FOLKLORE FORUM
A Communication for Students of Folklore

Bibliographic and Special Series, No. 9 1972

Table of Contents

Foreword

Introduction............................................................................................................. 1
Maps of Folklore and Folklife............................................................................... 1
Bibliographies, Dictionaries, Indexes, and a Guide to Fieldwork...................... 2
Peoples, Cultures, and Customs ........................................................................ 3
Hikaye................................................................................................................... 7
Drama..................................................................................................................... 13
Epic and Romance ................................................................................................ 14
Proverbs and Riddles ............................................................................................ 18
Magic, Superstition, and Medicine ..................................................................... 21
Islam, Sufism and Philosophy ............................................................................ 28
Folktale Collections .............................................................................................. 30
Author Index ......................................................................................................... 35
Area Index ............................................................................................................... 38

* * * * *

Chief Editor: John M. Vlach

Manuscript Editors: Ben Adam Kroup, Dick Sweterlitsch

Reviews Editor: Howard Wight Marshall

Managing Editor: Janet Gilmore

Bibliographic and Special Series Editor: W. K. McNeil

Corresponding Editors: R. Gerald Alvey (University of Pennsylvania)
                      Bruce Giuliano (UCLA)

Advisory Board: Gerald Cashion, Philip Brandt George, Andrea Greenberg
The Folklore Forum is published quarterly by the Folklore Forum Society in January, April, July, and October, and accompanied by a Bibliographic and Special Series. All subscribers automatically become members of the Society. All subscriptions are $4.00 per year. Single numbers of the Forum are $1.00, and the price for volumes in the Bibliographic and Special Series varies. Address all correspondence concerning subscriptions, advertising, requests for back numbers and other business matters to the Managing Editor. Correspondence concerning prospective articles for publication and relevant matters should be addressed to the Manuscripts Editors. Address all books, journals and records for review, and reviews being submitted for publication, to the Reviews Editor. Correspondence concerning manuscripts for publication in the Bibliographic and Special Series and relevant matters should be addressed to the Special Series Editor. All Editors and Forum personnel receive correspondence at: Folklore Forum, c/o Folklore Institute, 504 North Fess Street, Bloomington, Indiana 47401. All checks for remittances should be made payable to the Folklore Forum.

The Folklore Forum assumes no responsibility for the opinions expressed by the contributors; neither does it accept responsibility for the safety of manuscripts. The Folklore Forum follows generally the MLA Style Sheet.

INTRODUCTION

Folklore and the Advent of Islam

Scholars concerned with the study of the Middle East have not reached unanimous agreement about what constitutes the area. For instance, Carleton Coon and Raphael Patai include the land between Morocco and Afghanistan which covers 7,321,243 square miles of the earth's surface and contains 183,606,593 of its population. Don Peretz limits the Middle East to the area between Iran and Egypt which cuts its surface to 3,000,000 square miles and its population to 120,000,000.

Within the boundaries of this land and with the facilities that it provided, the Sumerians, the ancient Egyptians, the Babylonians, the Assyrians, the Hebrews, the Arabs and the Persians have made contributions to world civilization. But among all, the latest is the introduction of Islam by Mohammad Ibn-Abdillah of the Koreish tribe of Mecca in the year 611 A.D. As Morroe Berger puts it, this faith has "...imposed not merely a religious doctrine, but a legal and moral code, a social system and a culture as well."

If the evolutionary nature of culture is taken into consideration it will follow that Islam is an offspring of the older traditions in the Middle East. The genius of the Prophet Mohammad revamped these traditions, adding to and subtracting from them to create a doctrine which suited his reforms among the Arab tribes. In promoting this objective the existing traditions played contradictory yet significant roles.

First, Mohammad as a cultural being was a product of the pre-Islamic traditions. Word-of-mouth and observation served as the media through which he learned the pagan and Judeo-Christian cultural systems. Then he applied his native abilities in reshaping them -- the outcome of which was Islam. In this respect, tradition in its broadest sense was the source of the faith that he introduced.

Second, Islam had a receptive attitude toward the pre-Islamic religions and traditions. It made concessions by injecting new meaning in old forms, concealing old meaning in new forms, or even keeping the meaning and the form as they were. As an example, Mecca was a trade center and a shrine for idols before Islam. However, with the arrival of the new religion, K'aba became the center of the worship of the old God, Allah. This receptivity gave folklore a better opportunity to adjust itself to Islam, sanction its rules and contribute to its diffusion.

Third, where Islam opposed the pagan elements, the traditions of the time gave them sanctuary. Therefore, as poetry, tales, and drama persisted; magic and witchcraft escaped their death with them. In the course of time, Islamic innovations penetrated these traditions and learned to co-exist with them. Now, when the hero of a tale needs extraordinary power to accomplish a task, he applies magic and religion indiscriminately to obtain that power. Making ablutions, performing prayers, calling the name of God or the ring of King Solomon (which functions as a magic ring) make him omnipotent. Then a carpet flies him wherever he desires, a bag provides whatever food he wishes and a cane defeats any army he sends it against.
Current Native Attitudes Toward Folklore

In the last half of the nineteenth century and the first half of the twentieth century, some European folklorists and orientalists set out to study Turkish, Persian, and Arab traditions. But among the natives, they found a negative attitude toward the study of this subject. In every country, the intellectuals viewed "kharafat" (superstitions) unworthy of serious attention and asked the guest scholar to substitute his topic with one deserving his effort.

Among these nations, the Turks are forerunners in collecting and analyzing their folklore. As part of purification of the Turkish language from Persian and Arabic words, they had started publishing proverbs in the 1860's. In spite of this, Namik Kemal and Suleyman Faik thought folk tales useless and out of touch with the reality of life. When in the 1880's, I. Kunos, a Hungarian folklorist, visited Turkey on a collecting expedition, he was advised to engage in something more serious.4

Iranians started their folklore studies later than the Turks. Nevertheless, the French orientalist, Henri Masse, has a story from his 1923 visit to that country which resembles Kunos's tale in Turkey. He relates that often his questions provoked the reproach, "Oh, you want to make fun of us."5 Thus, the fear that he might be interpreted as ridiculing the people and culture of Iran haunted him persistently.

In the Arab countries, the situation was not different from Turkey and Iran. In his article, "The Mawal in Egyptian Folklore," Sami Hanna says, "Literary men and Arab-literature scholars, with the exception of a few western scholars such as Lane and Cromer, did not consider folklore part of the Egyptian cultural traditions which deserved recording or scholarly analysis."6 Apparently, this mode of thought had been prevalent until the middle of the nineteenth century, and even then the change was very slight.

This general attitude in the Muslim countries had its roots in the early preachings of Islam. Oral tradition, and especially the pre-Islamic Qasida gave sanctuary to the pagan elements of the Arab culture. To uproot this sanctuary, the Quran said, "And the poets -- the perverse follow them; hast thou not seen how they wander in every valley and how they say that which they do not?"7 This indoctrination succeeded in maintaining folklore and Islam at two conflicting poles for more than thirteen centuries.

Current Native Folklore Scholarship

On a comparative basis, native studies of Turkish folklore instigated by twentieth century Turkish nationalism excel the publications of the rest of the Middle East in quality and in quantity.

The Turks made folklore part of their university programs and, insofar as folklorists went along with nationalism, they were supported. İlhan Başgöz's "Folklore and Nationalism in Turkey" provides an up-to-date discussion of the twin characteristics of Turkish nationalism and folklore, and describes the downfall of the latter when it refuses to go along with the former. Also, William Hugh Jansen's "Turkish Folklore: An Introduction" gives a brief review of some of the relevant literature in the area.
On the contrary, native studies of Iranian folklore have been frozen where they started. In 1937, the Ministry of Education in Iran assigned a commission to collect folklore and gave serious consideration to the establishment of an anthropological museum, and a folklore library. But so far, folklore studies, all out-of-print, in Iranian Persian (in contrast to Tajiki) are limited to Sadiq Hidayat's articles in his Majmu'ahyi Nivistih-ha-yi Parakandih (1951), his Niranngistan (1963) and Kulsum Nani's Customs and Manners of the Women of Persia (1832). Although in French, Mejid Rezvani's Le Theatre et la danse en Iran is also a native study of Iranian folk theater.

In the Arab countries, native folklore studies started in the 1960's. After President Jamal 'Abd al'Nasir "...became established in Egypt and began his campaign for pan-Arabism, a folklore center arose in Cairo." The Journal of Folk Arts (al-Fonun al-Sha'b) published its first issue in January, 1965 and is the first of its kind in the Arab world. Also, other Arab journals, newspapers, and magazines carry articles on Arab folklore. The Egyptian Ministry of National Guidance supports folklore studies, and in Saudi Arabia, native scholars have produced a number of books on their folklore. But due to the late start, a body of serious scholarship to be compared with the Turkish folklore studies does not yet exist among the Arabs. As can be seen in this bibliography, no works on Jordan, Iraq, or Syria are included due to lack of published materials.

The Historical Depth of Middle Eastern Folklore

It was explained that within the area called the Middle East, many peoples have contributed to the construction of human civilization. Sometimes deliberate research and sometimes sheer coincidence bring to the fore valuable remnants of their work and add to our understanding of their ways of life. "The manuscripts that contain the 'Tale of the Two Brothers' and 'Quarrel of Apopi and Sagnunriyat' are of the 14th and 13th century B.C. The 'Shipwrecked Sailor', the 'Fantastic Story' of Berlin and the 'Memoirs of Sinuhit' come from several centuries earlier." These tales reflect the ancient Egyptian ways and tell us about the age of man's acquaintance with the art of narration.

Furthermore, the Old Testament, compiled between 1300 B.C. and 100 B.C., and the Quran, compiled in the 700's A.D., come from the Middle Eastern oral tradition. The pre-Islamic Arab Qasida, discussed by Sir Hamilton Gibb in his Arabic Literature, by Arthur Arberry in his Seven Odes, and by R. A. Nicholson in his A Literary History of the Arabs are some of the finest examples of pure oral tradition ever found. Although suppressed by Islam in the seventh century A.D., they were collected between the eighth and ninth centuries A.D. and many orientalists and literary scholars have spent lifetimes studying them. The only people absent from this battle scene are the folklorists.

In the course of studying law during the Abbasid Period (750-1258 A.D.), scholars paid attention to the study of Hadith, the sayings of Mohammad, too. This branch of scholarship is important to the folklorist from two points of view. First Hadith itself is oral tradition, preserved in the memories of the people. Second, the method of collecting it resembles the approach of the folklorist collecting his data today.
In addition to the Old Testament, the Quran, the Hadith, the Mu'allaqat (Qasidas), and the Mufaddliyat, the Middle East has an old tradition of compiling and translating collections. An example of the native compilation is The Arabian Nights called Hazar Afsana by Ibn al'Nadim, who attributes its authorship to Abdullah Ibn Abdu Al-Jasyari in 942. Also, Qasas al'-Anbiya by Al-Th'alabi is an important tenth century compilation. An example of foreign collections is Ibn al-Maqaffa's ninth century translation of the Panchatantra.

Whatever the source of these collections may be, one fact is undeniable about them -- they all lead a simultaneously oral and written life. In Herat, Afghanistan, for example, on winter evenings during "Kitab Khuni" parties, a man reads stories from a collection and his illiterate audience memorizes its own version and tells it elsewhere. In his Neupersische Litteratur (Persian translation), Carl Hermann Ethé gives a bibliographic essay on these collections and points out the exchange between oral and written traditions. Also, in his "Iranian Folk-Literature" Jiri Cejpek presents a similar essay on the Persian collections and circulation between oral and written traditions.

Like the prose narrative collections, the epics have a rich tradition in the Middle East. In 1010 Firdausi finished his famous Shahnama using the now extinct oral and written sources. In this epic, he saw Iranian history from the beginning to the Sasanid Period. Concerning this masterpiece, Ethé says on one hand it "...is the end of ancient epics" and "... on the other hand, it is the beginning of 'Shi'iri Dastani' (stories in poetry) which started by various tellers of folk stories of the knighthood period and changed into national epics."

The stories of "Zal and Rudabeh" and "Bizan and Munizeh" are the forerunners of the romantic epic. After Firdausi, Rudaki experimented with romantic poems and composed "Nahr and 'Ayn", "Khing-But and Surkhbut", and "Wamiq and 'Azra." The Ottoman poet, Lami'ai, translated "Wamiq and 'Azra" into Turkish as a basis of his.masnawi. In the same way, al-Juzjani (1048 A.D.) composed "Vis and Ramin." Nasami Ganjawi's "Khusraw and Shirin" (1180 A.D.) set the pattern for many more romantic poems to come. In general, poets imitated him, or the story of "Mahmud and Ayaz" or adopted oral tales as their subject.

According to Alexander Chadzko, oral epics existed among the Turk-mans of northern Khorasan even in the nineteenth century. Kurroglu who had lived in the second half of the seventeenth century became famous for his plundering of caravans between Khoi and Erzerum and for his poetical improvisations. During their tribal struggles for independence, the Turks sang the Kurroglu as the Persians sang the Shahnama. As Chadzko sees it, Kurroglu is more true to Turkish tribal life than the Shahnama is to Persian tribal life. The Persian epic has been colored through the eyes of the learned Firdausi while Kurroglu comes from the mouth of the folk poet. Chadzko collected it during his eleven-year stay in northern Khorasan and published it in Specimens of Popular Poetry in Persia in 1842. But with change in the mode of life, epics gave way to "Hikaye" (a term used by Turkish folklorists for the romance).

The sparse literature on the folklore of the Middle East shows that there are also shadow plays, marionettes, and live theaters in the area. But because of their oral nature and lack of early records due to the
absence of literacy and religious suppression, it is impossible to pinpoint their time and place of origin.

Mejid Rezvani's Le Theatre et la danse en Iran indicates that dramatic art was known in that country before the conquest of Alexander the Great, fourth century B.C. The Persian courts supported buffoons called "meshkere" which may be considered the precursors of the present clowns, "loutis." Jiri Cejpek's "Iranian Folk-Literature," in Jan Rypka's History of Iranian Literature, suggests that the Sassanid kings had jesters and jugglers who were pushed into anonymity after the victory of Islam and who reappeared with the decline of the caliphs' power. According to this source, folk-farce is a "late development of very old traditions common to all peoples of the Near East."11 Hafizullah Baghban's "An Overview of Herat Folk Literature," with its recent data from western Afghanistan, is evidence of the persistence of folk drama in this part of the world until the present.

The cuneiform tablets discovered by Theodor H. Gaster testify to the existence of drama in Syria during the second millenium B.C. These were religious plays showing a fight between the gods Alleyan-Ball and Mot. In addition, there have been commedia dell'arte types of performances west of the Iranian border since ancient times. But scholarship dealing with this tradition is scarce in western languages. Only in passing, in his Studies in Arab Theater and Cinema, Jacob Landau mentions an Ahmad al-Far (The Mouse) who headed a troupe of twelve male performers in Cairo before World War I, and who "was beloved by the Cairene population for his skill in imitating the voices of birds and beasts and especially in his ability to present scenes of village and harem life."12 Landau goes on, "In our days these performances are limited to the poorer not Europeanized population and their number gradually diminishes."13 He then turns to the Arab press for data for his book, and lets this diminishing art disappear with no record.

The Turks have done a significant amount of work on their folk drama. In his A History of Theatre and Popular Entertainment in Turkey, Metin And traces the roots of Turkish drama to central Asian shamanistic rituals and early Byzantine and Anatolian performances. He cites mines at the court of the Celnce in the twelfth century and at the court of Sultan Beyazite in the fifteenth century. Nicholas Martinovitch's The Turkish Theater agrees with And in that it attributes "Orta Oiunu" to twelfth century Kunia at the court of the Celnce sultans.14 He briefly discusses the content and context of this entertainment and presents a two-dimensional theory of diffusion about it. Geographically, he assigns the "Karagoz" shadow play to China and the "Orta Oiunu" live theater to Byzantium. Sociologically, he maintains that theater descended from the aristocracy to the common people, and the Ottoman Turks spread it throughout their empire.

Although the Middle Eastern repertory of proverbs and riddles is rich, few significant studies of these genres have yet been done. Charles Thomas Scott's dissertation, A Linguistic Study of Persian and Arabic Riddles: A Language Centered Approach to Genre Definition is perhaps the most ambitious theoretical work dealing with this aspect of Muslim folklore.
The study of songs is as scanty as the study of riddles and proverbs. James Darmesteter's "Afghan Life in Afghan Songs" and his Chants populaires afghans are exceptions and similar works for Iran, Turkey, and the Arab countries are rarities.

Hafizullah Baghban

NOTES


13. Ibid.

The sixteenth and seventeenth century English philosopher Francis Bacon once wrote that "crafty men contempt studies; simple men admire them; and wise men use them." Yet even the wise men of folklore scholarship, except those who are specialists in the area, have made little use of the large body of studies on Middle East folklore. Part of the reason is that to get at some works it is first necessary to hurdle a language barrier. But even those items which are in western languages are for the most part unknown to western students. Unfortunately there has been no generally accessible guide to the large mass of available material. To help fill this void the present bibliography has been compiled.

Although Middle Eastern specialists will undoubtedly also find this reference work useful it is primarily designed for those who are not concentrating in Middle Eastern folklore but are nevertheless interested in acquainting themselves with the scholarship in this area. Most of the entries are in English or French. A few are in German and some are in Middle Eastern languages but, because westerners are probably not skilled in these tongues, the latter are kept at a minimum and generally only extremely valuable works which are available only in Middle Eastern languages are listed. As the title implies this is not an exhaustive but merely an introductory bibliography, and one which we think will prove helpful. We hope that readers will inform us of any important omissions but, more importantly, we hope that, like the wise men Bacon spoke about, our readers will simply make use of the bibliography.

W. K. McNeil

Ake Campbell says that national and cultural boundaries do not overlap. In this article, he locates the distribution of Swedish bread-making between 1880 and 1900 and tries to show how many kinds of bread there were, what grains were used in making them, what shape the loaves were, and whether they were leavened or not.


This article is an explanation of the 1953 meeting of cartographic experts arranged at Namur, Belgium with a UNESCO grant. Erixon was appointed to make a questionnaire to send to different countries inquiring about their progress in, interest in, or attitude toward making atlases. Here he has published the questions sent, the answers received, and an analysis of the query.


Here Erixon describes the 1937 activities of the Commission de Coordination des Atlas Folkloriques in Paris, and throws light on some technical aspects of atlas-making.


Students of folklore are concerned with the relation between folklore and religion and the historical depth and the geographical spread of the two. This map shows the spread of Islam in different periods which helps the understanding of the Islamic influence in folklore.


Murdock says that an atlas may answer questions about the level of subsistence economy, social organization, political integration, variations in culture area, and the location and distribution of a cultural phenomenon. He points out five methodological errors in previous atlases and shows ways to avoid them.


Archer Taylor calls his article "a survey review." He says Austria has national and provincial atlases, France has partially linguistic partially folkloristic atlases, and the United States has not yet started studies with the folklore atlas. He analyzes the Austrian and Swedish atlases, points out their weaknesses, and discusses questionnaires as they are used in Ireland and Sweden.

Wildhaber describes folklore and folklife as a "philological-historical" discipline and looks into its transition searching the biological laws of culture. He gives an orientation to the function of folklore atlases and tells how one should go about collecting material for them. He also explains a number of national atlases, and the interest in publishing international ones.

**BIBLIOGRAPHIES, DICTIONARIES, INDEXES, AND A GUIDE TO FIELDWORK**


Amini has gathered 10,000 Persian proverbs, maxims, and idioms, and presents them in alphabetical order in his dictionary. A 12-page introduction gives insight into the author's experience in Iranian folklore and his methods of collecting and compiling. Each entry in the collection is given in its sociolinguistic context, but no parallel versions from other cultures are provided.


Tekerleme is a formula-type expression in popular poetry, songs, stories, and theater, both Karagöz and Orta-Oyunu. In the tale, it takes the form of a beginning, end or transition formula. This volume by Boratav is a typology of the Tekerleme written in French.


Chauvin's bibliography gathers and classifies original publications and translations of the works on Arab folklore and culture between 1810 and 1885. The first volume is concerned with translations from Arabic into European languages. The second volume specializes in the Panchatantra and the remaining ten volumes each treat a particular subject area.


This is a type index for Turkish folklore with a detailed introduction in German.


In this article, Ferguson and Echols present 128 sources on the Arabic proverb. They have annotated the entries and classified them within the political boundaries of 11 Arab countries. A general section and addendum are two additions to the 11-part classification. Classical sources and those prior to 1825 are excluded.
As the title of this book indicates, it is a collection of miscellaneous articles, a number of which are on the study of folklore or provide authentic folklore texts. (1) "Tarâneh-ha-yi Āmiyaneh" (pp. 344-364) is concerned with folk songs in general and with Persian folksongs in particular. (2) "Folklor" or "Farhang-i Tudeh" (pp. 448-483) is concerned with folkloristic and ethnological fieldwork in an Iranian context. "La Magie en Perse" (pp. 625-640) discusses early polytheism, Zoroastrianism, and the birth of magic in that country. The following pages provide folklore texts: 54-55, 120-138, 220-248, 296-327.


Jamâl-Zâdeh says "Fluent speech is what the commoner understands and the elite appreciates" (pp. 3-4). His Farhang is a dictionary of the common man's vocabulary, providing an urgently needed tool for the folklorist concerned with Iranian tradition. Its 104-page introduction explains the author's objective and method of work.


Index Islamicus is a catalogue of articles that have appeared in journals and periodicals between 1906 and 1955. Two supplements update the first publication to 1965. Materials can be found under author, country, or subject. For folklore material one should look under ethnology in the relevant country.


As the author admits, this list of books on Turkish folklore is by no means complete, but it is a tool that should not be overlooked. 121 entries in Turkish, English, French and German are put together and some of them are briefly annotated. The list is classified into nine sections according to genres.


Part A "People, Customs and Folklore" under the heading "Social Sciences," pp. 87-97, has a number of books and articles on the folklore and culture of Iran.

PEOPLES, CULTURES, AND CUSTOMS


This is a study of Iranian folklore and folk life, including oral tradition, material culture, social customs and linguistic dialect. Al-Ahmad makes Sezgôwa and Bermowa, two of the villages of Buluk-i Zahra, the subject of his investigation. Although he admits to not being a professional folklorist or anthropologist, his work is a welcome addition to what the professionals have written.

Like Patai, Berger recognizes the urban-rural-nomadic pattern of life in the Near East and admits that religion is the most common trait of the area. He discusses the relation between sacred and secular, individual and group, urban and desert, and throws light on the Arab modal personality. Together with Patai's Golden River to Golden Road and Coon's Caravan, Berger provides the kind of information that a folklorist could use to relate his material to the society from which it comes.

Biddulph, John.  Tribes of the Hindoo Kush (Graz, Austria, 1971).

The author, a British army officer, had travelled in Yarkand, the Pamirs, and Wakhan in 1873-74 and in Gilgit 1877-1881. In this volume, he gives information about the habits, customs, festivals, and past and present religions of the tribes he had observed.


In these lectures delivered at Nagpur University in November, 1929, Bogdanov describes the physical appearance of the Persian cities, their similarities to villages, the home, food, clothes, arts, crafts and recreation.

Coon, Carleton S.  Caravan: The Story of the Middle East (New York, 1951).

Out of its sociocultural context, the study of folklore is incomplete. Furthermore, there are many collections without context in the Middle East. Caravan provides a contextual survey, both in time and space, which a serious study of these texts needs.


The verbal dueling that the authors describe in this article is known to the boys of western Afghanistan and eastern Iran also. They are formulaic curses that offend the person to whom they are directed, and in his defense, he resorts to the physical punishment of the offender or to a verbal retaliation that rhymes with the line directed at him.


In this succinct article, Professor English relates the great civilizations of the Middle East to a delicate cultural adaptation of the people to the land. He holds that Middle Eastern society is divided into three mutually dependent sectors, each fitting its particular setting. As background reading, the article will suit any beginner in the folklore of the Middle East.


As the title of this article shows, it describes a number of Iranian
musical instruments from the 9th-15th centuries, and it is significant for a student of ethnomusicology.

Ferdinand, Klaus. Preliminary Notes on Hazara Culture (Kobenhavn, 1951).

This volume is a brief description of the distribution of the Mongol tribes in Afghanistan, their history and culture, both material and non-material. A folklife specialist or a beginner would benefit equally from reading this book.


Having worked as a medical missionary among the Nubians for nine years, Frölich describes marriage and funeral customs, clothing, and attitudes toward disease as he observed them among these people.


Gair sets the center of the ancient world between "the Khabur on the east, Aleppo on the west and Damascus on the south." He says that from Genesis X we can learn the ethnic relation of the ancients.


In The Arabs, Gibb describes the secluded life of the Muslim world until the 19th century, and the shock they experienced when they found themselves surrounded by Europeans who imposed their will upon them. This book is a concise history of the Muslim religion, society, and politics, and would be suitable for background reading in a folklore course.


Granquest is an authority on the social customs of the Palestinian Muslims. In this article, he gives the burial customs of this region along with the oral tradition that goes with it.


This article traces "Turkoman" to the early Saljuqids and the Ghuz tribesmen. It analyzes the word in Persian and attributes meanings to it.

Howe, Sonia E. "Touareg Women and their Veiled Men," The Muslim World, 18:1, 1928, 34-44.

Howe explains that the Touareg women are equal to men, own their own possessions, and do not allow polygamy. Contrary to the Muslim practice elsewhere, the Touareg men wear veils, and the author relates a legend to justify this custom. "The Touareg or Veiled Men of the Sahara" by Campbell in The Muslim World, 18:3, 1928, 256-262 supplements the information in this article.

This article traces the origin of the Afghans to a number of sources, among them the lost tribe of Israel.


Laufer traces the legendary history of the textile tradition in China, Syria, and Greece, and provides an excellent example of the reflection of material culture in oral tradition.


Magnarella reviews the propositions of Paul Stirling and other anthropologists about bridewealth in Turkey and at the end of an energetic discussion reaches the conclusion that as the village comes out of isolation, the bridewealth loses its importance.


Without knowing the people and their culture, the study of their folklore cannot be fruitful. Patai provides the general sociocultural background which is essential for folkloristic studies. Based on cultural evidence, he establishes the Middle Eastern culture continent, and inside the culture continent, he distinguishes culture areas while tying the demographic aspect of the continent to its ecological base.


In this paper, Mr. Poullada relates Afghan tribal laws and Afghan politics. For a folklorist, his explanations of customs such as "Badal," "Melmestia," and "Manavati," meaning revenge, hospitality, and asylum respectively, and the description of the Jirgah, pp. 11-12, are very important.


Put into English, the title of this book means The Social History of Iran. The author describes the evolution of Persian society and gives detailed discussions of its beliefs, customs, and superstitions. A folklorist would know the roots of the data he is studying by a careful reading of Rāvandī's three-volume history.


Resident's article concerns itself with a lavishly rich marriage in Morocco. But the student of folklore may benefit by noting some of the customs which cross national and class boundaries and are universals of the Muslim cultures.

Robertson has collected Arabic traditions concerning weather prognostics in winter and has provided the contexts as are seen by the natives.


"al-thaqafa" in Arabic is the equivalent of "culture" in English. The author shows the contexts in which the Arabs use the term "al-thaqafa" and the meanings it has.


Walker reviews some of the literature concerning the gypsies of Egypt and gives the facts concerning their distribution and occupations in that country.


In this scholarly article, Wolf explains that at the time of Mohammad, conditions were ripe for the rise of Islam. The new religion allowed "the establishment of an incipient state structure," limited the blood feuds, and depended on the brotherhood of the faithful instead of kinship. The folklorist interested in pre-Islamic Arab oral poetry will understand his subject better through reading this article.

'Hikâye


The story of 'Ilmi Bowndheri is similar to the Middle Eastern romance, and particularly the Turkish Hikâye. Love stimulates the composition of poetry interspersed through the poet's life story. But disparity in status and family control obstruct the couple's marriage.


In this article, Professor Başgöz discusses the "dream motif" in Turkish folk stories, relates it to shamanistic rites, and explains the
role of Sufism in the transformation of shamanistic rites into a fiction motif. The assumption is that this motif has travelled to Anatolia from Asia. One would benefit from reading Slobin with this article.

Basgöz, Ilhan. "Folklore and Nationalism in Turkey." (To be published in the Journal of the Folklore Institute.)

With this article, Professor Basgöz accomplishes two objectives. First, he ties interest in the study of the Turkish language, literature, history, and folklore to national and internal academic or political causes. Second, he gives a historical sketch of the ups and downs in Turkish folklore studies during the mid-20th century political turmoil.


Here Professor Basgöz explains the life and occupation of the minstrel (âşık), his emotional and economic satisfaction through the expression of his tales, and the biographical attachment of the tales to his real life. Furthermore, he describes the types of biographical tales and the conditions under which their contents change.


In this article Professor Basgöz describes the socio-cultural background of the wandering minstrels (âıks), the apprenticeship period required to become an âık, and the context of narration and singing. He also includes the role of the audience as a censoring group.


In this article Belik explains early attitudes that considered Turkish folklore vulgar and rude, and couples the change in this attitude with national movements. He says that in some instances, Turkish folk poetry is not anonymous. Furthermore, the author indicates the close relation of poetry with stories and divides the folk poets into three chronological periods.


Here Professor Boratav reviews the literature which attempts to prove there actually was a man named Nasreddin Hodja. In pointing out the weaknesses of each study, he recommends more serious research on this question.


This is a collection of articles on "Epic and Hikâye," "The Riddle," "Folksong," "Tekerleme," and "Asiq Folklore." Professor Basgöz collaborated with Boratav for the article on the riddle.

Professor Boratav explains the character of the Negro and the Arab as they are perceived in different genres of Turkish folklore.


In this brief article, Professor Boratav is concerned with diffusion on two levels:

1. diffusion from written to oral sources;
2. diffusion from culture to culture.

A Thousand and One Nights and Turkish folklore are the subjects of his first concern which at the same time includes the Arab and Turkish cultures.


Cejpek traces the common origin of the Irish, Slavic, and Persian epics to the period between 250 B.C. and 150 A.D. when the Celts, Slavs, and Iranians were in direct contact. He feels that "Matriarchal and matri-local matrimony is an indisputable preliminary condition in composing different versions of the subject of the father-son combat" (p. 253). Such conditions existed in the period 250 B.C. to 150 A.D. and resulted in this common theme.


In this section of the History of Iranian Literature, Cejpek introduces Iranian folklore, and discusses Iranian folk epics, folktales and folk drama. He also explains the relation of oral to written literature in the Persian-speaking areas of the Near East.


Here Cejpek treats the folktale in its oral, literary, and religious relations, with particular attention to the circulation between the oral and written stories in Iran.


Dupree and his Afghan counterpart, Fahim, surveyed the route through which the British began their retreat from Kabul on January 6, 1842. They have collected items of oral tradition about the British retreat, and Dupree has compared the attitude of the Afghan oral historian with that of the British literate historian. He finds both equally biased.

In the introduction to this volume, Mr. Eberhard discusses the Hikāye and its relation to oral epics and to the novel. Based on his materials from southeastern Turkey, he considers the social function of the Hikāye, its oral transmission, and the changes that occur during transmission.


In this article Elwell-Sutton criticizes folklorists for always seeking similarities between the folk tales of different nations and ignoring their unique features. He asserts that "scaldheads and thinbeards" are characteristics of Persian, Turkish and Central Asian folk tales, while they are absent in the Arab or Indian folk tales.


Religious changes taking place in the course of transition from Zoroastrianism to Islam, and the relation of Persian prose and poetry to Iranian oral tradition are aspects of Ethé's *Neu persische Litteratur* (pp. 19-125). In his bibliographic essays, he amasses many romances and collections of tales that lead simultaneously oral and written lives.


Groome treats the Middle East as a bridge over which the gypsies carried tradition from the East to the West. In his introduction, he attempts to trace the origin of the gypsies to India and to follow their immigration to Europe through Afghanistan, Iran, Turkey, and Greece.


Hanna describes the attitudes of the Arab intellectuals and writers toward collecting and analyzing folklore. He is concerned particularly with the historic and functional aspects of the Mawwal and the influence of Western contacts in changing the past attitudes toward the study of folklore.


Under this title, Pellat, Bušani, Boratav and Winstedt discuss the meaning, variation, history, and function of the narrative in Arabic, Persian, Turkish, and Urdu literatures and cultures. The bibliographic information provided by the authors forms an appropriate frame for further study of the subject.


This article is a history of the original sources, and translations of The Arabian Nights. It is also an orientation to the style and content
of the collection. This has been translated from a "German typescript" and provides urgently-needed information on the history of collections in the Middle East and their relations to Indian and Greek traditions.


Mohammad has gone through the transformation which folk veneration at every time and in every place has forced upon folk heroes. Horovitz discusses the rise and diffusion of the legends that brought about this transformation.


Hiskett says, "...tales arise out of the whole range of human psychology and experience" (p. 146). Thus, the Asian influence reaches Hausa through animal tales; social awakening accompanies tales about men; confrontation between paganism and monotheism comes with Islam; and historical tales record the advent of Islam.


In a short essay, Mr. Jansen reviews bibliographic references on Turkish folklore, societies interested in the expressive aspect of Turkish culture, Turkish folklore genres, and scholarship on the genres. As the author titles his essay, it is a brief introduction to a few aspects of Turkish folklore.

Krenkow, F. "The Two Oldest Books on Arabic Folklore," Islamic Culture, 2, 1928, 55-89, 204-236.

The Kitabu't-Tijanfi Akhbar-i Muluki Himyar of Abu Muhammad 'Abdu'l-Malik ibn Hisham and the Riwaya 'Obaid ibn Sharya al-Jurhuni are the subject of this article. Students who do not know Arabic and are interested in Arab folklore will benefit from reading it.


The Yaghnobi live in the valley of the River Yagnob in the center of Tajikistan. For a long time, they denied the existence of books, tales, proverbs, or songs in their language. Kromov's 1963-1964 expedition established that they have a folklore and that due to the short stay of previous investigators, and the unfriendly attitude created by the social conditions among the Yagnobi, no previous expedition was able to collect much of their tradition.


As the title of this article suggests, the author discusses fairy-tale motifs in books such as the Nagā'id of Jarir and al-Ferazdaq, Kitāb al-Aghānī, and the Amthāl al-'arab.

Although Macdonald's article is aimed at missionaries, it serves the purposes of the student of folklore and culture as well. He feels that the stories of the Arabian Nights reflect the subtle aspects of the Muslim mind better than any we could collect from an informant.


Moosa is aware of the art of storytelling among the Arabs, but he sees no relation between oral stories, and modern Arabic fiction. In this article, he describes trends of modernization, nationalism, and the 19th-century revival of the "maqama."


Mundy says that contraction and expansion are two processes that folk tales go through in the course of their transmission. By applying these laws, he compares the Cyclops tradition with those of Arab-Persian tales and Turkish Depegöz. He finds the Turkish tale similar to the Cyclops tradition, particularly in having one eye.


This article indicates that the Israeli Folklore Archive has amassed tales from Morocco to Afghanistan and acquaints the reader with its classification and indexing systems.


This article is a history of the Arabian Nights in the English language since Antoine Galland's 18th-century translation of this collection.


In this article, Toy explains the embellishment of the story of the Queen of Sheba by the "post-Biblical" Jewish writers, its transfer to the Arabs, and its career in religious and secular literature.


This text cites folk beliefs and motifs of tales that appear in Islamic culture and literature.


This is an introductory study of the cries peddlers use while carrying
on their business. The author provides a list of items vendors sell and the particular cry for each item with its English translation.

DRAMA


According to And, Turkish culture has been influenced by Byzantine and other early Anatolian civilizations, Central Asian rituals, Islam, Turkish expansion (15th-19th centuries), and European civilization. The author also discusses the development of Turkish performances in the light of these influences and remains in close agreement with Martinovich.


As the title of this article indicates, it briefly discusses folk drama, the folk tale, proverbs, and riddles in Herat, Afghanistan.


Here the author deals with the Persian religious drama "Ta'zia" and "'Umar-Kushan," folk farce, buffoon productions, shadow plays, marionettes, and modern drama.


Cook had travelled in Iran in 1941 and travelled and studied in Afghanistan from 1942-1943. In this article, the author touches upon Iranian folk theater, but is mainly concerned with the modern stage.


Gaster believes that he has discovered plays in Syria composed toward the middle of the second millennium B.C. and preserved on cuneiform tablets. They reflect the scene of a fight between the gods Alleyan-Baal and Mot.


This book consists of three parts. The first deals with mimicry, passion play, and live comedy at a folk level. The last two parts have little relation to folklore.

Martinovich, Nicholas. The Turkish Theatre (New York, 1968).

The Turkish Theatre is a history of the origin and diffusion of Turkish folk drama and storytelling. The author traces Orta Ciunu and Karagöz
performances to Byzantium and China respectively, and the Meddah to the Arab storyteller. The rest of his theory of diffusion maintains that theatre descended from the aristocracy to the common people and that the Ottoman Turks were responsible for spreading it in their empire.


Mr. Pelly's Persian friend collected the 37 scenes of the Hasan and Husain passion plays in two volumes. James Edwards and George Lucas put them into English. In the introduction, the author gives the historical background of the martyrdom of Ali's sons and in the text he presents scenes from the oral plays done by their followers.


This text provides the historical background for Iranian drama, discusses religious theater, folk theater, theater of clowns, shadow plays, marionettes, and modern theater. Iranian folk theater is like Afghan folk drama in many respects. Reading Rezvani and Baghban with this view in mind will confirm this claim.


In the first chapter, "Les Sources et les genres presurseurs" (pp. 13-20), Roth attempts to fix the origin of Algerian theater by citing elements in folk tradition that might have provided its beginning as well as non-native influences that might have been the impetus.


The author claims that Mrchakatikam is a classic Hindu drama and has no relation to Greek theater. To prove this, he compares the Mrchakatikam texts with Jataka and other Hindu folktales. Based on the similarities that he finds, he claims that the drama is native to India.


During the 'IId al-Kabir the Moroccans have a masquerade in addition to the purificatory and sanctifying rites of the great sacrifice. A man dresses in the skin of a sacrificed goat or sheep, another man or boy is clothed as a woman, and others are dressed as Jews, Christians, or animals. Accompanied by musicians, they go from house to house dancing and performing.

EPIC AND ROMANCE


In the introduction, Harvey Allen describes the history of the strip of land between the Himalayas and Hungary and points out facts condu-
cive to the creation of epics and legends in this area. Achmed Abdullah, the author of this book, provides introductory notes to each of the 32 songs that he has collected from different tribes in Afghanistan. Allen claims that these songs come from oral tradition.


In this work, Arberry gives the functions of the Qasīda in pre-Islamic Arab society, the methods of its preservation in oral tradition, the history of collecting, and the pros and cons about the authenticity of these collections.


Bowra traces attitudes toward heroic action to the fifth and sixth century Greek philosophers and says that the expression of the spirit of action is heroic poetry. He dissects the form and content of the heroic poem, and gives the mechanics and techniques of composition. He also explains the relation of heroic poetry to history and indicates the conditions for its decline.


In a number of subsections in this article, Cejpek treats Iranian epics conveyed by classical author, pre-Islamic Iranian epics, the relation of the Iranian epic to Arabic literature, the oral foundation of Iranian epics, romantic epics and Gūrughli epics.


Korroglu is a model Turkish warrior among the Turks who live between the Euphrates and Merve Rivers, and he has won his fame by plundering and improvising poems. He lived in northern Khorasan during the second half of the 17th century. Chadzko collected this epic during his 11-year stay in northern Persia and compares it with Firdausi's Shahnama.


Darmesteter divides the Afghan poets into "sha'ir" (literate poet) and "dum" (oral poet). The oral poet transmits his art through a system of apprenticeship to his "shagirds." The author claims the dum's poems reflect Afghan life and values. Afghan honor (the laws of giving asylum, taking revenge, and hospitality) in Afghan songs is given as the example.


This book is an early source on Pashto linguistics and popular literature. Its treatment of songs, mores and folklore is of special interest to the student of Afghan tradition.


In their introduction, the authors testify that Firdausi's Shahnama comes from already existing sources -- oral or written.

Germanus calls the ancient Arab poetry "folk poetry" in the strict sense of the word.... He explains the early "rawis" and collectors, and refers to some of the collections they made and the religious need for these collections.


In the first 12 pages of his text, Gibb describes the sociolinguistic and physical environment that shapes Arabic poetry. He divides the rest of his book into "Heroic Age" (500-622 A.D.) when the oral Qasida in praise of tribal feuds is composed; the "Age of Expansion" (622-750) when the Quran is collected and collated, and oral poetry is suppressed; and the "Golden Age" when the Hadith and poetry are collected.


The story of Joseph is part of the Quran, but some authorities claim that Abu-l-raham Jami's romance is the life story of the Buddha. No positive information of the origin of the story is given here, but in Afghanistan and Iran some of its motifs or sometimes the whole story, have both an oral and a written life.


This is a collection of songs with phonetic transcriptions, and Arabic texts and French translations from different ethnic groups in Lebanon, Syria, Iraq, and Egypt. The introduction and the first two chapters give the reader insight into the author's method of work and theoretical orientation.


Although very cursory, this article describes a number of occasions when Arabs sing, and they are mostly descriptions based on the function of the song, e.g. war songs, etc.


Khan considers the oral poetry of the prophet's time realistic and seeks accurate reflection of the events of his time and his biography in time.


This article is a continuation of "A Critical Study of the Poetry of the Prophet's Time and Its Authenticity as the Source of Sira." As the title suggests, the author puts together the events of the prophet's
life as they appear in the contemporary oral poetry of his time.


On these pages, Professor Khānlarī touches upon meter in Persian folk poetry.


Levy calls the Shāhnāma an epic of the people. He says, "It recalls the improviser in the marketplace with his stock of heroic tales." He also provides information on the sources of Naẓāmī Ganjāvī's The Treasury of Secrets, Qāmārav and Shirīn, Laylā and Majnūn, Haft Faikar, and Iskandarnamah, all of which are important sources for the folklorist.


Nicholson gives a summary of different civilizations in the Near East, and divides Arab history into Humyarite (800 B.C. - 500 A.D.), the pre-Islamic Period (500 A.D. - 622 A.D.) and the Islamic Period. He also discusses Arab oral tradition and its functions in the context of Arab history.


Layla and Majnūn is the legendary love story of a Beqouin youth by the name of Qays and Layla. In 1194 A.D., Naẓāmī Ganjāvī, a Persian poet, transformed the romance into poetry. The postscript of the present translation (pp. 215-221) provides some information about the life history of the legend.


In this Charles Seeger Prize-winning article, Mr. Slobin makes correlations between five towns' musical behavior and their socioeconomic conditions. It is a rewarding article for both folklorists and ethnomusicologists to read.


This article points out the function of the quatrain in Badakhshan life, and describes the formal aspect of these songs. Having done fieldwork in northern Afghanistan and Soviet Central Asia, the author has close acquaintance with the quatrain and provides the reader with transcribed texts, their contexts, and their English translations.


De Vries gives a brief history (pp. 99-115) for the Shahnama and testifies "that narrative poetry must have already existed...from which the Shahnama derived, not only its meter, but also its fixed

A study based on a manuscript collection of Jewish sayings from Morocco. Sayings are listed in alphabetical order in Hebrew and explanations accompany difficult or unintelligible proverbs. An English summary of the article is given on p. 97.


Ben-Ami examines the extent to which marriage customs among Moroccan Jews agree with the reflection of these customs in their proverbs.


A small unannotated collection of 116 items taken entirely from four earlier printed collections. Proverbs are given in Arabic and German.


Professor Doob, a Yale psychologist, and his Somali collaborator, hold that "There is a positive correlation between knowledge of proverbs or poems and the degree to which a traditional way of life is followed" (p. 553). Acculturation to Western norms and not using proverbs go hand in hand.


In this article, the bibliographic notes (most of the articles are in German) on pp. 13-14 will be of special interest to the student of Arab folklore.


4,248 proverbs collected in the village of Ras al-Matn near Beirut. The majority were collected from daily conversation but no informants or dates of collection are cited. The project was initially undertaken to collect all the folklore of this one village before it "should be lost with the passing of this generation." Furayyah, however, soon concentrated just on proverbs because they seemed so numerous. His goal was to find as many different sayings as possible and in the later stages of collecting he offered money to anyone who could bring him a proverb he did not already have. Translations are literal and implied words which do not appear in the Arabic text are given in brackets.
Both Arabic and English are given and each item is collated with other collections from Lebanon, Syria, Iraq, Palestine, Egypt, and Transjordan. There seems to be no particular method of arrangement unless it is the order in which each saying was collected.


A collection of 790 proverbs from Palestine arranged under 42 topic headings. Each item is given in transliteration and German with a list of other words where the identical saying is found. The Arabic texts are given at the end of the book. Material was collected by the author during the years 1933-1935 primarily from two families.


A huge collection aimed at providing foreign students of Persian folklore a book of the most common and important Persian proverbs. The volume is divided into two parts, the first consisting of proverbs and the second of idioms. Arrangement is alphabetical according to the Persian word. Where possible a literal English translation accompanies the text. Where such a translation would make no sense a free translation or parenthetical explanations showing the context are given. Very similar or exact English proverbial equivalents are listed with the Persian text and English translation. A lengthy appendix contains an alphabetical list of proverbs, idioms, and phrases used as English equivalents for the Persian entries. No information about informants or references to other collections.


Jason looks into when and where proverbs are told, how they address the audience and what message they carry. She uses proverbs collected from the Jews of Yemen to illustrate the points she makes.

Manyasing, Mübun. A Brief Selection of Turkish Proverbs. Istanbul: Turkish Press, Broadcasting and Tourist Department, n. d.

A non-scholarly collection which, according to the author, has been "carefully sifted" from a collection of ten thousand proverbs. Generally, only those sayings which have no exact equivalent in English were considered for inclusion. Arrangement is alphabetical according to the first word.

Merx, Ernst Otto Adalbert. Türkische Sprichwörter Ins Deutsche Übersetzt (Turkish Proverbs in German Translation). Venice: Armenische Druckerei, 1877.

A collection of 355 Turkish proverbs presented in no particular order and with no accompanying notes or list of sources. Turkish is printed in Armenian characters.

A list of 500 Turkish proverbs arranged in no particular order. Texts are given in French, German, and Turkish along with transcriptions. Translations are literal.


This article contains 94 riddles collected from Erzurum, Turkey, by Dr. Bahaeddin Ögel, translated into English by Professor Wolfram Eberhard, and annotated by Archer Taylor. Since the sociocultural contexts of these riddles are missing, they present only riddle texts, not riddle contexts.


Parker chooses proverbs expressing the notions "cheapness is expensive" and "Partnership is without blessing" from the Frayha collections of Lebanese Proverbs and asks selected informants ten questions about each of them. He concludes that a majority of the proverbs in these two groups say what they mean.


In this brief article Rezvanian searches the origin and use of the proverb in oral and written Persian anecdotes such as those of S'adî (written) and Mullah Nasraddîn (oral).


This dissertation assumes "...that literary genres are fundamentally institutionalized types of verbal behavior..." and seeks "to ascertain whether or not definitions based upon formal linguistic criteria could be stated for the riddle forms of Tehran Persian, Afghan Persian and Rivadh Arabic."


A brief discussion of the history of paremiological studies in Turkey. The text is in German.


277 Turkish proverbs corresponding to items found in Sprichwörter der germanischen und romanischen Sprachen (Proverbs of Germanic and Romance Languages) (1872-1875) of Ida von Reinsberg-Düringsfeld and Otto von Reinsberg-Düringsfeld. Items are arranged according to the way they appear in the Düringsfeld collection. Entries are taken from the
1963 collection of F. Fazıl Tülbentci, Türk Atasözleri ve Deýrmleri (Turkish Proverbs and Speech), and the 1965 collection of Ö. Asim Akşey, Atasözleri ve Deýmler (Proverbs and Speech).


169 proverbs collected by Mrs. Singer from her neighbors during the several years she lived in Syria, Egypt, and the Sudan. She has supplied the texts and explanations and Littmann did the editorial work. Entries are arranged apparently in the order they were recorded. For each item there is a transliterated text, English translation, interpretations, and a list of other paremiological works where the same or similar sayings are recorded. The original Arabic texts are given at the end of the book. Unfortunately no information about informants is given.


Reprint of an 1873 volume containing 574 proverbs. Transliterations and German given with Arabic texts assigned to the end of the volume. No sources given.


A study of the camel as pictured in proverbs found in ancient, aggadeic, and modern literature. In Hebrew with an English summary on p. 114.


A collection of 2,013 proverbs collected by the author over a period of thirty years. Entries are arranged according to "subjects or situations on which they have a bearing." Transliterations and English translations are given in the main body of the text and most have some accompanying explanation of their meaning. There are, however, no sources given. Arabic texts are given at the end of the book. Westermarck supplies a long introductory essay in which he discusses such topics as the characteristics of proverbs, methods of collection and classification, value of paremiological studies, and the role of proverbs among the Moors.

MAGIC, SUPERSTITION, AND MEDICINE


Arafat describes the forms that the pre-Islamic Arab idols took and presents theories about the origin of idol-worship and monotheism among the Arab tribes.

"Baxji" is an epic folk singer or a shaman doctor and "qobuz" is his horsehair fiddle. The authors say that shamanism among the Sazaks and Kirghiz was reported earlier and Mark Slobin discovered it in Afghan Turkistan in 1969. Their article is fresh from the field with information on folk religion and folk medicine.


On these pages one encounters animal superstitions collected from Asia Minor and common all over the Middle East. On p. 192, there are also a number of superstitions collected by Mr. Kletropoulos from Aidin, Turkey.


Muslim saints do not sever relations with their followers even after death. In this brief article, Davidson relates the curing function of the shrines among the Pashtoon Muslims of northern India.


Divination in the context Davies describes does not merely mean telling the future. It signifies rather discovering the unknown, e.g. a lost animal, the results of an illness, etc. The diviner performs his act on a platform of sand which the author describes adequately.


All Muslims believe in jinns and a host of other visible and invisible beings. Among these are devils, ghouls, and shaitans, etc. As described in *The Wild Rue*, Donaldson unfolds this belief among the Muslim Persians in this article.


Muslims use their oral and written literature for magical purposes and the sacred literature is no exception. The forms of Koranic magic explained by Donaldson are "the 'cutting the Koran' (istikhara); divination(fal); prayers, or...talisman" and reading the Koran for magical purposes.


The wild rue, "isfend" in Persian, is a plant which has a variety of magical functions in Iran and Afghanistan. Since Donaldson explains magic based on data from Meshed, *The Wild Rue* is an appropriate title.
In his introduction, Douté defines civilization in general and the Muslim civilization in particular. He devotes the 12 chapters of his book to different aspects of magic. He feels magic is born of a need and as such, objectifies that need. He states that the Quran recognizes magic and Mohammad, when asked, allowed charms.


With some misconceptions such as the Egyptian women praying to the evil spirit for help, Finney gives the protective and preventative functions of the amulets they wear.


In this article, a medical doctor presents his observations of the traditional Persian practices of medicine, and their persistent pursuit of Arabic concepts and correlations of disease and curing.


Nirangistan consists of an introduction and 13 chapters by Sadiq Hidayat. In the introduction, he divides the living Iranian traditions and superstitions into two groups: (1) the native traditions and superstitions; (2) the foreign-imposed traditions and superstitions. His attitude toward both classes of tradition is that of an Iranian nationalist, and the examples he gives are subjective. In the text he concerns himself with beliefs and customs related to marriage, childbirth, disease, and death. But again he does not pin down his area of fieldwork, his informants, etc. All of Iran is his subject.


These articles are concerned with the magical functions of cave paintings, paintings on the grave walls, ancestor worship, the development of the eminent dead into gods, solar cults, totemism, and mother and father worship.


This book is an expansion of Ikbal Ali Shah's article, "The Folk Life of Afghanistan" published in Folk-Lore, 30: 4, 1919, The misconceptions visible in his article also dominate his book. He has included documents of the Afghan government in this text, which is supposed to be a folklore book. The reader needs to be careful sifting folklore material from this work.


Ikbal Ali Shah describes the rites of passage in the class of Afghan society to which he belongs. "During the first two months the child
is wrapped in a silken quilt..." he says. This statement does not hold true for most of Afghan society. The majority may never even wear silk. Again, this article is a fabrication of fact and fiction that needs to be separated.


Kulsum Nani's text is a collection of magical acts and beliefs observed by Persian women. These are humorously entitled, "Wajib," "Sunnah," and "Musthaff," which points out the source and the degree of urgency of Muslim laws. Nowhere has any indication been made that the materials in the book are based on fieldwork, but to a great extent, the rules described are observed by Persian women.


Miss Lake observes that in Athens, Khios, Cyprus, Beirut, Syria, Jerusalem, Bethlehem, Cairo, and Algiers, horses, mules, donkeys, cars, and even men and children wear amulets, beads or ribbons against the evil eye.


The original French version of this work had been published in 1920 and its English translation in 1935. Folk beliefs about the earth, sky, water, flora and fauna, birth, childhood, adolescence, marriage, illness and death are the subjects of her discussion. As she admits, she has followed Sebillot's manual of folklore in her classification.

Linguist, Eda W. "Rue and the Evil Eye in Persia," The Muslim World, 26:2, 1936, 170-175.

The author explains how the belief that rue averts the evil eye came into existence, its use in different places, and its appearance in Persian marriage today.


Henri Massé feels that the changes affected since the beginning of the Pahlavi Dynasty have had a negative influence on folklore. Between 1923 and 1937, he noticed a definite change to a positive attitude toward collecting and studying folklore material in Iran. In his Croyances et coutumes persanes, he follows Von Genée's approach in The Rites of Passage to a large extent. More than that, he describes Persian beliefs and customs on different aspects of life and the environment surrounding them, architecture and oral literature.


In this article, Naff indicates the transportation of the belief in the evil eye to America at the end of the 19th and the beginning of the 20th century by the Syrian-Lebanese Christians, the process of diagnosis and cure. However, the author admits that the acculturation of these immigrants has been so complete that most of their supersti-
tions are lost.


Robson gives a preventative and curative function to charms in the Muslim world. According to the means used to cause the cure he classifies the charms into four categories, and adds a fifth that causes sickness.


"Kivrelk" or "ritual co-parenthood" is formed in eastern Turkey "between villagers of equal social status, wealth, age, and religious and ethnic origin." The co-parent sponsors a child's circumcision ritual and has obligations and rights in relation to him.


Smith says, "In the matter of saintship we find complete equality between the sexes" in Islam, and Sufism has had its role in bringing about this equality. He gives examples of female saints and the holy position they enjoyed.


This Arabic monograph is Ibn abi Hajala's Sukkardan as-Sulta al-Malik an Nasir which puts "emphasis on the meaning of the number seven in the history of Egypt." Somogyi summarizes the book chapter by chapter and talks about its literary value.


Mr. Spoer's article is a collection of Muslim and Jewish superstitions connected with water, fire, djinns, and spirits.


In this brief article, Spoer gives some Arab customs for eating, curing, and playing tricks.


Sykes collected various items of folklore while living in Persia for two years. She points out the special attraction of the Persians of all ages and all ranks to stories, and their belief in and fear of the supernatural. Her collecting has been done randomly and she presents her data in the form of a model, not always fixing specific localities.

"Karamat" is synonymous with "mana." In the same way that objects and people have mana and transfer it to other objects and people, karamat is possessed by objects and people and may be transferred to other objects and people. In this article, the author explains the concept of Karamat in relation to Muslim saints.


The case of an amulet secured from the palace of King Prempeh during the 1895-1896 British conquest of the West African Ashanti is the subject of this article. The King is not a Muslim, but he keeps the amulet for what he believes it can do.


This is an account of the tenacity of Zoroastrianism and the Zoroastrian temples reported by geographers.


This is a model version of Muslim beliefs about creation, earthquake, prophets, angels, etc. It combines myths and legends universally believed by Muslims in one form or another, and provides good reading for the student of folk religion.


This is a collection of superstitions from 13th-century Syria. Some of these superstitions are still alive in the villages of Afghanistan.


This article distinguishes three kinds of languages used by women, depending on whom they talk to and what the purpose of their speech is. It also divides talisman into two kinds: temporary and permanent. In addition, it looks into the cause-effect relationship between disease and what makes people sick.


Walker reviews some previous works in Egyptian folk medicine, and gives a list of diseases and their cures. But he does not tell the reader the correlation that the folk make between the cause, the disease, and the cure.


In this article the author points out magic and religion as means of social control. As his reviewer correctly says, "He shows how deeply
the relations between parents and children, rich and poor, hosts and guests" are "influenced by the belief in the efficacy of blessings and curses, and in the evil eye" (Folk-Lore, 18, 355).


Westermarck has done more than three years' research among the Moroccan peasantry and is acquainted with their superstitions. This article is based on his field material and describes fire, water, and food ceremonies that are endowed with "baraka" (mana) and have curative and purificatory functions.


The author says, "In the present work I am dealing with the popular religion and magic of the Moors..." (p. 8). In the text, he asks for information on baraka, djin, the evil eye and witchcraft, etc. Likewise, his second volume is a treasury of beliefs and rituals which he has put together from the field through interview and observation.


Zarnegar explains misconceptions about Zoroastrianism, the history of the faith and its nature. His article is useful for the student of folklore because Zoroastrianism is still alive and influences other aspects of tradition.


In this article, Zwemer argues that animism and pagan beliefs are perpetuated in Islamic sacred literature, the Koran, tradition, and in the rosary as well.


Zwemer explains the concept of "soul" in Islam. He says the belief that people can be bewitched through the clippings of their hair and parings of their nails comes from their animistic notions.


Here he discusses the pagan survivals in Muslim practices, refers to the prophet's traditions, and points out animistic aspects in Muslim prayers. Students of folk religion will learn a great deal by reading this article.


Zwemer describes the concept of "Qarina" in Islam, Islamic-learned literature and tradition. He also gives the preventative spells that the Muslims use to protect themselves from the dangers of this evil spirit.

"Subha" derived from the verb "sabbaha," meaning "to give praise to God," is the proper word for the rosary. In this article, Zwemer describes the practice of the rosary in Islam, its history in Sufism, and the superstitions and magical uses connected with it.


After "a glorious rising tide" of monotheism in Islam, Zwemer sees an "undertow of reactionary Arabian paganism." He invites Muslims to replace facing Mecca by facing Jerusalem. Although he discusses the same topics that Nasr is concerned about, most of his views contrast with those of Nasr. It would be proper to read Gellner's "Pendulum Swing Theory of Islam" and Nasr's Ideals and Realities of Islam while comparing their views with those of Zwemer.


This article is an account of the famous sword of the prophet, Dhu'l-Fagar, and the legends and traditions built around it. For a deeper understanding of Muslim folklore, knowing the Dhu'l-Fagar is important and Zwemer provides the necessary information in this essay.

ISLAM, SUFISM AND PHILOSOPHY


Berger believes that Sufism is an inherent part of Islam. In Egypt there are some 60 functioning brotherhoods that have a council headed by "Shaykh Mashayikh." Previously the office of the Shaykh Mashayikh was independent of government rule, but now he is assigned by the head of the government and chooses the members of his councils.


The call for prayer is put into a formula and in Muslim mosques a man called "muezzin" calls it out loud at prayer time. In Malaya, the conditions necessitate a drum being beaten instead of this formulaic call.


In everyday speech, especially in Persian, "Nafs" is that aspect of the existence which creates the animal needs and "Ruh" is its opposite. Calverley explains the meaning of these two terms according to the Quran, tradition, and the learned scholars of Islam. In connection with this article, D. B. MacDonald's "The Development of the Idea of

Christensen, Arthur Emanuel. L'Iran sous les Sassanides (Copenhagen, 1944).

In this volume, Christensen acquaints the reader with the pre-Islamic religions and literature of Iran. Zoroastrianism, Manism, "mouvement mazdakite" and the immortal soul are chapters particularly of interest to the folklorist.


In this article, Mr. Gellner discusses the possibility of a polytheistic religion becoming a monotheistic religion and then going back to polytheism. Any folklorist interested in folk religion will benefit by taking time to read this article.


Gibb classifies the sources which determine religious thought in Islam into: (1) the animistic and pagan elements of pre-Islamic Arabia; (2) the Quran and tradition; (3) the ideas of the dogmatic theologians; and (4) the influence of the Sufi brotherhoods. In the course of his discussion, he presents folk beliefs of different kinds among Muslims and relates them to official Islam.


Contrary to the popular theory that Islam has penetrated all aspects of life, Morewedge argues that Near Eastern philosophy is not completely Islamic. Similarly, he argues that the Greek influence on Muslim philosophy is not as overwhelming as it is believed to be. What does this have to do with a folklorist? In his particular field, he may study the degree of penetration of Islam and thus throw light on a question that has puzzled the philosophers.


Nasr begins with the premise that each religion has a doctrine which distinguishes between the Absolute (God) and the relative (the rest of the universe), and a method that relates the relative to the absolute. He discusses the Quran, the tradition, the Shari'a and the Tariqa in the light of this premise and the premise that man is an intelligent being with a free will and is thus accountable. The reader will benefit by contrasting Nasr's views with those of Zwemer in his Studies in Popular Islam and Gellner's "Pendulum Swing Theory of Islam."


Nasr defines "religion" and "secularism" from an ideal point of view
and points out the invasion of religion by secularism in the native Arab context, in the context of Arab expansion and modern education and westernization.


The four foundations of Islam are the Quran, tradition, Ijma' and Qiyas. Tradition involves the words and deeds of the prophet which were collected after his death. The method of gathering these traditions by the Muslim scholars is important for the folklorists to consider, and this article gives insight in this respect.


In the Sudan, Sufism developed in the 12th century and so far no government interference in its organization is noticed. Sufis and saints are intermediaries between men and God. Even after their death, they do not sever relations with their followers. Trimingham's description of the orders is scholarly and authentic and may prove enlightening for the student of folk religion.


Watt looks at God's absolute sovereignty and man's responsibility as they are reflected in the Quran and tradition and argued by the upholders of different schools of thought and religious sects. He also contrasts the two concepts in Christianity and Islam.


Wesinck uses tradition in its holy sense and as it has been recognized by Muslims: the words of Mohammad (Hadith) and his deeds (Sunna). Folklorists will learn much by studying the methods of the Muslim traditionalists and this article point out some of these methods.

FOLKTALE COLLECTIONS


In the three volumes of Mille et un contes Basset has classified the tales into "Contes Merveilleux—Contes Plaisants" Volume I; "Contes sur les Femmes et l'Amour—Contes Divers" Volume II; and "Légendes Religieuses" Volume III. He has also provided comparative notes for the tales. There are 1,114 tales in the three volumes.


This is a collection of 22 tales collected by Boratav and with an introduction and comparative notes by him and Delarue. Boratav points out
the particular Turkish characteristics of these tales while he shows awareness that the same tales may exist elsewhere.


This is a collection of seven tales from Morocco with an introduction by the editors of *Mid-East*.

Christensen, Arthur Emanuel. *Contes Persans en Langue Populaire* (Kobenhavn, 1918).

Christensen was living in Tehran in 1914 and the narrator of the 53 short anecdotes in his *Contes Persans en Langue Populaire* had been his Persian language teacher. In the Introduction, he gives a brief biography of the narrator, notes the relation between oral and written literature in Iran, and reviews the Indianist Theory. The introduction is in French and the tales are in both French and Persian. Since Sayyid Mu'allid had dictated them to the author, the texts seem to be in authentic oral Persian.


Downing's collection consists of 154 jokes and short anecdotes about Hodja and his donkey, and an introduction showing the place of the clown-philosopher (Hodja) in Near Eastern society. No comparative notes for versions from ethnic groups or subcultures are provided.

Eastwick, Edward B. *Anvâr-i Shuâlî* (Hertford, 1854).

*Anvâr-i Shuâlî* is a combination of the fables from the Panchatantra and Hitopadesha translated into Persian by Husain Vâ'iz U'l-Kâshîfî. Edward Eastwick put Al-Kâshîfî's rendition into English and provided an introduction in which he traces each fable to the original sources and gives a survey history of their translations. Kâshîfî has added his own comments to the fables.


This book is divided into three sections: prophets, saints, and miracles; legends and anecdotes possibly based on fact; and stories illustrating social ideas and superstitions. An introduction provides a brief socio-historical background for the tales.

Kadiri, Muhammad. *Fairy Tales of a Parrot* (New York, 1892).

In the year 730 Hijri, Zia al-din Nakshebi completed a collection of tales in Sanscrit and called it Tooti-Nameh. Mohammad Kadiri had provided an abridged version of the collection and A. Candie Stephen has rewritten 12 of these tales in English.


In the Introduction, the author explains that the 33 tales in this collection were gathered "by Bay Naki Tezel, under the aegis of the Turkish Folklore Society" and in a verbatim manner. His informants
were aged people from the vicinity of Istanbul. The translator has made changes to adapt them to "the European taste." The tales have no annotations.


These eight texts of Hodja tales were collected from an Armenian storyteller who now lives in California.

Kunos, Ignác. Forty-Four Turkish Fairy Tales (London, n.d.).

This is a collection of 44 Turkish fairy tales with an introduction by Dr. Kunos. The author says, "These tales are by no means identical with, nor do they even resemble, those others that have been assimilated by the European consciousmess from Indian sources and the Arabian Nights." This is an unfortunate misconception since these tales have parallels with those collected from other lands.

Kunos, Ignác. Turkish Fairy Tales and Folk Tales (London, 1901).

During his traveling in Anatolia, Dr. Kunos collected the 17 Turkish tales in this volume and in 1889 the Hungarian Literary Society published them with an introduction by Professor Vambery. The present volume is an English translation of the Turkish original with the Vambery introduction. No sociocultural background or annotations are provided for the tales.

Kunos, Ignác. Turkish Fairy Tales and Folk Tales (New York, 1969).

This collection was originally published in 1896 in Hungarian, with an introduction by Vambery. Misbet Vain translated it from Kunos's Hungarian translation and illuminated Vambery's introduction which had notes on versions in oriental cultures.


The Lorimer's collection contains 30 folk tales from the Kermanis and 38 folk tales from the Bakhtiaris. Minus the deficiencies imposed by translation, the texts are authentic. No information about the sociocultural milieu of the tales, their narrators, or audience is provided.


These are texts of Bedouin tales from Iraq, Najd, and Choumars.


This collection is divided into two parts; first, complete stories; second, fragments. The author relates each story to its historical period which is also the basis for the classification of each section. An introduction traces stories such as the "Tale of the Two Brothers" to 1400 B.C. and a few other stories to before 1400 B.C.
This is a collection of Pashai folktales with an introduction and comparative notes added to it by Reidar Th. Christiansen. The texts of the tales are transcribed as they have been told, and translated into English in a verbatim manner.


Am'ir Arslan is an epic romance of 536 pages related by Naqib al-Mamalik at the bedside of Nasiraddinshah and written down by the king's daughter Fakhr al-Dowley (or Turan Fgha). In a 67-page long introduction, Mohammad Jafeer gives the Turkish background for the hero and the relation of Am'ir Arslan to other popular tales told in Iranian teahouses. For further information about Am'ir Arslan, the reader may consult articles in Sukhan, Nos. 8-12 and in Yeghmen, No. 12, 1334 Hijri. Like many other stories, Am'ir Arslan has an oral and a written type. I have collected a long version of it from Herat, Afghanistan.


This is "one of the first two volumes" in the Folktales of the World Series edited by Richard M. Dorson. 71 tales classified into nine sections, a foreword by the general editor, and an introduction by the volume editor are the contents of the collection. Most of the tales come from the Near Eastern countries and the editors have used type and motif numbers for all of them.


These are anecdotes about the use of custom in politics by Shershah Suris, during the Afghan rule in India. The source of the anecdotes is Tarikhi Daudi which has some base in oral tradition.


This is a collection of 100 Mullah Nasruddin stories compiled by Idris Shah. Although no comparative notes are given, the author does point out the fame of the mullah in the Middle East, Greece, and Russia.


This is a collection of 26 tales narrated over Radio Tehran by Mr. Subhi. He has kept the oral style of the stories and at the end of each version he gives interpretive and sometimes comparative notes, but no variant is provided.

Turkish Fairytales (New York, 1964).

This is a collection of five Turkish fairy tales without annotations. Since I have collected versions of some of the stories here, e.g. "Patience Stone, and Patience Knife" from Afghanistan, this minute volume is included for the sake of reference.

Walker and Uysal realize the temporal depth and spatial breadth of the Turkish culture, and to prevent engagement in an impossible task, they limit themselves to tales that they have collected from the living traditions of Turkey. For the purpose of classification, the authors have used the Aarne-Thompson Type Index and the Eberhard-Boratav Typen Türkischer Volkmärchen. They also have commentaries on the content, form, and ethnological background of each tale and refer to the pertinent scholarship in the field.
### Author Index

<table>
<thead>
<tr>
<th>Author</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Abdel-Maguid 'Abdel-'Aziz</td>
<td>7</td>
</tr>
<tr>
<td>Abdillahi, M. F. and B. W. Andrzejewski</td>
<td>7</td>
</tr>
<tr>
<td>Abdullah, Achmed</td>
<td>14</td>
</tr>
<tr>
<td>Al-Ahmad, Jalal</td>
<td>3</td>
</tr>
<tr>
<td>Amini, Amir Quli</td>
<td>2</td>
</tr>
<tr>
<td>And, Metin</td>
<td>13</td>
</tr>
<tr>
<td>Arafat, W. N.</td>
<td>21</td>
</tr>
<tr>
<td>Arberry, A. J.</td>
<td>15</td>
</tr>
<tr>
<td>Baghban, H.</td>
<td>13</td>
</tr>
<tr>
<td>Basset, Rene</td>
<td>30</td>
</tr>
<tr>
<td>Baygöz, İ.</td>
<td>7, 8 (3)</td>
</tr>
<tr>
<td>Belik, Hubecceel</td>
<td>8</td>
</tr>
<tr>
<td>Ben-Ami, İ.</td>
<td>18 (2)</td>
</tr>
<tr>
<td>Berger, Monroe</td>
<td>4, 28</td>
</tr>
<tr>
<td>Biddulph, J.</td>
<td>4</td>
</tr>
<tr>
<td>Blasdell, R. A.</td>
<td>28</td>
</tr>
<tr>
<td>Bogdanov, L.</td>
<td>4</td>
</tr>
<tr>
<td>Böhm, R.</td>
<td>18</td>
</tr>
<tr>
<td>Boratav, P. N.</td>
<td>2, 8 (2), 9 (2), 30</td>
</tr>
<tr>
<td>Bowra, C. M.</td>
<td>15</td>
</tr>
<tr>
<td>Calverley, E. E.</td>
<td>28</td>
</tr>
<tr>
<td>Campbell, Åke</td>
<td>1</td>
</tr>
<tr>
<td>Cajek, Jiri</td>
<td>9 (3), 13, 15</td>
</tr>
<tr>
<td>Centlivres, Micheline and Pierre and M. Slobin</td>
<td>22</td>
</tr>
<tr>
<td>Chadzke, A.</td>
<td>15</td>
</tr>
<tr>
<td>Chauvin, V.</td>
<td>2</td>
</tr>
<tr>
<td>Chaviaras, D.</td>
<td>22</td>
</tr>
<tr>
<td>Chimenti, Elisa</td>
<td>31</td>
</tr>
<tr>
<td>Christensen, A. E.</td>
<td>29, 31</td>
</tr>
<tr>
<td>Cook, N. C.</td>
<td>13</td>
</tr>
<tr>
<td>Coon, C. S.</td>
<td>4</td>
</tr>
<tr>
<td>Darmesteter, J.</td>
<td>15 (2)</td>
</tr>
<tr>
<td>Davidson, F. M.</td>
<td>22</td>
</tr>
<tr>
<td>Davies, R.</td>
<td>22</td>
</tr>
<tr>
<td>Dole, N. H. and B. M. Walker</td>
<td>15</td>
</tr>
<tr>
<td>Donaldson, B. A.</td>
<td>22 (3)</td>
</tr>
<tr>
<td>Doob, L. W.</td>
<td>18</td>
</tr>
<tr>
<td>Douté, Ed.</td>
<td>23</td>
</tr>
<tr>
<td>Downing, Ch.</td>
<td>31</td>
</tr>
<tr>
<td>Dundes, A. and J. W. Leach and Bora Özkoğlu</td>
<td>4</td>
</tr>
<tr>
<td>Dupres, L.</td>
<td>9</td>
</tr>
<tr>
<td>Eastwick, E. B.</td>
<td>31</td>
</tr>
<tr>
<td>Eberhard, W.</td>
<td>10</td>
</tr>
<tr>
<td>Eberhard, W. and P. N. Boratav</td>
<td>2</td>
</tr>
<tr>
<td>Elwell-Sutton, L. P.</td>
<td>10</td>
</tr>
<tr>
<td>Emeneua, M. B. and Archer Taylor</td>
<td>18</td>
</tr>
<tr>
<td>Encyclopaedia of Islam, The</td>
<td>10</td>
</tr>
<tr>
<td>English, F. A.</td>
<td>4</td>
</tr>
<tr>
<td>Erixon, S.</td>
<td>1 (2)</td>
</tr>
<tr>
<td>Ette, H.</td>
<td>10</td>
</tr>
<tr>
<td>Farmer, H. G.</td>
<td>4</td>
</tr>
<tr>
<td>Ferdinand, K.</td>
<td>5</td>
</tr>
<tr>
<td>Ferguson, Charles A. and John M. Echoles</td>
<td>2</td>
</tr>
<tr>
<td>Finney, M.</td>
<td>23</td>
</tr>
<tr>
<td>Frame, D.</td>
<td>23</td>
</tr>
<tr>
<td>Name</td>
<td>Page(s)</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Morgenstierne, G.</td>
<td>33</td>
</tr>
<tr>
<td>Mundy, C. S.</td>
<td>12</td>
</tr>
<tr>
<td>Murdock, George P.</td>
<td>1</td>
</tr>
<tr>
<td>Naff, A.</td>
<td>24</td>
</tr>
<tr>
<td>Naqib al-Mamalik, Mohammed Ali</td>
<td>33</td>
</tr>
<tr>
<td>Nasr, Seyyed Hossein</td>
<td>29 (2)</td>
</tr>
<tr>
<td>Nicholson, R. A.</td>
<td>17</td>
</tr>
<tr>
<td>Mizami, Ganjevi</td>
<td>17</td>
</tr>
<tr>
<td>Roy, Dox</td>
<td>12, 33</td>
</tr>
<tr>
<td>Ogul, B.</td>
<td>20</td>
</tr>
<tr>
<td>Orientalische Akademie in Wien</td>
<td>20</td>
</tr>
<tr>
<td>Parker, Richard B.</td>
<td>20</td>
</tr>
<tr>
<td>Patai, R.</td>
<td>6</td>
</tr>
<tr>
<td>Pearson, J. D.</td>
<td>3</td>
</tr>
<tr>
<td>Pelly, Lewis</td>
<td>14</td>
</tr>
<tr>
<td>Peulld, L. B.</td>
<td>6</td>
</tr>
<tr>
<td>Preston, W. D.</td>
<td>3</td>
</tr>
<tr>
<td>Ravandi, Murtaza</td>
<td>6</td>
</tr>
<tr>
<td>Resident, A.</td>
<td>6</td>
</tr>
<tr>
<td>Rezvani, M.</td>
<td>14</td>
</tr>
<tr>
<td>Rezvani, M.</td>
<td>20</td>
</tr>
<tr>
<td>Ricka, Thomas; Thomas Goutiere and Denis Egan</td>
<td>3</td>
</tr>
<tr>
<td>Robertson, E.</td>
<td>7</td>
</tr>
<tr>
<td>Robson, James</td>
<td>25, 30</td>
</tr>
<tr>
<td>Roth, Arlette</td>
<td>14</td>
</tr>
<tr>
<td>Roy, N. B.</td>
<td>33</td>
</tr>
<tr>
<td>Ruben, W.</td>
<td>14</td>
</tr>
<tr>
<td>Scott, Charles Thomas</td>
<td>20</td>
</tr>
<tr>
<td>Senaitan, S.</td>
<td>20 (2)</td>
</tr>
<tr>
<td>Sertel, A. K.</td>
<td>25</td>
</tr>
<tr>
<td>Shah, Idris</td>
<td>33</td>
</tr>
<tr>
<td>Shaw, Sheila</td>
<td>12</td>
</tr>
<tr>
<td>Singer, Mrs. A. P.</td>
<td>21</td>
</tr>
<tr>
<td>Slobin, M.</td>
<td>17 (2)</td>
</tr>
<tr>
<td>Smith; Margaret</td>
<td>25</td>
</tr>
<tr>
<td>Socin, A.</td>
<td>21</td>
</tr>
<tr>
<td>Schmogy, Josh de</td>
<td>25</td>
</tr>
<tr>
<td>Spoer, Hans H.</td>
<td>25</td>
</tr>
<tr>
<td>Spoer, Henry H.</td>
<td>25</td>
</tr>
<tr>
<td>Subhi, Fazl Allah</td>
<td>33</td>
</tr>
<tr>
<td>Sykes, Ella C.</td>
<td>25</td>
</tr>
<tr>
<td>Swan, G.</td>
<td>26</td>
</tr>
<tr>
<td>Taylor, Archer</td>
<td>1</td>
</tr>
<tr>
<td>Taylor, W. R.</td>
<td>26</td>
</tr>
<tr>
<td>Tibawi, A. L.</td>
<td>7</td>
</tr>
<tr>
<td>Tirmidhi, B. M.</td>
<td>26</td>
</tr>
<tr>
<td>Todros; Sh.</td>
<td>21</td>
</tr>
<tr>
<td>Toy, C.</td>
<td>12</td>
</tr>
<tr>
<td>Tringham, J. S.</td>
<td>30</td>
</tr>
<tr>
<td>Tritton, A. S.</td>
<td>12, 26 (2)</td>
</tr>
<tr>
<td>Trotter, I. L.</td>
<td>26</td>
</tr>
<tr>
<td>Uysal, Ahmet E.</td>
<td>12</td>
</tr>
<tr>
<td>Vries, Jan de</td>
<td>17</td>
</tr>
<tr>
<td>Walker, John</td>
<td>7, 26</td>
</tr>
<tr>
<td>Walker, W. S. and Ahmet E. Uysal</td>
<td>34</td>
</tr>
<tr>
<td>Watt, W. M.</td>
<td>30</td>
</tr>
<tr>
<td>Wesingk, A. J.</td>
<td>30</td>
</tr>
<tr>
<td>Westernmark, E.</td>
<td>14, 21, 26, 27 (2)</td>
</tr>
<tr>
<td>Wildhaber, R.</td>
<td>2</td>
</tr>
<tr>
<td>Wolf, Eric R.</td>
<td>7</td>
</tr>
<tr>
<td>Zarnegar, M.</td>
<td>27</td>
</tr>
<tr>
<td>Zwezmer, S. M.</td>
<td>27 (4), 28 (3)</td>
</tr>
</tbody>
</table>
AREA INDEX

1. General Sources

A. Maps of Folklore and Folklife

Campbell, Ake 1
Erixon, S. l (2)
Hazard, H. W. l
Murdock, George P. l
Taylor, Archer l
Wildhaber, R. 2

B. Peoples and Cultures

Coon, C. S. 4
Downing, Ch. 31
Encyclopedia of Islam, The 10
English, P. W. 4
Groom, F. H. 10
Horovitz, Josef 10
Horovitz, Joseph 11
Kadiri, M. 31
Macdonald, D. 12
Patai, R. 6
Pearson, J. D. 3
Robson, J. 25, 30
Smith, M. 25
Swan, G. 26
Tritton, A. S. 12, 26 (2)
Watt, W. M. 30
Wesinck, A. J. 30
Zwemer, S. M. 27 (4), 28 (3)

2. Linguistic and National Areas

A. Afghanistan

Folklife:

Biddulph, J. 4
Ferdinand, K. 5
Ikbal Ali, Shah Sirdar 23 (2)
Imamuddin, S. M. 6
Poullada, L. B. 6
Røy, N. B. 33

B. Folk Religion:

Centlivres, M. and Pierre; and M. Slobin 22
Davidson, F. M. 22
Davies, R. 22

Folktale:

Baghban, H. 13
Dupree, L. 9
Eastwick, E. B. 31
Morgenstierne, G. 33

Folksongs and Epics:

Abdullah, A. 14
Darmesteter, James 15 (2)
Jami, N. A. 16
Mizami, G. 17
Slobin, M. 17 (2)

Proverbs and Riddles:

Baghban, H. 13
Scott, Charles Thomas 20

Folk Drama:

Baghban, H. 13

B. Iran

General Sources and Research Topics:

Al-Ahmad, Jalal 3
Bogdanov, L. 4
Farmer, H. 4
Hidayat, S. (fieldwork) 23
Jamal-Zadeh, M. Ali (dictionary) 3
Ravandi, M. 6
Ricks, Thomas; Thomas Gouttiere and D. Egan (bibliography) 3

Folktale:

Cejpek, J. 9 (3), 13, 15
Christensen, A. E. 29, 31
Dole, N. H. 15
Elwell-Sutton 10
Ethe, H. 10
Lorimer, D. L. R. and E. O. Lorimer 32
Naqib al-Mamalik, M. Ali 33
Subhi, Fazl Allah 33
Sykes, E. C. 25

Epic and Song:

Cejpek, J. 9, 15
Khanlari, P. N. 17
Levy, R. 17
Vries, Jan de 17

Folk Religion:

Christensen, A. E. 29
Donaldson, B. A. 22 (2)
Ethe, H. 10
Frame, E. and D. Frame 23
Hidayat, S. 3
Linguist, E. W. 24
Kulsum, Nani 24
Tirmidhi, B. M. 26
Masse, H. 24
Zarnegar, M. 27

Proverbs:
Amini, Amir Quli 2
Haim, Suleiman 19
Rezvanian, M. Hasan 20

Folk Drama:
Cejpek, J. 9, 13
Cook, N. C. 13
Pelly, Lewis 14
Rezvani, M. 14

Two Sources from Tajikistan and Armenia:
Kromov, A. 11
Kirwan, L. V. 32

C. Turkey

General Sources and Tools for Research:
Başgöz, I. (Folklore and Nationalism) 8
Boratav, P. N. (Tekerleme) 2
Chaviaras, D. 22
Dundes, A.; J. W. Leach and Bora Ozkok 4
Eberhard, W. 10
Eberhard, W. and P. N. Boratav (Index) 2
Hasan, S. A. 5
Jansen, W. H. 11
Magnarella, F. J. 6
Preston, W. D. 3
Sertel, A. K. 25

Folktales Collections and Studies:
Başgöz, I. 7, 8 (2)
Belik, M. 8
Boratav, P. N. 9 (2), 30
Eberhard, W. 10
Kent, M. 31
Kunos, I. 32 (3)
Mundy, C. S. 12
Turkish Fairytales 33
Walker, W. S. and Ahmet E. Uysal 34

Proverbs and Riddles:
Boratav, P. N. 8
Folk Drama:

And, Metin 13
Martinovitch, N. 13

Folksongs and Epics:

Chadzko, A. 15
Uysal, A. E. 12

D. The Arab World

General Sources and Tools for Research:

Chauvin, V. (bibliography) 2
Ferguson, Ch. A. and John M. Echols (bibliography) 2
Berger, M. 4, 28
Gair, G. R. 5
Gibb, H. A. R. 5, 16, 29
Hanna, S. A. 10
Lauffer, Berthold 6
Tibawi, A. L. 7
Walker, John 7
Wolf, Eric 7

Folktale Collections and Folktales Studies:

'Abdel-Maguid, 'Abdel- 'Aziz 7
Abdillahi, Mohammed F. and ... 7
Basset, René 30
Chimenti, Elisa 31
Hiskett, M. 11
Horovitz, Joseph 11
Krenkow, P. 11
Lichtenstaedter, I. 11
Malinjoud, C. 32
Maspero, Sir G. 32
Moosa, Matti I. 12
Shaw, Sheila 12
Toy, C. H. 12
Tritton, A. S. 26

Epics and Songs:

Arberry, A. J. 15
Bowra, C. M. 15
Germanus, A. K. J. 16
Gibb, H. A. R. 16
Jargy, Simon 16
Jones, Idris W. 16
<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khan, M. A.</td>
<td>16 (2)</td>
</tr>
<tr>
<td>Nicholson, R. A.</td>
<td>17</td>
</tr>
</tbody>
</table>

**Folk Drama:**

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaster, Theodor H.</td>
<td>13</td>
</tr>
<tr>
<td>Landau, J. M.</td>
<td>13</td>
</tr>
<tr>
<td>Roth, Arlette</td>
<td>14</td>
</tr>
<tr>
<td>Westermarck, E.</td>
<td>14</td>
</tr>
</tbody>
</table>

**Proverbs:**

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ben-Ami, I.</td>
<td>18 (2)</td>
</tr>
<tr>
<td>Böhme, Richard</td>
<td>18</td>
</tr>
<tr>
<td>Doob, Leonard W.</td>
<td>18</td>
</tr>
<tr>
<td>Emeneau, M. B. and Archer Taylor</td>
<td>18</td>
</tr>
<tr>
<td>Furayhah, Anis</td>
<td>18</td>
</tr>
<tr>
<td>Haefeli, L.</td>
<td>19</td>
</tr>
<tr>
<td>Parker, Richard B.</td>
<td>20</td>
</tr>
<tr>
<td>Scott, Charles Th.</td>
<td>20</td>
</tr>
<tr>
<td>Singer, Mrs. A. F.</td>
<td>21</td>
</tr>
<tr>
<td>Socin, Albert</td>
<td>21</td>
</tr>
<tr>
<td>Westermarck, Edward</td>
<td>21</td>
</tr>
</tbody>
</table>

**Folk Religion:**

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arafat, W. N.</td>
<td>21</td>
</tr>
<tr>
<td>Berger, M.</td>
<td>28</td>
</tr>
<tr>
<td>Blasdell, R. A.</td>
<td>28</td>
</tr>
<tr>
<td>Calverley, E. E.</td>
<td>28</td>
</tr>
<tr>
<td>Doute, E.</td>
<td>23</td>
</tr>
<tr>
<td>Finney, M.</td>
<td>23</td>
</tr>
<tr>
<td>Fröhlich, W. G.</td>
<td>5</td>
</tr>
<tr>
<td>Gellner, E.</td>
<td>29</td>
</tr>
<tr>
<td>Gibb, H. A. R.</td>
<td>5, 16, 29</td>
</tr>
<tr>
<td>Grant, H.</td>
<td>5</td>
</tr>
<tr>
<td>Hanauer, James E.</td>
<td>31</td>
</tr>
<tr>
<td>Hiskett, M.</td>
<td>11</td>
</tr>
<tr>
<td>Hornblower, G. D.</td>
<td>23</td>
</tr>
<tr>
<td>Howe, Sonia E.</td>
<td>5</td>
</tr>
<tr>
<td>Lake, E. F. C.</td>
<td>24</td>
</tr>
<tr>
<td>Legey, F.</td>
<td>24</td>
</tr>
<tr>
<td>Morewedge, P.</td>
<td>29</td>
</tr>
<tr>
<td>Naff, A.</td>
<td>24</td>
</tr>
<tr>
<td>Nasr, S. Hossein</td>
<td>29 (2)</td>
</tr>
<tr>
<td>Resident, A.</td>
<td>6</td>
</tr>
<tr>
<td>Robertson, E.</td>
<td>7</td>
</tr>
<tr>
<td>Somogyi, Joseph</td>
<td>25</td>
</tr>
<tr>
<td>Spoer, Mr. Hans H.</td>
<td>25</td>
</tr>
<tr>
<td>Trimingham, J. S.</td>
<td>30</td>
</tr>
<tr>
<td>Tritton, A. S.</td>
<td>26</td>
</tr>
<tr>
<td>Trotter, I. Lilias</td>
<td>26</td>
</tr>
<tr>
<td>Taylor, W. R.</td>
<td>26</td>
</tr>
<tr>
<td>Westermarck, E.</td>
<td>14, 26, 27 (2)</td>
</tr>
</tbody>
</table>
A. Israel

Folktales:
Noy, Nov. 12, 33

Proverbs:
Ben-Ami, I. 18 (2)
Jason, Heda 19
Todor, Shimon 21