

SUMMARY OF ARTICLES

Moḥammad-`Alī Ĵamālzāde: an Obituary

I. Afšār

Ĵamālzāde (1892, Isfahan - 1997, Geneva) will be best remembered as a pioneering writer who introduced Persian readers to the European-style short story form. He spent most of his long life abroad (as a student, then as a political activist and journalist, then as an employee of the Geneva-based International Labour Organization, and finally as a respected and famous man of letters living in exile), but he always remained an Iranian at heart and in his output.

The writer's father was a preacher from Isfahan, Sayyed Ĵamāl al-Dīn-e Vā`ez by name, who had joined forces with the Constitutionalists and was martyred subsequently during the short-lived autocracy of Moḥammad-`Alī Shah.

The story entitled *Fārsī šekar ast* (Persian is as sweet as sugar) was first published in the *Kāve*, a Persian-language periodical, in Berlin in 1922, and it was warmly received by the readers. It has retained its popularity as the lead story in the collection *Yekī būd yekī nabūd* (*Once Upon a Time*, English translation by H. Moayyed and P. Sprachman, 1985) and has been included in many an anthology of modern Persian fiction as a landmark story ushering in a new era of writing.

Ĵamālzāde has a dozen other works of fiction and several collections of short stories to his credit, plus many original essays dealing with diverse topics including folk culture and colloquialisms. He has also translated into Persian a number of literary works from European writers such as Molière, Schiller and Ibsen.

Treatment of Sufi Terms in Mo`īn's Persian Dictionary

N. PūrĴavādī

The six-volume dictionary which bears the compiler's name, the late Dr. Moḥammad Mo`īn, was first published in the 60's but continues to enjoy wide popularity in Iran as a work of reference. The author, a respected Sufi scholar and a member of the Iranian Academy, examines in the article the treatment of

Sufi terms in the dictionary, choosing the entries *ṭavāle*, *lavāyeḥ*, and *lavāme* (plural forms of *ṭāle*, *ṭāyeḥa* and *ṭāme* respectively) as random cases to start his investigation. The definitions given in the dictionary for the above terms are the author's point of departure. He traces these back to their root source, going often as far back as Ibn-e `Arabī and passing through several intermediaries in Persian and Arabic. He does not find Dr. Mo`n's work satisfactory, because the late lexicographer, in the author's view, has relied too much on such recently compiled works on Sufism as Qāsem Ġanī's *Tānīk-e taṣavvof dar Eslām* and Dr. Sayyed Ĵa`far Sajjādi's *Farhang-e loġāt va eṣṭelāḥāt va ta`bīrāt-e `erfanī*. These are not works of critical scholarship, he says, and their definitions are often contradictory and confusing.

The author's advice for young lexicographers embarking on new compilations: Go back to the primary sources of Sufism.

Agricultural Terms in the Kāšān Area

M. ŠADRĪ

The people of Kāšān and the surrounding areas speak in four closely related dialects of Persian which linguists consider akin to the other dialects of Central Iran. The author presents in this article a glossary of agricultural terms which he has gathered from the area. The list of over 200 entries contains names of plants and trees and fruits (e.g. *zardālu-ye pūše-koše*, a type of apricot with a sweet nut inside its stone), names of farming practices and tools (e.g. *bīl-e gabn*, a spade with a wide blade), words related to irrigation (e.g. *selk*, a pool) and words related to the agrarian calendar. An important word in this last group is *darz*, which is the name of the first day of autumn, according to the reformed Persian *Ĵalālī* calendar. This day, the 180th day of the solar year, corresponds to 26 Šahrivar of the modern Iranian calendar. It also marks the beginning of the agrarian year, and all contracts signed between the landlords and farmhands working on the land would start on this day.

The Literary Development of Šadr-al-Dīn `Aynī and Its Phases

M.Ĵ. ŠAKŪRĪ (M. ŠAKŪROF)

The author, a distinguished man of letters from Tajikestan (and a full member of the Iranian Academy) sets out in this essay to retrace the literary development of his late compatriot, Šadr-al-dīn `Aynī (1877-1954) who is universally regarded as the foremost Tajik poet and writer of the 20th century. `Aynī started his literary career in 1895, when he began to write his first poems. These, the author finds, were often written in an amorous vein, and unlike the practice of the day, in a simple language which was close to the vernacular of the people. Likewise, he selected his protagonists from the lowlier types that he encountered on the

streets of Bokhara. `Aynī is also found, in this phase, to be searching for innovations in form.

The second phase starts in 1905, coinciding with the Russian Revolution of the same year, which sparked social unrest and popular movements in many of Russia's neighbouring countries. `Aynī fell in step with these reformist movements and from his earlier love poems turned to didactic poetry and social exhortations. Now he writes in both Tajiki Persian and Uzbek Turkish.

The third phase of his progress, coincides with the October Revolution of 1917 in Russia, which affects also the countries of Central Asia. `Aynī eventually joins the revolutionary forces and moves to Samarqand, and in this phase chooses prose as his medium of expression. He engages in journalism and writes several novels, and he successfully fights for the recognition of the Tajiks, as a distinct ethnic group, against a band of Pan-Turkists in the Soviet government who want to force a Turkic identity on them. In this third phase, `Aynī's writings are very much political and the characters of his novels are not so much individuals as types representing their social classes.

The fourth and last phase, according to the author, starts in the late 1930's, when the rise of Fascism in Germany induces the Soviet government to encourage writers to resurrect Russia's national heroes as a means of reviving patriotic sentiment. `Aynī seizes this opportunity to write the biographies of Ebn-e Sīnā (Avicenna), Sa'dī, Rūdakī, Amīr `Alīšīr Navā'ī, and finally Teymūr Malek, a hero of the Tajik people. `Aynī's magnum opus, however, is his *Yāddāšt-hā* (Journals) which were published in four volumes between the years 1948 and 1954. In these `Aynī focuses on the individuality of human beings as represented by the Tajik people, to portray all the fundamental traits of the human character in the totality of its varied and colourful range.

Elements of a Manichaean Sogdian Tale

Z. ZARŠENĀS

Sogdian, which is no longer spoken today, is the most important East Iranian language, because of the wealth and variety of its surviving texts. Sogdian traders of Central Asia served as intermediaries in the exchange of goods and culture and art among the neighbouring major powers, China, Iran, India and the Eastern Roman Empire. They were also involved in the propagation of Buddhism, Manichaeism and Christianity in the area. As a result, most of the Sogdian texts are related to one of the three above-mentioned faiths.

The author, a lady researcher affiliated with the Humanities and Cultural Studies Research Institute of Tehran, sets out in this article, to decipher, translate, and comment upon a Sogdian fragment (first transcribed by the late Professor W.B. Henning in his *Sogdian Tales*). The elements of the story – a king feigning death in a coffin, and a burglar who has garbed himself in royal

robes pretending to be the king's guardian spirit (*farr*) and the miaowing of a cat – remind the author of the story of King Tālūt (Saul of the Old Testament) and the Ark of the Covenant as it is told in the *Holy Qor'ān*, which she then sets out to narrate in great detail. She also examines the question of *farr*, as it is viewed in different sources.

Terms of Kinship in Persian: Ambiguity in Meaning and Usage

A. KŪŠK-E ĴĀLĀLĪ

The author, a post-doc sociology scholar currently in Germany, has devoted a part of his Ph.D. dissertation to exploring the terms of kinship in modern Persian. He wanted to find out what such terms as *kānevāde*, *fāmīl*, *kānedān*, *kīšāvand*, *aqvām*, etc. exactly meant and if these terms had precise semantic boundaries. He also wanted to find out if in any of these terms there was a differentiation between various types and degrees of family relationship.

To achieve this, he implemented a three-pronged plan of action: a) he consulted a number of Persian scholarly sources and took note of how each author had used the terms in question; b) he undertook a poll of Iranian linguists and men of letters on the semantic scope of these terms and their usage; and c) he interviewed thirty randomly-selected Iranians and asked their opinion on how they regarded and labeled their various relatives.

After having tabulated and correlated all the results, the author reaches the conclusion that "in Persian, we do not have one general term capable of expressing all the relationships and family ties, by descent or by marriage, from the closest link to the farthest one." He finds that the three most widely-used terms are *kānevāde*, *fāmīl* and *kīšāvand*. Of the three *kānevāde* has the most clear-cut meaning: a closely-knit unit of people tied together by marriage and blood. The term *fāmīl* is very commonly used in conversation but not so much in written speech. *Kīšāvand* is favoured by both linguists and men of letters and the author believes that it deserves to be more widely used.