

The section on “The Library of Manuscript Studies” introduces the books in this domain. The notices on these books have been written by Mr Sayyed Mohammad Sahebi:

*Khâne'am Abri ast*, by Tagh Purnamdariyan, Tehran, Soroush, 1381/ 2002.

*Gomshode-ye Lab-e Daryâ*, by T. Purnamdariyan, Tehran, Sokhan, 1382/ 2003.

*Dar Sâye-ye Âftâb*, by T. Purnamdariyan, Tehran, Sokhan, 1380/ 2001.

In the section “Introduction of the Centers”, the efforts and scientific achievements of the Caucasian Center for Iranian Studies has been introduced. This center has been founded in 1996 in Yerevan, Armenia, and during the years of its work, it has published several books and journals in the field

of Iranian studies. This report has been written by Mr Habib Borjian.

In the section “Meetings and Conferences” we read a report on the conference “The poets of Esfahan during the Safavid period”, and the unveiling ceremony of the Esfahan part of the book *Kholâsat ol-Ash'âr*. This conference was held in Isfahan during 25th and 26th of Ordibehesht, 1387 (14-15 May 2008). In this conference, some lectures were delivered about *Kholâsat ol-Ash'âr*, and the Poets of Esfahan during the Safavids. Some of the lecturers of this conference were Dr Ali-Ashraf Sadeghi, Abdol-Ali Adib-Borumand, Dr Akbar Irani, Dr Mohammad-Hosseyn Ramesht, Mr Jamshid Kiyangfar, Dr Sa'id Shfi'iyun, Dr Mohammad-Ebrahim Malmir, and Dr Habib Borjian.

**B.M.Bakhtiari**



ture” is an article by Hasan ‘Atefi about the book *Kholâsat ol-Ash’âr*, which is the greatest Persian anthology. Mr ‘Atefi has noted some features of this valuable text, as well as describing its different sections. This anthology has not been completely published yet, and only two parts of it on Kashan and Esfahan have been published by Mirâs-e Maktoob.

In the BOOK NOTICE section of the current issue, the following books have been introduced and reviewed:

*Daftar-e Degarsâni hâ dar Ghazal-hâye Hâfez*. This is a critical edition of *Divân-e Hâfez*, done by Dr Salim Neysari. This edition is based on 50 oldest manuscripts of *Divân-e Hâfez* (dating back to the 9th century AH), and is one of the most important texts published in this month.

*Tohfât ol-Salâtin*. It is a Persian text about Logic, written in the 11th century by Mohammad Ibn Jâber Ansâri. This book, edited by Dr Ahad Faramarz-Gharamaleki, has been published by Mirâs-e Maktoob.

*Âsâr-e Târikhi-ye Varârud va Khârazm*, is a book written by Dr Manuchehr Sotude, published in the year 1386/ 2007. This book is based on the writer’s journeys to the central Asia, checked with historical and documented resources.

*Tankelushâ*. It is an old text about Astronomy in Persian, edited in the year 1384/ 2003 by Rahim Reza-Zadeh Malek. In this issue, some fallacies of this edition have been noted.

*Zeyl-e Nafsât ol-Masdur*. It is a historical Persian text of the 6th century (AH), which deals with the introduction of Saldjugh ministers. This text is one of the few ones written about the Saldjugh during their presence. Besides that, the text is so important with respect to its literary merits. In this issue, an edition of this book is reviewed,

which has been edited by Mr Hoseyn Modarresi Tabatabai in New Jersey, USA.

*Khorâk hâ-ye Irâni*. It is a text from the Ghajar era, which explains the methods of cooking Iranian cuisine. This is one of the latest works of the old writers about the recepies of Iranian dishes, written by Nader Mirza Ghajar.

*Majmu’e Rasâ’el-e Fârsi* (7th vol.), published by Asstân-e Ghods-e Razavi. This series is allocated to publishing the small manuscripts in Persian and the current work is the seventh.

The following Persian books have recently been published in Pakistan:

*Hâfez-Shenâsi dar Shebhe Ghârre*, by Seyyede Chând Bibi, 1386.

*Golshan-e Râz* by Sheikh Mahmud Shabestari, edited by Mohammad Bashir Anvar Abuhara, 1386.

There are some manuscript catalogues published by Majma’e Zakhâ’er-e Eslâmi in Ghom:

*Fehrest-e Nosakh-e Khatti-ye Ketâbkhâne-ye Dâr ol-’Elm-e Âyatollâh Kho’i* (Ghom), by S.J. Hoseyni Eshkevari, 1386.

*Fehrest-e Nosakh-e Khatti-ye Ketâbkhâne-ye Madrese-ye Fath’ali Beyk* (Damghan), by S.J. Hoseyni Eshkevari, 1386.

*Fehrest-e Nosakh-e Khatti-ye Ketâbkhâne-ye Madrese-ye Hojjat-e Kashafi*, by S.J. Hoseyni Eshkevari, 1386.

*Fehrest-e Nosakh-e Khatti-ye Ketâbkhâne-ye Madrese-ye Mazhar ol-’Olum* (Banares, India), by S.J. Hoseyni Eshkevari, 1386.

*Fehrest-e Nosakh-e Khatti-ye Ketâbkhâne-ye Madrese-ye Sadr*, by S.M. Hoseyn Hakim, 1386.

*Fehrest-e Nosakh-e Khatti-ye Ketâbkhâne-ye Jâme’e-ye Javâdiye* (Banares, India), by S.J. Hoseyni Eshkevari, 1386.

# Abstract

This part of the editor's forewords under the general title "Pathology of editing and publishing the manuscripts" with the main title "incomplete informing", deals with the incorrect informing cases which take place in the field of research, manuscript editing, translation, and the like, which causes other people to give up working on them, while the broadcasters of these sinister news have not done anything in that respect.

The editor reminds that informing others about the current publication news is so useful and keep others from redoing a work, as the Center itself published a list of its contracts and the works in Print. However, this was not done to stop others considering the noted manuscripts. Also, it is noted that the Center has some regulations for its contracts and even reviews its own publications again, or send them to different scholars and scientific centers to get their feedbacks, so that the works would be more complete later, and new doors are opened to scholarly discussions on the related issues.

In order to reach this objective, the Centre has tried to provide a tribune in its own journals *Âyene-ye Mirâs* and *Gozâresh-e Mirâs*. For example, this issue of *Gozâresh-e Mirâs* has published a critical review on the book *Tohfât ol-Salâtîn* (winner of the "Season Book" award), written by Dr Mohammad Khansari.

Mr. Behrooz Imani's article entitled "Eradicating an error from the annotation of *Jâme' ol-Tawârikh*" deals with a historical figure named Najm ol-Din Asfar, whose name has been quoted in the book *Jâme' ol-Tawârikh* by Rashidoddin Fazlolâh-e Hamedâni. The editors of that book had assumed that this person is perhaps Najmod-

din 'Abdolghani Ben Darnus, but after checking this name in the books *Al-Havâdes ol-Jâme'e* (by Ibn Futi) and *Divân-e Purbahâ-ye Jâmi*, Mr Imani has shown that this person is not the same as what the editors had introduced.

Mr. Mostafa Kavyani's article entitled "Ruyin or Zhubin" discusses the orthographical recordings of the word "Ruyin" in *Shâhnâme*. The writer has checked this name in *Shâhnâme* and has indicated the temporal domain of its use. On the basis of this discussion, he has noted that the word "Ruyin" in verse edited by Dr Khaleghi Motlagh is not correct, and should change into "Zhubin".

The article "Majd Hamgar's name in Zolfaghâr Shervâni's Divân", is written by Ali Safari Agh-Ghal'e, about the first name of Majd Hamgar, the Iranian poet of the 7th century. Referring to some verses in Zolfaghâr Shervâni's Divân, the writer has shown that Majd Hamgar's first name was "Ismail".

"Hârut and Mârut in Bâbel or Bâbol?" is a note by A. Bahrami, which deals with the name of the city "Bâbel/Bâbol" in *Tâj ol-Ghesas* (on the history of the prophets, written in the 6th century). The writer has shown that the name of the city cited in verse 102 of Baghare chapter in Koran, was a city near Damâvand mountain, rather than a city near Kufa, as some texts have indicated.

This writer has another note named "Some other evidence for the word "âzâdi" meaning worship and prayer". This note comes in succession of Juya Jahanbakhsh's article on the word âzâdi in Islamic manuscripts. Mr Bahrami has endorsed this meaning by providing some evidence from Middle Persian texts, as well as displaying the records of this word in the texts of that language.

"*Kholâsat ol-Ash'âr* and the service of Taghi al-Din Kâshi to Persian language and Litera-

