

The Matter of Araby in Medieval England

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REVIEWS

beggar society to some extent grew up in the Islamic period. Nevertheless would one speak of the Christian underworld?

The rich assembly of life in the underworld is especially important in relation to the *Ḥikā'id* for it holds a new dimension to this superb Arabic classic. One of Bosworth's sources is, of course, the long list of nefarious professions in the *Ḥikā'id*: tricksters, con men, and others, but not all the professions discussed in his book. The reviewer can only guess at the greater understanding the background of reference to the society of medieval Iraq through Bosworth's researches.

It is significant that Islamic beggars should have traced their profession back to the *Ḥal al-Ṣuffiyyah* (pp. 22-3) and indeed most appropriate. These persons were obviously hangers-on at the Prophet's house—just as one used to see in the big houses of wealthy persons in South Arabia who eat off the house, are employed on casual errands by the lord, and given occasional presents. If any like, it seems, Abu Dharr were of tribal descent they were probably losing status and falling into the mixed class of hangers-on, *masā'il*, and the like. That the absurd suggestion that the Islamic *gā'ir* (Qur'ān reciter) could be derived from *gariyah* 'town, village' should be given even the currency of a footnote is a pity, for both in the context of Arabian society and linguistically this is not tenable—the *nisābah* to *gariyah* is *gariyah*.

The following comments in detail.

p. 40: it is not really a question of the 'language' of the Khurasians, Yemenis, etc., but the dialect, and the significance of this passage is the recognition of provincial Arabic dialects.

p. 90: it is difficult to distinguish between genuine doctors and quacks but *ḥabāb* manuals in some cases require that a doctor should practice according to known medical books. The *madakik* as an osteopath might be no quack, any more than the present-day Arabian *mujabbir* who sets broken bones.

p. 102: stealing through open windows with a fishing rod was common in Somalia and Kenya in the 1950's, so the practice has not died!

p. 113: Qalhat is a well-known port in Oman and one need hardly consult Yāqūt here!

For the *mukaddi* of Professor Wadī'ah Najm, *Shakhsīyyat al-mukaddi*, *Majallat Kulīyyat al-Adab, Jamī'at Baḡhdād*, 1969, 1, 1-10, based on her London Ph.D. thesis.

p. 128: one may see in most Arab towns with pavement bookellers, the pamphlet *al-Mandal wa'l-ḥimam al-Sulaymānī wa'l-'im al-rūmānī li-'l-ḥimam al-Ḥasānī [sic]* by 'Abd al-Fattāḥ al-Tikrītī where one finds at least of *darb al-mandal* is writing Solomon's seal on the back of a mirror. It may be encountered in many places and it is of course described in Lane's *Modern Egyptians*.

p. 139: the word 'lig' which the author finds used for 'beloved, dear one', addressed here

to a boy, one hears in Egyptian colloquial Arabic in the sense of a catamite or partner in a homosexual relationship—this exactly fits the context here.

p. 148: quadrilateral words of an outlandish type may be found only in modern colloquials (e.g. *San'ānī*) but also in a poem attributed to Imra'u 'l-Gays published by Grānī.

p. 166: it is not quite correct to speak of 'the spirit called *zār*', for there are in Arabic *zārs* with names of their own. It seems fairly certain that the *zār* cult passed from Africa to Arab countries—the reviewer has seen it in the Sudan, and heard of it on the coastal areas only of South Arabia.

p. 168: the reviewer has since heard of cant of the Aden type being used in *San'ā*, Grānī.

p. 175: for *h-ra* should one read *hīrat-un*, and is the word *hīr* linked with this word? *Hīrat-un* in class, Arabic applies to the female.

From the earliest Islamic times, the author tells us, the Banū Sāsān were not ethnically or linguistically homogeneous but included Arabs, Persians, Kurds, Nabatians, perhaps later Indians and Turks. The reviewer recalls that in al-Jāhiz, *Kita'b al-haywan*, there is a story involving a stranger, set in Iraq; the immediate question that arises in one's mind is whether this man had any connexion with thuggee in India. Linguists will be especially interested in the jargon collected by Bosworth (pp. 124, 150 seq.).

One looks forward to the completion of this important original study with the editions of Abū Dulaf and the *Qasidah Sāsāniyyah* promised by the author for Part II, and very much of a *desideratum*.

R. B. SERJEANT

DOROTHEE METLITZKI: *The matter of Araby in medieval England*. xiii, 320 pp., 8 plates. New Haven and London: Yale University Press, 1977. \$15. £10.80.

The scope of this book is disclosed in the penultimate paragraph where it is described as an attempt 'to discern "the matter of Araby" in the making of the Middle Ages through its presence in the literature and thought of medieval England' (p. 249). Whereas Norman Daniel's well-known books are about medieval European ideas of Islam and the Arabs, this is concerned to identify the Arabic component in medieval English culture. It is in two parts.

The book contains much information, many ingenious suggestions, and some delightful quotations from Middle English literature. It is altogether more interesting and more readable than studies of cultural influence usually are. In the nature of things the first part is more convincing, for here the author is studying precise notions, often astronomical

In , Metlitzki enrolled in Ph. Metlitzki is best known for her work in medieval literature and Arabic and English culture in the Middle Ages. She has written "The Matter of Araby in Medieval England," in , and "Melville's Orienda," published in Dorothee Metlitzki, - Dorothee Metlitzki was born in in Germany. She spent part of her childhood in Russia, but grew up in Lithuania. At the age.criticism is the discovery/recovery of new realities. R. A. Shoaf/Yale University. The Matter of Araby in Medieval England. Dorothee Metlitzki/New Haven, Conn., .WAKELIN Royal Holloway College, University of London DOROTHEE METLITZKI, The Matter of Araby in Medieval England. New Haven and London: Yale.The Matter of Araby in Medieval England by Dorothee. Metlitzki (review). Edgar Hill Duncan. Studies in the Age of Chaucer, Volume 2, , pp. Dorothee Metlitzki: The matter of Araby in medieval England. xiii, pp., 8 plates. New Haven and London: Yale University Press, \$livebreathelovehiphop.com: The Matter of Araby In Medieval England.: xi, pp., frontispiece, 10 b/w plates, maps, notes, index, small damp stain on top corner of back.Dorothee Metlitzki: The Matter of Araby in Medieval England New Haven and London: Yale University Press, xiv+ pp. [in Japanese]. Released.The Paperback of the The Matter of Araby in Medieval England by Dorothee Metlitzki at Barnes & Noble. FREE Shipping on \$25 or more!.Find great deals for The Matter of Araby in Medieval England by Dorothee Metlitzki (, Hardcover). Shop with confidence on eBay!.Booktopia has The Matter of Araby in Medieval England by Dorothee Metlitzki. Buy a discounted Paperback of The Matter of Araby in Medieval.Get this from a library! The matter of Araby in medieval England. [Dorothee Metlitzki].19 Apr - 31 sec Read or Download Now livebreathelovehiphop.com?book= Download.The matter of Araby in medieval England / Dorothee Metlitzki. Author. Metlitzki, Dorothee, Published. New Haven ; London: Yale University Press.Available in the National Library of Australia collection. Author: Metlitzki, Dorothee; Format: Book; xi, p., [4] leaves of plates: ill. ; 25 cm.Metlitzki's most important work was The Matter of Araby in Medieval England, published in In this groundbreaking work, which is the finest example of her.In she published a major work in comparative literature, The Matter of Araby in Medieval England. Metlitzki's book Melville's Orienda () also earned.

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