

for such a Symposium. There are Bibliographies—not always very good ones—and there are Appendices giving hints as to how a Symposium of this kind may be arranged in other communities.

ARTHUR JEFFERY

Forgotten Religions (including some living primitive Religions), a Symposium. Edited by Vergilius Ferm. New York, Philosophical Library, 1950, pp. xv, 392. \$7.50.

It was an interesting idea of the editor of this Symposium to gather into a single volume a number of authoritative statements, by scholars in different fields, which would sum up briefly the present state of our knowledge with regard to a number of religions, important for the study of the History of Religion, which are at the present day very largely "Forgotten Religions."

The first problem facing the editor of such a Symposium is that of what to include and what to omit, since obviously it is impossible to cover everything within the limits allotted him. The editor of this volume has chosen judiciously, both from the point of view of chronology and from that of type. He has included religions from the ancient world, from the mediaeval ages and from modern times, and he has chosen examples both of highly developed cults and of very primitive forms of religion.

His second problem is to find collaborators. In any Symposium one can expect to find that the articles of the various contributors vary somewhat in quality, but the variation in the volume before us is extraordinary, ranging from contributions of as high a quality as this Reviewer has ever met with in a volume of this kind, to others so bad that one wonders why they were ever allowed to get into print.

After the editor's Preface the Symposium opens, as is appropriate, with a discussion of the Dawn of Religion. It is peculiarly unfortunate that this is the worst chapter in the book. Then come chapters on the religions of the ancient world, of Sumeria, Egypt, Assyro-Babylonia, the Hittites and early Canaan. One cannot commend too highly the treatment of the Sumerian material by S. N. Kramer, and the Hittite material by H. G. Güterbock, where one follows two sure guides through very difficult territory. Excellent also is the handling of the Akkadian material by A. L. Oppenheim, who wisely warns against the use of the older manuals on Assyro-Babylonian religion, and endeavours to show us the picture revealed by recent research. T. H. Gaster has given an account of the recent accessions of material for the study of early Canaanite religion, though his own interpretations of some of this material may not find favor with scholars. Three studies on the Greek world follow. Two of them are by G. E. Mylonas, on Prehistoric Greece (i.e. Minoan-Mycenaean Religion), and on the Mystery Religions. Both are rather disappointing, save that they make available some information on the results of recent archaeological investigation. The third is a very brief chapter by C. A. Robinson Jr. on the significance for religion of the enormous change in the inhabited world made by the labors of Alexander the Great.

The Symposium then makes its transition to the mediaeval world by three papers on Iranian religion, one on Mithraism, one on Mani-

chaism, and one on Mazdakism. All three are by the same writer, who has a commendable enthusiasm for things Iranian, but unfortunately seems to know nothing of the results of scholarship later than the Encyclopaedia articles of 1915, so that his contributions are hopelessly out of date and largely useless. Murray Fowler's account of Old Norse Religion is an excellent summary of the position of modern scholarship in its attempts to interpret the oft confusing material of the poetic and the prose Eddas, material which at times has curious contacts with both Indian and Iranian ideas. The following paper on Tibetan Religion is again rather disappointing. It gives some account of the various Lamaistic sects and their distribution, but never comes to grips with the real problems in that area which interest us.

The final six studies are on living primitive religions, one on the religion of the Australian aborigines, one on Shamanism, and four on American Indian religions. That by Miss Lantis on the Eskimos is particularly fine. One might have expected Mircea Eliade's illuminating discussion of the problem of Shamanism to come before that of Tibetan Religion in the second section, but doubtless it has been placed here because the Shamanistic type of religion, though best known from Central Asia, is also found in Melanesia and in certain areas of the Americas.

The editing of the volume has been carefully done; bibliographies, some of them very good, have been included, and there is an Index. In the case of several chapters maps would have been a boon, but probably their cost would have been prohibitive.

ARTHUR JEFFERY

Columbia University

Hasidism. By Martin Buber. New York, Philosophical Library, 1948, pp. xii, 208. Price, \$3.75.

We have in this volume seven essays by Martin Buber, which have been previously published in various places, some in German and some in Hebrew, but which are here brought together in translation (also by different translators), and which are united by the thread of their all having more or less connection with the author's interpretation of the Hasidic movement in modern Judaism. In a foreword he tells us that he has been studying Hasidism for some forty years, and in these essays he sets forth something of what he conceives the message of the Hasidic movement to be.

The interest of the book to readers of THE MUSLIM WORLD will be in the fact that, like Sufism, this Hasidism is a pietistic movement concerned with certain aspects of the inner life of the soul, which has here and there contacts with Sufi teaching. To this Reviewer the author seemed to give a highly romantic account of Hasidism, and to be desperately striving to read into the movement a type of religious experience which is natural to us in Christianity, and natural enough to Sufism within Islam, but which is not at home in Judaism. However, the Reviewer's acquaintance with the original texts of Hasidism is perhaps too slight to justify such a judgment.

ARTHUR JEFFERY

CURRENT TOPIC

Our QUARTERLY has received the following communication as a sequel to an article republished in our April 1950 issue from the Bulletin of the Near East Society. The letter is willingly published for the information of our readers.

The Editor,
THE MUSLIM WORLD

Dear Sir:

In view of a number of misunderstandings that have arisen relative to the article I wrote on "Islam and the Modern Moslem", I feel bound to elucidate some of the points that are considered to be controversial and therefore allay any cause of misapprehension vis à vis my personal beliefs and convictions.

I should make it clear from the outset that the ideas expressed do not necessarily reflect my personal views. They represent an attempt to read the mind of some of the Scientific Moslem Scholars in so far as the Islamic religion is concerned. I should not fail to avail myself of this opportunity to affirm once more my deep and unswerving faith in Islam and all that this religion stands for. I will of course be vulnerable to the imputation of appearing ostensibly pretentious if I claimed to be an expert on the subject. There is no basis whatever in the current allegation that I have any preconceived and definite notions as to how Islam should evolve and progress.

There are two points mentioned in the said article that are the cause of a great deal of controversy. The first has to do with the question of polygamy. It is true I stated that the modern Moslem does not condone this institution. However, this statement should be qualified to read in so far and according to the basic tenets of the Koran and Islam. If Islam does not place a taboo on polygamy, as some people maintain, then we should adhere to the spirit and letter of the Koran.

As to the other point, which is the question of the authorship of the Koran, I desire to make it clear in the most unequivocal terms that I believe that it is the work of God. I wanted to distinguish in the article between belief and rational conviction in so far as this important question is concerned but I was unable to do so on account of limitation of space. I therefore deem it essential to state that as a matter of belief I am firmly convinced that the Koran is the work and responsibility of the Almighty. It is of course very difficult to try to prove matters of belief through the process of one's rational faculties. That the Koran is the work of God is an Article of faith to all the Moslems and should therefore never be the subject of any debate.

I will be greatly appreciative if you will kindly publish this letter in your forthcoming issue.

Sincerely,
OMAR A. KHADRA

29 September 1950,
New York City

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER
Union Theological Seminary Library

I. GENERAL

DARWISH ASHRAF. A. F. L. Beeston. (In the *Journal of the Royal Asiatic Society*, London. Part 1-2, 1950. pp. 15-19).

Tells of the life and work of a 15th century Persian poet who was well-known in Tabriz and Baghdad.

THE EARLY ARABIAN NECROPOLIS OF AIN JAWAN. Richard LeB. Bowen, Jr. (In the *Bulletin of the American Schools of Oriental Research*, New Haven. Supplementary Studies 7-9, 1950. pp. 70).

An illustrated study of a pre-Islamic and Early Islamic site on the Persian Gulf.

POTTERY AND GLASS FRAGMENTS FROM THE ADEN LITTORAL. Arthur Lane and R. B. Serjeant. (In the *Journal of the Royal Asiatic Society*, London. Part 3-4, 1948. pp. 108-133).

Collections made at Abyan, Ḥabil and Kawd am-Saila show much Far Eastern material, especially Chinese, of a very early period.

SOME SYRIAN ARABIC PROVERBS. Dayton S. Mak. (In the *Journal of the American Oriental Society*, Baltimore. October-December, 1949. pp. 223-228).

Forty sayings contributed by three modern men—one from Damascus, one from Tiberias and one from Shwayfat.

SUR D'ANCIENNES INSTRUCTIONS NAUTIQUES ARABES POUR LES MERS DE L'INDE. J. Sauvaget. (In the *Journal Asiatique*, Paris. Part 1, 1948. pp. 11-21).

Describes the work done by Muḥammad b. Šādhān, Sahl b. Abān and Lait b. Kahlān.

LA TRADUCTION TURQUE DE L'ENCYCLOPÉDIE DE L'ISLAM. Albert Gabriel. (In the *Journal Asiatique*, Paris. Part 1, 1948. pp. 115-122).

Under the direction of Dr. Abdūlhak Adnan Adivar a scholarly, useful translation has been made.

TREASURES OF IRANIAN ART. Maurice S. Dimand. (In the *Metro-politan Museum of Art Bulletin*, New York. January, 1950. pp. 145-153).

A very well-illustrated description of a recent exhibit.

II. ARABIA

THE ARAB BACKGROUND. Freya Stark. (In *Islamic Culture*, Hyderabad. July, 1949. pp. 117-119).

Westernization will surely overtake a society whose position has been so much changed and strengthened by the discovery of oil.

MATERIALS FOR SOUTH ARABIAN HISTORY. R. B. Serjeant. (In the *Bulletin of the School of Oriental and African Studies*, London. 1950. pp. 281-307).

Notes on twenty-three new manuscripts from Ḥaḍramaut.

III. HISTORY OF ISLAM

AN APOCALYPTIC VISION OF ISLAMIC HISTORY. Bernard Lewis. (In the *Bulletin of the School of Oriental and African Studies*, London. 1950. pp. 308-338).

Translation and historical interpretation of the Prayer of Rabbi Simon ben Yōhay.

UN BULLETIN DE VICTOIRE DE BAJAZET II. Georges Vajda. (In the *Journal Asiatique*, Paris. Part 1, 1948. pp. 87-102).

Text with comment of a 14th century Arab manuscript about a campaign against the Venetians.

THE CIRCASSIANS OF THE MAMLŪK KINGDOM. David Ayalon. (In the *Journal of the American Oriental Society*, Baltimore. July-September, 1949. pp. 135-147).

Describes the racial changes brought about by Barqūq, who made his fellow-Circassians the ruling caste, thus leading to far-reaching changes in the origin of the state.

A HISTORY OF BAHRĀM SHĀH OF GHAZNĪN III. Ghulām Muṣṭafā Khān. (In *Islamic Culture*, Hyderabad. July, 1949. pp. 199-235).

Covers the years 1148 to his death in 1157 and gives comments on his life and activities.

ISLAM AND HELLENISM. G. E. von Grunebaum. (In *Scientia*, Como, Italy. January, 1950. pp. 21-27).

"Orthodox Islam fought to preserve its original structure through the elimination of Hellenism."

JAFFA AU MOYEN-AGE. F.-M. Abel. (In the *Journal of the Palestine Oriental Society*, Jerusalem. vol. 20, no. 1. pp. 6-28).

An historical article.

LIFE IN THE EARLY ISLAMIC CITY OF NISHAPUR, PERSIA. Charles K. Wilkinson. (In *Transactions of the New York Academy of Sciences*, New York. December, 1949. pp. 66-77).

Draws on historical and literary texts, archaeological discoveries, technical investigations and observations in the modern Orient.

MUHAMMAD 'ALĪ (In *Cahiers d'Histoire Égyptienne*, Paris. December, 1949. pp. 1-235).

Twelve articles celebrating the centenary of the founder of the present Egyptian dynasty.

LE RECUEIL TRANSCAUCASIEN DE MAS'ŪD B. NĀMDĀR. V. Minor-sky and Cl. Cahen. (In the *Journal Asiatique*, Paris. Part 1, 1949. pp. 93-142).

Arabic text, translation and comment about a 12th century manuscript dealing principally with happenings in the town of Bailaqān.