

the curious headings for which entries are provided are Silk, Sleep, Smell, Stone, Teeth, Trees, Weather, and Work.

The index volume provides the long-awaited detailed index for this encyclopaedia. It was originally intended for inclusion in Volume Five; however, given the sheer size of its component parts this proved impractical, and an additional volume was considered necessary. The index consists of five parts: an alphabetical list of the names of contributors, with an inventory of their contributions and their academic affiliations; a register of all the articles/entries with the names of their respective authors and page references; and then indexes covering proper names (including references to persons, places, languages, clans, tribes, religions, rulers, and dynasties); Arabic words and phrases; and, finally, Quran citations which appear in the text.

While the format of the first three indexes is very straightforward, that of Arabic words and phrases is rather more complicated. The listings are arranged alphabetically adhering to the format of a modern Arabic–English dictionary in which the order is determined by the Arabic trilateral root. The *EQ*'s editors had originally decided to adopt a system of English-language headings, since such an arrangement would suitably serve readers being introduced to the Quran and its study for the first time. A system of transliterated Arabic lemmata is employed in the *EQ*'s sister publication the *Encyclopaedia of Islam*, but the editors felt that this format would not effectively serve readers with no background in Arabic and Islamic studies. Bearing this in mind, the same individuals will find the arrangement of the index of Arabic words and phrases somewhat challenging; in contrast scholars and researchers familiar with Arabic and the format of Arabic dictionaries will appreciate its value as an aid for navigating the work's many entries. The "Index of qur'anic citations" lists references to the text of the Quran made in the various articles. A further thematically arranged index of subjects and topics would have been a very useful addition and would have enhanced the work's overall accessibility as a general reference text.

The *EQ* has unquestionably left an impressive mark as the first comprehensive, multi-volume reference work on the Quran to appear in a Western language. The range of entries and its overall depth of coverage suggest that it will serve as the most significant Western source for the academic study of the Quran for a considerable time to come.

Mustafa Shah

CHARLES MELVILLE (ed.):

Shahnama Studies I.

(Pembroke Papers.) xxvi, 300 pp. Cambridge: Centre for Middle Eastern and Islamic Studies, University of Cambridge, 2006. ISBN 0 9516443 2 7

As Charles Melville, the editor of this volume, explains in the introduction, these papers were presented at Newnham and Pembroke Colleges, Cambridge, in November 2003 at the second round-table devoted to the investigation of the *Shāhnāma*, the Persian Book of Kings, composed by the poet Firdawsī around 1010 AD. The first conference took place in Edinburgh in 2001 and its papers were published in Robert Hillenbrand (ed.), *Shahnama. The Visual Language of the Book of Kings* (Aldershot, 2004). The impetus for these conferences, and for

the continuing collaboration of the contributors to the volumes, has been the development of a website that includes an ever-expanding list of illustrated *Shāhnāma* manuscripts plus the illustrations themselves and relevant textual information. The website (www.oriental.cam.ac.uk/shah/), based at the University of Cambridge, continues to grow as the technology evolves and more illustrated manuscripts are added.

The fifteen papers in this volume are divided into two sections: “Episodes in the *Shahnama*” and “Manuscript Studies”, with the emphasis on textual and pictorial analysis of specific sections of the poem in the first part versus complete manuscripts in the second. Both literature specialists and art-historians have concerned themselves with the relationship of image to text. One aspect of this volume that makes it worth reading the whole book and not just cherry-picking papers is the recurrence of themes which are treated differently by different authors. Thus the first article, by Raya Shani on the “Illustrations of the Parable of the Ship of Faith”, on the one hand concerns the different ways in which this parable is illustrated from *c.* 1300 to *c.* 1530, and on the other introduces the question of Firdawsī’s religious beliefs and how they were interpreted in these illustrations. The notion of how religion is portrayed in the *Shāhnāma* appears again later in the volume in the paper by Marianna Shreve Simpson and Jerome Clinton on a sixteenth-century illustrated *Shāhnāma* in Princeton. Whereas Shani would claim that the illustrations of the Ship of Faith provided an opportunity for artists to present Firdawsī’s beliefs in ways that were acceptable or meaningful for the manuscripts’ patrons, Clinton and Simpson maintain that the “central importance of piety in the *Shahnama*” is not acknowledged in illustrations of the manuscript. This subject warrants more attention.

The range of approaches to the *Shāhnāma* is one of the strengths of the volume. M. N. Bogolyubov discusses Jamshid from a philological point of view, while Abbas Amanat examines the political message of the *Shāhnāma* through the story of Faridun and his sons. His paper points out how the legend, which concerns questions of succession, vengeance, the establishment of Iran’s borders, and the relationship of the shah to his army has remained relevant over the past millennium. Interestingly, Amanat shows how the story of Faridun’s murdered son, Iraj, has meshed with the martyrdom of the Shii imams ‘Alī and Ḥusayn as well as other fallen heroes up to the twentieth-century politician Muhammad Musaddiq.

Charles Melville’s study of the story of Bizhan and Manizheh analyses the story and includes a comprehensive list of scenes connected with it, but saves its conclusions for Part II, which will include a discussion of how the images depicting these scenes relate to the text (this is as yet unpublished). As the kingpin of the *Shāhnāma* website project and organizer of conferences connected with it, Melville presumably wishes to keep interest in the subject high by fuelling our anticipation and not revealing all just yet.

One of the revelations of recent work on the *Shāhnāma* has been the number of variant verses and the absence of a canonical text. Additionally, whole secondary epics on the lives of some of the descendants of the hero Rustam were either inserted into the *Shāhnāma* or produced as separate manuscripts. Gabrielle van den Berg and Eleanor Sims both deal with one of these, the *Barzūnāma*. Van den Berg demonstrates how the *Barzūnāma* appears at different points in the *Shāhnāma* text depending on the manuscript, often with the briefest of transitional verses. Her paper focuses on textual questions but might have benefited from some mention of the presence or absence of any special formatting, illumination or other non-verbal indication of the

introduction of the *Barzūnāma* text. Sims' paper provides a worthwhile parallel to that of van den Berg. Noting the earliest non-illustrated version of the epic from 1425, she discusses how some illustrated *Shāhnāma* manuscripts contain hitherto unsuspected *Barzūnāmas*.

As one would expect in a collection of this type, some of the authors have devoted an enormous amount of time over many years to the study of the *Shāhnāma*, and the depth of their understanding shines through in their papers. Dick Davis, who has made a recent prose translation of the text, contrasts the literary style of the legendary and historical sections of the *Shāhnāma*, noting the contradictions in the later portions of the text which he attributes to the more numerous sources on which Firdawsī could draw for his stories. Farhad Mehran, whose statistical work on the *Shāhnāma* was one of the main springboards for the *Shāhnāma* website project, demonstrates how the "break-line" or verse that appears just above an illustration is a key determinant of which subjects were chosen for depiction. Simpson and Clinton confirm this approach to determining the subject matter of illustrations but also show how significant passages in the text were not necessarily chosen to be illustrated.

Each of the remaining papers has its merits: Christine van Ruymbeke compares the character of Shirin as portrayed by Firdawsī and Nizāmī; Bernard O'Kane places a *Shāhnāma* of 1393 in its historical context; Furuza Abdullaeva highlights the confused iconography of a provincial Mughal *Shāhnāma*; Layla Diba discusses a Qajar text based on the *Shāhnāma*; Ulrich Marzolph brilliantly contextualizes a late Qajar printed *Shāhnāma*; and Kristine Rose explains the conservation of a Safavid *Shāhnāma* manuscript.

Sheila Canby

A. A. SEYED-GOHRAB and S. MCGLINN:

The Essence of Modernity: Mirza Yusof Khan Mustashar ad-Dowla Tabrizi's Treatise on Codified Law (Yak Kaleme).

[viii], xxviii, 114 pp. Amsterdam, Utrecht and West Lafayette, Indiana: Rozenberg SG and Purdue University Press, 2007. ISBN 978 90 5170 899 8.

An English translation of *Yak Kalima* is timely, especially as it is one-hundred years since the Iranian Constitutional Revolution, on which it had a significant influence. The author, Mirza Yūsuf Khān Mustashar al-Dawla (d. 1895), was one of a number of liberal-minded bureaucrats who campaigned for reform of the absolutist system and the creation of one based on European principles of government. He held several posts abroad including St Petersburg (1854–62), and Paris (1867–71), as well as carrying out administrative duties in Iran itself. He thus acquired, through both experience and reading, a deeper understanding of constitutional government and its principles than many of his contemporary colleagues. As the writers of this translation explain in the introduction, he concentrated on the development of a legal system as the result of reform, by contrast with Malkum Khan who emphasized the summoning of a consultative assembly. Preoccupied with the decline of Iran and its vulnerability to foreign powers, he believed that a single law code covering great and poor, and also by implication Muslims and non-Muslims, men and women, equally and consistently, would strengthen the country's institutions, and thereby its internal unity. Such a code would be independent