

of six Persian texts about astronomy and zoology, and dates back to 814A.H. The sixth text of this collection is a Bāz-nāmeḥ (a book about falcons) which most probably belongs to a time before the 7th century, and has been introduced in this article.

In the same section, there is an article by Mr Mahmud Fazel Yazdi Motalgh about exploring a unique manuscript of the book *Moxtasar-e Ešrāq al-Lāhut fi Naqd-e Šarḥ-e Yāqut*, which has been written in 770A.H, which deals with the field of *kalam*. It contains a summary of an interpretation of the book *Al-Yāqut* by Šheikh Abu-Ishāq Ebrāhīm Ibn-Nobakht. The writer of this article introduces different interpretations of this book, and assumes that the manuscript dealt with in the article is written by Muhammad Ibn Abi-al-Hassan Ali-Ibn A'raj-e Hoseini-ye Helli, or one of his students.

The section under the name of "treatise" in *Gozāreš-e Mirās*, deals with the publication of small manuscripts. In this volume, a text under the name of "Nazm-e Qarāvōl-Khāne" (The discipline of the barracks) is published, edited by A. Dolatshahi. This text is one of the first protocols about discipline in the Royal Army of Iran during the Qajar Era, written by Mirzā Kraim Khān-e Sartip. This text was first published in the journal *Ruznāmeḥ-ye Nezāmi-ye Elmiy va Adabi* in 1293A.H.

The two sections "Book notice" and "book review" are among the sections which have received more attention during the recent volumes. In "book review" part, there are articles which introduce and analyze the recent books, while in "book notice" part, there are shorter notes, merely introducing the new publications in the field of

manuscript editing. The books introduced in this section are:

*Fehrest-e Tosifi-ye Maqālāt-e Jašn-nāme-hā va Yād-name-hā* (an annotated bibliography of festschrifts and memorial volumes) by M. Golbon and A. Shakib-Azar,

*Ketāb-šenāsi va maqāle-šenāsi-ye musiqi-ye Irāni* (A Bibliography of Iranian Music) by S.A. Mir-Alinaghi, both introduced by S.A. Ale-Davud.

Also, Mr Juya Jahanbakhsh in his review of the book *Al-Balad ol-Amin* published by A'lami institute in Beirut has noted that the author of the book, Sheikh Taqi ed-din Ebrāhīm Kafami has inserted a complete version of *Sahifeh-ye Sajjādiyeh* in his book, and this edition has some differences with the other editions of *Sahifeh*, but the publisher has deleted them without any explanations, and the list provided by the author of the book has been treated as the bibliography of the book.

The other book reviews in this section is *Divān-e Soltān Salim Osmāni*, edited by A. Esma'il-Nasab.

In the section entitled "Introduction of the centers", centers which are active in Iranian and Islamic Studies are introduced. In this volume, the Caucasian Center of Iranian Studies is introduced, and the different activities of this center, as well as their journal, *Iran and the Caucasus*, is dealt with. H. Borjian is the writer of this article.

In the section "meetings and conferences", there is a report of the 64th session of the meetings held in the Center for the Written Heritage. This session was held to unveil the book *Tohfat-ol-Salātin* in 28/1/1387. Faculty of Theology, University of Tehran, cooperated in this event.

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# Abstract

The series of articles written by the editor of *Gozāreš-e Mirās* (Dr. Irani) under the general title of “Pathology of editing and publishing the manuscripts”, is entitled “the structure of books” in this volume. In this article, the distance of the published materials in Iran with the international standards have been noted, and after providing a statistic account of the books published by the center of written heritage, it has been emphasized that the quality of publication in this center has always been improving, although there are still some fallacies in some of the publications of this center, and the center is determined to reduce these problems to the minimum. Considering this matter, “scientific evaluation and professional criticism of the manuscripts” is very seriously taken into account, and the articles written in this respect will be published in the journals of the center: *Āyne-ye Mirās* and *Gozāreš-e Mirās*. In order to reach this objective, the center will publish the critical articles on each book, and will send a copy of them to the editors and researchers related with them, so that they may provide a response or an explanation about that article.

In this article, the general outline and the structure of an ideal edition have been listed, and each item in that list has been explained. These items are: 1. Introduction of the editor, 2. The edited manuscript, 3. explanations and annotations, 4. Index or indices, 5. Bibliography.

“Instances of *dād-o-bīdād* (Justice and wrongdoing) in *Šāhnāmeḥ*” is an article by M.H. Saket, which deals with the issues of “justice” and “oppression or wrongdoing” in *Šāhnāmeḥ*. In this article, the racist ideas of the Abbasid and Omavi reigns have been discussed, and it has been shown

that resistance movements such as *Šo’ubiyye* have been emerged in response to those hardliner and biased approach of the Arabs, these resistance movements, of course, were so aggressive at first, but were continued during Ferdowsi’s time in an intellectual way. The writer has provided some statistic data from the stories of kings in *Šāhnāmeḥ*, and has noted that one of the major features which have been very important in Ferdowsi’s ideas is the issue of “justice”, which serves as one of the major elements of the maintenance of a culture.

“Qesmat-Nāmeḥ in Persian literature from the Safavid time up to the Qajar era” is an article by H. Maserrat about the books generally entitled as Qesmat-Nāmeḥ. Qesmat Nāmeḥ refers to any versified texts which deal with the ideas and conversations of two “heirs”. In these discussions, always one side of the conversation tries to keep all the good items of heritage for himself, and leave the worse items to the other one, while pretends to do the other way round. The writer has introduced and discussed some of these Qesmat-Nāmeḥ texts from the time of Vahši-Bāfqi up to the time of Iqbāl-e Lahuri.

In “research on documents” section, there is an article by S. Hashemi, which is a critical note on an article published in the journal *Waqf: Mirās-e Jāvidān*, entitled “a comparative study of the Waqfiye by Qāzi Rokn-al-din Amin al-molk-e Semnāni with the other Waqf documents”. This article, according to the writer, has some problems in the interpretation of a “document”, and Mr Hashemi has noted them.

In “Manuscript studies” section, there is an article by Ali Safari Aq-Qal’e, which introduces the manuscript number 1418 of the library of Istanbul University. This manuscript is a collection

