

In some cases, they are simply not asked in a form used in modern Persian:

p. 40: (۱) موقعیکه نویسنده از او سؤال پرسید مسافر چه کار کرد؟

p. 52: (۱) چه چیزهایی که در راه ازدواج وجود دارد باید شکسته شود؟

Although I too appreciate the efforts put into the preparation of this book, I cannot agree with Dr. Clinton that the book is really "a substantial improvement" over other readers available for teaching Persian at an intermediate level.

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TO THE EDITOR:

I have no general criticism of Professor Elwell-Sutton's review of Morals Pointed and Tales Adorned (Iranian Studies, Vol. IX, No. 1, 1976) other than the usual one--that the gratifying words of praise tend to get lost in the mass of detailed objection. The general message would seem to be that I show promise and should go on trying! However, one or two remarks might clarify my practical difficulties and my theoretical positions.

Any out-of-dateness in scholarship might be partly excused on the grounds that the work was finished in 1964, and underwent a series of disasters for nearly 10 years: difficulty in finding funds and a publisher, inordinate slowness of appraisal, loss of the best typescript, fire, delays in printing overseas and through mail-strikes, etc. At the same time, there is--certainly at Toronto (and one gathers elsewhere)--enormous dif-

ficulty in getting to hear in reasonable time of Persian publications, to say nothing of actually obtaining them at all. (We have recently set up a special committee to try to fill inordinate lacunae which have appeared in our Persian holdings in the Library over the last decade.)

As my students and colleagues would attest, no one could agree more readily than I with Professor Elwell-Sutton that, in a literature (and a general culture) with a long, strong oral tradition, the oldest written document is not necessarily the best. This dogma belongs where it started, in the limited, elitist and heavily worked material of the Classics and Biblical studies. Indeed, I would go further and repeat something I have often said already: in a literature that is vast, "living," often popular, like Persian, the textual-critical approach can be quite inappropriate: essentially, Persian literature is what it has come to be to millions of readers and listeners and "utterers" over the centuries.

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