

to other biographies and only nineteen pages are devoted to an account of Lull's life. The remaining chapters tell of Spain in the Middle Ages as the background of Lull's philosophy, and describe his quest for God, his teachings regarding sin, the cross, and communion with Christ. We are especially grateful for the prayers at the close of each chapter, taken from Lull's own writings. Z.

Persien: Entwicklung und Gegenwart. By Dr. Fritz Hesse. Zentral-Verlag G.m.b.H., Berlin, W.35, Germany. pp. 92. 3 RM.

This is Band 26 of the *Welt-Politische Bücherei*, a series of handbooks on present-day world politics. In compact form we have an account of the geography, history, population, religion, and economic development of Persia. The statistics are up-to-date but the bibliography meager. Reference to the educational work of American and British missions in Persia is limited to three lines. Z.

Religion in Various Cultures. By Horace L. Friess and Herbert W. Schneider. Henry Holt & Company, New York. pp. 586. \$5.

This is an exceedingly well-illustrated, well-printed, and well-documented work in the comparative study of religion. The authors belong to the Department of Philosophy in Columbia University. The aim of the book is to provide material on the various religions as factors in the life and organization of particular cultures. The bibliography extends to over fifty pages and there are more than two hundred illustrations, none of which are commonplace. The book, however, is not complete. It deals with Primitive Cultures, Shintoism, Hinduism, Buddhism, Greek religion, Judaism, and Christianity. We are promised a second volume on Islam, the religions of China, and of the Near East. This division of the subject is neither logical nor chronological. The authors have "refrained, as far as possible, from passing judgment on religious beliefs and institutions." They have also tried to avoid any comparisons, but in the study of religion one must occupy some standpoint and it is unfortunate that the origins of Christianity are treated with less sympathy and insight than the origins of Buddhism. Jesus is introduced on a purely humanistic basis, and even the so-called "legends" about his birth, resurrection, and ascension are passed over in silence, while in the case of Buddha we have the birth story. In the bibliography and in the treatment of the chapter on Primitive Cultures, there is no mention of P. Wilhelm Schmidt and his school of thought. Shintoism has thirteen pages, Hinduism sixty pages, Buddhism ninety pages, and Christianity one hundred and ninety pages. Early Christianity, the Eastern Churches, Roman Catholicism, the Protestant Churches and Present-day Christianity all receive special attention. Where the treatment is so condensed and covers so large a field, inaccuracies are unavoidable, but the work as a whole gives evidence of careful preparation and scholarship. Z.

The English Translation of the Holy Traditions with short Notes. By Mohamed Manzur Ilahi. Vol. 1—First edition. Ripon Printing Press, Lahore, India. pp. 212. Rs. 3.

This is a book of 210 pages, containing 369 traditions from the vast field of Moslem traditions. The text contains very copious footnotes.

In these the author points out what he thinks real Islam teaches on the point in question. Not infrequently, efforts are made to show the defects of Christianity in contrast with Islam. It indicates that Christianity is the real opposition to Islam in India. On page 28 we read: "Christianity in present form, being opposed to the true teaching of Christ, is thus the only Anti-Christ known to Islam." And further: "Islam knows no aggressive religious *Jihad* of the sword."

Missionaries in Arabia will question the following statements found on page 32 in the notes. "In serious cases of *habitual* stealing, punishment is very severe, *cutting off the hands*." But according to Islam in Arabia this is the punishment for the *first* offense. And further—"Islam takes very high view of sexual morality." Any one knowing the system of concubinage in Arabia, knows that the above cannot be true in the land of the Prophet.

G. D. VAN PEURSEM.

Purdah: Behind the Veil in India. By Frieda Hauswirth, (Mrs. Sarangadhar Das). Kegan Paul, London. pp. 289. \$4.

The author, born in Switzerland, educated in the United States and married to a Hindu, has had eight years of intimate contact with Indian family life. Loyalty to her adopted country undoubtedly prompted the opening sentences of the introduction of her book, in which she refers to the "Western woman, who, searching for copy on conditions in India, covered the field kangaroo fashion, peering into dark corners and seeing just what she wanted to see, stopping only at cess-pools and calling upon Heaven and earth to witness such iniquity," etc., but adding: "and a good deal of truth her indictment contains."

The opening chapters give a most interesting account of what many of the present-day Indian women are doing in social and political life, in spite of long years of seclusion. The study of the rise and gradual development of the purdah system up to the present-day freedom is intensely interesting, not only to those whose years in India give them a sympathetic understanding of conditions, but to the many others who are deeply interested in the history of that fascinating country.

Beginning with the "Freedom of the Vedic Period" there is a wealth of facts from which it is difficult to choose. The Vedas reveal the significance of the exalted position given to women as equal partners in the home and nation. Nowhere in the Vedas is there the faintest suggestion of any law for child marriage or for the seclusion of women. In the period following the Vedic days, the Brahmin, the warrior and the peasant or artisan, completed the trio of the twice-born of the Aryan invader. The Brahmin was becoming the guardian of all things spiritual, and claimed material assistance and spiritual honor from all the lower castes. He recognized the fact that his greatest rival in spiritual power and influence was woman, and knew that there could be no uncontested supremacy until woman lost her estate and was branded as an inferior being. Then began the slow, persistent and finally successful effort to wrest from her religious and social power.

Following the rule of Brahminism, came the revolt from their authority. The Sikhs and Jains each did away with some of the old systems as the "Puritan Movement" of Buddhism had already done. Among the very first to challenge Brahmin anathema were women. Thousands of them became Buddhist nuns, to escape from the persecu-

tion and social obloquy of widowhood or childless wifehood. In the eleventh century came the Moslem invasion, and Mohammedanism was an outstanding factor to work against the interests and progress of Indian women. As polygamy and veiling of women, which were Moslem practices, were adopted, they would only intensify already existing evil. Frequent divorce among Mohammedans, where the women had the right to demand divorce, was distasteful to Hindu men. If their women should demand such a right, their men might not be able to hold them, and marriage with the conquering race was unthinkable. So their concern was to put a strict guard on their women folk—not an easy task! Moslem religion forbids the carrying off of married women as slaves, so as a means of protection their daughters were married as infants and promised in marriage at birth. But when the conquerors, in spite of their religion, began to carry off married women, it behooved Hindu men to guard more closely their women, and strictest seclusion was enforced—hence the zenana.

In the chapter "Personal Observations" one gets an unusual view of the home life of India, which rather startles the reader who has been led to believe that conditions in that stratum of Indian life are ideal. The book as a whole is a valuable source of information as to the rise and reason of the purdah system, with its attendant child marriage, suttee, etc., and the author's own observation and stories of happenings in the lives of some of her own Indian friends show the results of age-old "Purdah."

ELIZABETH J. CONKLIN.

A History of Urdu Literature. By T. Grahame Bailey, D. Litt., B.D., M.A. Association Press, Calcutta, and Oxford University Press, London and New York, 1932. Heritage of India Series. pp. xiv, 119. Rupees 2/-; \$1.

Students of Moslem India have long felt the need of a history of Urdu literature, since this language is the principal Moslem tongue of the 77,000,000 followers of Islam in this country. Dr. Bailey has therefore rendered a real service to the public generally in bringing out this very readable and scholarly study. He begins naturally enough with the history of Urdu itself, and shows how the language developed originally, in the 11th century A. D., from the admixture of Persian and Arabic words with old Punjabi in Lahore and its neighborhood, and thence spread to Delhi, Lucknow and South India as Moslem troops and influence moved farther and farther afield. He makes it clear that Urdu literature is not confined to the northern part of India as is generally supposed, but that South India has also contributed a fair share of poetry and religious literature.

Poetry rather than prose forms the bulk of Urdu literature, therefore the greater part of the book deals with Urdu poets and their writings. One is given a very good perspective of the work of the great poets Mir, Ghalib, Wali, Dard, Hali and the rest down to Iqbal, while the reforming influence of such modern prose writers as Sir Sayyid Ahmad Khan, Shibli, and Nazir Ahmad is clearly depicted.

There is a valuable critical bibliography, and an index of persons and subjects, both of which add greatly to the usefulness of the volume.

M. T. TITUS.

A Descriptive Catalogue of the Oriental MSS. Belonging to the Late E. G. Browne. By Edward G. Browne; completed and edited with a Memoir of the Author and a Bibliography of his Writings by Reynold A. Nicholson. The Macmillan Co., New York; Cambridge University Press, London. pp. 325. \$13.

All Orientalists will regret that Professor Browne did not live to finish the Catalogue of his Oriental MSS. on which he had been engaged for several years before his last illness. It is now published in sumptuous form by his literary executors. "It was his thirst for knowledge, and the depth and breadth of his interest in Islam, that created the Collection and gave it so much of the personal character and individuality that we find everywhere in his writings, just as it was his study of the materials which he gradually accumulated in the course of his life-work that enabled him to strike off from the familiar highways of Orientalism and penetrate into regions hitherto little known or altogether unexplored."

The total number of Manuscripts included in this Catalogue is four hundred and sixty-eight. They are classified into Koran Commentaries, Works on Theology, the Shaykhi and Babi Sects, General History, Biography, Geography, Medicine, Persian poetry, etc. By far the larger number deal with the poetry of Persia and the Rise of the Babi Movement. In the introduction we have a sketch of Dr. Browne's life and a complete bibliography of his own writings. The titles of the manuscripts, and in many cases extracts from them, appear in Persian text. There is a full double index, Persian and English, to the entire collection. One can only admire the superlative work of the Cambridge University Press in the preparation of the volume. Z.

Palästina: Land und Wirtschaft. By Alfred Bonne. Deutsche Wissenschaftliche Buchhandlung, Leipzig, Germany, 1932. pp. 285. 14 R.M.

We take pleasure in commending this excellent monograph on present-day Palestine, its economic, agricultural, and industrial resources. The author was director of the Economic Archives for the Near East in Jerusalem. The volume tells of the extraordinary progress made since the War, and has a number of statistical tables, diagrams, maps, and sixty photographic illustrations. Trans-Jordania is left out of the Survey. It will astonish the reader to learn that the orange industry has developed within the last two decades, until now nearly three million cases of oranges are exported from Palestine annually. Z.

Legends of Palestine. By Zev Vilnay. The Jewish Publication Society of America, Philadelphia, 1932. pp. 492.

This collection of folklore on Palestine is of extraordinary interest. The present collection is a translation, with additions, from the Hebrew volume published by the same author, under the title "Agadot Erez Yisrael," which appeared in London in 1929. The stories as given are from Hebrew and Arabic sources, both literary and oral. They cover a wide period of Jewish history including Palestine after the Mohammedan conquest. The sources of the legends are given in detail (pp. 431-480) in references to Hebrew and Arabic authors. Of the 217 legends a large proportion deals with the geography of Palestine and Jerusalem; others, with the Wailing Wall, the Graves and Shrines near Jerusalem,

Bethlehem, Hebron, etc. Of special interest to our readers are the legends connected with the Mosque of Omar and the stories connected with the Koran. Here, for example, is a legend of the Oven of Mother Eve, referred to in the Koran (11:40, 23:27): "Among the ruins of the hill where the city of Gezer stood, a long tunnel of one hundred and thirty feet is hewn out. This tunnel is like an oven; and they say that this was the oven of Eve and here she baked her loaves. This oven had been handed down through the ages from one patriarch's wife to another until the time of Noah. When, in the days of Noah the righteous, the foundations of the deep burst forth and the earth was flooded, a stream of water flowed from Eve's oven as well, flooding all the land of Judah." The 69 illustrations found in the book are of unequal value. Z.

Texts and Studies in Jewish History and Literature. By Jacob Mann. Vol. I., Hebrew Union College Press, 1931, pp. xvi + 728 including 27 facsimiles.

In this valuable volume we have a first-hand picture of Jewish life in the Middle Ages as found in the countries under the sway of Islam. While the Jews of that period lived their own communal lives in devotion to their traditional ideals, some rose to distinction and influence, as Hisdai ibn Shaprūt, the treasurer of 'Abd ar-Rahmān III. An important factor in Mediæval Jewry under Islam was Karaism, which extended also to Christian countries. On page 313 is found a reference to the collapse of the dome of the Mosque al Aḳsa as the result of an earthquake in 1016 A. D., when Solomon B. Yehudah uttered a prayerful wish that "a permanent building" be soon erected in its stead, i. e., the Jewish Temple at the Messianic age. While the volume is primarily of Jewish interest, it throws many valuable side-lights on Islamic history, not only in the Orient, but also in Spain, and is therefore to be recommended to those who wish to correlate Jewish and Moslem history.

HENRY S. GEHMAN.

L'Italia e l'Arabia Centrale. By Ugo Bassi, in Quaderni di Politica Estera e Coloniale, N. 2. E. Bassi & Nipoti, Modena, 1932. pp. 53. lire 3.

We find in this pamphlet a résumé of Wahhabism, which is followed by a brief account of the rise of Ibn Saoud and his relations with foreign nations. The book concludes with the text of the treaty between Italy and the King of the Hijaz, the Nejd, and its dependencies; three pages of Bibliography are given at the end of the book.

H. S. G.

L'Italia e la Nuova Turchia. By Ugo Bassi, in Quaderni di Politica Estero e Coloniale, N. 3. E. Bassi & Nipoti, Modena, 1932. pp. 56. lire 3.

We have in this presentation a brief history of the dismemberment of the Ottoman Empire, the rise of the New Turkey, and the present relations between Turkey and Italy. The text of recent treaties between Italy and Turkey is included. Three pages of Bibliography conclude the work.

H. S. G.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

Missionary Research Library

I. GENERAL.

CONTACTS AVEC L'ISLAM, PAR XXX. (In *En Terre d'Islam*, Alger. November-December, 1932. pp. 363-368.)

Entertaining notes on people seen and talked with in visits to the mosques of Cairo by a Christian interested in Islam.

ELIAS RIGGS—A PIONEER IN TURKEY. Charles Trowbridge Riggs. (In *The Missionary Review of the World*, New York. January, 1933. pp. 30-32.)

A sketch of sixty-eight years of active mission service, 1832-1901.

A GREAT MUSLIM NATIONALIST. St. Nihal Singh. (In *The Modern Review*, Calcutta, December, 1932. pp. 616-624.)

Personal and political reminiscences of Sir Syed Ali Iman.

THE TOUAREG BEFORE TOURISM. Robert du Chalieu. (In *Asia*, New York. December, 1932. pp. 649-654: 661-663.)

Continuation of an article begun in the November, 1932, issue.

A TOUR THROUGH MUSLIM LANDS. Sir Abdul Karim Ghaznavi. (In *The Islamic Review*, Woking. November, 1932. pp. 391-396; December, 1932. pp. 436-438.)

First and second numbers of a series.

II. ARABIA.

THE ANCIENT AND MODERN INHABITANTS OF ARABIA. Henry Field. (In *The Open Court*, Chicago. December, 1932. pp. 847-871.)

Data are scarce but point to three basic stocks—Mediterranean, Armenoid and Negroid.

AN EXPEDITION TO TA'IZ. P. W. R. Petrie. (In *The Edinburgh Medical Missionary Society Quarterly Paper*, Edinburgh. August, 1932. pp. 150-155; November, 1932. pp. 181-185.)

Intimate picture of this section of the Yemen.

IN THE QUEEN OF SHEBA'S KINGDOM. K. S. Twitchell. (In *Asia*, New York. January, 1933. pp. 5-9: 63-67.)

Account of an expedition, conducted under the auspices of Charles R. Crane, to examine mineral and agricultural resources in the Yemen for its ruler, Imam Yahya.

LITERARY LIFE IN THE ARABIC PENINSULA. Taha Hussein, translated from the Arabic by Martin Sprengling. (In *The Open Court*, Chicago. December, 1932. pp. 828-846.)

"... Arabia at present encompasses two widely different types of intellectual life: one conservative, held fast in the grasp of ignorance and widespread illiteracy; the other modernist, steadily rising by the force of its connection with Europe and advanced Islamic lands."

MYSTERIOUS ARABIA MODERNIZES. M. Sprengling. (In *The Open Court*, Chicago. December, 1932. pp. 793-805.)

Sketches the slow penetration into the country by explorers, from ancient times to the end of the nineteenth century, and stresses the rapid advance made thus far in the twentieth century.

THE POLITICAL SITUATION IN ARABIA. Ameen Rihani. (In *The Open Court*, Chicago. December, 1932. pp. 806-827.)

Discusses problems in the various sections of the country, and finds least discontent and most unified advance in the states under Ibn Sa'oud and the Imam Yahya, which are freer from foreign intervention.

RUB' AL KHALI. H. St. J. B. Philby. (In the *Journal of the Royal Central Asian Society*, London. October, 1932. pp. 569-586.)

Explorations, in the Great South Desert of Arabia, searching for an ancient, buried city, Wabar, which proved to be only meteoritic craters.

III. HISTORY OF ISLAM.

ABU BAKR, THE TRUTHFUL. Ahmed Shafi. (In *The Indian Review*, Calcutta. October, 1932. pp. 705-710.)

A boyhood friend of Mohammed and the first Caliph, he was an exemplary ruler, tolerant to Christians.

IV. KORAN. TRADITIONS. THEOLOGY.

RASĀ'IL IKHWAN AŞ-ŞAFĀ IN THE LITERATURE OF THE ISMĀ'ĪLĪ TAIIYIBĪ DA'WAT. Ḥusain F. al-Hamdānī. (In *Der Islam*, Berlin. Band 20, Heft 4 (Schlussheft) pp. 281-300.)

Dissertation on the authorship and character of this important work.

THE TA'RĪKH AL-ISLAM OF ADH-DHAHABĪ. Joseph De Somogyi. (In *The Journal of the Royal Asiatic Society*, London. October, 1932. pp. 815-855.)

Discusses separation between political history and historical biography in Arabic literature. To a brief biography of adh-Dhahabī is added a catalogue of his writings and of the manuscripts of the Ta'rikh al-islām, with an analysis of the latter. A chronicle is made