

less correct the average height of the Iranian plateau from 400 ft. to 4000, and "northern Iran" to "southern Iran" in par. 2, p. 38. The part Persian oil played in the Allied victory seems over-stated. Actually the production of the Persian fields was drastically curtailed during the war, due to the greater accessibility of the Iraq oil. It is also an error to state that there have been no elections since the abdication of Reza Shah, and hence there are no "Tudeh" party representatives in that body. As a matter of fact regular elections were held in 1943 and some five or six members of that party won Majlis seats.

These are, however, very minor blemishes on a fine and scholarly work that places all students of Iran greatly in the debt of the very competent author.

JOHN ELDER

Wyckoff, N. J.

Netherlands India. By J. S. Furnivall. Cambridge, at the University Press; New York, The Macmillan Company. pp. 502. \$4.50.

This book is said by the publishers, the Macmillan Company, to be an American edition of an authoritative work on the Netherlands Indies first published five years ago (presumably in England), and stated in a review in *Asia* to be "the best publication in the English language on the economic history of the Netherlands Indies."

The author was formerly in the late Indian civil service of Burma, and says in the Preface that he laid the foundation of his studies on the Netherlands Indies at Amsterdam in the Institut Koloniaal, and made further studies at Leiden University. He seems also to have had further help from the Government authorities at the Hague and in Batavia. It is also evident, from quotations throughout the book, that he has made a very thorough and accurate study of the Dutch language and of their literature on this subject.

In spite of the fact that in the 15th century the Pope had divided the whole world between the Spaniards and the Portuguese, and that Magellan had taken the Philippine Islands by sailing round Cape Horn, and the Portuguese had landed in British India, had captured Malacca and sailed on to the Spice Islands, the British and the Dutch, representing the Protestant faith, had gone round the Cape of Good Hope and had established themselves in India and Ceylon, and had founded the British and Dutch East India Companies for trade with the Far East, and especially the spice trade.

The Dutch East India Company began work at the beginning of the 16th century, and they established themselves at Bantam in West Java, and drove the Portuguese out of Amboyna. Having acquired a strip of land along the North coast of Java between Bantam and Cheribon, the Dutch took a port named Jacatra, to which they gave the name of Batavia, and there they strongly fortified their city; but their efforts were chiefly directed towards trading operations rather than the control of the native races, and they did their best to encourage the people to plant coffee, pepper, cinnamon, sugar, indigo, and cloves, and to improve the cultivation of rice in their irrigated fields.

In the first fifty pages, Mr. Furnivall gives a very interesting and accurate account of the work of the Dutch East India company up

to the year 1795, and tells how in the days of Napoleon, when France annexed the Netherlands, little was left of the Dutch Eastern Empire except Java, which was placed under the French Captain General at Mauritius. Sir Stamford Raffles was sent from Malacca with a large army from British India to take Java, not from the Dutch, but from the French, for it had been cut off from the homeland since 1795.

The effects of "Raffles' experiment" is referred to frequently from page 41 to 100, and again from time to time until almost the end of the book.

In regard to Islam he mentions the influence of Snouck Hurgronje, especially in terminating the war in Achin, which had lasted more than thirty years and cost over 400 million guilders and great loss of life. Missionary work was at first restricted to the Eastern islands, where the natives were not Mohammedans, and in Amboyna and in Minahassa of North Celebes very successful work was carried on; but at the beginning of the nineteenth century Christian work was begun among Mohammedans in Java, both in the East near Surabaya, and also in West Java among the Sundanese. A little later a German mission began work in Sumatra among the Batak people, which has been so unusually successful that some hundreds of thousands of the Batak people are now Christians, and are sending their own missionaries to work among the native races in Borneo, Java and other islands. Roman Catholic missionaries have been working among Europeans and natives since the days of Daendels, and both Roman Catholics and Protestants have opened schools for the education of the native peoples.

"The native press is itself an outstanding feature of modern cultural progress, . . . in 1917 the movement was consolidated by the foundation of the Palace of Literature *Balai Poestaka*, known also more prosaically as the Bureau of Popular Reading. . . . Among the works adapted have been *The Old Curiosity Shop*, *Oliver Twist*, *Baron Munchausen*, . . . and among those translated there are *Monte Cristo*, *The Three Musketeers*, *Tom Sawyer*, *The Jungle Book*, *Gulliver's Travels*, and *Ivan the Fool*. Other works comprise a History of Java, Manuals for Carpenters, Masons and Electricians, and books on Agriculture, Hygiene, etc."

From the above it is evident how much the Dutch people have done for the education and cultural progress of the native races of Netherlands India, and that many of them have highly appreciated the help they have received.

W. G. SHELLABEAR

Hartford Seminary

Encyclopedia of Religion. Edited by Vergilius Ferm. New York, Philosophical Library, Inc., 1945. pp. 844. \$10.00.

This Encyclopedia is a light-weight, desk-size reference work of historical and lexical data about many religions, sects and schools of thought, including their doctrines, practices and symbols, their organizations, institutions and lectureships, their leaders and teachers, past and present. The work has had 130 contributors. The articles vary in value.

Islam is dealt with under seventy-five rubrics. Not all of our readers are specialists in Islamics. Some of them may have *Encyclopedia of Religion*. For them our review is an endeavor to present accurate statements which some of the articles seem to require.

Abu Hanifa taught the method of interpretation of Qur'an and Sunna (Islamic practice) used by the Hanafiyya school of jurisprudence as a reasonable and adequately authoritative (not infallible) system of Islamic law, equally orthodox with three other surviving systems.

The words Admadiya and Admad should be Ahmadiya and Ahmad, as also in the articles on Mahdi and Mohammedan Terminology.

The definition of Faker as "a Moslem monk" gives a wrong impression, since there is no monkery in Islam. A *faqir* is a wandering religious mendicant.

Under Fiqh, Hanbolite is a misprint for Hanbalite. The name is correct in the article on Ibn Hanbal on p. 320, but there the most important fact about the Hanbalite school of law, namely, that it prevails in the Sa'udi Kingdom of Arabia, is omitted.

Hadith is correctly stated to be the body of traditions, but it provides, rather than constitutes, the basis of *sunna* or normal practice, which is one of the sources of authority in Islam.

Massignon's account of al-Hallaj in *The Encyclopaedia of Islam* summarizes his doctrine as follows: "God's transcendence above the limits of creation, the existence of the uncreated Divine spirit, which becomes united with the created spirit of the ascetic; the saint becomes the living and personal witness of God, whence the saying, 'I am the Creative Truth.'"

The article on Hegira should say that the Muslim calendar was dated, not from the hegira (migration) which took place in September, but from the beginning of the lunar year (July) in which the migration occurred. A similar correction should be made in the article Mohammed.

Ijma' or agreement of the learned is one of the principles or sources whereby beliefs and customs receive recognition as orthodox Islam. The sentence about the plural should be deleted.

The imam is a priest only in Zaidi and Ismaili Islam. The important fact about the term is that the largest section of the Shi'ah hold that the chief imam of Islam must be a descendant of 'Ali bin Abi Talib.

The Ismailis are the supporters of the imamate of Ismail, a son of Ja'far al-Sadiq, the sixth Shi'ah imam, and successors of Ismail. One of the promoters of this section of the Shi'ah was Abdullah bin Ma'mun. Members of this political-religious group believe salvation involves acknowledgment of the imam of the age, whether he is concealed or present. Sub-divisions of the Ismailis exist in Egypt, Syria, Arabia, Iran and India.

Jinn are intelligent, invisible, corporeal beings, created of smokeless flame. In orthodox Islam, God must not be called a spirit, for all spirits are created.

The qibla, while Muhammad taught at Mecca, was Jerusalem. Later, at al-Madinah, it was changed to the Ka'bah, not a sacred rock but a building which contains the Black Stone, in Mecca.

Kismet is a Muslim term which expresses God's predestination of everything and man's fatalistic resignation to his destiny.

In the Koran the verses, words and consonants have had various enumerations. It contains repetitions with varying content as well as abrogated verses.

The statement that Medina was "the seat of the first university" applies an important term to gatherings of Muhammad's followers who learned to recite his pronouncements by heart.

In the article on Mohammed, Kareish should be Kureish or Quraish and Ubu 'l Kassim should be Abu 'l Kassim or Abu 'l Qasim. It was parts of three continents that the armies of Islam conquered.

The fewest possible changes in the article on Mohammedanism would spell Abu Bekhr as Abu Bekr or Bakr; make the Sunnites to number 250,000,000; say: "They adhere to the *Sunna*," alter "created word of God" to "uncreated" etc.; the souls of unbelievers will be tortured in hell after the resurrection, rather than before.

Under Mozarab it may be said that the Arabic word *musta'rib* means philologically "arabicized" and historically is applied to the Spanish Christians who adopted Islam as their religion or to those who lived as Christians under Muslim overlordship. The Mozarab rite of Toledo is an example of the permanent influence of Moorish culture in Spain.

The mufti is correctly said to be an expounder of Muhammadan law, but Sunni Islam has no official priesthood, since it has no ordination. In Sufi, Zaidi and Ismaili Islam, some priestly functions are exercised by religious leaders.

It is unnecessary to say that the *mutakallimun* (not *mutikal-limum*) "foolishly" argued, for the term was applied to all theologians, including those who defended the faith.

From the fast of Ramadan, besides the sick, there are others, children, travelers, insane, who are exempt.

There are other Shi'ites besides the Persians, although Shi'ism is the state religion of Iran. All the many Shi'ite sects believe that the political-religious leadership (*imamiyyah*) in Islam has always belonged by divine right to Ali and his descendants, but they differ about the individuals given that right. Sufism arose among the Shi'ah and other early groups of Muslims.

Taqiyya is the concealment of religious allegiance to avoid danger. In some measure it was sanctioned by the Qur'an (16:108), was restricted by the Sunni majority, was considered valid by the Shi'ah sects, including the Ismailis.

The Wahabites (*Wahhabis*) had political power only in Arabia.

There is abundant need for a modern Dictionary of Islam, making accurate and important statements under each rubric. The one volume edition of the Leiden *Encyclopaedia of Islam* has appeared in German, with the English edition on the way.

E. E. CALVERLEY

Elements de l'Arabe classique. Par Regis Blanchere; 2me édition revue et corrigée. Paris, 1942. Librairie Orientale G. P. Maisonneuve. 8vo. 174 pp.

It will be remembered that it was Regis Blanchere, who is now a

Professor in the French École Nationale des Langues Orientales, who in 1937 collaborated with M. Gaudefroy-Demombynes in the writing of a rather remarkable work *Grammaire de l'Arabe classique*, which made a break with the long-dominant tradition of Silvestre de Sacy, and attempted to set forth the grammatical system of the classical Arabic language in accordance with the more modern conceptions of linguistic science, and in particular to treat the language as something that consists of spoken sounds and not of written signs. That large Grammar, however, does not lend itself to the needs of more elementary students, so that M. Blanchere has produced this book of *Éléments*, as a small handbook to be used by teacher and student in acquiring the elements of the language, so that they may pass on to the reading of texts and the use of the larger Grammar

This smaller book is an admirable manual. Instead of dealing systematically with the Morphology and then with the Syntax, it mixes the two in a progressive exposition, so that the student may feel that he is dealing with a living language. Moreover the older order of treatment of the various elements of the grammar has been changed to one that begins the grammatical discussion with the verb and from there develops the language in a much more practical fashion than is the custom. There are no vocabularies or exercises, so that the student can hardly use the book without a teacher, but the examples are all chosen from a few sources and any teacher can very easily work out exercises of his own to accompany the lessons.

The one grave defect of the book is in the printing, where far too many of the vowel signs, etc., have dropped out in the process of printing the work, so that the teacher's hand again is necessary. What will be welcomed by most teachers, however, is the fact that the author has abandoned a great deal of the inaccurate technical terminology derived from Indo-European, and used terms more in accordance with the genius of the Semitic languages.

ARTHUR JEFFERY

Dictionary of Standard Malay. By Vernon E. Hendershot, Ph.D. and W. G. Shellabear, D.D. Mountain View, California, Pacific Press Publishing Co., pp. 235. \$3.75.

It is remarkable that this book was produced in America in the war years. It is the joint work of a Seventh-day Adventist and a Methodist. Dr. Hendershot was for twenty years a missionary and educator in British Malaya and the Dutch East Indies (Indonesia) and is the author of Malay books. Dr. Shellabear was the premier Malay scholar among the English-speaking missionaries of the Orient. Into this dictionary he has incorporated his own *Malay Vocabulary* published in 1892.

The authors have tried to collect a vocabulary that, despite dialectic differences, will be pretty well understood throughout the Malay world. More than 5,000 words are in it. I have checked the dictionary with the Bible and *Sejarah Melayu* ("The Malay Annals") and found all the words looked for. Another important point is that the proof-reading has been so well done that I do not find a printer's error.