

on "The Nature of Saracenic Ornament," is a masterly discussion of the sources and character of Moslem decorative design. The subject is one of endless fascination and extraordinary richness. Professor Briggs has studied the theories of all the authors who have discussed it, from Lane-Poole and Prisse d'Avennes to March-Phillipps and Dobbree, and formulates his own conclusions as to the origins of the leading motives of "Saracenic" ornament. With most of these conclusions I heartily agree, having years ago myself reached the same results and set them forth to my classes in Columbia University. There are some slight omissions, and some statements that seem to me inadequately supported, but on the main it is the soundest, fairest and most scholarly discussion of Moslem ornament that I know of in any language.

Readers of this review who have seen the book itself will at once recognize that I have not followed Professor Briggs's spelling of proper names and technical terms. With all modesty, being no Arabic scholar myself, I must record my protest against Professor's Briggs' adoption in this work, of the system of transliteration from the Arabic recommended by the British Oriental Academy. It seems to me a quite unnecessary display of erudition in a book intended for the general public of the English-speaking world, to substitute for the long-accepted English spellings of familiar Turkish and Arabic words and names such exotic forms as Mu'adhdhin, Quayrowān and the like, satisfying as these appear to scholars versed in Arabic. Why should the Turk Mehmet II be Arabified into Muhammad II?

Professor Briggs in this monumental work has placed all English-speaking students of architectural history under grateful and lasting obligation to him.

*New York City.*

A. D. F. HAMLIN.

**The Arab at Home.** By Paul W. Harrison, M.D. 345 pp. with maps and illustrations. Price \$3.50. Thomas Y. Crowell Company, New York. 1923.

This book is true to its name, for the author, that fascinating, unconventional missionary physician, takes the reader right into the intimate home life of the Bedouin Arab, the date growers, pearl divers, the sheiks, in fact, all classes of Arabs. We come in close contact with some of the sterling characteristics of this race, for Dr. Harrison pays a fine tribute to the loyalty and devotion of these people; their wonderful power of reading the "desert newspaper" as he calls the sand, and their power of endurance. We are told that they live nearer to starvation than most any other people, have less of this world's goods, but nevertheless are a wonderfully happy people and even in their extreme poverty their hospitality cannot be surpassed in any other part of the world. "Honor the guest, even though he be an infidel," runs the Arab proverb and it is obeyed. We of the West are far behind the Oriental in this respect.

"The Westerner who spends long days with an Arab caravan, traveling over great lonely stretches of desert, and who is welcomed in Arab tent and courts in this gracious spirit of hospitality, has even in his first casual encounters an unusual opportunity to come into genuine contact with Arab life. Soon he begins to have some insight into the Arab mind, a mind remarkable for its constant agile activity, and equally remarkable for its inability to concentrate on anything except a

specific object within the range of vision. The average Arab is charmingly simple and direct in his mental process."

The terrible conditions found in which the pearl divers live and the system under which they work, as well as the profiteering of the owners, are all told in a most interesting manner and Dr. Harrison has given us, in his unique way, little personal experiences that will hold the reader's attention from start to finish of this book. We are given a good idea of the desert, seaport, oasis and community life of the Arabs, together with a description of the country itself, its bazaars, religious life, etc.

We are given an insight into the lives of such men as Abdul Aziz bin Saoud, Abdullah bin Jelouee and Abdur Rahman bin Sualim, to whom Dr. Harrison has dedicated his book and to whom he pays a wonderful tribute. If present events are an indication, Ibn Saoud seems destined to unite practically the whole of Arabia. He is followed with a loyalty that is beyond description, and stories of his justice and power form a new chapter in present-day "Arabian Nights."

The globe trotter sees the Arab as a hopelessly dirty individual and his community as a hopelessly primitive stagnant society, in which even the desire for improvement is lacking. The man who has lived in Arabia long enough to see things as they are has a very different opinion. The society in which he is immersed and which he has come to love is made up of men and women of abilities equal to his own. In some ways they are his superiors. In gifts of personality they stir his deepest admiration. More loyal friends are to be found nowhere. Nothing should be impossible for such men and for a society made up of them.

The reader is given a brief outline of the history of Mohammed, of the Arabian Mission and what it has accomplished; and there is a chapter on the "Arab and Christianity" which gives a most interesting account of the methods used in the hospital at Bahrein. The Christian message that transforms the individuals of the community will eventually transform the whole social structure, and Arabia will take her place in the great brotherhood of nations, one of the most richly endowed of them all.

J. C.

**Studien ueber die persischen Fremdwoerter im klassischen Arabisch,**  
von A. Siddiqi, M.A., Dr. phil. Göttingen, Vandenhoeck & Ruprecht, 1919.  
118 pp.

What Siegmund Fraenkel has done for Aramaic loan words in Arabic (*Die aramaeischen Fremdwoerter im Arabischen*, Leiden, E. J. Brill, 1886), the above named author has begun to do for words in classical Arabic that are derived, directly or indirectly, from the Persian. He proposes to treat all Persian loan words in four groups corresponding to four historical periods, the first extending from the earliest times to the conquest of Persia by the Arabs in 651/2, the second to the end of the Ummayyad kingdom in 750, the third to the end of the reign of the Abbasids in 1258, the fourth to the present time. The book under review is a preliminary study preparatory to the publication of the entire material and limits itself to the first period only, which is also the most important of the four. In the first chapter the author speaks of his sources, both historical and critical (the latter again both Arabic and Persian), giving a lucid and valuable

survey of all Arabic philologists up to Jawaliqi, who have given attention to foreign words in classical Arabic; this is followed by a critical examination into the methods of the Arabic philologists, a chapter on phonetic changes to which Persian words were subject when entering Arabic, a discussion of the probable routes by which Persian words gained entrance, and an appendix containing corrections and notes to Jawaliqi's Mu'arrab. To complete the work full indices have been added.

A critical review of the book by Theodor Nöldeke, the greatest living authority on such studies, appeared in *Der Islam*, XI, pp. 267-270. Dr. Nöldeke, though fully appreciating the work of the author, takes issue with him and corrects him on a number of philological points and also in some historical matters, criticising, e. g., the author's acceptance of the traditional view regarding Ibn Abbas as philologist and his conception of the great extent of Persian dominion over and cultural influence in Arabia, especially in Yemen.

In spite of its strictly philological character, Dr. Siddiqi's book is of great interest to the student of Islam. The author is a Moslem and his researches in Persian loan words in classical Arabic, when complete, will have an important bearing on the study of the sources of the Koran.

The following statements occurring in the book have been deemed of special interest to the reader:

"This fact needs to be stressed especially that in pre-Islamic Persian, so far as the existing material permits a conclusion, no Arabic loan words are to be found, whereas a considerable number of Persian loan words exist in the Arabic of the same period. After the conquest of Persia by the Arabs this relation became reversed" (p. 1).

"Even in the oldest pre-Islamic poets, whose diction is purest, Persian loan words are to be found."

"Persian loan words which are not found in the ancient poets scarcely occur in the Koran" (p. 8).

"Ibn Abbas (d. 687 A. D.) and his pupils noted many foreign words in the Koran" (p. 13).

"Persian words gained entrance into Arabic mostly through Aramaic . . . . Thus Syriac has but few Persian loan words which are not also present in Arabic" (p. 75).

ADOLPH A. BRUX.

**The Khilafet.** By Mohammed Barakatullah (Maulavi). pp. 97. 2s, 6d. Luzac & Co. London. 1924.

A study of the past, present, future of the Caliphate by an Indian Moslem, who has spent eleven years in England and has visited the United States, Japan and Central Asia. The historical sections are of no particular interest to our readers. The sections, however, regarding the present situation and the plans for the future deserve attention. The author believes that at any cost the Caliphate must be restored, but it can only be restored as a spiritual office. No Moslem Sultan or King can fulfill the conditions. After proposing various candidates, he advocates the election of a new Caliph at the Conference to be held in Cairo, March 1925.

"...and in honesty of the proposal it is hoped and trusted that they will elect for the post of the Khalif a man who will be only the spiritual head of Islam, will have nothing to do with politics, whom all Islamic communities—whether independent or subject to non-Moslem governments—should recognize

as the focus of the spiritual brotherhood, and whose orders will be directed to the sacerdotal, moral, educational, religious and spiritual welfare of the Islamic Fraternity throughout the world."

The restoration of the Caliphate is the only hope for Islam. Professor Barakatullah admits that the task is supremely difficult, and he closes with the suggestion:

"To find a man of such a broad outlook, wide vision, sublime ideal, unflinching perseverance and willing sacrifice among Moslems today is a problem. We have, however, to find him somehow, if we do not find him in this generation, we must create him in the next. But we must, however, set ourselves at once seriously to the task of solving the problem. We have, no doubt, good men like Sheikh Ahmad Sannusi, among us, who can fill the post of Khilafet with propriety."

Z.

**An Essay on Islam**, with illustrations, by M. Venkata Ratnam. Everyman's Press, Madras. 1922. pp. 208.

An apology for Islam by one originally a Hindu, it was written in response to an invitation of a Mohammedan society in Madras and received a gold medal as the best study of Islam.

After an introductory paragraph on the nature of religion, there is an account of Hinduism (pp. 18-51), Buddhism (pp. 57-73) and Christianity (pp. 83-141). The remainder of the book is a eulogy of Islam. The Gospels are by anonymous writers who have corrupted the original story of Jesus; Christ is a mere man with many human frailties, the Virgin Birth is a myth, the Christianity of our day is based on Paul's teaching rather than that of Jesus Christ. The author has no knowledge of the sources of Islam or of its real character, otherwise how could he state: "The Prophet's character is, if we read the Koran carefully, seen to be perfectly spotless, and in some respects superior even to that of Jesus Christ"; and again he says: "If we compare Mohammed's character with Jesus Christ we find it is infinitely better than his."

The illustrations in this essay are no less crude than the argument.

Z.

**Christianity and the Race Problem** by J. H. Oldham, M.A. Student Christian Movement. 32 Russell Square, London W. C. 1. pp. 380. 7/6 net.

Among recent books on the race problem, this volume easily occupies first place, for thoroughness of treatment, clearness of style and sanity of judgment. It is mainly concerned with the question what attitude Christians ought to take in regard to racial issues and what they can contribute to the improvement of existing relations between the different races. It is therefore a book that every missionary should study. The author beginning with our legacy of the past, outlines the task of the present, setting forth the Christian views of race distinction, the causes of racial antagonism and the significance of race in the purpose of God. The fact of inequality does not remove the truth of equality. There are special chapters on the Ethics of Empire, India, Immigration, Intermarriage, Social Equality, Political Equality, Population and in conclusion certain guiding principles for practical steps to produce a universal community of those who are loyal to our common humanity and to Christ, are pointed out.

We regret that so little is said regarding the attitude of other religions toward the problem of race. Islam is referred to in a paragraph only where it should have had a chapter or at least a section; for it shows