula, was not able to fulfil his original plan of visiting al-Dir'īya and familiarize himself with the Wahnābī movement and its doctrines.

Dr Peskes' study is one of the early history of the Wahnābī movement and its eponym; but it is also a historiographical study where two of our main sources of knowledge about the rise of Wahnābism, the historical works of Ḥusain ibn Ghannām (d. 1811) and 'Uthmān ibn 'Abdallāh ibn Bishr (d. 1873) are analysed. The historical works of these two representatives of Wahnābī historiography are then compared with non-Wahnābī Muslims' contemporary statements on three different topics: a) the pre-Wahnābī period; b) the biography of Muḥammad ibn 'Abd al-Wahnāb; and c) the Wahnābīs' relationship with Mecca and Medina in the second half of the eighteenth and the beginning of the nineteenth century.

The different historical circumstances clearly influenced both Wahnābī historians. Ibn Ghannām, following the statement of Muḥammad ibn 'Abd al-Wahnāb, who claimed to be unveiling the true meaning of Islam after centuries of religious ignorance, *jāhiliya*, that had already begun after the reign of the second caliph 'Umar, constructed an analogy to the situation at the beginning of Islam. Muḥammad ibn 'Abd al-Wahnāb was born to this second *jāhiliya*, which prevailed all over the Arabian Sunni-Islamic lands; he and al-Dir'īya take the rôles of the Prophet and Medina. This is all in accordance with the early Wahnābī interpretation of Islam and their struggle as the one and only rightly guided community.

The atmosphere and political conditions of the nineteenth century dictated Ibn Bishr's writing. The conflict between Wahnābism and Sunnī Islam in general is eliminated; Muḥammad ibn 'Abd al-Wahnāb is depicted as an uncontroversial though remarkable

Sunnī scholar belonging to the *mujaddid* tradition. But where Ibn Ghannām saw Muḥammad ibn ‘Abd al-Wahhāb with an universally valid claim, Ibn Bishr describes his call in terms of a strictly local mission in Najd.

There is another doctoral dissertation, also from 1990 (UCLA), by Mohamed al-Freih covering much the same ground as Dr Peskes’ study, judging from its title *The Historical Background of the Emergence of Muḥammad ibn ‘Abd al-Wahhāb and his Movement*.

*

No beating about the bush with Moshe Gammer's study of Shamil and Muslim resistance to the Tsar: we definitely tread upon Naqshbandī territory here, this despite the fact that Russian sources have introduced the concept of Muridism when writing about mountaineers in Caucasus and their resistance movement.

The recent tragic events in Chechnia, culminating in the Russian attack in December 1994, have given Prof. Gammer's study an undesired but not unsurprising actuality. In fact, ever since 1922, when the last great Muslim uprising against the Russians was crushed, all the problems have remained unsolved, and this despite Russian attempts to commit genocide against the Chechens in the wake of World War II, an attempt being repeated before our eyes. Marie Bennigsen Broxup, in her informative article "After the Putsch, 1991"¹⁹ quotes the president of the Assembly of the Mountain Peoples of the Caucasus, Musa Shanibov, writing in August 1991 to the National Chechen Congress that "the fate of the Caucasus is being decided in Chechnia". Whatever the outcome of the Russian aggression, there is, as Marie Bennigsen Broxup notes, no future in the North Caucasus for an indivisible Russia.

There is one problem that should be noted. *Muslim Resistance to the Tsar* is based on a Ph.D. thesis submitted at the London School of Economics and Political Science in 1989. But there is no indication as to when the manuscript was given to the publisher. Perusing the notes and the fact that the undated Preface still mentions the existence of the Soviet Union would suggest the year 1990.

The study is more or less in accordance with the subtitle: *Shamil and the Conquest of Chechnia and Daghestan*. The author has done an astounding amount of research in different archives and he manages to transform this often dull material into a vivid and interesting account. This is by all standards a most readable historical study surely destined to become a classic. The following quibbles are not meant to detract from the value of this worthy replacement to John F. Baddeley's classic *The Russian Conquest of the Caucasus* (1908) as a source of reference.

There are, to begin with, a couple of distracting factors, both, perhaps, something the publisher should bear the blame for. It is always problematic when a study does not have a Bibliography. In this case the author refers us to his "Shamil Bibliography"²⁰ but it still is an inconvenience. This is a book of 452 pages; on making this statement this

¹⁹ Published in *The North Caucasus Barrier. The Russian Advance towards the Muslim World*, London 1992, 219-240, quotation on p. 236.

²⁰ *Central Asian Survey* 10(1991)189-247.

reviewer wishes to acknowledge his awareness of economic realities. That is, every attempt to increase the bulk of this volume must have met the publishers' scorn. But what opportunities were missed further to enhance the readability, the literary qualities and the contemporary-with-the-events aspect of this study by leaving rich Russian nineteenth-century literature untapped. How can one write a book about the Caucasus without quoting (abundantly) Pushkin, Lermontov, Tolstoy *et alii*! For a "Kavkazkii plennik" since childhood this is a blemish, albeit a very subjective one. We are indeed fortunate that the Cambridge University Press has announced that Susan Layton's *Russian Literature and Empire. The Conquest of the Caucasus in Russian Literature* is due for publication in January 1995.

The chapter on the Naqshbandīya order was somewhat disappointing, especially concerning events before "Muridism". Prof. Gammer notes that only very recently has Western scholarship begun to deal seriously with the Naqshbandīya; this is true, but then he goes on and enumerates the studies upon which his narrative (published in 1994) is based and they are from the 1960s and early '70s (not counting the articles in the second edition of the *Encyclopaedia of Islam*). An almost verbatim article of the Naqshbandīya chapter appeared as "The beginnings of the Naqshbandiyya in Dāghestān and the Russian conquest of the Caucasus" in *Die Welt des Islams* 34(1994)204-217 after(!) the book was published. In this article the bibliographical details were up-dated although not affecting the content. One could, in a way, say that Prof. Gammer's productivity in the 1990s is an obstacle to complete enjoyment of the study reviewed here. He has published half a dozen articles in several different learned journals and collective works supplementing this study.

Prof. Gammer's treatment of the difficult archival material testifies to his eye for detail and nuances. But the present reviewer at least would have thought that the mountaineers resistance should have been brought into a broader context. The *Bolshaya Igra*, the Great Game, spread to the Caucasus in the 1830s, long before the Crimean War. True, it was Circassia that was of interest, especially in the 1850s, but the British too often thought of Shamil as a Circassian.²¹

The study ends with the surrender of Shamil to Prince Alexandr Ivanovich Baria-tinskii at Ghunīb on September 6 (August 25, old style), 1859. As this does not claim to be a biography of Shamil, it is understandable. But the Imam died in Medina on February 15, 1871.²² For the period 1859-71 we have for the time being to be content with Lesley Blanch's *The Sabres of Paradise* 1-2 (1960), very entertaining but somewhat gossipy and not always trustworthy. For those who would like to follow the fortunes and, as we today can witness, misfortunes of the Chechens and the Daghestanis after 1859 there are at least three excellent articles on the subject: Alexandre Bennigsen and Chantal Lemer-cier-Quelquejay, "Clans et tariqat, soviets et parti communiste au Caucase du Nord", in

²¹ See f. ex. H. Wentker, *Zerstörung der Großmacht Rußland? Die britischen Kriegsziele im Krimkrieg*, Göttingen - Zürich 1993, 206-237.

²² His memorial stone in the cemetery of Medina was destroyed by the Wahhābīs in the present century; fortunately we have a copy of the inscription published in *Эпиграфические памятники Северного Кавказа на арабском, персидском и турецком языках 3: надписи X-XX вв.*, Москва 1980, 84f.

Le cuisinier et le philosophe. Hommage a Maxime Rodinson, Paris 1982, pp. 235-243; Marie Bennigsen Broxup, "The last *ghazawāt*: the 1920-1921 uprising"; and A. Avtorkhanov, "The Chechens and the Ingush during the Soviet period and its antecedents". The latter two were published in *The North Caucasus Barrier* (London 1992), pp. 112-145 and 146-194.

The value of the book is enhanced by its illustrations and the more than twenty useful and clear maps. There are the inevitable number of printing errors, missing diacritics and letters in the text (somewhat more in the Notes) in what must have been a fairly difficult manuscript. Some details concerning Arabic expressions: Prof. Gammer is too harsh in condemning those who "translate" *Derbend* as "the gate"—clearly the Arabic equivalent *Bāb al-abwāb* lurks in the background; *ahl al-sunna wal-ijmā'* is the complete denomination when speaking of the Sunnīs; on p. 440 we should read *'askar* for army.

The publication of the Bibliography in *Central Asian Survey* (1991) has already been commented upon; it seems to have been a deliberate act if we assume that the manuscript was given to the publisher in 1990. In the List of sources (pp. 434-435) only archival and unpublished sources are listed. When publishing the separate Bibliography the author asked readers who know of items not included there to inform him about them; consequently:

- M. Canard's important article "Chamil et Abdelkader", originally published in *Annales de l'Institut d'Etudes Orientales de la Faculté des Lettres d'Alger* XIV(1956) 231-255, reprinted in his *Miscellanea Orientalia* (Variorum Reprint CS19), London 1973. This article contains references to other items not mentioned in the Bibliography;
- there is a third volume of *Эпиграфические памятники Северного Кавказа* (see note 22 above);
- *Archive Editions* have announced concerning their projects in preparation that they are making available material never published before under the title *The Caucasus: Archives of the Central Caucasian Administration c. 1800-1900*. The editor is Prof. G. Bondarevsky and the collection is planned to comprise approx. 12 vols.

Prof. Gammer is to be congratulated for a masterful study, not definitive, as he himself is the first to admit, but definitely destined to become the standard work of reference for a long time to come. If the collapse of the Soviet Union and the opening of its archives had been known when the finishing touch was given to the study, there might have been the temptation to postpone publication. As it is now, we can look forward to further details being clarified, but the overall picture has been for once and all presented.

If the present reviewer's efforts to view both the Wāhhābī movement and Shāmil's resistance against the advancing Russians as reverberations of the Naqshbandīya have been resented, there still is one thing common to both studies reviewed here: they are of the highest standard.

KAJ ÖHRNBERG

Maria Szuppe, *Entre timourides, uezbegs et safavides. Questions d'histoire politique et sociale de Hérat dans la première moitié du XVI^e siècle. (Studia Iranica 12).* Paris 1992. 180 pp.

This study is an enlarged version of two chapters from the author's doctoral dissertation presented in 1991 at the University of Paris III. As the title and subtitle tell us, the city of Herat and its social and political history in the first half of the sixteenth century, in the wake of the fall of the Timurid dynasty in 1507, and under pressure from the struggle for dominance between the Özbegs and the Safavids, is the subject matter of this well-researched and interesting study.

We are given, to begin with, a description of the topography of Herat with its environment: its fortifications, gates, towers, Citadel, and outside the city the residential gardens (*bāgh*) of the Timurid élite. Then, still as a preliminary, we are introduced to the written material relating to the events in early sixteenth-century Herat. The central item here is a local chronicle in Persian (the critical edition of which was an integral part of the original dissertation but not published here) written by Amīr Maḥmūd (born between 1495 and 1518-died after 1550), the *Ta'rikh-i Shāh Ismā'īl-i avval va Shāh Ṭahmāsp* (manuscript in British Library; Or. 2939).

The sixteenth century was—in Khurāsān—a period of contention between the Özbegs and the Safavids. Dr. Szuppe follows the fates of Herat's Timurid administrators in what could be called a "time of troubles". The city changed hands several times (Timurids to the Özbegs in 1507, the Özbegs in power 1507-10, 1512-13, the Safavids 1510-12, and from 1513 on, though the Özbeg menace was continuous during the rest of the sixteenth century), and the policies of the conquerors varied: where the Özbegs were for continuity and reinforced the role of the local élite, the Safavids came with their own administrators as the new ruling élite. This led, naturally, to a more or less anti-Safavid stand by the Heratis; the introduction of Twelver Shī'ism by the Safavids also contributed significantly to making Sunnism a political rather than merely a spiritual choice. These anti-Safavid tendencies reached their culmination with the rebellion of 1535-38.

Writers, be they novelists or historians, seldom write the precise book the reviewer would have liked to read. So too in this case. Something was missing; the vicissitudes of the Heratis were well described, the political and social ups-and-downs of the Timurid élite well depicted but "where was the beef"? During the reign of Ḥusain Bāiqarā (1470-1506) Herat had become a centre of culture: Mīr 'Alī Shīr Navā'ī, creator of Chaghatai Turkish as a literary language, Jāmī, the last of the great classical poets writing in Persian, Bihzād, the famous miniature painter, all these and many others flourished in Herat. There are those—still in the 20th century, albeit before the Soviet invasion—who have considered Herat to be one of the most beautiful cities in the world. What a place it must have been at the end of the Timurid period when the court could be compared to the contemporaneous Medici court in the patronage of the arts, in its splendour, licentiousness and debauchery. This was lacking! The use of imagination should not be shunned by serious historians or, as Henry David Thoreau put it: "What sort of science is it that enriches the understanding but robs the imagination?"

But let there be no mistake here; this is a most welcome and useful study by a competent historian.

KAJ ÖHRNBERG

Die Chronik des Ibn ad-Dawādārī. Fünfter Teil: Der Bericht über die ‘Abbāsiden. Herausgegeben von **Dorothea Krawulsky**. (*Quellen zur Geschichte des islamischen Ägyptens*, Bd. 1e.) Franz Steiner Verlag Wiesbaden GmbH, Stuttgart 1992. 28+405 pp. (Arabic text).

"A talented dilettante" is an exceptionally apt description of Saif al-dīn Abū Bakr ibn ‘Abdallāh al-Dawādārī (c. 1286—c. 1336) as a historian.²³ This becomes more and more obvious as the project to publish his universal chronicle *Kanz al-durar wa-jāmi‘ al-ghurar*, commenced in 1960 by Prof. Hans Robert Roemer as the first title in *Quellen zur Geschichte des islamischen Ägyptens*, approaches its completion. In fact, this seems to have been the opinion of his contemporaries and fellow-Egyptians: no one quotes him naming his work nor do the compilers of biographies consider him worthy of inclusion. Of the planned nine volumes this is no. 5 and the seventh to be published; no. 2 (pre-Islamic history) and no. 4 (the Umayyads) are still *in Vorbereitung*. Apparently there have been some problems and delays with the editing of volumes 2, 4(?) and 5. In 1982 Prof. Ulrich Haarmann wrote of volume 2 that Ramaḍān ‘Abd al-Tawwāb was in the process of editing it (Edward Badeen is now preparing the edition), and mentioned Prof. Ḥasanain Muḥammad Rabī‘ as the editor of volume 5,²⁴ which we now have in this very competent and scholarly edition by Dr. Dorothea Krawulsky, who is well known for her studies of the Mongols in Iran.

This fifth part describes the ‘Abbāsīd period in Egypt. But what was the ‘Abbāsīd period in Egypt? After the collapse of the Umayyad Caliphate in 750 the last Umayyad (not counting the Spanish branch) fled to Egypt where he was killed and the country became part of the realm of the new dynasty. This is without question the beginning, but where did the ‘Abbāsīd period end? Most of us today—Arabs and Orientalists alike—would say that the ‘Abbāsīd period ended when Ibn Ṭūlūn was appointed governor of Egypt in 868; he did not, to be sure, break with Baghdad immediately and yes, there were still some ‘Abbāsīd governors between the fall of the Ṭūlūnids (905) and the take-over by al-Ikhshīd (935), but the arrival of Ibn Ṭūlūn marked the beginning of the end of actual ‘Abbāsīd rule in Egypt. Not so for al-Dawādārī and other pre-Modern Egyptian historians; for them the ‘Abbāsīd *daula* held sway in Egypt until the competing Fātimid Caliphate conquered the country in 969.

Volume five contains 504 pages of Arabic text, indices, bibliography, and 28 pages of German introduction by the editor Dr. Krawulsky. The unique manuscript of the fifth volume is an autograph dated AH 734/1333.

Among the sources utilized by Ibn al-Dawādārī for the ‘Abbāsīd period there are no great and unexpected surprises. The editor has categorized them under three main headings: world and local histories, *adab*-works, and *ṭabaqāt*-literature. The two main historiographical works culled by Ibn al-Dawādārī are al-Qudā‘ī's *Ta’rīkh* and al-

²³ B. Radtke, *Weltgeschichte und Weltbeschreibung in mittelalterlichen Islam* (Beiruter Texte und Studien 51). Stuttgart 1992, 206.

²⁴ "Quellen zur Geschichte des islamischen Ägyptens", *Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo* 38(1982)203.

Azdī's *al-Duwal al-munqaṭi'a*. If there is something surprising in this fifth volume it is that—with the exception of al-Qudā'ī—no other well-known Egyptian historian is mentioned.

The Arabic text is beautifully and accurately printed; the same cannot, unfortunately, be said of the German introduction. An amazing number of errors can be found on the 28 pages, though nothing serious and nothing that proof-reading would not have amended. Editorial policy seems to have been quite liberal, judging from the volumes published so far. The differences are not disturbing but a text by one author should have been edited consistently. In the Bibliography one searched in vain for Michael Collins Dunn's dissertation *The Struggle for 'Abbāsid Egypt* (Georgetown University 1975; University Microfilms International, Ann Arbor 1980). Useful indices of personal and tribal names, of place names, and of book-titles mentioned in the text enhance the value of this edition.

KAJ ÖHRNBERG

Banquets d'orient. (Res Orientales IV). Groupe pour l'Étude de la Civilisation du Moyen-Orient, Bures-sur-Yvette 1992. 150 pp.

This could so easily have been a really delectable book. As it stands, we have eleven contributions, five in English, five in French, and one in German, beginning with the Sumerians and ending in contemporary Karakoram. The contributions deal with various aspects of banquets; there is just one aspect missing, the most interesting for the present reviewer at least, the actual food prepared and the recipes. We have, of course, the studies by Jean Bottéro on the cuisine of ancient Mesopotamia, by Bert Fragner on the cuisine of the Iranian world, by David Waines and Peter Heine on mediaeval Arabic cuisine, not to mention the two collective studies, both of which were published in 1994: *Culinary Cultures of the Middle East*, (eds. S. Zubaida and R. Tapper) and *La alimentación en las culturas islámicas*, (eds. M. Marin and D. Waines). Still here was an opportunity to dwell on Middle Eastern cooking that was not taken.

Banquet descriptions and scenes occur frequently in Mesopotamian literature and art. Three of the contributions take us to Mesopotamia. **H.L.J. Vanstiphout** studies "festive communal meals with some official standing", i.e. banquets, as they are described in the so-called Debate Poems. We are given, as an example, the Debate between Ewe and Wheat which is "a banquet Disputation about a banquet, which contains the elements of a banquet and is, in a sense, held by the banquet" and where the contenders prepare up the banquet of which they partake. **Dominique Collon's** study concentrates on banquet ("sumptuous feast", "dinner with speeches in celebration of something or to further a cause"; *OED*) scenes in the art of the Ancient Near East from c. 3100 BC to the Achaemenids. As the author remarks, the second meaning given by the *OED* implies a number of participants whereas in depictions from the Ancient Near East often only one, and rarely more than two banqueters are shown. There are many different kinds of banquets: connected with agrarian festivals, funerary, in celebration of hunting expeditions and military victories, even on the occasion of a sacred marriage. Up to the mid-

male transmitters, the term *al-ḥāfiẓ* appears as a descriptive for the individual and as a portion of his proper name. The designation of *al-ḥāfiẓ* has three possible senses: one is acquired when an individual has learned the Qur'ān by heart; in the instance of the *ḥadīth*, it relates to the person who has a retentive memory (*ḥifẓ*); and in Iraq at least the *ḥāfiẓ* was the "clothes check" in the mediaeval baths. On the basis of the descriptions in each of the 143 entries, there is no reason to assume the title intends more than a retentive memory, not necessarily relating to the memorization of the Qur'ān but of *ḥadīth*-material in general. So it does not imply anything about the authenticity or validity of the materials transmitted. Also, *al-ḥāfiẓ*, in its reference to a retentive memory, refers to oral tradition; a *ḥāfiẓ* transmits from memory, not from books. In this connection a reference to Gregor Schoeler's seminal series of studies on "die Frage der schriftlichen oder mündlichen Überlieferung"²⁶ would have been appropriate. Prof. Librande ends his contribution with an apt and memorable quotation from Ibn Qutaiba in which the Barmakid *wazīr* Yaḥyā ibn Khālīd says: "People write down the best of what they hear; they learn by heart the best of what they write; they talk about the best of what they have memorized."

The Portuguese team of *Onomasticon Arabicum* have terminated their perusal of two works of interest both for the history of the sciences and for the history of Muslim Spain: *Ṭabaqāt al-aṭibbā' wal-ḥukamā'* by Ibn Juljul and *Ṭabaqāt al-umam* by Ṣa'īd al-Andalusī. In her article **Marie-Geneviève Guesdon** presents some reflections inspired by Ibn Juljul's *Ṭabaqāt*, which was written in 987-8 on request from a person in the Umayyad family. The message to the contemporaneous reader of Ibn Juljul's work is what is of interest for the author of this article.

The two following articles were written by Prof. **David J. Wasserstein**; both on the royal titlature. The first one, "Ibn Ḥazm on names meet for caliphs: the textual history of a medieval Arabic onomastic catalogue and the transmission of knowledge in classical Islam", stresses the importance attached by mediaeval Muslims, and their rulers, to the throne names used by caliphs. The author compares the three extant versions of Ibn Ḥazm's (994-1064) *Naqṭal-ʿarūs*, a study with a passage on "names which are suitable for caliphs but have not yet been used". The information yielded by the comparison can be used to improve the texts of all three versions of the list. Also, it seems possible to draw a number of conclusions about the transmission of knowledge in classical Islam in general. The study is a masterful piece of detective work concerning the relationship between different manuscripts. The second study deals with numismatic evidence and asks the questions why Ibn ʿAbbād, the second ruler of the ʿAbbādid dynasty of Seville (r. 1041-1069) was at first called Fakhr al-daula and only later took the title of al-Muʿtaḍid, and when this change took place.

The last study by **Denise Aigle** follows a learned Shāfiʿite family from the village of Īj in southern Iran on its travels in quest of religious learning to various centres of learning in the Islamic world in the fourteenth and fifteenth centuries. The main source of information even in this case is al-Sakhāwī's *al-Ḍauʿ*.

Hopefully this short résumé of the contents has conveyed at least some of the

²⁶ In *Der Islam* 62/1985, 66/1989, 69/1992.

pleasure it gave the present reviewer. The contributions are of interest for all students of the mediaeval Islamic world.

KAJ ÖHRNBERG

Mehrdad Shokoohy and Natalie H. Shokoohy, *Nagaur, Sultanate and Early Mughal History and Architecture of the District of Nagaur, India*. (Royal Asiatic Society Monograph XXVIII). London 1993. 192 pp., 72 line drawings, 132 photographs.

This beautifully executed book is an account of the Islamic buildings of the district of Nagaur in central Rajasthan from the twelfth century until the establishment of the Mughal empire. Nagaur has historically been the centre of a district which includes towns such as Didwana, Khatu, Ladnun, Mandor, and Naraina. The study is based on an extensive field-survey in these towns undertaken by the authors, Dr. Mehrdad Shokoohy, an architect, and Natalie H. Shokoohy, an architectural historian, in 1977 and 1981. They also included in their survey buildings from the Mughal period, some of which are briefly discussed in the text, while others are noted in Appendix IV. The study is part of a larger project to survey and record the so far unpublished sultanate monuments of North India. Some reports have already appeared in print. The authors have also been involved in a similar project to record the buildings of the Muslim trading communities in the coastal regions of South Asia.

The study commences with an account of the Islamic history of the district of Nagaur: the development of Islamic control after the Ghurid conquest of Northern India in the late twelfth century (albeit, as the authors note, the Islamic history of Nagaur antedates this to the times of the Ghaznavid advances in the first decades of the twelfth century); the Sultanate of Delhi, of which, during the thirteenth and fourteenth centuries, Nagaur remained a part; and of the independent khans of Nagaur, whose rule lasted for over a century (c. 1400—c. 1538). The rule of the independent khans of Nagaur came to an end when Maldev, the Raja of Jodhpur, took possession of Nagaur. In 1556-57 Akbar's army annexed the region to the Mughal empire.

After this historical introduction, the historic towns of Nagaur, Chinar, Didwana, Khatu, Ladnun, Mandor and Naraina are combed for their sultanate monuments: old town walls, city gates, forts, step-wells (*bā'olī*), mosques, *khānaqāhs*, tombs, etc. Excellent plans accompany the text. The historical inscriptions pertaining to the monuments are commented upon as far as they throw light on the history of the region. An overall view of Nagaur architecture is given on pages 58-60, something that, perhaps, could have preceded the treatment of the individual monuments. Concerning the *bā'olī*, the authors' opinion as to their origin in pre-Islamic India could have been enlarged upon, as could their view of whether or not there are similar wells in Central Asia.

The printing and proof reading have been executed with the utmost care, missing diacritics and printing errors are few and far between. Some errors should be corrected:

- on page 5: the construction inscription of the Buland Darwāza is 1333, not 1232-33;
- on pages 8 and 191: the *laqab* of Suhrawardī was Shihāb al-dīn;

• Appendix I, the genealogical table of the khans of Nagaur (p. 173), contains several inaccuracies: the date of Zafar Khān's birth is 1342, and the information given for Tātār Khān is at variance with the dates given on page 11.

The authors are to be congratulated not only for this excellent study of the architecture of the district of Nagaur but also because they have, with their studies in general of hitherto little known and accurately described monuments, opened both for scholars and a wider public a new world of Islamic architecture in North India, and placed it in its historical context.

KAJ ÖHRNBERG

Étienne Tiffou (with the collaboration of Y. Ch. Morin, H. Berger, †D. L. R. Lorimer, Nasir Uḍḍīn Hunzai), *Hunza Proverbs*. University of Calgary Press. Calgary 1993. 252 pp. 2 maps.

Hunza is a legendary mountain valley in Western Karakorum in the northernmost region of Pakistan. The language of this previously rather isolated area is Burushaski, a relic of a once probably more widespread language family. Prof. Étienne Tiffou has for many years done research on Burushaski, especially the dialect of Yasin. Now he has provided us with a collection of some 560 proverbs, sayings and riddles in transcription and translation with grammatical and semantic analysis. The work has been done with the collaboration of three other living scholars, Professor Yves-Charles Morin, Professor emeritus Hermann Berger and Mr. Nasir Uddin Hunzai. The latter, as a native speaker and researcher of Burushaski, has provided the majority of the entries. Most of the other entries stem from Berger and the late Colonel David Lockhart Robinson Lorimer, the great pioneer of Burushaski studies. Some (approx. 120) of the proverbs have been published previously.

As is to be expected, the book is a joyful mine of information for both the folklorist and the linguist. The introductory chapter (pp. 1-18) takes us into the field as well as to the desk. In addition to an overview and basic analysis of the material, we are given a brief insight into the intricacies of the Burushaski language (in the section 'Aspects of Burushaski Grammar', pp. 9-18).

The corpus is presented alphabetically in seven chapters, according to the following formal classification: Proverbs (19-80), Jussive Formulas (81-93), Questions and Exclamations (95-110), Comparisons (111-167), Phatic Phrases (169-185), Riddles (187-198). At the end there are indexes of the entries (199-215), the Burushaski words (217-230), the English words (231-242) and proper names (243-245). Finally, there is a fairly extensive bibliography (247-252).

The Hunza people are endowed with a marvellous sense of humour. This humour is given eloquent expression in the proverbs and riddles included in this collection. Many of the proverbs are rather difficult to appreciate without explanation. The author not only explains these proverbs, but provides a great deal of extra cultural information.

The author is well aware of the difficulty in trying to classify the material neatly.

Most of the heterogeneous jussive formulae and some of the other entries could just as well have been counted as proverbs of a particular form, e.g. #2010L **Diš ne hásto dúmar** 'Before you buy an elephant, prepare its place!' (p. 84), #2037 **Şiqár apí ke jamé taské** 'If you are not afraid to be ashamed, bend your bow!' (p. 91), #4016L **Gayú iltúr mayáam nusé yáa íimo guchárs til éelum juwán** [for **juán**] 'Like the crow who forgot how to walk after trying to imitate a chikor.' (p. 116).

How should one classify a saying that would seem like the reverse of Murphy's Law? #1076B **Hayúr ke yuút, daróyo ke yuút** 'When the horse brings luck, the stick too can bring luck.' (When everything is going well, anything may bring luck; p. 42).

The material is as rich and interesting for the linguist as for the folklorist. It contains several noteworthy grammatical constructions. The aorist participle is used as an infinitive (verbal noun): #1093 **Hérumcum gáarcum šuwá** [for **šuá**] 'Running is better than weeping.' (p. 47), #1106 **Hurútume hik şiqár diyéme tha şiqár** 'The shame is on you once when you sit down, a hundred times when you stand.' (p. 51).

The infinitive is used as a main predicate: #1119 **Ĵakún chuúm baldáa écaqiyas** 'the heavy load bends the donkey.' (p. 55), #1154 **Qhalk ke qhalk čal étáte ustaatar şiq wálas** 'When the eagles are struggling, their feathers fall to the archer's feet.' (p. 66), #1193L **U'če baldá ĵakúne gánas apí** 'The donkey cannot carry the burden of the camel.' (p. 79), #2032L **Qiryíz astám oómanas! Sariqule astám manás** [for **manáas**] 'Don't let us have Qirgiz justice! Let us have Sariqul justice!' (p. 90).

Non-coreferential conjunctive participles with two explicit subjects are quite common, e.g.: #1135B **Mamátie bar je ke áastige ha duwáasin Gániš Kan** [probably for **Khan**] **uyóon úmi numúyan** 'So speaks Mamáti: "If I am safe with my family, the people of Gánesh [for Gánish] can perish with their mother."' (p. 60), #1160 **Sar çuť numán muk wáalimi** '[When] the thread is broken the pearls are lost' (p. 67), #1168B **Šermán duús čamáqe gaş ními** 'When matches appeared, flint and steel lost its value.' (p. 70).

Some words have not been recorded before, e.g. **dín** 'leopard' (p. 66, #1156), **qhóin** 'habit' (p. 66, #1155), **baskóči** 'more than one's share' (p. 77, #1189B) from **bask** 'extra, spare'.

The transcription employed is a slight modification of that developed by Hermann Berger (Heidelberg). Since we are dealing with a Pakistani language, it might have been expedient if the author had conformed to the way affricates are transcribed in other South Asian languages. A **c** without any diacritical mark is palatal. Tiffou makes it dental (in South Asian linguistics written **č** or **ts**).

Unfortunately, Burushaski words are sometimes misspelt, especially as regards the accent, e.g. in contracted doubly accented verb forms such as **écai** for **écái** 'he does', **écam** for **écám** 'he was doing', etc. (these mistakes occur also in the grammatical paradigms on p. 13). In the proverbs also non-contracted forms are often spelt as contracted. The superessive in **-ate**, on the other hand, should not have a double accent as e.g. in **čhášáte** for **čhášate** 'upon the thorn'. The particle **kúli**, 'even', is always misspelt as **kulí**. Other misspellings are **imái báí** for **imái báí**, 'he becomes', **nişin** for **níšin**,

'having eaten', *áimur* (p. 81, #2002) for *áimur*, 'to my daughter'. The durative stem of *man-*, 'to be(come)', is variously given as *meéy* (p. 73, #1178L) or *méei* (p. 75, #1182) instead of *maí* or *meí*.

The long vowel in the contracted perfect is given as short, e.g. in *éta* (p. 13) for *étaa*, 'you have done'; *sénan* (p. 75, #1182) is written with a short final vowel as if it were a conative, but probably the form should be *sénáan*, 'they have said'. Other misspellings of long vowels or accents are *oséibán* (p. 34, #1049L) for *oósei báan*, 'they do not say', *áskaršaa* (p. 99, #3015L) for *áskaršaa*, 'will you cut me?', *men* (p. 30, #1050L) for *meén*, 'old', *méeş* for *meés*, 'skin bag', *manás* (p. 50, #1103L) for *manáas*, 'to be', *maná* (p. 39, #1064L) for *manáa*, 'you are (conative)', etc.

Spurious glides are inserted in words like *shuwá* for *shuá*, 'good' and *juwán* for *juán*, 'like, as if', and in the ending complex *-iya* for *-ia*. Palatals, dentals and retroflexes are sometimes confused, e.g. *yéniš* (p. 23, #1014L) for *yéniş*, 'gold', *éši* (p. 83, #2007L) for *éşi*, 'at its neck', *díškim* (p. 121, #4034) for *díškim*, '<grow', *biránçatum* (p. 83, #2009) for *biránçatum*, 'from the mulberry tree'. A strange mistake is *akhúci* for *akúci*, 'it will not give you' (p. 78, #1192L) < -ú-.

Words are sometimes inflected according to the Yasin dialect, e.g. *nukáarce* (p. 30 #1036B) for *nukáarc(in)*, 'having run'. In the famous tongue-twister proverb #1060L the third syllable is missing: read *atúkupirkaima*, 'you will not stumble' for *atúpirkaima*. In *guriig*, 'of your hand' (p. 37), the genitive ending *-e* is missing.

The opaque expression *gok guyú* (wrongly written as *gok guíy*, p. 32 #1041L), 'your children', is etymologically glossed as 'your your son' [sic]. I think the only possible etymology of this kind of expression must be **gó-i ke gu-yú(-a)* 'your daughter[s] and your son(s)' (the prefix varies with the possessor).

There are some mistranslations of words, e.g. *gur*, 'corn' (p. 35, #1053L) for 'wheat'; *har* in #1153 (p. 65) is not 'ox' but 'every'.

In a few cases the grammatical analysis is dubious. In #1162 *Sar talén mon yáarar* 'The rabbit always returns where there is wild thyme.' (p. 68), *talén* is glossed as *NOM₄*, i.e. a conjunctive participle, but then *nultálan* would have been expected. In #2014L *Émas ke démas*, 'Give and you will receive' (p. 85), the author misinterprets the final *-as* as an infinitive marker (*NOM₅*). Actually the verbs just happen to end in *-as*: *-mas-* and *d-mas-*, and the forms are thus simple imperatives.

The curious form *jōō* in #1186 *Thoş gaţú jōō*; *meén şuró jōō* (p. 76) 'Thanks for a new cloth; thanks for an old cake' might simply be *joó*, 'give it to me!', rather than an irregular diminutive of *juú*, as suggested by the author.

It might seem that a redundant double negative occurs in the first clause in #1146 *Na bóoči oóçam, na harálči disíljam*, 'I'll neither get dry under the sun nor wet in the rain' (p. 63). However, *oóçam* is not a negative form, but the positive first person singular future of *-úy-* 'to dry' > *a-úç-a-m*, 'I will dry'. The negative counterpart would be: *ay-á-uç-a-m*, 'I will not dry'.

In #3003 the verb form *akúuya* (p. 96) is wrongly glossed as 'NEG.I give', i.e. as if from *-yún-* rather than from *-ú-* (*a-kú-u-y-a báa* 'I do not give it to you'). In #4176 there is a spurious form *manúmáan*, 'they are' (p. 165), which seems like a contamina-

tion of *manúman*, 'they became' and *manáan*, 'they have become'.

The word indexes contain some misprints and errors. E.g. *đíg* for *đigar*, *gí-* for *gíy-*, *gucár-* for *guchár-*, *gupháyo* for *-pháyo*, *-yurk-* for *d.-yurk-*, *γúwar* and *yuy* for *γúya*, *haléŋ* for *halí*, *ičhonjuş* for *-čhónjuş*, *ísk* for *-sk*, *káiar* for *kái*, *-m-* for *-mas-* and *d.-m-* for *d.-mas-*, *múşaŋ* for *muş*, *naýéer* for *naýé*, *ŋí-* for *-ŋí*, *naás* and *násan* for *nas*, *-qar-* for *-qhar-*, *qhayráat* for *qhairát*, *qhudeéy* for *qhudéi*, *sapú* for *sapúu*, *-sár-* for *-sarúu-*, *şátıŋe* for *şat*, *d.-şi-* for *d.-şa-*, *şútinar* for *şútin*, *tére* for *ter*, *-yái-* for *-yá-*, *-yan-* for *-yán-*, *-yéç-* for *-yeéc-*, *yuúlgış* for *-úlgış*, *yúy-* for *-úy-*.

BERTIL TIKKANEN

Siegfried Lienhard, *Indische Anthologie. Klassische Dichtung übertragen und interpretiert. (Documenta Mundi. Indica 1.)* Paul Åströms Förlag, Jonsered 1993. 149 + 2 pp. + 8 ill.

Classical Indian poetry is not as well known in the West as it deserves to be. The main reason for this is the paucity of translations which would convince the reader of the literary merit and the exquisite, haunting beauty of the originals. Even a fine translation is often defective by itself, as the long tradition and high achievement of the Indian aesthetic theory and the whole concept of literature proper (*kāvya* in Sanskrit), on the framework of which Classical poetry operates, are equally—and as undeservedly—alien to European connoisseurs of literature.

Therefore the appearance of a new collection of Indian lyric poetry in German translation by Dr Siegfried Lienhard, a distinguished and versatile scholar, is most welcome. Dr. Lienhard has supplied each translation with the original text in transliteration and a short commentary concerning the theme and interpretation of the poem and its cultural and literary background. The poems represented range from the earliest specimens of short lyric poetry, namely the Pāli *Theragāthā* and *Therīgāthā* and Hāla's incomparable Prakrit lyrics, to the gems of the classical masters of Sanskrit verse and their last great disciple Bīhārī Lāl (17th cent.), who wrote in Hindi.

As a rule, the Indian lyric stanza is a very compact and tightly organized unit of subtly interwoven words and images. The translator must keep an eye on this ultimate unity, the cohesion and economy of expression, without compromising the essential grace and opulence of poetic diction. The German translations meet most of these tough demands; although carefully structured, they flow freely and easily, and the translator has managed to avoid both the dangers of a dry-as-dust philological translation and the urge for inflating the text, which mars many "artistic" interpretations. He has consciously eschewed echoing the metre or the euphony of the originals but has striven instead to find the equivalent expression within the context of German language and literature. The explanations are to the point and most helpful. From these glimpses of information the reader can infer the full scope of poetical means and values in Classical India.

My only regret is that the poems (66 items in all) seem to be too few in number. One

could also speculate on the possibility of a broader general introduction to the intricacies of the *kāvya* to make things clearer. On the other hand, the method of beginning the study of literature with the texts themselves is sound enough. The layout of the book is somewhat unorthodox, but the illustrations, taken from Indian miniatures, add to the charm of the poems.

The present volume is the first in a series which purports "to make Ancient Near Eastern and Mediterranean texts available to students in transcriptions and translations as a kind of Loeb or Budé edition for pre-classical documents." The aim is praiseworthy as well as ambitious. It will be interesting to see how the volumes in preparation, consisting of old Sumerian, Hittite, Egyptian and Mycenaean texts, will rise to this challenge.

VIRPI HÄMEEN-ANTTILA

Hanns Oertel, *Kleine Schriften 1–2*. Herausgegeben von Heinrich Hettrich und Thomas Oberlies. Glasenapp-Stiftung, Band 32. Franz Steiner Verlag, Wiesbaden 1994. XV + 1669 pp.

The new Glasenapp-Stiftung volume is dedicated to Hanns Oertel (1868—1952). The life and work of this German Indologist can be divided into two different periods. Oertel spent his early years in the U.S.A. As a pupil of Whitney, he was interested in Vedic philology and wrote his most important studies on the Jaiminīya Sāmaveda, especially on the Jaiminīyabrāhmaṇa. The very first article, actually a small note in the *PAOS*, hails from 1890. At the beginning of the First World War Oertel was visiting Europe and remained there, formally giving up his chair at Yale in 1917. After a break of several years he resumed his career in Swiss and German universities, from 1925 at the University of Munich. In this period his scholarly work was mainly centred on Vedic grammar, especially syntax. His great syntactic files were destroyed in an air raid during World War II, but even after the war Oertel continued his studies.

The work is divided in a way rather unusual in the Glasenapp-Stiftung Series. The first volume of 772 pages consists of the *Kleine Schriften* proper, articles in journals and *Festschriften*. A brief biography is given in the preface and, as usual, a full bibliography. The second volume consists of the academy works (*Akademieabhandlungen*) of Oertel published by the Munich Academy in various volumes of its *Abhandlungen* series. They contain the bulk of Oertel's studies on Vedic grammar, which are thus handily available in one volume. At the end are 69 pages of Indices, in some cases to be supplemented by Oertel's own published indices to the individual studies.

KLAUS KARTTUNEN

A. K. Warder, *Indian Kāvya Literature*, Vol. VI. *The Art of Storytelling*. Motilal Banarsidass, Delhi 1992. xiii, 852 pp.

The present volume of Professor Warder's monumental work carries the story through the 11th century with its many important authors, such as King Bhoja, Kṣemendra,

Kṛṣṇamiśra, and Bilhana. Somadeva with his work *Ocean* comes here, although several “streams” have already been discussed by him on earlier occasions. This century is also the context for discussing several important cycles of stories, such as those connected with Vikramāditya, in India as well as in Central and Southeast Asia. Buddhist literature is represented, in addition to Kṣemendra's Buddhist work, by e.g. Dīpaṅkaraśrījñāna, the *Sīhalavatthupakaraṇa* and the *Sahassavatthupakaraṇa*. Several Apabhraṃśa works are from this century, as well as some early epics in Telugu and Kannaḍa.

KLAUS KARTTUNEN

Circulation des monnaies, des marchandises et des biens. Publié par le Groupe pour l'Étude de la Civilisation du Moyen-Orient, sous la direction de Rika Gyselen. (Res Orientales V). Bures-sur-Yvette 1993. 187 pp.

Our knowledge of the history of international trade in the Indian Ocean and Asia has greatly increased in recent years, partly due to new archaeological finds, partly to re-arranging and systematizing and partly to a better understanding of various kinds of existing evidence. Several disciplines have contributed their share: archaeology, numismatics, epigraphy, papyrology, and philology, as well as social and economic history.

The present volume is a collection of nine articles all more or less related to economic and commercial history of the ancient (5), mediaeval (2) and early modern (2) periods. Every article is furnished with a brief summary, mostly in English and French. With two exceptions (Potts in English and Alram in German), the articles are all written in French.

The articles are arranged in chronological order, beginning from the third millennium B.C., with Daniel Pott's attempt to show that several Sumerian and Akkadian lexemes for stones may signify the soft-stone of Oman and Eastern Iran. André Finet deals with a possible contribution of Mari documents to biblical history. With several plates of coins and with a metrological contribution by St. Karwies, Michael Alram sheds light on the early history of Achaemenid coinage, in connection with an unpublished hoard of siglos from Asia Minor.

J. Elayi and A. G. Elayi briefly discuss the circulation of Aradian (Greek Arados, modern 'Arwād in Syria) coins in the 5th and 4th centuries B.C. I have read this article four times, but I am still puzzled by the summary's claim that “these coins have not only circulated through the Near East but as far as Afghanistan”. Moreover, on page 60 it is expressly stated that “le point extrême est à l'est de Dharan” on the Arabian coast, west of Bahrain. In addition, the East Arabian finds by D. T. Potts mentioned on page 58 are not indicated on the map (which does not include Afghanistan at all).

Osmund Bopparachchi has lately become known for his numerous detailed and penetrating studies of Graeco-Bactrian and Indo-Greek numismatics. This time, however, he gives us a preliminary survey of the circulation of foreign coins in Sri Lanka (Indian, Roman, Iranian, and Chinese), from ancient times until the 15th century. In a long contribution (pp. 89—139, with several maps) François Thierry discusses the Sasanian coins

found in China and some related questions.

The rest is less familiar to the reviewer; Yves Porter and Živa Vesel discuss some precious stones and other products in mediaeval Iran. Michel Tuchscherer deals with trade on the Red Sea around 1700. Finally, Anne Frémont makes some “remarks” on the commercial activity of the Burusho country (extreme north of present-day Pakistan) from 1761 to the present day.

KLAUS KARTTUNEN

Matteo Ripa, *Giornale (1705–1724)*. Introduzione, testo critico e note di Michele Fatica. Vol. I (1705–1711). (Collana “Matteo Ripa” IX). Istituto Universitario Orientale, Napoli 1991. CLXX, 303 pp., 29 tavole.

The name of Matteo Ripa (1682–1746), missionary and founder of the *Collegio dei Cinesi* in Naples, is known to everyone interested in the history of Sinology. His journal has been published several times, but always in publications not easily available and, as is shown in the long introduction, in abridged and often intentionally changed form. Here we now have here the first volume of a critical edition. Though it must mainly interest Sinologists and historians of missions, the diary offers fascinating reading, even for the general reader.

The journal begins in 1705, when Ripa left Naples for Rome, but his great voyage began only three years later. After journeying through Germany and the Netherlands Ripa and his companions embarked on an English East India vessel, which set sail on 4th June 1708. As Catholic missionaries they needed to travel in disguise. The detailed diary leads us to Cape Town, where they stayed one week in September (account of the land on pp. 62–86), and the Sumatran coast (Nias Island) was reached in early December. From 25th January to 28th February 1709 the missionaries stayed in Bengal, visiting local Catholic missionary stations. The account of the land on pp. 114–137 includes descriptions of many fruits (a common theme in early travel books), but also a syllabary of the Bengali alphabet (opposite p. 129). From Bengal they proceeded to Malacca (2nd–27th April, on pp. 140–152) and to Manila (16th June–25th November) and finally arrived in Macao on 6th January, 1710. In July they proceeded to Canton, and on 5th November began the final journey to Peking. The first volume is broken off in the neighbourhood of Peking on 5th February 1711.

The long introduction sheds much light on the history of Ripa himself and of his diary, analyses previous publications, and explains how the anti-Jesuit Ripa was used as a weapon in the disputes between Jesuits and other missionary orders, especially the Lazarists. Fuller and more clearly marked rubrication would have made it much easier to use.

At the end several indices complete the work. These include an index of persons, one of place names (all with co-ordinates), and a Chinese glossary including pinjin, Ripa's transcription and Chinese characters. After these comes a general index (*Indice generale*), which turns out to be something one has already missed—a list of contents.

KLAUS KARTTUNEN

Patrul Rinpoche, *The Words of My Perfect Teacher Kunzang lama'i shelung*.²⁷

With a foreword by the Dalai Lama. Translated by the Padmakara Translation Group. (*The Sacred Literature Series*, edited by Kerry Brown and Sima Sharma.) Harper Collins Publishers, San Francisco 1994. xlv+457 pp.

According to the translators, this appreciated introduction to the foundations of Tibetan Buddhism provides a detailed guide to the methods by which an ordinary person can transform his or her consciousness and set off on the path to Buddhahood. As literary genre it is a *dzogs-chen* ("Great Perfection") work explaining the preliminary practices of "The Heart-essence of the Vast Expanse" (*kLong-chen snying-thig*²⁸), a Nyingma text discovered by Rigdzin Jigme Lingpa (1729-1798). He received this text in a series of visions of the "omniscient" (*kun-mkhyen*) guru Longchenpa (Longchen Rabjampa, *kLong-chen rab-'byams-pa*, 1308-1363). Jigme Lingpa passed it on to a few capable disciples, among others to Jigme Gyalwai Nyugu ('Jigs-med rgyal-ba'i myu-gu), who concentrated on the goal of ultimate realization while living in a mere depression in the ground.

We are told that Patrul (dPal-sprul) Rinpoche, a famous 19th-century Nyingma master (b. 1808), received this teaching from Jigme Gyalwai Nyugu fourteen times. Later it was written from memory by Patrul. The resulting written guide (*khrid yig*) is classified as a manual of practical advice in the style of oral instructions for anyone sincerely wishing to practice the Dharma and to get rid of their own mistakes that can be made on the spiritual journey.²⁹

The first part of the book should contain contemplations which can be practised by anyone, Buddhist or not, as they focus on the frustration and suffering of worldly existence. As "taking refuge" is described as the gateway to all teaching and practices, the gateway to taking refuge is faith: "If you have no faith, the entrance to the Dharma is blocked" (p. 12). The first step in taking refuge is thus based on developing a lasting and stable faith. Faith is said to be of four kinds: vivid, eager, confident and irreversible faith: "Of the four types of faith, aim for faith that is irreversible" (pp.12-13). "If you had no faith in the Buddha's teachings you would not feel any inclination for the Dharma" (p. 22). For taking refuge with irreversible faith there are three different levels of motivation.

The second part of the book begins with taking refuge in the Buddha, Dharma and Sangha, the "three jewels", which is a traditional practice of all "insiders" or Buddhist believers. This is a gate beyond which the non-Buddhist hardly is capable of or willing to go. Such a person may also recollect what the Buddha is reported to have repeatedly said: "*Be your own light, be your own refuge, there is no other refuge; be the Dharma*

²⁷ *Kun bzang bla ma'i zhal lung*.

²⁸ The Tibetan title-page reads: *Samantabhadra gurormukhāgama nāma mahāsandhi mahādhātu cittatīlakasya pūrvamāgatīnām nāyakam varṇa viharati sma | rDzogs-pa chen-po kLong chen snying tig gi sngon 'agro'i khrid yig Kun bzang bla ma'i zhal lung zhes bya ba bzhus so*.

²⁹ Geshe Rabten's small booklet *The Preliminary Practices* (Dharamsala 1976) contains all the same points as Patrul Rinpoche in only 64 pages. He makes clear that to practise Dharma, one must first accomplish the Five Preliminaries. If this is done properly, all further practices will develop better. In the Gelugpa tradition there are six preliminaries.

your light, be the Dharma your refuge, there is no other refuge." (e.g. *Dīrghanikāya* II:3:2 and III:3). According to *DN* II:3:6, after the death of the Buddha the monks had to trust in the Dharma and the Vinaya only, but a triple refuge-taking developed soon. In this way the role of the teacher grew in importance enormously. To the eyes of an outsider, the stressed position of living gurus and lineage traditions may not harmonize well with the quoted words of the Buddha. (The triple refuge-taking is also mentioned in *DN* I:5, but only in a parable telling that it is better than daily offerings at home.)

Part two explains the inner preliminaries (visualization and mantras) or first steps of the Vajrayāna and the Guru Yoga presuming a close link between instructor and disciple. At this point the ordinary guruless reader becomes aware that only the first half of the book is useful for the general public. The often despised term "Lamaism" may seem justified for Tibetan Buddhism, as the central role of the lama (guru) and the faith in him and his lineage are considered inevitable to secure progress. "*Have genuine faith in your teacher*" (p. 18). The teacher is held in high regard as Buddhists think that one cannot simply learn from books what to study and contemplate or how to meditate. Seemingly, at the beginning we cannot rely solely on our own ideas and thoughts since it is these that have landed us in the confusion that we now have. Consequently, the book is not dedicated to disciples but "*To the teachers of the past, the present and the future*". Accepting this statement means inevitably the necessity of finding a spiritual teacher. Moreover, is the Dharma useful at all without a teacher? If one has enough faith, earnestness and insight, but no spiritual teacher, what can one do? It is stated (p. 13): "*Your interest in the Dharma is the basis of what you will achieve. So depending on whether your degree of interest is superior, middling or inferior you will become a superior, middling or inferior practitioner. And if you are not at all interested in the Dharma, there will be no result at all. As the proverb puts it: The Dharma is nobody's property. It belongs to whoever is the most interested.*" However, one has already got the feeling that the Dharma must be property of the gurus. Alas, a guruless seeker trying to get along with the Buddha's admonition only, is obviously a pitiful loser.

Tibetan Buddhists point out six stains to be avoided, among them proudly believing yourself superior to the teacher who is explaining the Dharma and not trusting the master and his teachings. Capable gurus or spiritual friends are obviously rare. If there is no possibility of autonomous progress, even the book under review is of little avail, at least for independent study.

One is certainly discouraged to read: "*Moreover, someone who does not have the good fortune to be able to see representations of the Conqueror to inspire his devotion, or to read and hear the precious and excellent teachings as the material for study and reflection, will not be fully capable of receiving the Dharma.*" (p. 24) — What is this? Here we stand, just anybody under the twinkling stars, and look into the mystery of existence wishing to understand. But we are offered certain preconditions, limitations and even the need for "good fortune" to be able even to start. "Our own good fortune" means having taken up the Dharma. But: "*Although we have taken up the Dharma, without the favourable circumstance of being accepted by a spiritual friend*

we would never come to know what the Dharma is really about" (p. 25), and: *"Even if you start practising the Dharma, unless you have been accepted by a spiritual friend it will be of no use"* (p. 28). *"... when it comes to doing the practice — even if you can explain the whole Tripitaka from memory and are very skilled in metaphysics — without the teacher's practical guidance you and the Dharma will part company"* (pp. 28-29). In addition, we are warned of false spiritual friends, of the possibility of not understanding a single word of the teaching or its meaning, of laziness in learning the Dharma, of obscurations and negative actions including a backlog of bad actions, and the like. Better to give up already?

Compassion towards all living beings is motivated through the idea of rebirth: we have to see our parents in each of them. I believe that a merciful heart identifies itself with every living being even spontaneously. Further, we are taken amidst such diffuse concepts as "the six realms of existence", "accumulating merit and wisdom". We read: *"To realize the true nature of the authentic Dharma, it is absolutely necessary to be a human being"* (p. 22). Seemingly, an animal may gain merit to be born as human, although it allegedly is devoid of the idea of Dharma and consequently cannot consciously start "to gain merit" in order to be born as a human being. When the zoomorphic Bodhisattva adventured as the hero in jātaka tales, he acted and thought like a human resembling the animals in the Pañcatantra or Aesop's fables.

Though deep-rooted in traditional Buddhist mythological and ontological concepts, the book illustrates fundamental features of the nature of existence. We may leave the gods, asuras, pretas and howling or crushing hells on their own, but instead become intensely aware of the crucial fact of the all-pervading impermanence based on the compositeness of all phenomena. We learn about "negative" actions to be abandoned and "positive" actions to be adopted as well as about the crucial importance of wisdom and compassion.

Indeed, the Buddhists work diligently for their liberation from all worldly attachments so that such an eager concern about the transient ego may sometimes look a little bit contradictory. If one does not take the samsaric torments so horrible personally but accepts them without comments, if one feels no need to escape anything, one might be spiritually outside it. Samsara becomes equal to nirvana? No, this error is corrected on p. 31. He or she represents one of the eight incompatible propensities that leave no freedom to practise the Dharma *"[being] a person who feels not the slightest consternation either on hearing of lower rebirths and the ills of samsara, or in the face of this present life's sufferings, has no determination whatsoever to liberate himself from samsara, and therefore feels no reason to engage in Dharma practice."* However, the opening words of part II:2 remain, puzzling one's mind:

"Through your great wisdom, you have realized nirvana.

Through your great compassion, you willingly embrace samsara.

Through your skill in methods you have realized that they are no different.

Peerless Teacher, at your feet I bow." (p. 195)

Although the promise of suitability even for non-Buddhists of the first part of the book is somewhat abated even in the very beginning, the book contains much entertaining

reading in the form of edifying stories and anecdotes meant to elucidate the essence of the Dharma. It can be warmly recommended to anyone interested in the Tibetan Buddhist tradition. More than 300 notes and a useful glossary give detailed information on important matters. A helpful index concludes the work. The translation and the general appearance are excellent.

HARRY HALÉN

Li Ying-chang, Lao-tzu's Treatise on the Response of the Tao (*T'ai-shang kan-ying p'ien*). Translated with an introduction by **Eva Wong**. With an historical introduction by **Sean Dennison**. (The Sacred Literature Series) HarperCollins Publishers, New York 1994, xxxv+102 pp.

"The present translation, which is of the *T'ai-shang Kan-ying P'ien* and of fifteen stories which illustrate it, seeks to introduce a representative text of Taoism to Western readers through the perspective of those who practise the tradition." These are the apt words of the translator, Dr Eva Wong, Director of Studies for the Fung Loy Kok Institute of Taoism, an Institute dedicated to promoting Chinese culture and the Taoist arts, concerning the purpose of the translation presented here.

Very little is known of the author's, Li Ying-chang's, life. In the translator's Introduction he is placed in the twelfth century during the early Southern Sung dynasty. According to other sources, he flourished in the thirties of the thirteenth century. Be it as it may, he is considered as the founder of the Action and Karma School of Taoism—one of the five major schools into which contemporary Taoist sects can be divided, and the one with most practitioners today—with the treatise *T'ai-shang kan-ying p'ien*, here translated as "Lao-tzu's treatise on the response of the Tao".

The Historical Introduction by Sean Dennison, a Westerner dedicated to Taoist training, made disappointing reading. Why do practitioners of religions tend to be both blind and deaf to all critical writings concerning their respective faiths? One would like to think that introductions written to accompany religious texts translated in a series like this one were meant, as the blurb states, "to promote understanding and open discussion between [...] faiths". Dennison's introduction made its points when presenting the five schools of Taoism now operating but the treatment of Lao-tzu and Chuang-tzu with the texts attributed to them was pure hagiography.

The translator's Introduction by Eva Wong, also an initiate of Taoism, covers partly the same ground as Dennison's Historical Introduction although, naturally, with more emphasis on the translated text. There have been two earlier English translations by Christian missionaries and Buddhist scholars: Douglas Legge in 1894, and Carus and Suzuki in 1906. The translation consists of the ten chapters of *The Response of the Tao*, and fifteen folk tales probably composed by later teachers of the Action and Karma school to make the treatise more accessible to the common practitioner. *The response of the Tao* is part of the Taoist canon whereas the stories are not. The ten chapters are considered to be an essential guide on ethical living where the foundations of practice are

laid by developing a disposition toward goodness. The stories on their part are divided by the translator into three categories: those with a strong Taoist influence (written during the Southern Sung and the early Ming dynasties), those that blend together Buddhism and Taoism (written during the late Ming and early Ch'ing dynasties), and those that are more Buddhist than Taoist. In the translator's opinion, the stories combining philosophy, religion and folk wisdom were fundamental in making the School of Action and Karma the most popular of the five schools. For centuries this treatise has been one of the most widely read Taoist texts.

Throughout her Introduction the translator places the synthesis of Taoism, Buddhism and Confucianism in folk religion somewhere in the late Ming dynasty. The present reviewer would suggest that at least Taoistic and Buddhistic practices intermingled in folk religion already since the beginning of the Sung dynasty in 960. These are, however, intricate matters.

The translation runs smoothly and all chapters and tales are concluded by translator's notes elucidating the text. 12 woodcuts illustrates the translation.

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