cataloging of PERSIAN WORKS

Including Rules for Transliteration, Entry, and Description

by

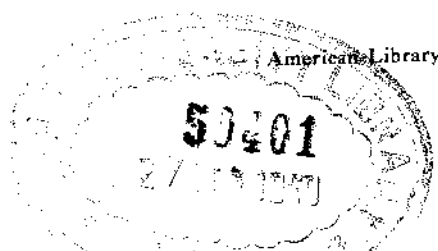Nasser Sharify

فهرست کردن آثار فارسی

تألیف

دکتر ناصر شریفی

دکتر در علم کتابداری از دانشگاه کلمبیا . نیویورک

American Library Association

Chicago, 1959

This modest book

intended as a contribution to the improvement of librarianship in Iran

is dedicated to

my children Sharareh and Shahab

and their generation

with the hope

that a better library service will give them a better life

FOREWORD

To the typical user of a library, it is the collections which are important. It is these which serve his purpose; for these he came. If he fails to find in them what he needs, he blames the librarian; sometimes, if his search is richly rewarded, he will recognize the handiwork of a gifted builder of collections.

This view is shared by librarians themselves; they honor among their number those whom they recognize as great collection-builders.

Yet, if one were to try to isolate, from all his services, those which most contribute to learning, collection-building might not take first place. It can be argued that collections will be formed regardless of the librarian. Indeed, the librarian usually succeeds rather than precedes a collection; collections are regularly brought together by specialists, book-collectors and others, with or without the librarian's help.

I would like to suggest that not even collection-building — important as that is — but cataloging is the librarian's most important contribution. Lacking the attentions of the cataloger, the collections remain disorganized and inaccessible; having received them, they become organized and useful. It is possible to operate effectively with no books but with a catalog, while the reverse quickly becomes impossible. The smallest library in the world can, through catalogs, reach the resources of the world; uncataloged, the greatest collection is a kitchen-midden.

Cataloging is basic to bibliography and to all the bibliographic arts. It provides the lingua franca for all trade in and discussion of books. It provides not only an end-product

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in itself but also the raw material for innumerable other products of use to learning.

In this view the present volume, which provides a basis for bringing accepted practices of cataloging to a body of material to which they have not yet been brought, and which further suggests the possibility of bringing the benefits of a standard in these matters to areas where as yet there is none, is an important contribution for which I, as one librarian, feel a debt of gratitude to the author.

<div align="right">

Verner W. Clapp
President
Council on Library Resources

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PREFACE

American librarians have had formidable problems in cataloging publications originating in the United States, the various English-speaking countries, and the countries of Western Europe. As publications of countries in other parts of the world have increased in American libraries, however, new problems of cataloging have developed. Personnel of the American Library Association, the Library of Congress, and of many research libraries have been concerned with these problems, and have encouraged the study and discussion of cataloging rules which would go beyond those included in the *A.L.A. Cataloging Rules for Author and Title Entries.*

In librarianship, as in many other fields, progress is made slowly. Frequently, a step forward depends upon having the right person available at the right time to work on a special problem. It was therefore fortunate that Nasser Sharify, on leave from his position as Deputy Director of the Library of the Parliament of Iran, came to the United States from Tehran in 1953 to study at the School of Library Service, at Columbia University. After earning his Master of Science degree in the school in 1954, Dr. Sharify became a member of the staff of the Library of Congress. While a descriptive cataloger at the Library of Congress, he was responsible for the cataloging of Persian materials.

Dr. Sharify returned to the School of Library Service in 1955 for advanced study, and selected cataloging as his major area of emphasis. His background and interests suggested the development of a code for the cataloging of Persian publications. His book, *Cataloging of Persian Works,* is the revised version of his doctoral dissertation, *A Code for the Cataloging of Persian Publications.*

In the study, Dr. Sharify has shown that there are many libraries in Iran and elsewhere which hold publications in the Persian language. There has been no adequate code in Iran for the cataloging of these materials. In an exhaustive analysis of other codes, Dr. Sharify found that they failed to provide a systematic guide for cataloging such materials. They were not comprehensive, they lacked sufficient detail of description, they lacked precision, and they were based on unsound principles.

Rules of entry, descriptive cataloging rules, a transliteration scheme, and examples of application of the rules are included in this work. In the publication of this volume, the American Library Association is making available a work that should be useful not only to American librarians who work with Persian collections, but also to librarians in Iran, librarians in Asian countries (among them Afghanistan and Pakistan, where Persian is one of the languages in popular use) and generally in Middle Eastern countries, librarians in European countries and other Western countries which have Persian collections, and to personnel in Iranian publishing houses. Dr. Sharify has suggested that it may serve as a stimulus to publishers to systematize their title-pages and perhaps to participate in a program of "cataloging in source," that is, to provide cataloging information in books as they are published. In its approach and method of analysis, it should be a spur to librarians in other countries which do not have cataloging codes to prepare similar works.

Two of the chapters of this work have already made a preliminary appearance. Chap. III, "Persian transliteration for Library Purposes," embodies the system approved by the Library of Congress. It will shortly be submitted to the American Library Association as the joint proposal of the Library of Congress and the University of Michigan Library for a system of transliteration suitable for incorporation in the *A.L.A. Cataloging Rules*. Chap. VI., "Rules for entry," has been presented to the Orientalia Processing Committee of the Library of Congress as a proposal for the revision of the *A.L.A. Cataloging Rules* to provide for the

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treatment of Iranian names. It will form the basis for the Committee's recommendation to the Library of Congress on this subject.

Those of us who have worked with Dr. Sharify during the past five years have been impressed with his dedication and diligence. He has been the compiler of the "Bibliography of Iran," which is published in New York in the periodical *Danneshjoo* and which has been issued recently as a monograph by the Embassy of Iran. He is also very much interested in the American library scene, and, among other activities, is serving as a member of the Special Committee on Near Eastern Materials of the American Library Association.

In the development of his study, Dr. Sharify was financially supported by a grant from the Council on Library Resources, Inc. Twice he was awarded a Ford Foundation Fellowship, and for two years he received the Grolier Fellowship. Indeed, the publication of *Cataloging of Persian Works* represents the culmination of a cooperative activity in an international project in librarianship that warrants the commendation of both Dr. Sharify and those who supported him.

Maurice F. Tauber
Melvil Dewey Professor of Library Service
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ACKNOWLEDGMENTS

various libraries and institutions, and special mention should be made of the Library of Congress (particularly the Descriptive Cataloging Division and the Division of Orientalia), of the Columbia University Libraries, the University of Michigan Library, and the University of Chicago Library. To the directors and cataloging staffs of these institutions goes the deep appreciation of the author. Members of the Orientalia Processing Committee of the Library of Congress have worked closely with the author in the development of the Persian transliteration scheme and in the formulation of the accompanying rules.

Dr. Dorothy Stehle, of The Descriptive Cataloging Division, Library of Congress, and member of A.L.A. Special Committee on Near Eastern Materials, gave invaluable assistance in gathering illustrative titles, cases and examples of problems, and aided in translating into English many sections of foreign cataloging codes. Others who assisted in translation were Mr. David J. Haykin, Mrs. Lucia M. Borski, Miss Mary S. Nyrud, Dr. Marion Schild, and Miss Kathleen Clifford, all of the Library of Congress.

Miss Frances Bain devoted hundreds of hours to typing preliminary drafts of the book, and has earned the writer's sincerest thanks for her unflagging interest in the progress of the work.

Last, but not least, deepest gratitude goes to the author's wife. To her he owes the inspiration and encouragement which have led to whatever merit this study may have.

Nasser Sharify

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CHAPTER I

INTRODUCTION

Statement of the Problem

There are many libraries in Iran[1] and elsewhere which hold materials (printed or manuscript) in the Persian language. At present no comprehensive and up-to-date directory of Iranian libraries is available. However, the directory provided by Dagher[2] and the lists of libraries and their holdings given in *The Middle East*[3] and *The World of learning*[4] are useful. Miss Gaver,[5] associate professor of Library Science at Rutgers University, who went to Iran in 1953 as a leader-specialist under the United States Department of State Educational Exchange Service, compiled a directory while she was in Iran, with more detailed information about Iranian libraries. Data concerning holdings of Persian materials by libraries in other countries are included in the Appendix of this book.

This Appendix is a bibliography of catalogs of Persian materials in various libraries. It is not exhaustive, since there are many libraries which hold Persian materials but have not published catalogs. According to the report given by Miss Morsch[6] in June, 1954, of 46 libraries in the Association of Research Libraries in the United States, 22 libraries held collections of Persian materials. The total number of titles was 6,023; principal collections

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[1]Iran is the official name of the country which is known in the United States sometimes as Iran and sometimes as Persia. The language of Iran is "Fārsī", called Persian in the United States. In this book the terms Iran and Iranian are applied to geographical aspects of the country, and to the people who live there, and the term Persian is restricted to the language used by Iranians.

[2]Joseph A. Dagher, *Répertoire des bibliothèques du Proche et du Moyen-Orient.* Paris, Unesco, 1951, pp. 105-112.

[3]*The Middle East 1958.* 6th ed. London, Europa Publications, 1958. p. 150.

[4]*The World of learning. 1957.* 8th ed. London, Europa Publications, 1957, p. 507.

[5]Mary V. Gaver, *Directory of libraries and bookstores.* Tehran, 1957.

[6]Lucile M. Morsch, *Survey of volumes in ARL Libraries in the languages of South and Southeast Asia and the Middle East*, Report to ARL members. June 11, 1954, p. 2.

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reported were located in the Library of Congress (1,500 volumes), the New York Public Library (1,000 volumes), Princeton (879 volumes), Harvard (847 volumes) and Columbia (404 volumes).

The report states that out of 46 libraries, "four did not reply to the questionnaire and 13 others reported that they had no such holdings,[7] or that what they have has all been cataloged and dispersed by subject."[8] Therefore, it may be speculated that most of the libraries in the Association of Research Libraries hold some materials in Persian. In the four years since this survey was made, the holdings of these libraries have doubtless increased. One — the Library of Congress — reported a total of 1,500 volumes, but now it has approximately 4,000, according to Dr. Robert Ogden, head of the Near East Section of the Division of Orientalia of the Library of Congress. The University of Michigan collection, which is not listed in the report as one of the principal libraries in this group, is acquiring publications in Persian under the Farmington Plan and thus its collection is increasing constantly.

Today there is intensified interest in the United States in Middle Eastern and Near Eastern studies. Universities offer more courses on the areas than at any time in the past. Societies concerned with the Middle East and Near East are much more active now than heretofore. American publications on the Middle East and Near East have also increased.[9] It is to be expected that in the future Middle and Near Eastern studies will accelerate in the United States and the publications on these areas will become more numerous in American libraries.

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[7] That is, holdings in the languages of South and Southeast Asia and the Middle East, including 50 various languages.

[8] Morsch, *op. cit.*, p. 1.

[9] The citation of such works is found in the following bibliography: Nasser Sharify, *Bibliography of Iran.* Washington, Embassy of Iran, 1958.   Taken from *Danneshjoo,* vol. II-V.   This publication is issued together with, and as a supplement to: U. S. Library of Congress, General Reference and Bibliography Division, *Iran; a selected and annotated bibliography,* compiled by Hafez F. Farman. Washington, 1951.

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There is no adequate code in Iran for cataloging Persian materials. The volume in Persian on librarianship by Dr. Ṣabā,[10] professor at Tehran University and an Iranian librarian, contains a chapter on library catalogs and cataloging. It is based on the work of Léo Crozet[11] and adapted for use in Iran.

Cataloging rules published elsewhere for Persian materials are not comparable in adequacy to the rules for the cataloging of Western materials. If one uses criteria such as those suggested by Angell in evaluating these codes (the word code is used here to mean that part of the code which deals with "Oriental" or "Mohammedan" writers, such as Arabs, Iranians, Turks, etc.), very few of them would qualify as codes, as far as the cataloging of Persian materials is concerned. Angell says: "The following is offered as a list of qualities which a cataloging code should possess and as criteria for consideration of the present United States code: clarity of function, comprehensiveness of scope, soundness of theory, generality of principles, logic of organization, precision of style."[12] An examination of the Western codes in the section devoted to so-called Oriental writers (Arabic, Iranian, Turkish, etc.), sometimes called "Mohammedan" writers, reveals a serious gap. Western code makers have not paid sufficient attention to the problem of cataloging Near and Middle Eastern publications. In those cases where any rules have been offered at all, the scope of the rules is limited and ranges from a single paragraph to a few pages. The codes have not considered adequately the problem of entry for the complicated names of these people. The one or two rules that any one code has established cover a wide range of personal names

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[10]Mohsen Ṣabā, *Oṣūl-e fann-e ketābdārī va tanẓīm-e ketābkhānehā-ye ʿomūmī va khoṣūṣī.* Tehrān, Dāneshgāh-e Tehrān, 1953, pp. 59-110.
[11]Léo Crozet, *Manuel pratique du bibliothécaire*, préface de Pol Neveux et Charles Schmidt. Nouv. éd. Paris, E. Nourry, 1937.
[12]Richard S. Angell, "The need for a new United States code." *Library Quarterly*, XXVI (Oct. 1956) p. 325.

belonging to individuals from various nations. These names raise many problems for the cataloger in the determination of entry. As the result, the cataloging of these materials has been unsystematic and unsatisfactory, not only in Iran, but elsewhere. In many American libraries these materials are not cataloged at all. Unavailable for use, they are frequently stored either in locked cases or in out-of-the-way basement quarters. It is reasonable to believe that a comprehensive code for cataloging these materials would contribute toward making them more accessible.

Basic Assumptions

The need for a code for cataloging Persian materials has been discussed in the foregoing, and in Chapter IV shortcomings in existing codes are revealed. However, the need for a "code" as a tool for cataloging and for a "catalog" as a tool for making library materials readily available to users has not been discussed in this study. Their validity has simply been assumed. This study is based on the following generally accepted assumptions: that a major function of libraries is to make materials easily available to users, that cataloging is a basic procedure in making materials easily available to users, and that effective cataloging depends upon a standard code of rules.

Hypotheses

The major hypothesis formulated at the outset of the research for this book held that existing attempts to provide codes for the establishment of entry and the descriptive cataloging of Persian materials are inadequate for the purpose of making these materials available to prospective users. Minor hypotheses emphasized that existing codes are inadequate because of (1) the variety of their methods of procedure, (2) the lack of comprehensiveness of their scope, and (3) the lack of sufficient detail in description. As the study progressed, it was possible to add two additional points to the list of inadequacies which

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had been originally postulated, namely: (4) lack of precision and clarity of style, and (5) unsoundness of the principle upon which existing codes have been constructed.

Supporting evidence for both the major and minor hypotheses is presented in Chapters IV and VII, in which existing codes and current cataloging practices in some American libraries have been analysed, classified and critically evaluated.

Delimitation of the Problem

One of the problems in the development of the book was to limit its focus. Thus, it was decided (1) that an effort would be made to examine all available cataloging codes, in any language, for information concerning the cataloging of Persian materials, (2) that for countries where cataloging codes are not available, examination where feasible would be made of library catalogs in book form for the purpose of isolating rules of entry, and (3) that new data on cataloging would be gathered from libraries in the United States which hold collections of Persian materials.

Of 137 cataloging codes which have been examined, 76 codes included one or more rules for cataloging Persian materials. Of these 76, 41 codes, published by 23 countries, have been discussed and analyzed in this book.

The examination of catalogs printed in book form was found necessary for a few libraries only, because for most countries one or more codes were found. The catalogs consulted cover Iranian, Pakistani, Indian and Turkish libraries. It was not found necessary to include all the countries of the world because the analysis of codes was not an end in itself. Primarily a bibliographical survey, it was intended to present what other code-makers have offered, and to serve as a guide for the construction of the present code. Obviously, another purpose of the investigation was to insure that what was planned in the present book had not previously been done on such a scale by any other code-makers.

By new data is meant information about current practices in cataloging Persian materials

in the United States, particularly the descriptive cataloging, because as far as entry is concerned, most American libraries have followed the *A.L.A. Rules,*[13] which are available in printed form. The libraries included in this study are the Library of Congress, the Hoover Library, and the libraries of Columbia, Princeton, Chicago, and McGill Universities. A discussion of the cataloging practices of these libraries is presented with sample cards in Chap. VII.

<div align="center">Methodology of Research</div>

1. Persian transliteration

Since this book is intended for use in any country in which libraries hold collections of Persian materials, and since the language in which this work is written is English, the writer has found it necessary to develop a system of transliteration and propose it for use in English-speaking countries, particularly in the United States. Chap. II includes a discussion of transliteration in general and Persian transliteration in particular, an introduction to the relevant features of the Persian language, a bibliographical survey of literature on Persian transliteration, and the principles of the system used in this book. Chap. III develops in detail the system of transliteration.

2. Examination of existing codes

A thorough investigation was made of codes in the Library of Congress and in the libraries of Columbia University and the Universities of Chicago and Michigan. Even though an investigation of the Library of Congress holdings might have been sufficient, the other three University libraries were included to insure the inclusion of any code which might have been missing in the Library of Congress collection. This turned out to be a fruitful

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[13]American Library Association, Division of Cataloging and Classification, *A.L.A. Cataloging rules for author and title entries.* 2d ed., edited by Clara Beetle. Chicago, American Library Association, 1949, pp. 113-116, rule 64.

search, since there were some codes which the Library of Congress did not have.

Cataloging codes or works dealing with them are not always isolated under a specific subject heading for codes in library card catalogs. Material of this kind is brought together under the general heading "cataloging." Therefore the investigator had to examine all catalog cards in these four libraries under this heading and note those which seemed to contain a partial or a complete code. Since these cards are in various languages, and the investigator's knowledge is limited to a few only, the assistance of language specialists was necessary. The number of cards examined was approximately 5,000, containing the total number of cards on cataloging in all the libraries. In order to make a comprehensive bibliography of the holdings of these libraries on this subject, Library of Congress cards were ordered, and the cards, other than L.C. cards, belonging to the other libraries were photoduplicated. In this way, a complete set of cards, all for materials on cataloging codes, was assembled. The second step was to examine every published code represented by these cards and, after a thorough examination, to sort out the ones which included a section on the cataloging of Persian publications. The number of codes examined was 137, of which 76 included materials relevant to this book. As noted in Chap. IV, rules for cataloging Persian materials are found under a large variety of headings such as "Arabic, Turkish, Persian writers," "Moslem names," "Arabic and other Eastern names," "Arabic names and names formed in the Arabic way (Turkish, Persian, etc.)," "Eastern writers," "Oriental names," "Mohammedan writers," "Arabic, Turkish, Persian and Indian writers," "Oriental authors, including Jewish rabbis whose works were published before 1700" and even "Names of Arabic, Persian, Turkish, Chinese, Japanese, Hebrew and other Eastern authors."

After the examination of the 76 codes, they were sorted, read carefully and copied on large cards for analysis of the data in them. The writer then again requested the help of

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language specialists in translating the information on each card. At this point about 30 languages were involved.

After these steps had been taken, critical analysis of the rules commenced. Although it had been planned to employ a set of criteria for the inclusion of any code in this analysis, the examination of the codes indicated that only a very few of them would qualify as codes if criteria such as those proposed by Angell[14] were applied. Thus, in order to comprehend fully what has been done previously, the writer had to include all these codes; accordingly any set of cataloging rules was regarded as a code and included in the book.

In the analysis and discussion of these codes, it was deemed impossible to treat each one individually. Therefore some grouping was necessary. Six different groups were recognized and discussed. Altogether 41 codes were considered of sufficient significance to be included in some one of these six groups. The same method of procedure has been followed in gathering data for the Appendix, which comprises a bibliography of the catalogs of Persian materials published by various countries.

3. Current practice in descriptive cataloging in representative North American libraries

Personal examination of the current practice in descriptive cataloging was found desirable. Most of the libraries discussed in Chap. VII were visited. McGill University was included because sample cards produced by this library were available in the Library of Congress.

Purpose of This Book

This book is intended to furnish a more effective means of cataloging works in the

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[14]Angell, *op. cit.*

Persian language than has heretofore been available to catalogers.[15] The following groups of institutions have been kept particularly in mind:

1. Libraries in North America which have Persian collections. The outstanding members of this group are the Library of Congress, the New York Public Library, and the libraries of Columbia, Princeton, Harvard, Chicago, Michigan and Stanford Universities. The chapters on transliteration have been designed especially for the guidance of catalogers in English-speaking countries.

2. Libraries in Iran.

3. Libraries in many Asian countries, among them Afghanistan and Pakistan (where Persian is one of the languages in popular use), and generally in the Near and Middle Eastern countries.

4. Libraries in Europe which have Persian collections. Among these are the British Museum, the Cambridge University Library, the Bodleian Library, the Bibliothèque nationale, the Vatican Library and many other collections of the first importance.

5. Iranian publishing houses. It is the hope of the present investigator that Iranian publishers will find this code a practical guide to the arrangement and content of title pages. He also anticipates that eventually they will adopt the practice of "cataloging in source"; that is, of the pre-publication cataloging of new books, making it possible to obtain printed in the book itself a catalog card for the book. This book is a case in point.

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[15]It should be noted that the usefulness and applicability of the present code is not limited to the cataloging of publications in the Persian language. It is designed to serve as a guide to the handling of Iranian names in publications in any language.

Scope of the Present Book

This book comprises four major parts:

1. "Persian Transliteration for Library Purposes"[16] (Chap. III), preceded by a chapter (Chap. II) on background considerations relating to transliteration.

2. "Rules for Entry" (Chap. VI). This is preceded by a chapter entitled "Critical Analysis of Existing Codes" (Chap. IV) and another: "Iranian Personal Names" (Chap. V).

3. "Rules for Description" (Chap. VIII). This is preceded by a chapter devoted to general bibliographical questions which are related to descriptive cataloging (Chap. VII).

4. "Aids to Catalogers for the Establishment of Entries," covering catalogs of Persian materials in various countries. This list, which constitutes the Appendix, is followed by another bibliography which among other items covers all the codes and all publications on transliteration which are discussed in the present study. These two bibliographies follow Chap. VIII.

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[16]The system embodied in Chap. III was approved Apr. 8, 1958, by the Orientalia Processing Committee of the Library of Congress. It will shortly be submitted by the Library of Congress and the Library of the University of Michigan as their joint proposal to A.L.A. for a system of Persian transliteration suitable for incorporation in the *A.L.A. Rules.*

PERSIAN TRANSLITERATION: BACKGROUND CONSIDERATIONS[1]

Webster's New International Dictionary defines the word "transliteration" as follows: "to represent or spell in characters of another alphabet, as to transliterate Sanskrit words with roman letters."

There is fairly general agreement on this definition, but apparently no accepted decision whatsoever on *how* "to represent or spell in characters of another alphabet." To some, this means strictly letter by letter; to others, by phonetic transcription. Those in favor of transliteration purely letter by letter are concerned with reversibility — that is, reconstruction of the original — for the sake of identification. This group includes librarians and bibliographers rather than scholarly researchers. The principle is clearly expressed in a document issued by the Hoofdcommissie voor de Normalisatie in Nederland (hereinafter referred to as HCNN):

> On doit toujours pouvoir sûrement reconstituer l'orthographie originale d'après la translittération et on sacrifiera à ce but primordial toute autre considération, par exemple la tendance à figurer la prononciation exacte du mot considéré.[2]

Those in favor of phonetic transcription do not believe in the necessity of reversibility in transliteration. These are usually researchers, rather than librarians.

A third group considerably larger than the other two believes in letter-by-letter transliteration, but takes into consideration the phonetic value of the letters concerned.

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[1] The same system proposed in this book for the use of libraries is used in this book wherever transliteration is required.

[2] Hoofdcommissie voor de Normalisatie in Nederland, *Translittération de l'arabe classique en caractères latins.* La Haye, 1956. (ISO/TC 46 (Sect. 276) 423), p. 9.

It would appear that transliteration strictly letter by letter is in many instances neither possible nor practical. Even advocates of this system have been unable to live up to their ideas and principles. On the other hand, in phonetic transcription, most of the time, the original spelling is lost and cannot be recognized.

A universal transliteration system is perhaps not practical. Transliteration appears to be practical and sensible when done from one specific language to another. Therefore, the phonetic value of letters employed to write the original language should be considered in choosing among the signs or letters employed to write the language into which the transliteration is to be made. For example, when a sign having the phonetic value of *s* is to be transliterated into the Roman alphabet, a Roman *s* is employed to represent this sign, rather than *g* or *k* or *p*. If phonetic values are ignored, it would perhaps be far less misleading to employ completely arbitrary or conventional figures and signs, than letters of the alphabet.

An examination of existing transliteration schemes indicates that almost all of them consider, if only in part, the phonetic value of letters. The most satisfactory scheme for library purposes would be one based on the principle of letter-by-letter transliteration, taking into consideration, wherever possible, the pronunciation in the original language.

This point of view has been taken by the HCNN:

> Il est clair, en effet, que la translittération s'appuie nécessairement sur la transcription d'une prononciation donnée, puis qu'elle traduit une langue avec des signes qui ont une valeur phonétique donnée dans les langues européennes.[3]

At the Conference on American Library Resources on Southern Asia, held in Washington, D.C., November 19-22, 1957, Mr. Sumner Spalding prepared a paper on transliteration.[4] During the discussion Mr. William J. Watson of McGill University, Montreal,

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[3]*Ibid.*, p. 8.

[4]Sumner Spalding. "Transliteration of vernacular alphabets," *Transliteration of vernacular alphabets, cooperative cataloging of vernacular materials and cataloging treatment of pamphlet materials.* Conference on American Library Resources on Southern Asia. Working paper No. 8. Washington, 1957.

proposed that all languages using the Arabic script, such as Arabic, Persian and Urdu, be transliterated according to one system. This proposal was not favorably received, perhaps because it would have entailed strictly letter-by-letter transliteration.

While it is a fact that the Persian and Urdu languages employ the Arabic script, it is also true that they use the same letters for purposes other than the purposes for which they are used in Arabic. Some of the Persian vowels are quite different from Arabic vowels though written with the same symbols. Dr. Horace I. Poleman, of the Library of Congress, one of those objecting to this proposal, presented another problem concerning Urdu, namely that the Arabic script as adapted to Urdu represents sounds not found in Arabic, and that the Urdu language is sometimes written in two scripts, Arabic and Devanagari. Others objected to the Watson proposal on the ground that languages should be treated individually.[5]

This point may be illustrated by comparing the representation of the Persian letters ش , چ , ج and ی in English, French and German contexts. English prefers to represent these sounds by the letters (or combination of letters) *sh*, *ch*, *j* and *y* respectively. French would prefer *ch*, *tch*, *dj* and *y*, while German would prefer *sch*, *tsch*, *dsch* and *j*.

Also discussed at the Conference was the need of transliteration for purposes meeting the needs of researchers. In this respect the idea of separate treatment for individual languages was favorably received. Another problem in this area was presented by Dr. Andrew Osborn, of Harvard University. His query was: Should all the information on the catalog card

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[5]The same point has been made by Marshall G. S. Hodgson of the University of Chicago, who is engaged in a study of Islamic civilization which is designed to serve as a manual for an experimental undergraduate course.

In a letter to the writer, dated October 26, 1957, in connection with the system he is using, he observed:

"...The second point I hope I can promise is that in principle there should be a special transliteration system from each language into each language. That is, Persian should be treated distinct from Arabic (or Urdu or Turkish) for the Persian alphabet has its own rules... Even in a general study of Islamic civilization such as I am writing, it is quite feasible to allow personal and place names to vary in form according to predominant nationality, even though technical terms be rendered uniformly on the basis of the language from which they were first derived. It is no more necessary that a reader know a Persian Hoseyn is a namesake of an Arab Husayn, if he cannot guess it, than to know that a French Marie is namesake to an English Mary."

be transliterated, or only part of it? He himself was in favor of transliterating *all* the information. In this connection, Dr. Poleman presented some samples of catalog cards of the Library of Congress for publications in non-Roman alphabets, in which the information was partly transliterated, partly retained in the original language. The question of the transliteration of information on catalog cards is discussed at length below in Chap. VII, pp. 98-100.

The Need for Persian-English Transliteration

Today, scholars in their search for data need a key — a fast and easy-turning key — to the treasury of *recorded* human knowledge in any form, subject or language. No longer is a researcher satisfied only with what is recorded in his own native tongue, or even another language he may know. He must have access to everything that has been said on the subject in which he is working.

The concept of the departmentalization of human knowledge, based upon the languages in which it is recorded, is not followed generally in catalogs and bibliographies. These are already on the way to becoming universal in the matter of languages. Many of them include in a single arrangement literature in French, Dutch, German, Italian, Spanish, Rumanian, Russian, Hebrew, Greek and Gaelic.

Sumner Spalding, in his discussion of the removal of barriers to the understanding of languages in their written form, gave an example as follows:

> ...we have in actual existence in the United States a great catalog in book form called the *National Union Catalog* that is fashioned on the lines of a universal catalog. It lists works of research interest held by libraries in the United States without limitation by subject, and, so far as works held by the Library of Congress are concerned, without limitation by time. In theory there is no limitation by language but at the present the catalog lists only works written in the Roman, Cyrillic, Gaelic, Greek and Hebraic alphabets.
> Soon, however, its scope will be enlarged to include works written in Chinese or Korean characters. All of these works appear in one alphabet, those

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not written in the Roman alphabet being represented by transliterated or romanized entries.[6]

If single alphabet catalogs and bibliographies with no language discrimination are desired, they cannot be realized except by means of transliteration. In the United States and other English speaking countries transliteration of Persian into English is necessary if catalogs of these countries are to include works in other alphabets as well as Latin.

"Fārsī" or Persian

"Fārsī," or Persian, the official language of Iran, is one of the two languages of Afghanistan, and is taught, written and spoken in many other countries of Asia, such as Pakistan, India and Turkey. The word "Fārsī" is derived from "Fārs," the name of a province of Iran, the language in use there having become the official language of Iran.

"Fārsī," known to English-speaking people as Persian, to the French as persan, to the Germans as Persisch, has had three major scripts:

1. Cuneiform

This was used in the period 550-330 B.C. The characters in cuneiform are syllabic.

2. Pahlavi

Modern historians hold that the Iranians, apart from using the cuneiform script, adopted Aramaic writing in which to express their language. The transcription of Persian into Aramaic characters resulted in the development of the Pahlavi writing, an alphabetic script, used mostly from the collapse of Alexander the Great's Empire, until the great native Persian Dynasty of Sasanids capitulated to the Mohammedan Arab invaders. Pahlavi was written from right to left.

3. Arabic

With the spread of Islam, with its sacred book, the Koran, written in Arabic, the adoption of Arabic script became inevitable. The Arabic alphabet is written from right to left.

Persian, an Indo-European language, but using script originally designed for a Semitic

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[6]Spalding, *op. cit.*, p. 5.

language, namely Arabic, faced a great problem. So far as letters are concerned, the Arabic script imposed upon the Persian language several which represent consonants not found in Persian. Therefore, in Persian today one finds six consonants each of which is represented by several different letters: Thus ث, س and ص all have the sound of English "s"; ذ, ز, ض and ظ all have the sound of English "z"; ت and ط have the sound of English "t"; ح and ه have the sound of English "h"; غ and ق have the sound of French "r"; and ء and ع both serve as signs for the glottal stop transliterated ' .

This means that there are nine letters in the Arabic alphabet for which there is no need in the Persian language. There are four Persian consonants which do not exist in Arabic. These are represented in Persian script by پ, چ, ژ, گ transliterated *p, ch, zh, g* respectively. The problem of vowels is even greater. Arabic script fails to cover the entire range of Persian sounds.

The existing Persian vowels are as follows:

<div style="text-align:center">

i as in English word "beat"

e " " " " " "met"

a " " " " " "bad"

ā " " " " " "salt"

o " " " " " "book"

ū " " " " " "shoe"

</div>

The short vowels are hardly ever written in Persian except when it is necessary to distinguish different words which might otherwise be confused, as مُهر *mohr* (seal) and مِهر *mehr* (friendship or love). Even in these exceptional cases, the vowel signs are not always written.

General Survey of Transliteration Schemes in Use

It is quite possible that the first Persian transliteration or phonetic transcription scheme

was devised by a Western writer who, while writing the first book on Iran, found it necessary to give certain Persian names and words in the Roman alphabet, for his Western readers. This without doubt occurred many centuries ago, and it is not the purpose of this introductory chapter to locate the origin of the first or all the succeeding schemes. Almost every scholar has adopted a special system for his particular needs, and it is no great exaggeration to say that throughout history, the number of transliteration schemes which have been devised equals the number of Western scholars working in the field of Iranian studies.

The development of transliteration schemes and their different uses has gone through various stages in the following order:

1. On an individual basis

   Individual schemes devised by individual scholars for their own particular purposes and needs.

2. On an institutional basis

   Schemes devised for institutional usage. Such a scheme is used by a particular library for its catalog, or by a geographical institute for its geographic names, or by a bibliographical center for its bibliographies.

3. On a national basis

   Many countries have attempted to establish a scheme for national use. The United States is planning one standard system for its libraries.

4. On an international basis

   International cooperation in the matter may be illustrated by the agreement reached by the U.S., represented by its Board on Geographic Names, and Great Britain, by the Permanent Committee on Geographical Names for British Official Use, in standardizing the orthography of place names for cartographical purposes.

For the purpose of this book, it is not necessary to describe all the Persian transliteration schemes which have been devised. However, it might be well to group these schemes in categories and to discuss the major kinds of treatment and the general principles

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applied in them. Existing schemes may be divided into two categories:

1. Persian is treated exactly like Arabic, with provision for the four extra Persian letters. This treatment is the result of one or all of the following factors:

    a. For the sake of uniformity with Arabic, because both are written in the same script. On this point it may be said that if Persian, which is an entirely different language, be treated in the same way as Arabic, phonetic accuracy is not achieved. In transliteration, accuracy should outweigh uniformity.

    b. Very little difference has been noted between the problems of Persian and Arabic transliteration, by those responsible for the scheme. Considering the differences and problems discussed elsewhere in this chapter, it is apparent that advocates of this are not fully aware of these numerous problems.

    c. The existence of certain common words and names.

    The argument against this is that:

    (1) Arabic names used in Iran have changed their phonetic values and have become Iranian names; thus they should be treated independently.

    (2) The existence of many words and names common to the two languages was a notable feature when so many Iranian authors wrote books in both Persian and Arabic. This is not the case today, and is very unlikely to be so in the future.

    (3) The use of words and names of Arabic origin is becoming less frequent as a result of the current movement toward the revival of the pure Persian language. Evidence of this is the establishment of the Iranian Academy for this purpose. In the type of scheme where Persian is treated exactly like Arabic one finds a table for Arabic script and a note somewhere stating that, for Persian, the table for Arabic is used with the symbols for four additional Persian letters. Examples of such schemes are:

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Garnier,[7] Müller,[8] Volney,[9] the *Prussian instructions* [10] and the cataloging rules of the National Library of Vienna.[11]

2. Persian is treated individually as separate from Arabic. This treatment has been devised with the understanding that, since the Persian language is so different from the Arabic language, it should be treated independently. Examples of such schemes are: Brux,[12] Faroughy,[13] Farzâàd,[14] Gleichen,[15] Lambton,[16] Lepsius,[17] Levy,[18] Ostermann,[19] Tisdall,[20] and the schemes devised by institutions such as the British Academy,[21] the Board on Geographical Names,[22] The Permanent Committee on

[7]Christian Garnier, *Méthode de translittération rationnelle générale des noms géographiques, s'appliquant à toutes les écritures usitées dans le monde.* Paris, Ernest Leroux, 1899, p. 30.

[8]Friedrich Max Müller, *The languages of the seat of war in the East. With a survey of the three families of language, Semitic, Arian and Turanian.* 2d ed., with an appendix on the missionary alphabet and an ethnographical map, drawn by Augustus Petermann. London, Williams and Norgate, 1855. Table to page xcl.

[9]Constantin François Chasselboeuf Volney, *L'alphabet européen appliqué aux languages asiatiques.* Paris, Didot, 1819, Table at the end.

[10]*The Prussian instructions; rules for the alphabetical catalogs of the Prussian libraries, translated from the second edition, authorized August 10, 1908,* with an introduction and notes, by Andrew D. Osborn.

[11]Vienna, Nationalbibliothek, *Vorschrift für die Verfassung des alphabetischen Nominal-zettelkatalogs der Druckwerke der K.K. Hofbibliothek.* Hrsg. von der Direction. Mit angi Beilagen, einem Sachregister und 500 Beispielen. Wien, Selbstverlag der K.K. Hofbibliothek, 1901, p. 63. Compiled by Rudolf Geyer on the basis of earlier rules, especially Wenzel Hartl's "Instructionsentwurf" (left unfinished at his death in 1895) under the direction of Wilhelm von Hartel, Heinrich von Zeissberg, and Josef Karabacek, successively directors of the library.

[12]Adolph August Brux, *Persian-English transliteration.* n.d. (Photo copy of typescript)

[13]Abbas Faroughy, *A concise Persian grammar.* New York, Orientalia, 1944.

[14]Mas‚uud e Farzààd, *The metre of the robbà‘ii.* Teheran, 1942.

[15]Edward Gleichen, *Alphabets of foreign languages transcribed into English according to the R.G.S. II system,* by Major-General Lord Edward Gleichen, chairman, and John H. Reynolds, assistant, Permanent Committee on Geographical Names for British Official Use. London, Royal Geographical Society, 1921. pp. 64-67.

[16]Ann Katharine Swynford Lambton. *Persian grammar.* Cambridge, University Press, 1953.

[17]Richard Lepsius, *Standard alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters.* Recommended for adoption by the Church Missionary Society. 2d ed. London, Williams and Norgate, 1863. pp. 130-131.

[18]Ruben Levy, *The Persian language.* London, New York, Hutchinson's University Library, 1951.

[19]George F. von Ostermann, *Manual of foreign languages.* 4th ed. rev. and enl. New York, Central Book Company, 1952.

[20]William St. Clair Towers Tisdall, *Modern Persian conversation-grammar, with reading lessons, English-Persian vocabulary and Persian letters.* 3rd ed. London, D. Nutt; New York, Brentano, 1923.

[21]British Academy, London, *Transliteration of Arabic and Persian;* report of the committee appointed to draw up a practical scheme for the transliteration into English of words and names belonging to the languages of the Near East. From the Proceedings of the British Academy, Vol. VIII. London, Humphrey Milford, Oxford University Press, n.d. pp. 6-8. Also published in British Academy, London. Proceedings, 1917-1918. London, 1921 (8:505-521).

[22]U.S., Board on Geographical Names, *The transliteration of Arabic and Persian.* Special publication No. 78. Washington, 1946.

Geographical Names for British Official Use,[23] The University of Michigan Library,[24] Princeton University in its catalog of the Garrett Collection,[25] and the Setad-e Artesh of Iran.[26]

In the schemes devised by Iranians, such as Iran[27] and Farzàad[28], hardly any consideration is given to uniformity with Arabic transliteration. Thus, for instance, z is used to transliterate the four letters ذ , ز، ض and ظ , and s is used to transliterate the three letters ث، س and ص . In most of the schemes devised by Iranians, vowels are transliterated a e o $\bar{a}$ ($\dot{a}$ or $\hat{a}$) i u as compared with Arabic: a i u $\bar{a}$ $\bar{\imath}$ $\bar{u}$. The University of Michigan scheme devised by A. S. Ehrenkreutz, assisted by H. S. Dahlstrom and H. H. Paper, all from the same institution, treats Persian quite independently.

Dr. Ehrenkreutz in his memorandum on transliteration of Persian materials states that the scheme "constitutes a break with the traditional method of the transliteration based on Arabic usage."[29] The consonants are generally represented as in Brux's scheme.[30] The vowels are transliterated a e o $\bar{a}$ i u exactly as the schemes devised in Iran, which take into consideration the pronunciation of these letters among Iranians.

Brux, in his "Persian-English" transliteration scheme[31] employs, where feasible, the same symbols for Persian as for Arabic. He has given special treatment to some Persian letters representing consonants, but he has treated the vowels alike.

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[23]Permanent Committee on Geographical Names for British Official Use, *Transliteration from languages officially written in the Arabic alphabet.* Leaflet No. 7. September, 1951.

[24]Michigan. University. Library, *Transliteration of Persian material.* Memorandum presented by A.S. Ehrenkreutz. Ann Arbor, Mich., 1955.

[25]Robert Garrett, *Descriptive catalog of the Garrett collection of Persian, Turkish and Indic manuscripts including some miniatures, in the Princeton University Library.* Princeton, Princeton University Press, 1939.

[26]Iran, Setād-e Artesh, *Farhang-e joghrāfiyā'i-ye Īrān.* Tehrān, 1949-54.

[27]*Ibid.*

[28]Farzàad, *op. cit.*

[29]Michigan, *op. cit.,* p. 2.

[30]Brux, *op. cit.*

[31]*Ibid.,* p. 1.

On the basis of this treatment, schemes such as those in use at Princeton (both in present and in old practice as in the catalog of the Garrett Collection[32]) and in the British Museum, [33, 34] and the scheme of Ostermann,[35] should be mentioned here.

Existing schemes may also be divided into two groups:

1. Transliteration, based on the principle of transcribing letter by letter, for the sake of reversibility and identification.

2. Phonetic transcription, based on the principle of expressing the speech sounds of a language by the letters of the alphabet. This is mostly used in Persian grammars written by Westerners, Persian-English or English-Persian dictionaries, and is the most widely used system in Iran.

The Present Scheme

During the year 1954-1955, when the writer was employed by the Library of Congress, he was assigned the task of cataloging materials in the Persian language. It was evident that since the Library of Congress has a dictionary catalog arranged in a single alphabet, the cataloging of these materials would not be possible until a suitable scheme for transliteration was either devised or adopted. The writer was assigned also to this task.

The scheme adopted by the Board on Geographical Names[36] was found to be more suitable to this purpose than any other available scheme. It was chosen as a basis, and adapted for Library of Congress use. A comparative study of "transliteration schemes for Persian,"[37] containing ten different schemes including the one adopted for the Library of Congress, was

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[32] Garrett, *op. cit.*

[33] British Museum, Dept. of Oriental Printed Books and Manuscripts, *A catalogue of the Persian printed books in the British Museum.* London, 1922.

[34] British Museum, Dept. of Oriental Printed Books and Manuscripts, *Catalogue of the Persian manuscripts in the British Museum.* London, 1883.

[35] Ostermann, *op. cit.*

[36] U.S. Board on Geographical Names, *op. cit.*

[37] U.S. Library of Congress, Descriptive Cataloging Division, *Transliteration schemes for Persian,* by Nasir Sharify. Washington, 1955.

made by the writer. To this, 14 notes and recommendations were added, to serve as rules for application of the transliteration.

The B.G.N. scheme was chosen as a basis for the following reasons:

1. It treats Persian individually as separate from Arabic.

   a. The letters chosen for the Persian vowels especially suit the pronunciation of these vowels among Persian-speaking people.

   b. The consonants are also treated as separate from the Arabic ones.

2. "...In general, the Library of Congress either follows B.G.N. decisions on geographic names to be used in catalog entries or secures the Board's approval for the use of forms or spellings that are more commonly known. The transliteration systems followed by the Board are influential on the Library's position on transliteration proposals, since the Library wishes to avoid any great disparity between the transliteration of geographic names on the one hand and personal and corporate names and the titles of books on the other."[38]

The procedure of the Library of Congress, before taking action on the adoption of a transliteration system for Arabic, was to arrive at an agreement with the Library of the University of Michigan regarding a mutually acceptable system, and then to submit a joint L. C. – University of Michigan proposal to A.L.A. The same procedure was followed in the case of Persian. A meeting of representatives[39] of the University of Michigan Library was scheduled with the present writer[40] in September, 1957, and the technical problems were discussed in detail. General agreement was reached, and the writer commenced work on the

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[38]Spalding, *op. cit.*, pp. 11-12.

[39]Dr. A.S. Ehrenkreutz (also the chairman of the Special Committee on Near Eastern Materials of the Cataloging and Classification Section of A.L.A.), Mr. H.S. Dahlstrom, and Dr. H.H. Paper.

[40]The writer, since he left the Library of Congress in October, 1955, has been engaged continuously in work on this problem as part of this present book. He has been in contact with prominent American scholars and librarians concerned with this problem. Since he was continuing this work in any case as his own project he was asked informally to take this action for the Library of Congress also.

revision of the rules for application of his transliteration system. The system appears in this book in the form in which it was approved by the Orientalia Processing Committee of the Library of Congress, April 8, 1958. It incorporates a number of recommendations made by the Committee and by the University of Michigan. The final stage of approval will be its submission as a joint proposal of the Library of Congress and the University of Michigan Library to A.L.A. for inclusion in the *A.L.A. Cataloging Rules.*

Rules of Application

The application of the table of transliteration usually presents more problems than has been realized. A mere presentation of a table does not enable the transliterator to do his job properly, if accuracy and consistency are sought. A set of rules for treatment should accompany any scheme, not only because individual letters and signs may frequently be transliterated differently according to their values and positions, but also because grammatical structure very often affects transliteration.

No comprehensive set of rules of application has yet accompanied any of the schemes in use. All that appears to be available is a mere footnote to certain characters. The Brux scheme[41] is perhaps accompanied by more rules than are to be found in most others.

The present work[42] attempts to be a comprehensive guide for transliterators. The writer of course does not claim to have exhausted all possible cases needing resolution, nor has he covered every single problem which might arise. The scheme adopted and the rules for application as expanded by the writer from his preliminary work for the Library of Congress[43] are contained in the following chapter.[44]

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[41] Brux, *op. cit.*

[42] The writer has gathered some cases from his actual work, while engaged in cataloging Persian material at the Library of Congress, and some from the problems which were faced by the present cataloger at the Library of Congress.

[43] U. S., Library of Congress. *op. cit.*

[44] A manual of rules for Arabic transliteration, similar in purpose and arrangement to the rules for Persian transliteration laid down in the following chapter, will appear in the November, 1958 issue of the *Cataloging Service Bulletin 49,* published by the Library of Congress.

PERSIAN TRANSLITERATION FOR LIBRARY PURPOSES

In the preceding chapter, the general problems of Persian transliteration were discussed. This chapter provides a table of transliteration designed for libraries, with rules for the application of the table.

Since the main objective of libraries is to make their resources easily and readily available to their prospective users, the transliteration of entries is based on the reader's approach. A reader who is seeking a book in Persian is assumed to know the Persian language; he is not assumed to know Arabic or any other language written in the Arabic alphabet. For this reason the transliteration of Persian has been treated as a problem entirely separate and distinct from the transliteration of Arabic.[1]

The principle on which the construction of the following system is based is that of letter-by-letter transliteration.[2] In applying this principle, the phonetic value of the letters employed to write the original language has been taken into consideration in choosing among the letters employed to represent them. The principle of reversibility is also kept in view as far as it is applicable and useful.

Since a direct approach to the rule or rules for application of the transliteration in any specific case is desirable from the cataloger's point of view, the principle of coordination in the arrangement of these rules has been preferred to that of subordination, and the subordina-

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[1] It is true that a reader who consults a Persian book may, in some cases, know Arabic too. It is also true that some words and names, common to Arabic and Persian, will be transliterated differently depending on whether they are considered to be Arabic or Persian in a particular context. These circumstances, however, are not regarded as sufficient reason for transliterating Persian exactly like Arabic. To treat them alike is to ignore the fact that the two are entirely different languages, each with its own problems and peculiarities.

[2] The technical term "letter-by-letter transliteration" should be understood to mean the transliteration of both letters and other orthographic signs by corresponding letters and signs used to write a different language.

tion of one rule to another has been kept to a minimum. A certain amount of repetition will therefore be found in the text of these rules, in consequence of the attempt to treat each subject in full wherever it arises.

Table of Persian Transliteration

Persian letters

Name	Symbol	Value	Treatment	Name	Symbol	Value	Treatment
alef	‏ا‏	–	Rules 1-6	ṣād	‏ص‏	ṣ	
be	‏ب‏	b		ẕād	‏ض‏	ẕ	
pe	‏پ‏	p		ṭā	‏ط‏	ṭ	
te	‏ت‏	t		ẓā	‏ظ‏	ẓ	
s̱e	‏ث‏	s̱		ʻeyn	‏ع‏	ʻ	
jīm	‏ج‏	j		gheyn	‏غ‏	gh	
che	‏چ‏	ch		fe	‏ف‏	f	
ḥe	‏ح‏	ḥ		qāf	‏ق‏	q	
khe	‏خ‏	kh		kāf	‏ک‏	k	Rule 8
dāl	‏د‏	d		gāf	‏گ‏	g	Rule 8
ẕāl	‏ذ‏	ẕ		lām	‏ل‏	l	Rule 37, 40 note
re	‏ر‏	r		mīm	‏م‏	m	
ze	‏ز‏	z		nūn	‏ن‏	n	
zhe	‏ژ‏	zh		vāv	‏و‏	v	Rules 9-12
sīn	‏س‏	s		he	‏ه‏	h	Rules 14-21
shīn	‏ش‏	sh		ye	‏ی‏	y	Rules 7, 9, 10, 13

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<u>Vowels and diphthongs</u>

zebar	‐́	a	Rule 14, note	–	(‐ٖ) اٰ‐ آ	ā	Rules 1-3, 13, 27
zīr	‐̗	e (i)	Rule 22	–	ی ‐̗	ī	Rule 9 b.
pīsh	‐ُ	o		–	و ‐ُ	ū	Rule 9 b.
–	‐ُو̊	ow	Rule 9 c	–	(‐̗ی̊) ی̊ ‐̗	ey	Rule 9 c.

<u>Signs</u>

hamzeh	ء	ʾ	Rules 23-26	tashdīd	‐ّ	doubles consonant	Rule 29
maddeh	‐ٓ	ā	Rule 27	tanvīn	‐ً	an	Rule 28

The transliteration of ض by ẓ is in accordance with the preference of the Orientalia Processing Committee of the Library of Congress. The author himself prefers the transliteration ż, for two reasons: first, because underlining interferes with italicization in typescript, and second, because ض represents a so-called "emphatic" consonant, and the other three "emphatic" consonants (ص , ط , ظ) are all transliterated with dots as their distinguishing diacritics, thus: ṣ, ṭ, ẓ.

Treatment of Persian Letters and Symbols

1. In initial position in a word, ا *(alef)* is used to support ء *(hamzeh)* and ٓ *(maddeh)*. When so used, it is not transliterated. See Rules 23 and 27.

2. In medial position, ا *(alef)* is used:

a. to represent the long vowel transliterated ā.

دانا   dānā

ارادﻩ   erādeh

b. to support ء *(hamzeh)*. When so used, it is not transliterated. See Rule 24.

c. to support ‿ *(maddeh)*. When so used, it is not transliterated. See Rule 27.

Note that ‎ا‎ *(alef)* as the sign for medial *ā* is omitted in some words of Arabic origin. The *ā* is always represented in transliteration.

<div dir="rtl">رحمان ، رحمن</div> Raḥmān

<div dir="rtl">اسماعیل ، اسمعیل</div> Esmāʿīl

3. In final position:

a. ‎ا‎ *(alef)* is used to represent the long vowel transliterated *ā*.

<div dir="rtl">زیبا</div> zībā

<div dir="rtl">گرما</div> garmā

<div dir="rtl">رضا</div> Reẕā

b. In words derived from Arabic, ‎ا‎ *(alef)* sometimes follows the orthographic sign ‎ً‎ *(tanvīn)*. When so used, it is not transliterated. See Rule 28 b.

4. ‎ا‎ *(alef)* takes the form ‎ی‎ at the end of some words derived from Arabic, and is then called *alef-e maqṣūreh*. For the transliteration of *alef-e maqṣūreh*. See Rule 13.

5. When ‎ا‎ *(alef)* occurs in combination with ‎ل‎ in the Arabic definite article ‎ال‎ , it is not transliterated. See Rule 37.

6. When a suffix beginning with ‎ا‎ *(alef)* is added to a word ending in silent ‎ه‎, the ‎ا‎ is not transliterated. See Rules 18-20, 26.

7. When ‎ی‎ follows a *mozāf* ending in ‎ا‎ *(alef)* or ‎و‎ and connects it with the following word, this ‎ی‎ is transliterated *-ye*. See also Rule 30.

<div dir="rtl">هلوی خراسان</div> holū-ye Khorāsān

<div dir="rtl">دریای خزر</div> Daryā-ye Khazar

<div dir="rtl">رؤسای اداره</div> roʾasā-ye edāreh

Note that when a word ending in ‎ی‎ becomes *mozāf*, no additional ‎ی‎ appears in

the Persian spelling, nor is the final ى written with *tashdīd*.

قالی ایران   qāli-ye Īrān

آزادی مردم   āzādi-ye mardom

8. Final ک and گ are both often found written ك, without the distinguishing upper stroke or strokes. The two letters are always distinguished in transliteration.

آهنك ، آهنگ   āhang

اردك ، اردک   ordak

9. و and ى are used to represent consonants, vowels and diphthongs.

a. As consonantal signs they are transliterated *v* and *y* respectively.

ورزش   varzesh

دوا   davā

سرو   sarv

یار   yār

بیان   bayān

پای   pāy

b. As vowel signs they are transliterated *ū* and *ī* respectively.

او   ū

دور   dūr

مو   mū

ایران   Īrān

نزدیك   nazdīk

قالی   qālī

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Note 1: و is transliterated *o* in the following Persian words:

دو   do

تو   to

چون   chon

For the use of *o* to transliterate و in Iranian names of Arabic origin see Rule 37 b.

In foreign words, و sometimes represents a vowel approximating the Persian vowel transliterated *o*. In such cases و is transliterated *o*.

پروفسور   profesor

Note 2: و meaning "and" is always transliterated *va*, never *o*.

گل و بلبل   gol va bolbol

بیست و سه   bīst va seh

c. As signs for diphthongs, و and ی are transliterated *ow* and *ey* respectively.

اوج   owj

نوروز   nowrūz

گرو   gerow

ایوان   eyvān

کیف   keyf

ری   rey

Note: When ی is used to indicate a diphthong, it is usually preceded by the vowel ⎽ (*zīr*), but in exceptional cases, as when the word is of Arabic origin, it may be preceded by ⎯ (*zebar*). In either case, the diphthong is transliterated *ey*. Examples:

سِیف ، سَیف   seyf

رِیحان ، رَیحان   Reyḥān

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10. و and ی when used to support ء *(hamzeh)* are not transliterated. See Rule 24.

11. When a silent و follows a consonant, the و is represented in transliteration by *v*.

خیش khīsh ("plow")
خویش khvīsh ("oneself") }(both pronounced *khīsh*)

خان Khān (a title)
خوان khvān ("tablecloth") }(both pronounced *khān*)

خواستن khvāstan

خوردن khvordan

12. و may represent ١ in some words of Arabic origin.

مشکاة ، مشکوة Meshkāt

13. ی may replace ١ *(alef)* at the end of a word of Arabic origin. When so used, this ی is called *alef-e maqṣūreh* and is transliterated *ā*.

مصطفی Moṣṭafā

مرتضی Morteẓā

14. Final silent ه is usually represented in transliteration.

جانانه jānāneh

پیمانه peymāneh

Note 1: This ه is omitted in transliteration when it ceases to be final. See Rules 15-20.

Note 2: When a word ends in silent ه, this letter is regularly preceded by ـِـ *(zīr)*, but exceptional cases, usually under the influence of Arabic orthography, it may be preceded by ـَـ *(zebar)*. In either case, this vowel is transliterated *e*. Examples:

نامه ، نامَه nāmeh   اضافه ، اضافَه eẓāfeh

15. When a word ending in silent ه receives a suffix or becomes the first element of a compound, the ه is not transliterated.

لاله زار	lālezār
خانه داری	khānedārī
نامه ها	nāmehā
نوشته ام	neveshte-am
خانه ات	khāne-at
حشره شناسی	ḥashareshenāsī

16. When two words are connected grammatically in the state of *ezāfeh*, and the first word (the *mozāf*) ends in silent ه, this ه is not represented in transliteration, and –ye is added to the *mozāf*. See also Rules 25, 30.

پیمانه شراب	peymāne-ye sharāb
پروانه زیبا	parvāne-ye zībā

Note that the suffix indicating *ezāfeh* is usually not represented in Persian script. It is always supplied in transliteration. See also Rule 18.

17. When the plural suffix ها is added to a word ending in silent ه, this ه is not represented in transliteration before the suffix. See also Rule 34.

نوشته ها	neveshtehā
خانه ها	khānehā

Note that final ه, when sounded, is retained in transliteration even when followed by a suffix.

ده	deh
ده ها	dehhā
ماه	māh
ماه ها	māhhā

18. When the indefinite article is added to a word ending in silent ‌ه , *h* is omitted in transliteration and ۷ is attached directly to the word. See also Rule 26.

خانه بزرگ ، خانه ای بزرگ ، خانه ئی بزرگ   خانه khāne 'ī bozorg

پروانه زیبا ، پروانه ای زیبا ، پروانه ئی زیبا   پروانه parvāne 'ī zībā

19. When the past participle (formed on the model نوشته) is followed by an auxiliary verb to make the perfect tense, the final ‌ه of the participle is omitted in transliteration. The auxiliary verb is joined to the participle by a hyphen. See also Rule 23, note 2.

نوشته ام   neveshte-am

گفته ای   gofte-ī

رفته است   rafte-ast

برده ایم   borde-īm

بسته اید   baste-īd

شکسته اند   shekaste-and

Note that other compound tenses formed by means of the past participle are regarded in transliteration as being composed of separate words.

نوشته بودم   neveshteh būdam

رفته بود   rafteh būd

20. When a noun ending in silent ‌ه is followed by a pronominal suffix, the ‌ه is not represented in transliteration. The suffix is joined to the noun by a hyphen. See also Rule 23, note 2.

خانه ام   khāne-am

خانه ات   khāne-at

خانه اش   khāne-ash

خانه مان   khāne-mān

خانه تان   khāne-tān

خانه شان   khāne-shān

Note that when a pronominal suffix is attached to a word which does not end in silent ه , in transliteration the suffix is added directly, without a hyphen.

دلم delam

دلت delat

دلش delash

دلمان deleman

دلتان deletān

دلشان deleshān

21. In some words of Arabic origin, final ت is written ة. In such cases, ة is transliterated *t*.

حياة (usually written حيات) ḥayāt

زحمة (usually written زحمت) zahmat

22. When ـِ (*zīr*) precedes a syllable beginning with consonantal ی , it is transliterated *i*, not *e*.

سیاه siyāh (not seyāh)

بیا biyā (not beyā)

سیاسی siyāsī (not seyāsī)

اسفندیار Esfandiyār (not Esfandeyār)

قالی ایران qāli-ye Īrān (not qāle-ye Īrān)

Note 1: These examples cannot be transliterated *sīāb, bīā, sīāsī, Esfandīār, qalī-ye Īrān*. Such a transliteration would indicate that the two vowels *i* and *a* were pronounced in immediate succession, without an intervening consonant (a phonetic combination which does not occur in Persian) and that the vowel *i* was long (whereas it is short).

Note 2: When ـِ (*zīr*) precedes ﻯ, the combination is transliterated -*īy*-.

نشریات nashrīyāt   ادبیات adabīyāt

23. Initial ء *(hamzeh)* whether written or unwritten, is not transliterated.

اردشیر   Ardeshīr

ایران   Īrān

Note 1: When a word beginning with ء is preceded by the preposition بـ (به)

or by a verbal prefix, the ء is not transliterated. See also Rules 32 note,

33 note 1.

بایشان ، به ایشان   be-īshān

نیافتد   nayoftad

Note 2: When a suffix beginning with ء is added to a word ending in silent ه ,

the ء is usually not transliterated. See also Rules 19, 20.

خانه اش   khāne-ash

رفته است   rafte-ast

Note 3: A noun ending in silent ه, to which the indefinite article has been

added, is transliterated according to Rule 18.

Note 4: ا *(alef)* may be the initial letter of the second element of a compound.

In this case, ا is regarded as supporting an initial ء *(hamzeh)* or ٓ *(maddeh)*.

مهرانگیز   Mehrangīz

گرداورنده   gardāvarandeh

گل اندام   golandām

24. Medial and final ء (hamzeh) is transliterated ʾ.

تأخیر   taʾkhīr

مؤثر   moʾas̄s̄er

مسئله   masʾaleh

انشاء   enshāʾ

Note that ء occurs in these positions in words of Arabic origin, and that it is

frequently omitted in Persian usage. In each case, transliteration follows the form found.

شعراء	sho'arā'
شعرا	sho'arā
دائم	dā'em
دایم	dāyem
دائره	dā'ereh
دایره	dāyereh

25. When a *mozāf* ends in silent ه, what looks like ء *(hamzeh)* often appears over the ه. In transliteration this ء is represented by *-ye*. See also Rule 16.

خانهٔ من ، خانه من	khāne-ye man
استانهٔ در ، استانه در	āstāne-ye dar

Note that this ء is in origin a small ی which has become confused with *true hamzeh*. In modern typography it is sometimes replaced by a full-size ی .

عقده ی دل	'oqde-ye del
لانه ی پرنده	lāne-ye parandeh

26. When ء *(hamzeh)* appears over a final silent ه and represents the indefinite article (usually written ای), this ء is transliterated *'ī*. See also Rule 18.

خانهٔ خریدم ، خانه ای خریدم	khāne'ī kharīdam

27. ~ *(maddeh)* always rests upon ‍ا *(alef)*. It is usually transliterated *ā*. See also Rule 23, note 4.

آفتاب	āftāb
آبادی	ābādī
گردآورنده	gardāvarandeh

Note 1: ~ *(maddeh)* is sometimes omitted in Persian script. It is always supplied in transliteration.

Note 2: When medial آ occurs in words of Arabic origin, it is transliterated ʾā.

<div dir="rtl">مآثر</div> ma'āser

28. ً *(tanvīn)* occurs in some words of Arabic origin, and is transliterated *an.*

a. When the word ends in ء or ء *(hamzeh), tanvīn* is written above the final letter or sign.

<div dir="rtl">دفعةً</div> dafʿatan

<div dir="rtl">ابتداءً</div> ebtedāʾan

b. When the word ends in ا *(alef), tanvīn* is written over the preceding letter. The ا in this case is not transliterated.

<div dir="rtl">غالباً</div> ghāleban

<div dir="rtl">ثالثاً</div> sālesan

29. ّ *(tashdīd)* is written over letters representing consonants which are doubled in pronunciation. It is indicated in transliteration by doubling the letter or digraph concerned.

<div dir="rtl">خرّم</div> khorram

<div dir="rtl">بچّه</div> bachcheh

Note 1: وّ and یّ in words of Arabic origin are transliterated as doubled consonants. They are not regarded as containing diphthongs.

<div dir="rtl">اوّل</div> avval

<div dir="rtl">منوّر</div> monavvar

<div dir="rtl">خیّام</div> Khayyām

<div dir="rtl">سیّد</div> seyyed

Note 2: The sign ّ is frequently omitted from Persian script and printing, and must be supplied in transliteration. When the word to be checked for

tashdīd is of Arabic origin and not a proper name, an Arabic dictionary should be consulted.

Transliteration as Affected by Grammatical Structure

30. When two words are connected grammatically in a state of *ezāfeh*, the first (the *mozāf*) receives the addition of -*e* in transliteration.

در باغ   dar-e bāgh

مرد خوب   mard-e khūb

Note that the *mozāf* receives the addition of -*ye* instead of -*e* in exceptional cases. See Rules 7, 16, 25.

31. *Ezāfeh* is disregarded in the transliteration of personal names.

علی امینی   'Alī Amīnī (not 'Ali-ye Amīnī)

محسن هشترودی   Moḥsen Hashtrūdī (not Moḥsen-e Hashtrūdī)

Note 1: This rule applies to titles which have become personal names.

Note 2: In transliterating the names of corporate bodies,

ezāfeh is indicated.

مجلس شورای ملی   Majles-e Showrā-ye Mellī

جمعیت طرفداران سازمان بین الملل   Jam'īyat-e Ṭarafdārān-e Sāzmān-e Beynolmelal

32. Prepositions and conjunctions are transliterated as independent words. They are not attached by a hyphen to what follows them.

از تهران   az Tehrān

روی زمین   rū-ye zamīn

بی زحمت   bī zaḥmat

برای شما   barāy-e shomā

مردی که دیدم   mardī keh dīdam

Note: Exception is made in the case of the preposition ب, also written به, depending on whether or not it is connected with the word following. In transliteration the form *be-* is always used. See also Rule 23, note 1.

<div dir="rtl">

بایران ، به ایران   be-Īrān

بشما ، به شما   be-shomā

</div>

33. In Persian spelling the verbal prefixes may be connected or not connected to the verb following. In transliteration these prefixes are connected with the verb by a hyphen.

<div dir="rtl">

میگفت ، می گفت   mī-goft

همیگفت ، همی گفت   hamī-goft

نگفت ، نه گفت   na-goft

بگفت ، به گفت   be-goft

</div>

Note 1: Exception is made when the prefixes ب , ن precede a verb beginning with ا (*alef*). In these cases a consonantal ى appears in the Persian form between the prefix and the ا and the whole is written as one word. In transliteration the prefix is attached directly to what follows, without a hyphen. The usual transliterated form *be-* becomes in this position *bi*, in accordance with Rule 22.

<div dir="rtl">

بیائید (from آمدن)   biyā'īd

نیافتد (from افتادن)   nayoftad

</div>

Note 2: Exception is also made when the prefix ب is followed by a verb beginning with ى . In this case the prefix is transliterated *bi*, not *be-*, in accordance with Rule 22, and no hyphen is inserted between it and the verb. the verb.

<div dir="rtl">

بیاب (from یافتن)   biyāb

</div>

34. The suffix ها, whether or not it is graphically connected with the preceding word in Persian script, in transliteration is attached to it directly, without a hyphen.

گل ها ، گلها golhā

دل ها ، دلها delhā

Note: Exception is made when the singular form of the word ends in silent ه. In this case, the final ه is not transliterated and *hā* is added without a hyphen. See Rule 17.

35. When the indefinite article is added in the form ی to the word it qualifies, it is transliterated *ī* and is attached directly without a hyphen:

جوانی چابک javānī chābok

کودکی فربه kūdakī farbeh

Note that when the indefinite article is added to a word ending in silent ه, 'ī is attached to the word in transliteration. See Rules 18, 26.

36. When the indefinite article is added to a word ending in ا , و or ی, the Persian spelling may take either of two forms:

a. ئی, represented in transliteration by 'ī, which is added directly to the word.

دریائی daryā'ī

ماهروئی māhrū'ī

ماهئی māhī'ī

b. یی, represented in transliteration by *yī*, which is added directly to the word.

دریایی daryāyī

ماهرویی māhrūyī

ماهیی māhīyī

37. The definite article ال in Arabic names borne by Iranian persons or corporate bodies may be transliterated in either of two ways.

39

a. ال is transliterated *al-* when it occurs in the entry for a person flourishing before 1926[3] or for a corporate body existing only prior to that date, or when it occurs in a name appearing as part of the title of a work published before 1926.

المازندرانی   al-Māzandarānī   الشیرازی   al-Shīrāzī

Note 1: The ل of the article is transliterated *l*, whether it is followed by a sun-letter or not, i.e. regardless of whether or not it is assimilated in pronunciation to the initial consonant of the word to which it is attached. See Rule 37 b. note 2.

Note 2: When the name consists of three elements, ال being the middle one, the first element is transliterated as a separate word.

ابو الخیر   Abū al-Kheyr

ناصرالدین   Nāṣer al-Dīn

b. In the entry for a person flourishing after 1925 or a corporate body in existence since that date or in the title of a work published since 1925 a compound name containing the article ال is transliterated as one word.

ابوالقاسم ، ابلقاسم   Abolqāsem

ابوالحسن ، ابلحسن   Abolḥasan

Note 1: و in the element ابو is transliterated *o*. See Rule 9 b note 1.

Note 2: When the ل of the article precedes a sun-letter, the resulting assimilation in pronunciation is reflected in transliteration. See Rule 37 a. note 1.

ناصرالدین   Nāṣeroddīn

Note 3: Observe the transliteration of names containing the element الله *Allāh*, e.g. عبد اله ، عبد الله, both transliterated *'Abdollāh*.

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[3]The date when the adoption of a family name was legally required of all Iranians. Iran, Majles-e Showrā-ye Mellī, *Majmū'e-ye qavānīn-e moṣavvabāt-e dowre-ye panjom-e qānūn-gozārī az 22 Dalv 1302 tā 21 Bahman māh 1304.* Tehrān, Chāpkhāne-ye Majles, 1324 [1946] pp. 202-208.

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38. The particle را in transliteration is always connected by a hyphen to the word preceding.

<div dir="rtl">مردی را ، مردیرا</div> mardī-rā

Note: Exception is made in some cases such as the following, in which no hyphen is used:

<div dir="rtl">مرا</div> marā

<div dir="rtl">ترا</div> torā

<div dir="rtl">کرا</div> kerā

<div dir="rtl">چرا</div> cherā

<div dir="rtl">ورا</div> verā

39. When نامه(nāmeh) is the second element of a compound, transliteration varies, depending on whether the first element is a proper or a common noun.

a. When the first element is a proper name, a hyphen is used to connect it with the second element.

<div dir="rtl">شرف نامه ، شرفنامه</div> Sharaf-nāmeh

<div dir="rtl">اقبال نامه ، اقبالنامه</div> Eqbāl-nāmeh

Note: This rule is applied in transliteration regardless of whether in Persian the two elements are written together or separately.

b. When the first element is a common noun, the word is transliterated as a unit.

<div dir="rtl">روزنامه</div> rūznāmeh

<div dir="rtl">شاه نامه ، شاهنامه</div> shāhnāmeh

<div dir="rtl">سالنامه</div> sālnāmeh

40. When a Persian work has an Arabic title, the Arabic words are transliterated as Arabic. But when an Arabic word or phrase occurs in a title or a corporate name that is otherwise in

Persian, the Arabic is transliterated according to the rules for Persian.

تذكرة الملوك   Tadhkirat al-mulūk

حديقة الحقيقة وشريعة الطريقة   Ḥadīqat al-ḥaqīqah wa-sharī‘at al-ṭarīqah

بانك بين الملى   Bānk-e Beynolmelalī

دار المعلمين عالى   Dārolmo‘allemīn-e ‘Ālī

Orthography of Persian in Transliteration

41. Persian script does not use capital letters.

    a. Rules for the capitalization of English are followed, except that the Arabic article *al-* is lower-cased in all positions.

    b. Diacritics are used with capitals as well as with lower-case.

آزرميدخت   Āzarmīdokht

ايراندخت   Īrāndokht

42. The hyphen is used in transliteration:

    a. to connect the sign of *ezāfeh* (transliterated *-e* or *-ye*) with the *mozāf*. See also Rules 16, 25, 30.

در باغ   dar-e bāgh

قالى ايران   qāli-ye Īrān

درياى خزر   Daryā-ye Khazar

شانه من   shāne-ye man

موى سياه   mū-ye siyāh

    b. to connect the past participle with the present tense of the auxiliary verb in making the perfect tense. See also Rule 19.

نوشته ام   neveshte-am

برده ايم   borde-īm

c. to connect a pronominal suffix with a noun ending in silent *h* . See also Rule 20.

خانه ام   khāne-am

خانه ات   khāne-at

d. to connect a verbal prefix to the following verb. See also Rule 33.

میگفت ، می گفت   mī-goft

e. to connect the preposition *be-* to the following word. See also Rule 32 note.

بایران ، به ایران   be-Īrān

بشما ، به شما   be-shomā

f. to connect the particle *-rā* to the preceding word. See also Rule 38.

مردیرا ، مردی را   mardī-rā

g. to connect the word *nāmeh* with a proper noun when the two form a compound.

See also Rule 39.

شرفنامه ، شرف نامه   Sharaf-nāmeh

h. to connect the Arabic article *al-* to what follows. See Rule 37 a.   In certain cases

this practice does not apply; see Rules 37 b, and 40 note.

i. to connect certain elements of personal names. See Chap. VI, Rule 20.

43. A Persian noun, adjective or participle (not a proper noun) which is composed of two or more elements, is transliterated as one word, regardless of whether these elements are written together or separately in the Persian form.

گلاب   golāb

کتابفروشی   ketābforūshī

کشاکش   keshākesh

حشره شناسی   ḥashareshenāsī

دارو سازی   dārūsāzī

44. ′ is used in transliteration to separate two letters representing two different consonantal sounds, when the combination might otherwise be read as a digraph.

خاکها   khāk′hā

مرزها   marz′hā

برگها   barg′hā

45. Foreign words which occur in a Persian context and are written in Persian letters are transliterated according to the rules for transliterating Persian.

فیثاغورث   Fīsāghūres̄ (not Pythagoras)

ویکتور هوگو   Vīktor Hūgo (not Victor Hugo)

واشنگتن   Vāshangton (not Washington)

Note: For the transliteration of و as o, see Rule 9 b Note 1.

CHAPTER IV

CRITICAL ANALYSIS OF EXISTING CODES

This chapter is devoted to a bibliographical survey of codes in which rules of entry for Iranian personal names are found. Even though 41 different codes, published by 23 countries, are discussed here, the writer by no means claims to have found or cited all published codes.

The study of these codes was conducted to isolate rules that have been proposed in the cataloging of Persian works, particularly rules for choice of entry word insofar as Iranian personal names are concerned.

The writer has found no analytical study of cataloging codes nor any comprehensive bibliography of such codes. Therefore an investigation of this kind was considered necessary. The method used has been discussed in Chap. II. Since this chapter is not meant as an end in itself, but rather as a guide to the construction of a code, it is quite possible that in some cases older editions of some particular codes may be discussed here, rather than the latest ones, and that one or more particular codes may not be examined at all.

The only comparative study which covers a large number of codes and which was available to the writer was the Hanson study[1] which is 19 years old. This study covers 19 codes. A similar study by Grycz[2] covers only five. Neither of these works is critical nor fully analytical. They merely record the various rules prescribed by certain codes for any given case. Hanson, under the heading "Oriental writers, Arabic, Turkish, etc.,"[3] quotes and

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[1] James Christian Meinich Hanson, *A comparative study of cataloging rules based on the Anglo-American code of 1908, with comments on the rules and on the prospects for a further extension of international agreement and co-operation.* Chicago, University of Chicago Press, 1939.

[2] Józef Grycz, *Porównanie zagranicznych przepisów katalogowania.* Kraków, Nakł. Krakowskiego Koła Związku Bibljotekarzy Polskich, 1929.

[3] Hanson, *op. cit.,* p. 41.

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discusses in brief all the major rules which deal with such writers. Looking through the codes in the section devoted to so-called Oriental names (Arabic, Iranian, Turkish etc., sometimes called Mohammedan names), one discovers a great gap. It seems that Western code-makers have not found it necessary to investigate fully the problem of entry of these names and to devote sufficient room in their codes to this very complicated subject. They have offered a rule or two, covering a wide range of personal names belonging to people from many nations, and raising many problems in the determination of entry. The amount of space devoted to the rules offered is, as noted, very limited, ranging from a single paragraph to a few pages. Many codes do not offer any rule at all. If one uses criteria such as those suggested by Angell in evaluating these codes,[4] very few of them would qualify as codes as far as the cataloging of Persian works is concerned. These criteria[5] are cited in Chap. I.

Iranian personal names are usually grouped together with the personal names of individuals of other nationalities under such titles as "Arabic, Turkish, Persian writers," "Moslem names," "Arabic and other Eastern names," "Arabic names and names formed in the Arabic way (Turkish, Persian, etc.)," "Eastern writers," "Oriental names," "Mohammedan writers," "Arabic, Turkish, Persian and Indian writers," "Oriental authors, including Jewish rabbis whose works were published before 1700" and even "names of Arabic, Persian, Turkish, Chinese, Japanese, Hebrew and other Eastern authors." The latter heading, which occurs in a Russian code,[6] even covers Chinese and Japanese names. Under this heading only one rule of entry is given, covering all types of names of all these different peoples.

Most of these codes, especially those using headings such as "Mohammedan writers," have treated alike the personal names of people living on the three continents of Europe,

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[4]The word code is used in this chapter only to mean that part of a cataloging code which deals with so-called Oriental or Mohammedan names, i.e., names of Arabs, Iranians, etc. It is not used to mean the whole code.

[5]Richard Angell, "The need for a new United States code." *The Library Quarterly*, XXVI (Oct. 1956) p. 325.

[6]Evgeniĭ Ivanovich Shamurin, *Alfavitnyĭ katalog*. 3. perer. izd. Moskva, Gos. t͡sentral'nai͡a palata, 1932, p. 105, rule 29, no. 5.

Asia and Africa, and belonging to different nationalities with diverse cultural traditions and civilizations, because their religious beliefs are the same. This basis of treatment is not sound. The cultural traditions of countries which are now Islamic vary greatly. This is apparent to anyone travelling east from Albania or Yugoslavia, through Turkey and Iran, to Pakistan or the Philippines. On his return journey he may stop in Indonesia, Madagascar, the Sudan, Nigeria or North Africa and still see the differences in culture, language, and, finally, in the names of Moslems living in these countries. There are several hundred million Moslems. In Russia and China alone there are fifty million.

It is true that religion has affected the names of believers but the languages used by these people and their cultural traditions have affected them more. People who have the same religion do not necessarily all have the same type of name. The principle of treating alike the names of all believers in Mohammed is a weak one. It is rather like suggesting a single rule of entry for the names of all believers in Christ. Obviously such over-simplification does not work.

Ranganathan, who himself treats all Mohammedan names alike, observes:

> In addition to the intrinsic complexity of such names [Muslim names] there seem to be also some special features characterising Muslim names of different nationalities such as Spanish, Moorish, Turkish, Egyptian, Arabic, Persian, Afghan and Indian. The whole problem is bristling with difficulties and uncertainties. The present practice in libraries can at best be described as 'drifting.'[7]

In all the codes discussed here there is no special section for Iranian names (in these codes always called "Persian" names). Therefore no specific set of rules for meeting the problem of Iranian names has been found, nor any rules for the description of works of Iranian authors. Pre-Islamic and modern names are usually not discussed.

All this neglect could be accepted on the ground that Western interest in the East has not been great enough to justify more attention to this matter. Eastern studies and Eastern

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[7]Shiyali Ramamrita Ranganathan, *Dictionary catalogue code.* 2d ed. Madras, Madras Library Association, 1952, p. 81.

materials in Western countries have been so limited that they have not received the full consideration of Western librarians. Many large Western libraries have had no Persian books or else the books were so few in number that they were usually kept in the basement or in a locked cupboard, untouched.

However, where communication is concerned, the world is getting smaller and smaller and there is a growing interest among Westerners in Eastern studies. Universities are offering more and more courses in this area and libraries are filling their shelves with more and more material in Eastern languages.

The codes discussed here do not meet the needs of catalogers of these materials today. As publications become more numerous and as catalogs increase in size, so also do the problems connected with them.

Returning to the analysis of existing codes, their distinguishing features may seem clearer to readers if they are grouped in certain categories as far as their main principles and main rules are concerned. It should be mentioned that most of these codes not only have copied one another in principle and main rule, but also in the examples illustrating these points. For instance, whatever a library with such high prestige as the British Museum has proposed, most other libraries, it would seem, have accepted without question. As will be discussed, the British Museum rules are inadequate if one considers the catalog as a tool for finding materials in the library.

The cataloging codes in use may be classed in six groups so far as their major rule of entry for "Oriental" or "Mohammedan" names is concerned.

Group 1 gives no specific rules. Group 2 suggests no specific rules, but recommends the use of bibliographies and encyclopedias for the choice of entry word. Group 3 recommends that the first element or part of the name be used as entry word. Group 4 designates the given name as entry word. Group 5 recommends that the best known part of the name be

used as entry word. Group 6 suggests that either the given name or the best known part of the name be the entry word. Does not prefer either alternative.

Each group is discussed separately below with examples.

Group 1: Gives No Rules

There are a large number of codes which do not prescribe any rules for entry of Oriental names. The authors of these codes do not introduce the problem at all; therefore they do not have to take the responsibility of solving it. This may be because they did not encounter the problem, or because they did not recognize the problem when they did encounter it, or because they did not have the facilities or desire to investigate it fully.

Of the 137 cataloging codes that have been examined, 61 do not include any rules. Examples are: Germany;[8] Moscow;[9] Santa Fe, Argentina;[10] São Paolo, Brazil.[11]

Group 2: Suggests No Specific Rules But Recommends the Use of Bibliographies and Encyclopedias in Choosing Entry Word

This group also does not offer much because recommending the use of bibliographies and encyclopedias in general, without mentioning specific ones, is no help to catalogers. The entries for the same individual vary so much in bibliographies and encyclopedias and the lack of uniformity is so great that if catalogers do not use certain specified reference works, the result is chaos and the readers are lost. Thus the function of the catalog is left unfulfilled.

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[8]Germany (Democratic Republic, 1949-   ) Zentralinstitut für Bibliothekswesen, *Der alphabetische Katalog in allgemeinen öffentlichen Bibliotheken: Anweisungen.* 2. veränderte Aufl. Leipzig, Verlag für Buch- und Bibliothekswesen, 1955.

[9]Moscow, Gosudarstvennyĭ bibliothechnyĭ institut, *Opisanie proizvedeniĭ pechati.* Moskva, 1956.

[10]Domingo Buonocore, *Elementos de bibliotecología.* 3. ed. reformada. Sante Fe, Argentina, Castellví, 1952.

[11]Associação Paulista de Bibliotecários, *Regras gerais de catalogação e redação de fichas.* São Paolo, Revista dos tribunais, 1941.

Examples of such codes are Rolff[12] and Budapest.[13] Rolff, under the heading "Oriental names," gives the following rule:

It is necessary to verify the form used in the recognized handbooks. If nothing can be found, use the form given on the title page with liberal use of references from all other possible forms.[14]

Obviously the alternative rule implied by this statement is to use as entry the form given on the title page. It is equally obvious that title pages do not always give a form of the name which would be suitable for use as entry, especially the title pages of medieval and early modern Arabic, Persian and Turkish works. These works are mostly published by editors long after the author's time. Each editor adopts a certain form of the name to suit his own taste. The liberal use of cross references also creates another problem because these names consist of several elements and the catalog becomes crowded and burdened with great numbers of cross references, some of which may be easily avoided if an adequate rule is followed.[15] The Budapest code recommends the following as the only rule:

From the names of Arabic writers we choose as entry that part which is used in literature and history. The names are established from well known encyclopedias, e.g. *The Encyclopaedia of Islam.*

In the same way other Oriental names are to be established. If the name can not be found in any encyclopedia or in literary histories available in Western countries, the head of the Oriental section of the Library of the Magyar Tudományos Akadémia [Hungarian Academy of Science] is to be consulted.[16]

The authors of this code have recommended a specific encyclopedia as a source, but what is the cataloger to do if the name he is struggling with is not included in that encyclopedia? They also recommend that the cataloger should consult the head of the Oriental section of the Hungarian Academy of Science!

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[12]Harald Rolff, *Katalogisering.* 2. udg. udarbejdet af H. Rolff. Hellerup, I Kommission hos A. Olsen, 1934, p. 13, rule 16.

[13]Budapest, Országos Könyvtári Központ, *A katalogizálás szabályai.* 1. rész. Újkori nyomtatott könyvek címleírása. Budapest, 1951, p. 48, rule 74.

[14]Rolff, *op. cit.*

[15]For the discussion on the complexity of these names, see Chap. V.

[16]Budapest, *op. cit.*

Group 3: Recommends That the First Element or Part of the Name Be Used as Entry Word

The "Oriental" or "Mohammedan" names of the medieval period consist of several elements with no fixed order. They are cited in such a vast variety of forms that the first element or first part of the name may be any element or part of the full name. These elements are often titles of address or honor, nicknames, or given names.[17] Considering these various possibilities, note the rule found in the following code proposed by the Association of Polish Librarians:

In the names of Eastern (Arabic, Persian, Turkish, etc.) authors compounded of several parts, the first part ... is considered as the beginning and the significant entry word.[18]

A Swedish code, "Sveriges allmänna biblioteksförening" recommends the following:

Oriental names are entered in the usually known Swedish form. If the name cannot be found in a well known Swedish reference book, the whole name is used in the entry. If a certain part of the name has become generally known as the name of that person, his partial name is then used as entry word.[19]

It is assumed that the statement, "The whole name is used in the entry," implies that the first element be used as entry word. Similar to the above code is the Stockholm code, in which one finds the following rule:

The whole name, in Arabic, Turkish and Persian names, with family names or other names, is used as heading for Oriental authors... If an Oriental author is particularly known under a part of his name, this part becomes the entry word; preceding parts of the name are then used as forenames.[20]

Shamurin states:

Names of Arabic, Persian, Turkish, Chinese, Japanese, Hebrew and other Eastern

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[17]For further information see Chap. V.

[18]Związek Bibliotekarzy Polskich, *Przepisy katalogowania alfabetycznego w bibljotekach polskich; projekt.* Warszawa, 1923, pp. 29-30, rule 31.

[19]Sveriges allmänna biblioteksförening, *Katalogregler för svenska bibliotek.* 2. uppl. Stockholm, Norstedt, 1950, p. 25, rule 47.

[20]Stockholm, Kungliga Biblioteket, *Katalogregler för Kungl. Biblioteket samt anvisningar för anordnande av bokband.* Av riksbibliotekarien fast-ställda den 30 juni 1916. Stockholm, Kungl. Boktryckeriet, P. A. Norstedt, 1916. pp. 18-19, rule 28.

authors are entered as a rule in the order in which the name appears on the work only when these authors do not use a better known form. Example: Muhammad ibn Zakariā Abu Bakr al Razi.[21]

As has been mentioned, since most of the works of medieval authors are prepared for publication by editors, different forms of name have been used for the same author in different editions of the same work. For this reason, to select as entry word the first element of the name in the form in which it appears on the work being cataloged is a weak principle to follow.

Group 4: Designates the Given Name as Entry Word

This rule seems to be very clear and easy to apply, but let us examine the consequences of applying it to Mohammedan names.

1. Mohammedan given names are limited in number and so most of them are very common. A large proportion of them are the names of prophets, imams and religious figures, such as Mohammad, 'Alī, Ḥasan, Ḥoseyn, Aḥmad. Zuwiyya states: "Indeed, almost every Moslem has the name Muhammad added to his full name just as a Catholic might have the name of a saint added to his."[22] Using Mohammad as an entry word is as bad as using John as entry word.

2. In view of the frequency of these given names, it is clear that they are not distinctive. In fact, given names are the least distinctive part of Mohammedan names.

3. Most Moslems are least known and least often referred to in Islamic literature by their given names. Any other part of a Mohammedan name is more widely used.

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[21]Shamurin, *op. cit.*

[22]Labib Zuwiyya, "Arabic cataloging, a criticism of the present rules." *Library Resources and Technical Services,* I (Winter 1957) p. 33. This statement sounds a little exaggerated, but considering what Brux has observed in his work, one can see how common is the use of Mohammad, Aḥmad, etc. He states: "As a matter of fact, Brockelmann lists over 1,000 Muhammads, 530 Aḥmads, and over 300 'Alīs. The British Museum volumes have over 650 references from names beginning with Ibn to their respective '*alam's*."

Adolph August Brux, *Arabic-English transliteration for library purposes.* Chicago, University of Chicago Press, 1930, p. 23 footnote. Offprint from the American Journal of Semitic Languages and Literatures, XLVII (October 1930) no. 1, pt. 2.

4. Another argument against the use of the given name as entry word derives from the way in which Mohammedan names are constructed. Normally the given name of a Moslem is followed by his father's given name, sometimes preceded by a word indicating this relationship. When entry is under given name therefore, in order to locate a particular individual, another given name must be verified, viz. the name of the individual's father. If the father's name is also non-distinctive, in order to identify the individual with certainty it will be necessary to verify a third element of the full name.

The choice of given name for entry word perhaps has been made by some librarians for two reasons: to make it easy for the cataloger, because the recognition of the given name among other elements of the name is fairly simple, and to achieve consistency. But, if the catalog is to fulfil the function of making materials readily available to users, neither of the foregoing reasons is a valid basis for such a choice. The convenience of the cataloger and the attainment of absolute consistency should not outweigh the quick and easy usability of the catalog.

There are many codes which propose the practice of using the given name as entry word. Examples are: A.L.A.,[23] B.M.,[24] the *Prussian Instructions*,[25] Sofia,[26] Spain,[27]

[23]American Library Association, Division of Cataloging and Classification, *A.L.A. cataloging rules for author and title entries.* 2d ed., edited by Clara Beetle. Chicago, American Library Association, 1949, pp. 113-116, rule 64.

[24]British Museum, Dept. of Oriental Printed Books and Manuscripts, *Catalogue of the Persian printed books in the British Museum.* London, 1922, pp. iii-v.

[25]*The Prussian instructions; rules for the alphabetical catalogs of the Prussian libraries;* translated from the second edition, authorized August 10, 1908, with an introduction and notes, by Andrew D. Osborn. Ann Arbor, University of Michigan Press, 1938, pp. 59-62, rules 146-50, 159.

[26]Sofia, Bŭlgarski bibliografski institut, *Pravila za opisvane na knigi v narodnite biblioteki.* Sofiĩa, 1947, pp. 41-42, rule 97.

[27]Spain, Junta Facultativa de Archivos, Bibliotecas y Museos, *Instrucciones para la redacción de los catálogos en los bibliotecas públicas del estado,* dictadas por la Junta Facultativa de Archivos, Bibliotecas y Museos. Madrid, Tipografía de la Revista de archivos, bibliotecas y museos, 1902, quoted in Buenos Aires, Universidad Nacional, Instituto Bibliotecológico, *Cotejo de normas de catalogación,* realizado para servir de antecedente a la Comisión de Normas de Catalogación del Instituto Bibliotecológico; dirección tecnica, Ernesto G. Gietz. Buenos Aires, 1946, leaf 63, rules 96-108.

Polish,[28] Munich,[29] Norway,[30] and the codes prepared by Vicéns,[31] Grycz,[32] Ranganathan.[33]

The A.L.A., under the heading "Arabic names", states:

Enter Arabic, Persian, and Turkish writers, up to about the year 1900, living in Mohammedan countries and writing only, or predominantly, in their native tongues, under the given name compounded with the patronymic (the latter preceded by the word "ibn," i.e., "son of"; in rare cases "akhū," i.e., "brother of") as well as with the surname and nickname, usually derived from place of birth or residence (nisbab), occupation, physical peculiarities, etc.

Muḥammad ibn Yūsuf, Abū 'Umar, *al-Kindī*, 897-961.

Muḥammad ibn Walīd, *al-Ṭurṭūshī, called* Ibn al-Rundakah, *ca.* 1059-*ca.* 1126.[34]

Exception is made in favor of entry under another part of the name when an author of great prominence has become generally known under his honorific name, surname, nickname, etc.

> al-Ghazzālī, 1058-1111.
> Refer from
> Muḥammad ibn Muḥammad, *al-Ghazzālī.*

> Abū al- 'Ala'.
> Refer from
> Aḥmad ibn 'Abd Allāh, Abū al- 'Alā', *al-Ma'arrī.*
> al-Ma'arrī, Abū al- 'Alā' Aḥmad ibn 'Abd Allāh.[35]

It is true that the phrase "of great prominence" has been recently[36] deleted from this exception to the main rule. Since the exception applies to the majority of such authors, its

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[28]*Przepisy katalogowania w bibljotekach polskich.* I. Alfabetyczny katalog druków. Warszawa, Nakł. Bibljoteki Narodowej, 1934, pp. 35-37, rules 97-98,104.

[29]Munich, Bayerische Staatsbibliothek, *Katalogisierungs-Ordnung der Bayerischen Staatsbibliothek.* München. 2. Ausg.München, J. Palm's Buchhandlung, 1922, pp. 12-13.

[30]Norsk bibliotekforening, *Katalogiseringsregler for norske biblioteker* utarb. av Norsk bibliotekforenings katalogkomité. 3. revid. utg. Oslo, Norsk prent 1/1, 1955, p. 23, rule 45.

[31]Juan Vicéns, *Manual del catálogo-diccionario,* por Juan Vicéns de Lallave. México, D.F., Editorial Atlante, s.a., 1942, pp. 46-48, rules 102-108.

[32]József Grycz, *Skrócome przepisy katalogowania alfabetycznego;* opracowali József Grycz i Władysława Borkowska. Wyd. 2., popr. Warszawa, Pánstwowe Zakłady Wydawnictw Szkolnych, 1949, pp. 39-40, rule 76.

[33]Ranganathan, *op. cit.,* pp. 77-85, rules 1113-111392.

[34]American Library Association, *op. cit.,* pp. 113-14, rule 64.
  Note that in the issue of the *Cataloging Service bulletin* for Nov. 1958, these examples will be changed.

[35]*Ibid,* p. 114, rule 64 B.

[36]U. S. Library of Congress, Processing Dept., *Cataloging Service bulletin 38,* June 1956, p. 1, rule 64 B.

effect is to contradict the main rule. But inasmuch as the main rule requires no research on the part of the cataloger, presumably it will be more generally applied than the exception. The result, in any case, is bound to be chaos in the catalog.

Under the provisions of this rule, some authors would be entered under their given names, even though they are known under other elements of their names, and some, according to the exception to the rule, under the best known parts of their names. This is like recommending two completely different rules for any one case and leaving the decision to the judgment of the cataloger and his willingness to investigate the name of the individual concerned. How is the reader going to predict the decision of the cataloger? Even though the present practice at the Library of Congress is to use the exception (64B) as the main rule (64) and the main rule as the exception, the Library of Congress catalog shows many cases of the contradictory treatment of similar names.

The B.M. has observed the following rule in its catalog:

As far as it has been possible, we have entered writers under their personal names *(ism)* and, where the latter is unknown, under *kunyah,* not under their *takhalluṣ* or literary title. [37]

Brux, criticizing the A.L.A. and B.M. rules for their use of the given name as entry word, states:

...this method involves several difficulties. In the first place, so many Muḥammads, Aḥmads, and ʿAlīs are brought together as main author entries that location of the right one is likely to be rather slow and tedious work. This, however, is only of minor importance when compared with the second consideration, that by far the most Arabic authors are best known *not* by their *ʿalam's* but by some other name, be it *kunyah, laḳab, nisbah,* or a combination of these names. An examination of Brockelmann's *Geschichte der arabischen Litteratur* and of Clément Huart's *History of Arabic Literature,* in both of which that part of each full name by which an author was and is best known is distinguished by different type, will make this evident at once. What the cataloging rules of the A.L.A. assume to be the exception ("exceptions are to be made where a name other than the personal name more readily distinguishes the

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[37]British Museum, *op. cit.,* p.v.

author'') is consequently the *general rule;* and what they make the rule ought to be treated as the exception. Furthermore, the persons who use the catalogs and bibliographies of Arabic books are mostly orientalists and students of Arabic. When in their reading they meet with a reference to an Arabic author, the reference is usually to the author's distinctive name *(kunyah, laḳab,* or *nisbah),* not to his ʿalam; and they will expect that the authors are entered thus in the catalogue. Likewise, when memorizing the names of Arabic authors, orientalists will fix each man's distinguishing name in their minds and not try to remember the different Muḥammads, Aḥmads, ʿAlīs, etc., by their genealogical variations. Why, then, send them from pillar to post when they are trying to locate an author in a library catalogue or in a bibliography? Is it not more reasonable that the main entries of Arabic authors be made under their *distinctive* names by which they are best known in history and in literature? [38]

Zuwiyya, in his article criticizing the A.L.A. rule, oberves:

Let us also suppose for the sake of argument that Arab authors prior to 1900 were entered under the given name. Immediately we will be faced with the most staggering difficulty of filing the cards and later on of locating them. One look at Brockelmann's author index is sufficient evidence that it is most improbable for a filer to file adequately a card bearing a name such as Muhammad ibn Muhammad, Abu al-Kasim, called al-Hamawi. It is even more improbable that a user of the catalog can find it easily, especially when the user happens to know the author under some other part of his name, his nickname, for instance, or his nisbah. Arabic names abound in Muhammads ... For a library with a fairly good-sized collection of Arabic and Islamic works, it is extremely difficult to locate the work of some authors whose name begins with Muhammad, Ahmad, Ali or Mahmud to mention only a few of the commonest given names. I am speaking from the point of view of the Arab reader as well as the Arab scholar. It is also my firm opinion based on experience in Arabic cataloging that many, if not all, Arab scholars, as well as Arabists, hardly, if ever, refer to an Arab author of the classical period or of any period to 1900, by his first name. [39]

Both Brux and Zuwiyya are concerned mainly with the cataloging of Arabic materials and with the problem of Arabic names, but their criticisms of these rules are valid also for the treatment of Iranian names in the period 652-1926, when Iranian names were similar to Arabic. This matter is discussed in Chap. V.

In addition to creating difficulties in the identification of individuals by its rule for

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[38]Brux, *op. cit.,* pp. 23-24

[39]Zuwiyya, *op. cit.,* pp. 32-33.

entry of their names, B. M. has devised a system for arranging these names which can only be described as arbitrary and confusing.[40]

The *Prussian Instructions* offer the same kind of rules as B. M. and A.L.A.:

The personal name *(ism)* becomes the entry word, with a reference from the place epithet *(nisba)* and, if necessary, also from the first name expressing relationship *(kunja)*.

Abū- ʿAbdallāh MUḤAMMAD ibn Aḥmad al-Qurašī with a reference from Abū-ʿAbdallāh and Qurašī.

If, however, the author is specially known under a name other than the given name, this becomes the entry word, with a reference from the personal one.

Abū-Bišr ʿAmr Ibn-ʿUṯmān Ibn-Kambar SĪBAWAIHĪ with a reference from ʿAmr.[41]

Note that in the first example, the entry word is Muḥammad, and in the second, Sībawaihī, both written in capitals. The main rule in the Sofia code seems the same as in the *Prussian instructions*. The same example is also given.

Spain also suggests that the given name (it is called personal name here) be used as entry word and then goes on to say:

When the writer lacks a personal name, the lakab is used as entry word; in its absence, the cunyat; in its absence, the niçbat; as a last resort, the patronymic or tribal name.[42]

This rule may be the result of a principle which is mentioned in another place in this code. It is stated that there is need for concrete and sometimes arbitrary rules for preparing

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[40]B.M., *op. cit.*, p. iv: "The order in which headings are arranged is the same as that which has been followed in the Catalogue of Arabic Printed Books by Mr. Ellis. It may be here remarked that when there are two or more names beginning with the same word the order is one of gradual progression from the simplest to the most complex names. Thus we have the following series:- 1. "AḤMAD, *Yasavī*": the simple name with qualifying epithet (chiefly *nisbah*), when it has such; 2. "AḤMAD, called Amīr": the simple name followed by a *takhalluṣ* or literary name, or by a *lakab* or nickname. 3. "AḤMAD (Abu Muḥammad)," or "AḤMAD (Jalāl ul-Dīn)": the simple name compounded with a *kunyah* or name derived from that of a son, or with a secondary name, both of which in ordinary language would usually precede the simple name (e.g. "Abu Muḥammad Aḥmad," "Jalāl ul-Dīn Aḥmad"); 4. "AḤMAD ibn ʿABD ULLĀH": the simple name followed by the father's name; 5. "AḤMAD ibn MUḤAMMAD, called Khurram": the same combination as no. 4, followed by a *nisbah, takhalluṣ,* or *lakab;* 6. "AḤMAD ibn MUḤAMMAD MUKĪM (Niẓām ul-Dīn)": the same as no. 4, followed by a *kunyah* or other prefixed name in parentheses; 7. "AḤMAD KAMĀL": a name compounded of two elements; and so forth, with many intermediate and further stages."
[41]*Prussian instructions,* p. 59-60, rules 146-147.
[42]Spain, *op. cit.,* leaf 63, rule 104.

catalog cards for books by Oriental authors.[43]

This principle disregards the user's approach to the catalog completely. The rule is so arbitrary that almost nobody would find the item he was looking for in the catalog in the place he expected to find it.

As will be mentioned in Chap. V, "Iranian Personal Names: their Characteristics and Usage," there is no fixed order for the elements called *laqab, konyeh,* etc. within the full name. The Vicéns code is similar in this respect to the Spain code. Vicéns suggests that the given name (he calls it the personal name) be used as entry word, and he says:

> When the writer has no personal name, the lakab is adopted as the first word of the heading; failing this, the cunyat; failing this, the niçbat; failing this the nickname, whether a tribal name or a patronymic.[44]

Group 5: Recommends That the Best Known Part of the Name Be Used as Entry Word

The rule for entry proposed by the codes in this group is evidently based on the user's approach to the catalog, which is regarded first of all as a finding tool. The principle implicit in this rule is that the largest possible number of users of the catalog should be able to find the bibliographical information they are looking for in the first place they look.

Some examples of codes in this group are: the French,[45] Cambridge University,[46]

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[43]*Ibid.,* leaf 63, rule 96.

[44]Vicéns, *op. cit.,* p. 47, rule 104.

[45]Association des bibliothécaires français, *Règles et usages observés dans les principales bibliothèques de Paris pour la rédaction et le classement des catalogues d'auteurs et d'anonymes (1912).* Paris, H. Champion, 1913, pp. 27-28, rule 56.

[46]Cambridge University Library, *Rules for the catalogues of printed books, maps and music.* Cambridge, University Press, 1927, pp. 13-14, rule 15.

Prague,[47] American University of Beirut,[48] Netherlands,[49] Turkey,[50] University of Breslau,[51] and also the codes prepared by Brux,[52] Ṣabā,[53] Borecký,[54] and Shamurin.[55] The French code states:

> Les auteurs arabes, turcs, persans, hindoustans, se classent au nom sous lequel ils sont le plus souvent désignés, et l'on fait un rappel au premier mot de la série formant la dénomination complète. Exemples: (Les exemples ... sont empruntés au Catalogue général des imprimés de la Bibliothèque Nationale)
>
> Ibn al Awam.
> Renvoi: Abou Zakariya Yahia ibn Mohammed ibn Ahmed ibn al Awam.
>
> Ahmad ibn Yahya, al Baladouri.
> Renvoi: Aboul Hasan Ahmad ibn Yahya, al Baladouri
>
> Si le nom qui est en tête est le mieux connu, il n'y a pas lieu de faire un rappel. Exemple:
>
> Aboul Feda Ismail ibn Ali.
>
> Si l'auteur n'est pas mieux connu sous un nom que sous un autre, on classe au premier de ces noms, avec rappel au nom qui suit la première série et au surnom placé à la fin. Exemples:
>
> Abou Bakr Mohammed ibn al Hasan, al Karkhi.
> Renvois: Mohammed ibn al Hasan.
> — —   Karkhi (Al).
>
> Ahmad ibn Mohammed, al Schirvani.
> Renvois: Mohammed al Schirvani.
> — —   Schirvani (Al).[56]

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[47]Prague, Národní a universitní knihovna, *Amts-Instruktion für die Ausarbeitung des Zettelkataloges der K. K. Öffentlichen und Universitäts-Bibliothek in Prag.* Prag, Selbstverlag der K. K. Universitäts-Bibliothek, 1897, pp. 15-16, rule 36.

[48]Zuwiyya, *op. cit.,* pp. 31-35.

[49]Netherlands (Kingdom, 1815-), Rijkscommissie van Advies Inzake het Bibliotheekswezen, *Regels voor de titelbeschrijving.* 3. druk. Leiden, A. W. Sijthoff, 1942, p. 10, rule 20.

[50]*Türk Kütüphaneciler Derneği Bülteni,* v. 3 (1955) no. 1.

[51]Karl Franz Otto Dziatzko, *Regole per il catalogo alfabetico e schede della Reale Biblioteca Universitaria di Breslavia.* Prima versione dal tedesco con aggiunte e correzioni dell'autore a cura di Angelo Bruschi. Firenze, G. C. Sansoni, 1887, pp. 17-19, 95, rules 27-31, 39, 303-304.

[52]Brux, *op. cit.,* pp. 18-28.

[53]Mohsen Ṣabā, *Oṣūl-e fann-e ketābdārī va tanẓīm-e ketābkhānehā-ye ʿomūmī va khosusi.* Tehrān, Dāneshgāh-e Tehrān, 1953, pp. 59-110.

[54]Jaromír Borecký, *Pravidla katalogu základního (lístkového abecedního seznamu jmenného) s dodatkem, O popisu spisů drobných.* V Praze, Vydáno Nákladem státním, 1925, pp. 33-35.

[55]Shamurin, *op. cit.*

[56]Association des bibliothécaires français, *op. cit.*

Cambridge University is also in favor of using the best known part of the name as the entry word, quite the opposite of the B. M. rules. "Muhammadan writers are to be entered under the name by which they are commonly known."[57] Among the examples are Ferdowsî and Saʿdî, the names by which two great Iranian poets are best known and which are in origin both pen-names *(takhalloṣ)* in *nesbat* form. One finds these two poets in the B. M. catalog under Ḥasan and Mosleḥ respectively, names which are not known and remembered by users of the catalog. Almost nobody would look for them under these names.

Cambridge University then goes on to say: "Any addition to this name, if prefixed, is placed after it in brackets, followed by any further additions."[57]

Since Mohammedan names usually consist of several elements and most of these elements are unnecessary in identifying an individual, the entry becomes very long if all elements are included.

The Prague code, in its rule for Oriental authors has given a large number of good examples to illustrate its practice.

Among the Arabs and other Mohammedans who bear similar names (Persians, Turks, etc.) the personal name is a compound. Choice of entry word depends on which element of the compound is usually cited in histories of literature as the name by which the author is known. This element is (a) usually a Nisbe or (b) a Laḳab, which in the case of poets is usually identical with their makhlaṣ or takhalluṣ, unless the latter is different, in which case (c) the makhlaṣ is preferred; or [this distinctive element may be] (d) the Kunje (a compound containing one of the words Abū, Umm, Ibn or Bint) or (e) very rarely, the Ism. In choosing among these elements, conventional use is the deciding factor, the standard reference books being consulted for this usage.

The element to be used as entry word is the one to be represented most exactly. If the article *al-* or a prefix such as Abu is attached to it, this prefix is separated from the entry word and placed at the end of the heading.

Some of the examples given in the code are as follows:

(a) *Buchârî*, Abû ʿAbdallâh ibn Ismail, al-
Ṭabarî, Abû Ǵafar Muhammed ibn Ǵarir, at-
(b) *ʿImâd-ed-dîn* el-kâtib el-isfahânî
Haǵǵi Chalîfa, Muṣṭafâ bin ʿAbdallâh; Kâtib Čelebi
(c) *Saʿdî*, Muslich-ed-dîn, Šîrâzî
Hâfiẓ, Sîstânî

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[57]Cambridge, *op. cit.*

> *Chajjâm, ʿOmar*
> *Hâfiẓ, Šems-ud-dîn Muhammed, Šîrâzî*
> (d) *Firâs* al-Hamdânî, Abû
> *Sînâ,* Abû-l-ʿAlî, ibn [Avicenna]
> *Jemîn,* Ibn
> (e) *ʿAlî*
> *Dârâ*[58]

The American University of Beirut, as stated by Zuwiyya, follows this practice. The distinctive element of the name (called also "entry catch word") is determined and used as entry word, "followed by a comma and then by the given name, then the father's name, preceded by Ibn."[59] Zuwiyya then goes on to say: "Thus we ensure uniformity in the form of entry — one thing that is very essential to a catalog arrangement."[60] The Library of the American University of Beirut has thus also achieved uniformity of entry. But since it is attempting to discard all unnecessary elements, its entries would be simpler if it eliminated the *konyeh* or the *laqab,* unless these proved to be necessary to differentiate between two similar names or unless they perform the function of given names. Brux, discussing the difficulties arising from a given name being used as entry word, observes:

> All these difficulties and inconveniences are at least greatly reduced, if not entirely eliminated, by putting the main entry of an Arabic author under the name by which he is best known, adding thereto his exact dates, or, if these are not known, his approximate date or dates. Yard-long names are thus practically eliminated from author cards. They need appear only on authority cards and on reference cards.[61]

Ṣabā,[62] in his book, which is not a code but a book on librarianship in general, has devoted a chapter to cataloging and a few pages to the entry of names. He also is in favor of the best known part of the name as entry word. Apart from the above work no code has yet been published in Iran. Therefore an examination of the printed catalogs of Iranian libraries has been necessary in order to determine the basis for entry. In almost all such catalogs, one finds

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[58]Prague, *op. cit.,* pp. 15-16, rule 36.
[59]Zuwiyya, *op. cit.,* p. 34.
[60]*Ibid.*
[61]Brux, *op. cit.,* p. 24.
[62]Ṣabā, *op. cit.,* pp. 64-67.

the authors entered under the best known part of their names. This is generally true in the catalogs of the libraries of some other Near and Middle Eastern countries such as India, Pakistan, Turkey.[63]

Group 6: Suggests Either the Given Name or the Best Known Part of the Name Be the Entry Word. Does Not Prefer Either Alternative

Codes in this group do not give any final answer to the question of entry word, or if they do, they suggest two different alternatives, leaving the choice to the cataloger's judgment. Their statements are not usually clear-cut.

The Vatican code is an example of this group. It states:

> Arabs and other peoples who inhabit Mohammedan countries and follow their customs, for example the Turks and Persians, are entered under their personal names, or under some combination of names by which they are customarily cited by their fellow countrymen and by Western scholars in the histories of literature, bibliographies, and catalogs ...
> Muḥammad ibn Zakariyyā', Abū Bakr, *al-Rāzī.*
> Refer from: Abū Bakr Muḥammad ibn Zakariyyā', *al-Rāzī.*
> Ibn Sīnā, Abū 'Ali al-Ḥusayn b. 'Abdullah.
> Refer from: Abū 'Ali al-Ḥusayn b. 'Abdullah ibn Sīnā.[64]

In the first example the famous Iranian philosopher-physician Rāzī has been entered under the very common given name Muḥammad, while in the second example Ebn Sīnā, the Iranian philosopher-scientist, has been entered under the best known part of his name. It is hard to understand why the two should be treated differently. Rāzī is as well known by the name Rāzī as Ebn Sīnā is by the name Ebn Sīnā. The defect of this rule is that it leaves the final decision to the cataloger and the user of the catalog has no way of knowing the basis upon which the cataloger's decision was made. A similar example is afforded by the Italian code in the rule for Arabic writers.[65]

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[63]See Appendix for list of such catalogs.

[64]Vatican, Biblioteca vaticana, *Rules for the catalog of printed books,* tr. from the 2d Italian ed. Edited by Wyllis E. Wright. Chicago, American Library Association, 1948, pp. 75-76, rule 84.

[65]Italy, Direzione generale delle accademie e biblioteche, *Regole per la compilazione del catalogo alfabetico per autori nelle biblioteche italiane.* Roma, Fratelli Palombi, 1956, pp. 45-46, rule 61.

As for Cutter's rule for Oriental authors, it is vague and offers little guidance to the cataloger. He says: "Put under their Christian or forenames: Oriental authors, including Jewish rabbis whose works were published before 1700. Ex. Abu Bakr ibn Badr." Then he goes on to say, "This rule has many exceptions. Some Oriental writers are known and should be entered under other parts of their name than the first, as "Abu-l-Kasim, Khalaf ibn Abbas, Firdusi, Abul Kasim, etc."[66]

Dewey likewise does not make a clear statement. He says: "Enter a person generally known by a forename under that name,"[67] then he gives examples such as: sovereign, ruling prince, and many Oriental names . . . He suggests that the entry should be under the given name, but he makes the rule conditional, with the stipulation "generally known by a forename."

The rules of the British Library Association and the Bodleian Library are similar. Both codes give the following rule:

> All persons generally known by a forename are to be so entered, the English form being used in the case of sovereigns, popes, ruling princes, Oriental writers, friars and persons canonized.[68,69]

The rule to use forename as entry word is thus conditional, the condition being that the forename be the element by which the individual is generally known. Kotula, also, in his code, fails to formulate a clear-cut, definite rule. First he lays down the rule that the forename is to be used as entry word. Then he goes on to say: "If an author is better known by another form, he is entered under that form."[70] Is an author to be entered under forename only when he is

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[66]Charles Ammi Cutter, *Rules for a dictionary catalog.* 4th ed., rewritten. Washington, Govt. Print. Off., 1904, p. 32, rule 33 e.

[67]Melvil Dewey, *Simplified library school rules; card catalog, accession, book numbers, shelf list, capitals, punctuation, abbreviations, library handwriting.* Boston, Library Bureau, 1898, p. 15, rule 29.

[68]Library Association, *English cataloguing rules;* reprint of Library Association series no. 5, London, 1893, now out of print. Used in Library School comparative cataloguing course. Albany, University of the State of New York, 1902, p. 183, rule 28. This publication includes British Museum, Bodleian and Library Association rules.

[69]*Ibid.,* p. 173, rule 29 (Bodleian rules)

[70]Rudolf Kotula, *Instrukcja o katalogach alfabetycznych bibljotek naukowych.* Lwów, Wydawnictwo Towarzystwa Naukowego we Lwowie, 1924, p. 30, rules 60-61.

known by his forename? Or is he to be so entered whenever the cataloger does not know that he is better known by some other part of his name?

Summary

As indicated at the beginning of this chapter, no systematic review of rules concerned with the cataloging of Iranian publications has yet been made. It is evident from the foregoing discussion that instructions in the codes issued in various countries have not been developed from a clear understanding of the nature of Iranian names, nor of the problems that would result from the following of such instructions. The review is therefore significant in pointing up the need for a systematic code for the cataloging of Persian publications.

IRANIAN PERSONAL NAMES: THEIR CHARACTERISTICS AND USAGE

Iranian personal names present a complex cataloging problem when they appear in their Persian form in Persian language works; the problem is at least equally complex when such names are involved in the cataloging of works in Western languages.

As already mentioned in the section entitled "Fārsī or Persian" of Chapter II, the Persian language is written in three major scripts, namely: Cuneiform, Pahlavi and Arabic. The present study is concerned only with names as represented in the present script — the Arabic script. Iranian names have passed through three major periods of development and change: (1) the period up to 652, the date at which the Sasanid dynasty came to an end, (2) from 652 to 1926 and (3) the present period, dating from 1926, when family names were established on the same basis as in Western countries.

The complexity of Iranian names is most acute during the second period (652-1926), before family names were introduced. At this time, not only were Arabic names adopted, but the structure and arrangement of the names were copied from the Arabic. A detailed analysis of these names and the problems they introduce is therefore given in this chapter. A discussion of these problems in the three major periods follows.

Names Before 652

In this period, embracing the Achaemenid, Arsacid and Sasanid periods up to the fall of the last mentioned dynasty, Iranian names usually consist of one element, or occasionally of two elements forming a compound name.

Examples of common names occurring in this period are: *Dāryūsh, Ardeshīr, Kūrosh, Farhād* (also *Farhāt* or *Farhāteh*), *Ordod, Belāsh, Tīrdād, Ardeshīr Bābakān* (or *Pāpakān*),

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Mehrdād, Pūrāndokht, Āzarmīdokht. [1]

Most of these names are simple; a few are compound. Compound names of this period simply consist of two personal names used together, in which the second element of the two may or may not be the father's name. Thus in the example *Ardeshīr Bābakān, Bābakān* represents Ardeshīr's father whose name is recorded as *Bābak* or *Pāpak*. Names also exist which consist of two elements, one being a suffix to the other, e.g.: *Mehrdād* and *Tīrdād;* here *dād,* a form of *dādeh,* meaning "given," is a suffix and is joined directly to the preceding words *Mehr* and *Tīr* (divine names) as an integral part of them.

Iranian kings of this period who are mentioned in literature bore simple names such as: *Ardeshīr, Farhād, Shāpūr, Bahrām, Yazdegerd.* In their genealogy the names of their fathers, grandfathers and great grandfathers are mentioned, but not necessarily as parts of their names. These names were usually borne by more than one king in the same dynasty, serial numbers being added later for the sake of identification, as in *Shāpūr Avval (Shāpūr* the First), *Shāpūr Dovvom (Shāpūr* the Second), *Shāpūr Sevvom (Shāpūr* the Third) etc. or *Bahrām Avval (Bahrām* the First), *Bahrām Dovvom (Bahrām* the Second), etc. However, two kings of the same dynasty and name with successive numbers are not necessarily father and son.

Among the names of rulers of the Arsacid *(Ashkānī)* dynasty one finds a distinctive characteristic — the addition *ashk,* derived from the name of the dynasty and used after the personal name; *Ashk Avval* (the first king of the *Ashkānī* dynasty), *Ashk Dovvom* (the second king of the *Ashkānī* dynasty) etc.

Occasionally certain personal characteristics have led to the addition of a qualifying epithet which is now used to distinguish kings of the same name. E.g.: *Ardeshīr Derāzdast* (*Ardeshīr* of the Long Hands), *Bahrām Gūr (Bahrām* the Zebra), *Anūshīrvān 'Ādel (Anūshīrvān* the Just), *Dāryūsh Bozorg (Dāryūsh* the Great). Although these additional "nicknames" were perhaps given these kings long afterwards by others, they may be considered as part of the

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[1] For forms of such names see p. 80 footnote 5.

name for the sake of identification where necessary, since they are often referred to.

Ferdowsī's famous *Shāhnāmeh* ("The book of the Kings") abounds in names of this period. For an exhaustive dictionary of Old Persian names Justi[2] may be consulted. Two other sources, both in Persian, are the books by Maḥmūd Ḥesābī (the writer has not had access to this work in the United States and cannot therefore give a bibliographical citation) and Nakhaʿī.[3] Names in these two books are arranged alphabetically in two categories: names of men and women: Nakhaʿī's work includes 3000 names.

Names of the Period 652-1926

In this period two types of name are found: the old Iranian names which were in use in the pre-Islamic period,[4] and names of Arabic origin. The first of these types was preferred by Iranian Zoroastrians, the second by Iranian converts to Islam and their descendants. But the distinction does not always hold, as appears from such names as *Jamshīd ebn Masʿūd, Ebrāhīm ebn Shahriyār, Anūshīrvān ebn Khāled.* The use of Koranic names, names of imams, etc., was then considered by newly converted Iranians as a sign of their zeal for their new religion, Islam. In time Arabic influence weakened and Iranians reclaimed their own names. From 1926 onwards, Iranians renounced the structure and form of Arabic names and now they use early Persian names (both as forenames and family names), so that one might consider the 20th century as a "Renaissance" where Iranian names are concerned. Sons and daughters are being named *Ardeshīr, Dāryūsh, Parvīz, Khosrow, Mehrangīz,* and *Parvāneh,* rather than *Moḥammad, Morteẓā, Roqīyeh,* and *Khadījeh.*

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[2] Ferdinand Justi, *Iranisches Namenbuch.* Marburg, N.G. Elwert, 1895.

[3] Ḥoseyn Nakhaʿī, *Nāmnāmeh, majmūʿe-ye nāmhā-ye zībā-ye Īrānī barāy-e nāmgozārī-ye dokhtarān va pesarān.* Tehrān, 1333 [1955].

[4] Garcin de Tassy, Joseph Héliodore, *Mémoire sur les noms propres et les titres musulmans.* 2. éd. Paris, Maisonneuve, 1878, p. 19.

In this work Garcin de Tassy states: "Il y a même des musulmans qui ont pris des noms d'anciens personnages célèbres de leur pays, tels que Rustam, Jamsched, Khusrau..."

Iranians belonging to the *Shī'eh*, a sect of Islam, have used another group of names peculiar to this sect, such as *'Abd al-Ḥoseyn, Gholām Ḥoseyn* (both meaning the servant of *Ḥoseyn,* the third imam), *'Abd al-Reẓā,* and *Gholām Reẓā* (both meaning the servant of *Reẓā,* the eighth imam). In this period Jewish, Armenian and Western (Christian) as well as other foreign names are also found, but they follow the common structure of Islamic names as borne by Iranians.

Iranian names of the period 652-1926 consist of one or more of the following elements (many contain all these elements): (1) *'onvān* or *khaṭāb* (title of address), (2) *konyeh* (corresponds to some extent to nickname), (3) *nām* (corresponds to forename), (4) *nasab* (genealogy), (5) *laqab* (title of honor, usually earned), (6) *takhalloṣ* (poet's nom de plume), (7) *nesbat* (relative adjective).

Another element may be added to the above — the name indicating profession. Since many authorities[5] have included this element under one or the other of those mentioned already rather than listing it as a separate term, it is omitted here as an individual and separate element.

Apart from the fact that a man may have all these elements in his full name, he may also have several names of each of these types, that is: several *'onvāns,* several *laqabs,* several *nesbats,* even two *nāms* (forming a compound *nām*). The complexity of these names is not limited to the number of elements which they comprise. Their application, characteristics, form and order also vary and present difficulties in the way of analysis.

As far as Iranian usage is concerned, these elements usually have the significance attributed above to each respectively. But it often happens that a given element which

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[5]Garcin de Tassy for example states: "Il y a des *Kunyats* qui expriment la profession ou le métier soit de celui qui le port, soit de son père ou des ancêtres comme *Attâr* ... "parfumeur" nom d'un célèbre poëte persan; *Bazzâz*... "Drapier" surnom d'un écrivain distingué; *Cahwajî*..."Cafétier" (lemonadier) surnom d'un grammarien ..." *Ibid.*, p. 34.

functions as a title of address in one name has the function of a title of honor in another.

Similarly an element which has the form of a *konyeh* may sometimes serve as a *nām* (given

name), and vice versa; sometimes it may even serve as a *laqab*. It will be clear from this

that it is impossible to decide from the form of a given element what function that element

performs in a specific name.

As regards the *konyeh* in particular, the authorities do not agree on what forms are to be

included under this term. Thus some authorities would confine the term *konyeh* to elements

beginning with the words *Abū* (father of) and *Omm* (mother of) exclusively, while others[6, 7]

regard compounds formed with *Ebn* (son of) *Bent*, (daughter of), *Akhū* (son of), *Okht* (sister of),

Żū (possessor of) etc. as also being *konyehs*.

There is no definite order in which these different elements of the name are combined.

Probably the most normal and common is: *konyān, konyeh, nām, nasab, laqab, takhalloṣ,*

nesbat. Indeed one finds so many different arrangements given in literature,[8, 9] that one

hesitates to suggest any standard order. A name may start with any of these elements:

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[6]Garcin de Tassy believes the element "Ebn Sīnā" in Abū ʿAlī Ḥoseyn Ebn Sīnā is a *konyeh*. *Ibid.*, p. 27.

[7]Ibn al-Athīr, *Kunja- Wörterbuch, betitelt Kitāb al-Muraṣṣa.* Hrsg. von C. F. Seybold. Weimar, E. Felber, 1896.

[8]Garcin de Tassy, *op. cit.*, pp. 12-13. He suggests the following: "1. Le surnom honorifique *lacab*... 2. Un surnom *(kunyat)* de paternité... 3. Le nom propre ou *alam*... 4. Un ou plusieurs surnoms distinctifs de descendance... 5. Un véritable soubriquet ou *lacab*... 6. Enfin certains titres de fonctions ou de dignités *(mansab...)*'

[9]*The Prussian instructions; rules for the alphabetical catalogs of the Prussian libraries*, translated from the second edition, authorized August 10, 1908, with an introduction and notes, by Andrew D. Osborn. Ann Arbor, the University of Michigan Press, 1938, p. 59-60 footnote.

The following is the order suggested in the above work: "1. The *ḥiṭāb* (name of honor); e.g.: Faḥr-ad-Dīn, i.e. "Glory of the Faith"; 2. The *first kunja* (designation according to descent); e.g. Abū-ʿAbdallāh, i.e. "father of ʿAbdallāh"; 3. The *ism* (real or personal name); e.g. Muḥammad; 4. The *second kunja* (designation according to ascent); e.g. Ibn-ʿUmar or Ibn-ʿUmar Ibn-al-Ḥasan, etc., i.e. "the son of ʿUmar or the son of ʿUmar son of Ḥasan, etc."; 5. The *laqab* (designation according to a conspicuous characteristic); e.g. Leng, i.e. "the lame"; or the *nisba* (designation according to the place of birth or residence); e.g. ar-Rāzī, i.e. "from Rai."

"In addition, either at the beginning or at the end of the whole series, or also before the *nisba* there may go the designation or vocation or office; e.g. al-Ḥaṭīb, i.e. "The Imam who utters the prayer before the sermon."

Thus Faḥr-ad-Dīn Abū-ʿAbdallāh Muḥammad Ibn-ʿUmar Ibn-al-Ḥasan al-Ḥaṭīb ar-Razi."

onvān, konyeh, laqab, nām. The *konyeh,* which is generally at the beginning, may also be found after the *nasab.*[10]

The *laqab* is sometimes found at the beginning of the name, sometimes following the *nasab* or *nesbat.* The *takhalloṣ* may either precede or follow the *nesbat.* The *nām* may either precede or follow an *onvān* or *laqab* or *konyeh,* and so on. In order to clarify as far as possible the value, form and usage of these elements, it is necessary to provide a separate discussion under each element, as follows:

1. 'Onvān or Khatāb

Onvāns are titles of respectful address, intended as compliments or praise. Words used as such have no value for identification and correspond to Mr., Mrs., Miss, Sir, His Excellency, His Majesty, His Highness, His Lordship, His Worship, The Honorable, Her Ladyship, etc. No comprehensive list of these titles is known to the writer. It may be noted that some *onvāns* are used as nouns while others are used as adjectives.

A search of the literature is contemplated by the investigator with a view to presenting a list which will include most of these titles, as a guide to catalogers, since a separate study is needed in this respect. Even when a comprehensive list has been compiled a certain amount of ambiguity will still exist, because as mentioned above the same titles may, in some cases, be honorific and in other cases be part of given names. A few examples may be men-

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[10]Shiyali Ramamrita Ranganathan, *Dictionary catalogue code.* 2d ed. Madras, Madras Library Association, 1952, pp. 77-78, rule 1113. Note that in his order he places the *konyeh* after the *nasab.* Under the heading "Muslim names," he states: "...The following short account is taken from Hastings' *Encyclopaedia of religion and ethics* and the *Encyclopaedia of Islam.* A Muslim name may consist of one or more groups of words representing respectively: (1) Conventional or professional title or *laqab;* (2) The personal name or *ism;* (3) The name of the father of the author, preceded by the word "Ibn" or "Bin" or "B"; (4) A succession of the names of grandfathers, great grandfathers, etc., each name being preceded by "Ibn" or its variants; (5) The paternal or metonymical name or *kunyah,* usually beginning with the word "Abū"; (6) The conferred title or *laqab;* or the nickname or *urf;* (7) The relative name or *nisbah* usually ending in *i* or *y.* (8) The literary name or *takhallus,* usually of one or two syllables only; and (9) the "familiar name" or the name by which the person is generally referred to by the public and in books, such a name being usually preceded by the word "almaruf ba," or "asaheer," if it is given on the title page. These groups of words generally, but not in all cases, come in the order indicated above, but it is not to be understood that all groups will necessarily occur in all names."

tioned here: *ʿAlī* (*ʿAlījāb, ʿAlījenāb, ʿAlīmaqām, ʿAlīrotbeh, ʿAlīshaʾn*), *Amīr, Amjad, Āqā, Atābak, Dāneshmand, Ḥakīm, Ḥāj* or *Ḥājī, Jenāb* (*Jenāb-e ʿAlī, Jenāb-e Ashraf, Jenāb-e Mostaṭāb*), *Khān, Khānom, Khātūn, Khvājeh, Mashhadī, Mīr, Mīrzā, Moḥtaram, Mollā, Mostaṭāb, Navvāb, Ostād* (*Ostād-e Dāneshmand, Ostād-e Bozorg*), *Raʾīs, Sarkār* (*Sarkār-e ʿAlī, Sarkār-e Ashraf, Sarkār-e ʿElīyeh*), *Mowlavī*.

Iranians were very generous in giving *ʿonvāns* to each other. Following is an example of eleven *ʿonvāns* given to Moḥammad ʿAlī Mīrzā: *Navvāb-e Mostaṭāb-e Ashraf-e Amjade-e Akram-e Vālā Shāhanshāhzāde-ye Aʿẓam Valīʿahd-e Jāvīd-Mahd-e Dowlat-e ʿElīyeh Moḥammad ʿAlī Mīrzā.*

Some *ʿonvāns* are borne chiefly by rulers, e.g. *Khāqān, Solṭān, Shāh, Shāhanshāh, Jahāngīr, ʿĀlamgīr, Shāh-e ʿĀlam.* Some are characteristic of members of the class of government officials; these are likely to be compounds containing such elements as *Dowleh, Molk, Melleh, Salṭaneh, Sardār, Sardār-e Akram.* Some *ʿonvāns* are applied to poets, e.g. *Shams al-Shoʿarā, Amīr al-Kalām.* Others are applied to religious leaders, e.g. *Tāj al-Sharīʿeh, Fakhr al-Dīn.*

Most of these titles are fully discussed by Garcin de Tassy[11] and Colebrooke.[12] In two appendices to a book by Forūghī,[13] the names of government employees at the time of Moẓaffar al-Dīn Shāh have been collected. In examining these actual names one becomes aware of the vast variety of *ʿonvāns* at that time.

2. Konyeh or Konyat

The *konyeh* is a compound consisting of two elements, the first being usually *Abū* ("father of") and the second being usually a *nām*. E.g.: *Abū al-Ḥasan, Abū Saʿīd, Abū*

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[11]Garcin de Tassy, *op. cit.*, pp. 5-104.

[12]Thomas F. Colebrooke, "On the proper names of the Mohammedans." *Journal of the Royal Asiatic Society of Great Britain and Ireland,* XI (1879), pp. 171-231 and XIII (1881), pp. 237-280.

[13]Mohammad-Ḥoseyn Forūghī, *Tārīkh-e Salāṭīn-e Sāsānī keh ṭabaqe-ye chahārom az molūk-e Fors yā pādeshāhān-e ʿajam būde-and.* Tehrān, 1313-14 [1897-98/99]

'Abd Allāh. The original and most frequent use of this type of name was to indicate actual parentage. Abū al-Ḥasan means literally "the father of Ḥasan" and might properly be used for and by any man who had a son called Ḥasan. The corresponding konyeh borne by women begins with Omm ("mother of"); the name Omm al-Ḥasan might thus be used to designate any woman who had a son called Ḥasan.

Occasionally other words such as Akbū, Okbt form the first element of a konyeh, in which they mean literally "brother of," "sister of."

It often happens, however, that a name which has the appearance of a konyeh and is technically so called does not indicate fatherhood or in fact any blood relationship. In such cases the konyeh is used as a mark of distinction honoring a man[14] and performs the function of a laqab. E.g. Abū al-Fazā'el ("Father of Virtues"), a konyeh in form but actually a laqab.

It also happens that a name which has the form of a konyeh is actually the name bestowed upon an individual by his parents at his birth. In this case the konyeh is doing duty as a nām.

Some definitions of konyeh include compound names the first element of which is Ebn ("son of") or Bent ("daughter of").[15] It is simpler, however, for library purposes, to class names beginning with these elements as parts of the nasab (genealogy).

Brux states that:

> The kunyah is a compound name which consists of an element abū, umm, ibn, bint, akb, or ukbt followed by a name or word in the genitive (translated by "of" in English). As the term kunyah indicates, these names are metonymical expressions which in common usage often take the place of the 'alam; or, in the case of animals or things, they take the place of the names of these animals or things. Thus, Abū

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[14]Al-Bustani, quoted in Adolph August Brux, *Arabic-English transliteration for library purposes.* Chicago, University of Chicago Press, 1930, p. 21. Offprint from the American Journal of Semitic Languages and Literatures, XLVII (October 1930) No. 1, pt. 2.

[15]In some of the literature already cited there are discussions of the konyeh. For example, in the *Prussian instructions* two kinds of konyeh are mentioned: (1) Descending, the first element being Abū and its variants. This precedes the personal name. (2) Ascending, the first element being Ebn and its variants. This follows the personal name. (*Prussian,* op. cit., p. 59.)

al-Hisn is the metonymical name for the fox.

In a man's full name, the *kunyah* regularly precedes the *ʿalam* because the *nasab* or genealogy is made up of compounds of *ibn* and *bint*, and perhaps also because *kunyah's* have been drawn from names in the *nasab* (e.g. Ibn Khallikān, *lakab* in *kunyah* form?), the term *kunyah* is sometimes applied to all names of the genealogy as well, though very improperly, and a distinction is then made between a descending and ascending *kunyah*, the former preceding, the latter following the *ʿalam*... For our purposes, however, it is best to class all such names beginning with *abū, ibn,* etc., as *kunyah's,* provided we keep in mind that some are *kunyah's* in form only, but *lakab's* in essence.[16]

Garcin de Tassy[17] considers as another kind of *konyeh* the names of professions, which are not compounded with the element *Abū, Ebn,* etc. In his recognition of still another type of *konyeh* which consists also of only one word, he observes:

... il y a une espèce de *kunyat* qui est notre sobriquet et qui ne se compose ordinairement que d'un seul mot; tels sont, par exemple, les noms de *Araj* ... "Boiteux," *Abdab* ... "Bossu," *Tawîl* ... "Long," *Kabîr* ... "Grand," *Saguîr* ... Petit" ... Il en est de même des noms persans de *Buzurg* ... et de *Kûchak* ... comme dans *Haçan Buzurg* ou "Hacan le Grand," et *Haçan Kûchak* ou "Haçan le Petit," princes mogols de la race de Gengis khân.[18]

Then he goes on to say:

Je veux citer aussi les noms persans de *Firischta* ... "Ange," surnom d'un historien célèbre; *Cabarmân* ... "Possesseur de force" donné à de vaillants guerriers; *Homâyûn* ... "Auguste," surnom d'un sultan mogol; *Sébawieh* ... c'est-à-dire "Pareil ou qui a rapport à une pomme (quant au visage)," surnom d'Abû Baschar Amrû ben Osman Al-farcî, éminent grammairien arabe; *Yazdânyâr* ... "Théophile" surnom d'un écrivain sofi.[19]

He also remarks[20] that there are certain *konyehs* given to Negro slaves such as *Kāfūr, Moshk, Sonbol.* Ibn al-Athīr[21] considers that all names consisting of two elements, the first element being *Ebn, Abū,* or their variants, and also *Zū,* are *konyehs* and his book includes thousands of examples.

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[16]Brux, *op. cit.,* p. 21.
[17]Garcin de Tassy, *op. cit.,* p. 34.
[18]*Ibid.,* p. 29.
[19]*Ibid.,* p. 31.
[20]*Ibid.,* p. 32.
[21]Ibn al-Athīr, *op. cit.*

3. Nām or Esm [22]

The *nām* is the given name. The term may be used also to designate the full name of a person. It is given to a child at birth and corresponds to what is called the forename in English. The *nām* usually consists of one or two elements, very seldom more. E.g.: *Moḥammad, ʿAlī, Khosrow, Ḥoseyn ʿAlī, Moḥammad Taqī, Fāṭemeh, Jamshīd, Parvīz*. Sometimes the *nām* has the form of a *konyeh* or a *laqab*. E.g.: *Abū al-Qāsem, Nāṣer al-Dīn*. It is usually followed by *ebn* or *bent* ("son of" or "daughter of"), in the Arabic style, or *pesar* or *pūr* ("son of"), *dokhtar* ("daughter of"), or *farzand* ("son or daughter of"), in the Persian style. Sometimes none of these terms is used and the father's name comes directly after the *nām*. [23]

Abū al-Majd Majdūd ebn Ādam Sanāʾī

Rābeʿeh bent Kaʿb, also found as *Rābeʿeh dokhtar-e Kaʿb*

Abū al-Najm Aḥmad pesar-e Qowṣ pesar-e Aḥmad Manūchehrī Damghānī

Ghazanfar pūr-e Yūsofī

Masʿūd Saʿd Salmān Sāvejī

4. Nasab

The *nām* is usually followed by the *nām*s of the father, grandfather, great grandfather, etc., and each of these additional names is generally preceded by a word meaning "son of" or "daughter of," sometimes the suffix *-zādeh* or *-pūr* follows the individual's *nām*.

Aḥmad Ḥasanpūr

Aḥmad Ḥoseynzādeh

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[22] *Esm* is a term used by grammarians, meaning noun, proper or common. *Nām* is a term used only for proper nouns; thus the use of *nām* is preferred here. Garcin de Tassy (*op. cit.*, p. 17) also uses this term. In this book the term *nām* is used with the meaning "given name" or "forename" only.

[23] Garcin de Tassy, *op. cit.*, pp. 28-29. He observes the same fact. "En persan, on retranche souvent le *ben*, et on le remplace régulièrement par le signe du rapport d'annexion. Ainsi, le nom de *Haçan Sabbâh*... fondateur de la secte des Ismailiens en Perse, signifie *Haçan, fils de Sabbâh*; celui de *Masʾûd-i Saad*, poète persi-indien du XIe siècle, signifie *Masʾûd, fils de Saad*. Quelquefois, au lieu de *ben*, on emploie en persan, et par suite en hindustani et en turc, le mot persan *zâda*... et en turc le mot *oglu*... lesquels sont synonymes du premier. Ainsi *Câzi-Zâda*, ou "Fils du Cadi," *Pîr-Zâda* ou "fils de Pîr," sont des surnoms persans."

For additional examples see under *nām*.

As Brux observes: "The *nasab* or genealogy was a matter of course, except that its length depended on the renowned ancestor, near or remote, from whom the person was proud to show his descent."[24] Note the length of the *nasab* in the following example:

Nūr al-Dīn Moḥammad pesar-e Moḥammad pesar-e Yaḥyā pesar-e Ṭāher pesar-e 'Osmān 'Owfī Bokhārā'ī Ḥanafī.

5. Laqab

The *laqab* is an honorary title or epithet:

(1) It may be an official title used by the King. E.g.: *Shāh* in *Nāṣer al-Dīn Shah*. (2) It may designate political status (such *laqabs* are usually compounded with *Salṭaneh, Dowleh, Molk*). The following examples are actual *laqabs* of cabinet ministers at the time of Moẓaffar al-Dīn Shāh: *E' temād al-Salṭaneh, Neẓām al-Salṭaneh, Moshīr al-Dowleh, Eqbāl al-Dowleh, Vakīl al-Molk, Nayyer al-Molk*. (3) It may express religious zeal (such *laqabs* are usually compounded with *Dīn, Eslām, Allāh, Yazdān*): *Shams al-Dīn, Ḥojjat al-Eslām, Āyat Allāh, Yazdān Panah*. (4) It may express intellectual achievement. For poets: *Malek al-Sho'arā, Faṣīḥ al-Zaman*. (5) It may express achievement in adult life. For a successful merchant: *'Omdat al-Tojjār*.

Al-Bustānī states: "*Lakabs* are of three kinds: the *lakab* of honoring, the *lakab* of distinguishing and the *lakab* of belittling."[25] A *laqab* may perform the function of a *nām*; thus *Nāṣer al-Dīn*, which has the form of a *laqab*, may actually be a *nām*.

6. Nesbat

This is the so-called relative adjective which ends in ī and usually designates place of birth, place of residence, the trade an individual is engaged in, the profession of which he is a member, the religion he practices, or the particular sect to which he belongs, the tribe of

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[24]Brux, *op. cit.*, p. 22.
[25]Al-Bustānī, quoted in Brux, *op. cit.*

which he is a member. The *nesbat* usually comes at the end of the full name. A person may have one or more *nesbats*.

Moḥammad Ṭāher ebn Ḥoseyn Shīrāzī Najafī Qomī Akhbārī.

This individual came from a family originating in Shiraz; he was himself born in Najaf and resided in Qom; he belonged to the Akhbari sect.

7. Takhalloṣ

This is the nom de plume of poets and corresponds to what is called in English a pseudonym. The poet may use as his *takhalloṣ* any element in his full name, or any other word which suits his taste. It is chosen either by the poet himself, or by others for him. It usually occurs as the last element of the name or as the element before the *nesbat*.

Abū al-Najm Aḥmad pesar-e Qowṣ pesar-e Aḥmad Manūchehrī Dāmghānī
His *takhalloṣ* is Manūchehrī.

Sharaf al-Dīn Moḥammad pesar-e Moḥammad Reżā Tabrīzī
His *takhalloṣ* is Majzūb.

Amīr Maḥmūd ebn Amīr Yamīn al-Dīn Moḥammad Toghrāʾī
His *takhalloṣ* is Ebn Yamīn.

Farīd al-Dīn Moḥammad ʿAṭṭār Neyshābūrī
His *takhalloṣ* is ʿAṭṭār.

Names from 1926

From 1926 onwards family names were introduced and everyone was forced to choose a family name of his own to be retained by his children, grandchildren, etc. Family names had to be registered in the city of residence.

As the system was not centralized each city had its own registration and some family names were unavoidably duplicated. However, comparing Iran with Western countries and the duplication of such family names as *Smith, Jones, Brown*, etc., the proportion was relatively low.

In order to make some distinction among similar family names, the name of the city or

the area from which the person or his ancestors came (in the form of the relative adjective ending in *ī*) was added to the family name. This is one of the reasons for compound family names in Iran today.

Sharīfī

Sharīfī Khorāsānī

Shāhīn

Shāhīn Nūrī

Hāshemī

Hāshemī Kermānī

In addition to a family name (either simple or compound) a forename is required for everyone (likewise either simple or compound):

Mohammad, ʿAlī, Mohammad- ʿAlī, Parvīz, Fereydūn, Homāyūn, Hoseyn, Sharāreh, ʿAlī-Akbar, Shahāb, Nāṣer.

No middle name is required or used in Iran. The name in the present period consists of two parts, the first being the forename and the second the family name. All *ʿonvāns* are considered obsolete. Among the few exceptions are, for example: *Āqā* (Mr.), *Bānū* (Mrs.), *Dūshīzeh* (Miss), *Khānom* (Mrs. and Miss).

All honorific *laqabs* belonging to people at this date were pronounced obsolete except for a few religious titles, for example: *Seyyed, Mīr.*

Thus the whole problem of names is solved at the present time. There are no *ʿonvāns*, no *konyehs*, no *laqabs*, no *nasabs* in use legally as part of the name of any person in Iran. The *takhalloṣ* corresponds to the pseudonym used by Westerners.

In conclusion it may be mentioned here that Iranian names from 1926 can be treated exactly as Western names, taking into consideration the fact that middle names are not in use

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in Iran. Special care, of course, has to be taken in dealing with compound personal names and also with names with suffixes and prefixes affecting the transliteration of these names.

RULES FOR ENTRY

I. Form of Entry for Personal Authors [1]

One of the major functions of libraries is to make materials easily available to users.

It is generally agreed that cataloging is a basic procedure in performing this function and it

is also agreed that effective cataloging depends upon the use of a standard code of rules. It

is the users' approach to the catalog and the ways in which they use it that are given considera-

tion in the development of the code of rules in the present work. Users of a library consult the

library's catalog for various purposes. Among these purposes are: to locate a certain item

which is known to the user by the full name of the author (or by some part of the name) and to

learn what works the library has by a certain author.

In order that the catalog perform the function mentioned above, two main objectives have

been laid down by many librarians, from Cutter [2] to the present. As restated by Seymour Lubetzky,

the objectives which are aimed at in entering a work for the catalog are:

1. To facilitate the locating of a given work in the catalog, and

2. To relate and generally bring together in the catalog the works of an author and the

   editions of a work. [3]

In view of these objectives, the following basic principles have been observed:

1. The entry of a personal name is made under the element by which the individual is most

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[1]In the choice of entry, the ten principles suggested by Seymour Lubetzky are adopted for this code. There
is nothing that needs to be added to his statement to cover the cataloging of Persian materials as far as the de-
termination of entry is concerned.
  Seymour Lubetzky, *Code of cataloging rules: bibliographic entry and description.* A partial and tentative draft
for a new edition of bibliographic cataloging rules prepared for the Catalog Code Revision Committee. n.p.,
American Library Association, Catalog Code Revision Committee, June 1958. pp. 4-5.

[2]Paul S. Dunkin, "Criticisms of current cataloging practice." *Library Quarterly,* XXVI (Oct. 1956)
pp. 286-302.

[3]Lubetzky, *op. cit.,* p. 2.

often referred to in literature and reference works, or under the most distinctive element of the name.

2. The same individual is always entered in the catalog under the same form of name, and conversely no two individuals are entered in the catalog under identical forms of heading.

A. General Treatment

1. Names before 652[4]

Names of the period before 652 may be either simple or compound. A simple name may consist of a single word, or of a word with a prefix or a suffix attached. A compound name consists of two or more simple names.[5]

If the name is simple, this constitutes the entry. If the name is compound, entry is under the first element, followed immediately by the second element without a comma.

Bāmshād.

Nāhīd.

Sūdābeh.

Keykāvūs.

Parīdokht.

Rostam.

2. Names of the period 652-1926[6]

Personal names of the period between 652 and 1926 usually consist of a number of separate elements which may be combined in different ways.

(A) Element to be used as entry word:

a. Enter under the element by which the individual is most often referred to in literature

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[4]The date at which the Sasanid dynasty came to an end.

[5]Names of this period are entered in their modern Persian form, as transliterated from Persian script.

[6]Since 1926 family names have been required in Iran and at present all Iranians have family names.

Iran, Majles-e Showrā-ye Mellī, *Majmū'e-ye Qavānīn-e Mowzū'eh va Moṣavvabāt-e dowre-ye panjom-e Qānūngozārī az 22 Dalv 1302 tā 21 Bahman māh 1304.* Tehrān, Chāpkhāne-ye Majles, 1324 [1946] pp. 202-208.

and reference works,[7] or the most distinctive element of the full name. Add the *nām*

(given name) and the father's *nām,* joined together by the word of relationship.[8]

Separate the element used as entry word by a comma from what follows. Refer from other

elements of the full name under which the individual may be looked for in the catalog.

> Joveynī, ʿAṭā Allāh ebn Moḥammad, 1226–1283.
> Refer from
> ʿAṭā Malek Joveynī, ʿAṭā Allāh ebn Moḥammad.

> Saḥāb, Moḥammad pesar-e Aḥmad, *d.* 1807 *or* 8.

b. The element selected as entry word may be a single word or a combination of words.

In some cases a combination of two elements is used as the first part of the entry, when

these elements are regularly combined in Iranian sources.

> Ḥorr ʿĀmelī, Moḥammad ebn Ḥasan, 1623 *or* 4–1692 *or* 3.

> Neẓām al-Molk, Ḥasan ebn ʿAlī, 1609 *or* 10–1681 *or* 2.

c. When the best known part of the name contains an element which has been drawn from

the *nām,* from the father's *nām,* or from the word indicating the relation of these two,

this element is repeated in the entry.

> Ebn Yamīn, Maḥmūd ebn Moḥammad.

> Ḥakīm Moʾmen, Moḥammad Moʾmen ebn Moḥammad, 1667 *or* 8–1693 *or* 4.

d. When the *nām* is selected as entry word, no comma is used to separate this element

from what follows.

> Rābeʿeh bent Kaʿb, *4th cent.*

e. When no element of the name is distinctive or seems to serve as the name by which the

the individual is chiefly referred to, enter under the element which is usually placed

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[7]That part of the name by which the individual is generally known is indicated in the standard bibliographies, library catalogs, biographical dictionaries, etc., even when entry is under given name in these publications. In determining the most distinctive part of the name, preference is given to the usage in Iranian sources. Recommended sources for consultation are listed in the Appendix.

[8]See Rule 2c.

first in the full name, followed by the others in the order in which they are found, without a comma. Any *'onvāns* preceding the first element of the name are of course omitted from the entry.[9] Refer from other elements or combinations of elements of the full name under which the individual may be looked for in the catalog.

Aḥmad pesar-e 'Alī Eṣfahānī.

Moḥammad Ashraf pesare-e Moḥammad Hādī.

(B) Constituent parts of the full name:

a. The entry word may be any one of the elements listed below, or a combination of two of these elements: *'Onvān* (title of address), *konyeh* (nickname), *nām* (given name), *nasab* (father's *nām*, grandfather's *nām*, etc., *i.e.* genealogy), *laqab* (title of honor, usually earned), *takhalloṣ* (poet's nom de plume), *nesbat* (relative adjective). See Rules 8-13.

b. The *nām* may be simple or compound.

Moḥammad

'Alī

Moḥammad 'Alī

A *nām* may have the form of a *konyeh* or a *laqab*.

Abū Bakr

Abū al-Qāsem

Nāṣer al-Dīn

c. Among the words used to indicate the relationship of son to father are: *ebn, pesar* and *pūr.*

Moḥammad ebn Aḥmad

Aḥmad pesar-e Qowṣ pesar-e Aḥmad

Maḥmūd pūr-e Yūsof

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[9]See Rule 9a.

Words used to indicate the relationship of daughter to father are: *bent* and *dokhtar.*

 Rābeʿeh bent Kaʿb

 Rābeʿeh dokhtar-e Kaʿb

The word *farzand* is used to indicate the relationship of both son and daughter to father.

 Nāṣer farzand-e Ebrāhīm

 Sakīneh farzand-e Ḥasan

Sometimes no word of relationship is used and the *nām* of the father follows immediately after the *nām* of the son.

 Ḥasan Ṣabbāḥ

 Masʿūd Saʿd Salmān

 Nāṣer Khosrow

In determining the word of relationship to be used in the entry, apply the following rules:[10]

1. Use the word found in the book being cataloged.

2. Once an author is established keep the term already used in the catalog.

3. If the book omits the word indicating relationship, omit it also in the entry form.

4. If the book omits the father's *nām,* the latter is determined from bibliographical sources. Use as term of relationship the term preferred in these sources, giving the preference to usage in Iranian sources.

5. If the bibliographical sources do not show any *one* term as preponderating in the usage for a particular individual, use the term *farzand.*

d. The father's *nām,* as well as that of the son, may be simple or compound. See Rule 2(B)b.

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[10]For libraries preferring a standard term to indicate relationship between father and son, the following alternative rule is suggested:

 (1) When the father's *nām* is preceded in the book being cataloged by a word or expression meaning "son of" or "daughter of," this relationship is indicated in the catalog entry by the word *ebn* or *bent* inserted between the *nām* and father's *nām.*

 (2) When no term of relationship is expressed in the book being cataloged, no term is inserted in the catalog entry form.

It is usually preceded by one of the words of relationship connecting it with the *nām*

of the individual in question. See Rule 2(B)c.

e. When it is necessary to distinguish between two or more individuals having the same

element as entry word, and the same *nām* and father's *nām*, some other element of the

full name may be added to the entry form. An additional *konyeh* or *laqab* precedes

the *nām* and is not separated from it by a comma; an additional *nesbat* follows the

father's *nām*, likewise without a comma. For examples see Rules 9b, 11, 13a.

If two individuals cannot be distinguished by an additional element in the catalog

entry form of name of one of them, add dates of birth and death according to Rule 18b.

3. Names from 1926

Personal names of this period consist of a forename, either simple or compound, and a

family name (surname), also either simple or compound. A simple name may consist either

of a single word or of a word with a prefix or suffix attached. A compound name consists of

two simple names. No middle names are used in Iran. The forename of this period corresponds

to the *nām* of the earlier period.

Enter names since 1926 under the family name, followed by a comma and the forename.

'Alavī, Bozorg.

Dāryūsh, Parvīz.

Hedāyat, Ṣādeq.

Ḥejāzī, Moḥammad.

Tavallalī, Fereydūn.

B. Treatment of Separate Elements

4. Surnames with prefixes

Enter a surname with prefix as one word under the prefix. Some of the common prefixes

found in Iranian surnames are: *Amīr, Banī, Key, Mīr, Pūr, Shāh.*

Amīraslānī, Gholāmhoseyn.

Banīhāshemī, Jalāloddīn.

Keykhosrovī, Bahman.

Mīrfakhrā'ī, Majdoddīn.

Pūrdāvūd, Ebrāhīm.

Shāhhoseynī, Nāseroddīn.

5. Surnames with suffixes

Enter a surname with suffix as one word under the main part of the surname. Some of the common suffixes found are: *beygī, sāz, pazhūh, zādeh, pūr, niyā, nezhād, chī.*

Bahmanbeygī, Mohammad.

Chītsāz, Manūchehr.

Dāneshpazhūh, Mohammad-Taqī.

Jamālzādeh, Mohammad-'Alī.

Mehrpūr, Fazlollāh.

Mer'ātniyā, Safiyeh.

Meymandīnezhād, Mohammad-Hoseyn.

Jūrābchī, Hasan.

6. Compound surnames

Enter a compound surname under the first part of the compound, followed by the second part as a separate word. Refer from the second part. The second part of a compound surname is often a relative adjective formed from the name of the place from which the individual comes.

Kūhī Kermānī, Hoseyn.
Refer from
Kermānī, Hoseyn Kūhī.

Mo'addeb Nafīsī, Abolqāsem.
 Refer from
Nafīsī, Abolqāsem Mo'addeb.

Nīkzād Amīrhoseynī, Karīm.
 Refer from
Amīrhoseynī, Karīm Nīkzād.

Rāzī Hamedānī, 'Abdollāh.
 Refer from
Hamedānī, 'Abdollāh Rāzī.

Shams Gīlānī, Ḥasan.
 Refer from
Gīlānī, Ḥasan Shams.

Exception is made in favor of entry under the second part of the compound if this is the author's own usage and preference. Refer from the first part.

Khānlarī, Parvīz Nātel.
 Refer from
Nātel Khānlarī, Parvīz.

7. Forenames

A forename may consist of one name or two names combined. When the forename consists of a single name, this is treated as one word, regardless of whether it is a simple word or a compound.

'Abdolhoseyn

'Abdollāh

Abolqāsem

Behrūz

Ḥamīd

Nāṣeroddīn

Parīzad

Pūrāndokht

Sa'īd

Sa‘īdeh

Shahāb

When the forename consists of two names combined (whether or not they are connected together in Persian script), each name is treated as one word, and the two are joined by a hyphen.

‘Alī-Akbar

Ḥasan-‘Alī

Moḥammad-Taqī

C.   Treatment of Specific Cases

8. Forename as entry word

A forename is used as entry word in the following cases:

a. Names of sovereigns and princes and princesses of the blood. See Rules 14, 15.

b. Names of the period before 652. See Rule 1.

Note that the *nām* found in names of the period 652-1926 may also be used as entry word. See also Rule 2d.

Ḥasan Ṣabbāḥ, *d. 1124 or 5.*

Rābe‘eh bent Ka‘b, *4th cent.*

9. Titles of address, honor, etc.

a. ‘*Onvāns* (titles of address) are found principally in the period 652-1926. At the latter date they were abolished, and most of them are no longer current. The principal exceptions are the following: *Āqā, Bānū, Dūshīzeh, Khānom, Mīr, Seyyed.*

‘*Onvāns* are omitted from the entry form of names of the period 652-1926 as well as the modern period. Exception is made when the ‘*onvān* forms an integral part of the name. This must be determined by consulting reference works. In the following

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examples the *‘onvān* has become an integral part of the name:

Ḥakīm Mo’men, Mohammad Mo’men ebn Moḥammad, 1667 *or* 8–1693 *or* 4.

Mīr Dāmād, Mohammad Bāqer ebn Mohammad, *d.* 1631.

Note that among examples given under Rule 4, some surnames are directly attached to *‘onvāns* such as *Amīr, Shāh,* and *Mīr.*

b. *Laqabs* (honorific titles) are likewise found chiefly in the period 652-1926. The *laqab* is usually omitted from the entry form of a name except when it constitutes the most distinctive part of the name, or when the individual is referred to by his *laqab.* Under either of these circumstances the *laqab* is used as entry word.

Neẓām al-Molk, Ḥasan ebn ‘Alī, 1609 *or* 10–1681 *or* 2.

A *laqab* may also be included in the entry form of a name when it is necessary to differentiate two names which are otherwise identical. In this case it follows the entry word and is separated from it by a comma.

Qomī, Mohammad ebn Ḥasan.

Qomī, Najm al-Dīn Mohammad ebn Ḥasan.

In 1926 *laqabs* were abolished. In the case of individuals who have been active both before and after 1926, reference may be made from a *laqab* as entry word to the name as entered under Rule 3.

Forūghī, Mohammad-‘Alī.
Refer from
Ẕokā’ al-Molk, Mohammad-‘Alī.

10. Nasab (genealogy)

a. The father's *nām* is used in the entry after the *nām* in combination with a word indicating relationship. See Rules 2(B)c, 2(B)d.

b. A word indicating relationship is used as entry word when it introduces the part of the individual's genealogy by which he is referred to in literature.

This part of the genealogy may be the *nām* of the individual's father, mother, grandfather or remoter ancestor, or the *laqab, konyeh, neseheh,* etc., of any of these. Note that a word indicating relationship may precede a proper noun not the name of an actual ancestor.

Ebn Khātūn, Mohammad ebn 'Alī, *11th cent.*

Ebn Shahrāshūb, Mohammad ebn 'Alī, *d.* 1192.

Ebn Sīnā, Hoseyn ebn 'Abd Allāh, 980?–1037.

Ebn Yamīn, Mahmūd ebn Mohammad, 1286?–1353?

11. Konyeh (nickname)

In names of the period 652-1926 the *konyeh* is used as entry word when it is the element by which the individual is referred to in literature or is the most distinctive element of his name.

Abū al-Fotūh Rāzī, Hoseyn ebn 'Alī, *12th cent.*

The *konyeh* may also be included in the entry form of name when it is necessary to differentiate two names which are otherwise identical. In this case, the *konyeh* follows the entry word, from which it is separated by a comma.

Neyshābūrī, Mohammad ebn Ahmad.

Neyshābūrī, Abū Vāse' Mohammad ebn Ahmad.

12. Takhalloṣ (nom de plume)

In the period 652-1926, the *takhalloṣ* is included in the entry form only when it is the element by which the individual is referred to in literature, or is the most distinctive element of the name. In these cases it constitutes the entry word.

Daqīqī, Mohammad ebn Ahmad, 941?–978?

Farrokhī, 'Alī ebn Jūlūgh, *d.* 1037 or 8.

Khayyām, 'Omar ebn Ebrāhīm, *d.* 1132?

In the period after 1926 the use of *takhalloṣ* approximates closely the use of pen names

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or pseudonyms by western authors. Enter under real name with reference from the *takhallos*.

> Ebtehāj, Hūshang.
> Refer from
> Sāyeh.
>
> Nasīriyān, ʿAlī-Asghar.
> Refer from
> Shamʿān.

When the real name is unknown, enter under the *takhallos* followed by the term *pseud.*

13. Nesbat (usually the name of the individual's place of birth or residence, in the form of a relative adjective)

The *nesbat* is used in the entry:

a. When it is needed to distinguish between two or more individuals having the same name. See Rule 2(B)e.

> Aḥmad pesar-e ʿAlī.
>
> Aḥmad pesar-e ʿAlī Eṣfahānī.

b. When it is the element by which the individual is most referred to in literature and reference works, or the most distinctive element of the name. In this case it is used as entry word.

> Rūdakī, Jaʿfar ebn Moḥammad, *d.* 940 *or* 41.

14. Sovereigns and rulers

Enter a sovereign under the vernacular (i.e. modern Persian) form of his *nām* (given name), followed by the title *Shah of Iran* and dates of birth and death.

If the name includes one or more titles, these are retained in the entry in the position in which they occur in the name.

> Dāryūsh I, *Shah of Iran,* 548–585 B.C.
> Refer from
> Darius I, *Shah of Iran.*
>
> Shāpūr II, *Shah of Iran,* 310–370.

Nāṣer al-Dīn Shāh, *Shah of Iran*, 1831–1896.

Reẕā Shāh, *Shah of Iran*, 1878–1944.

Moḥammad Reẕā Shāh, *Shah of Iran*, 1919–

15. Princes of the blood

Enter an immediate (i.e. first generation) member of the royal family under the given name (forename), followed by the appropriate royal title in English.

Shahnāz, *Princess*, 1940–

16. Married Women

When family names were introduced in 1926, a married woman was required to use the family name of her husband. The names of married women in Iran are therefore treated in the same way as in Western countries, the maiden name being added in parentheses after the forename.

Zarrīnkūb, Qamar (Āriyān)

17. Changed names

Enter an individual under the latest form of his name, and refer from earlier forms.

Eᶜteṣāmī, Yūsof.
    Refer from
Eᶜteṣām al-Molk, Yūsof.

Ṣadīq, ʿĪsā.
    Refer from
Ṣadīq Aᶜlam, ʿĪsā.

D. Dates

18. The dates of any given individual's birth and death can often be determined by referring to biobibliographical works and histories. They are added to the catalog entry form of name:

    a. When it is considered desirable to place the individual in his proper chronological

position in Iranian history, especially in the long period between 652 and 1926;

b. When it is necessary to distinguish two individuals of the same name.

When the exact dates are not known, add the dates between which the individual is known to have flourished, or the century during which he was active. Dates are given in the Christian era in Western libraries.

19. Iranian authors writing in Western languages

An author of Iranian nationality who writes in a Western language is entered under his name as transliterated from the original Persian form, if this can be found. Reference is made from the name as it appears on the Western title page when it differs from the Persian form as transliterated. If the Persian form cannot be found, the name is entered as it appears on the work being cataloged. If the Persian form is found later, the entry is changed to conform to the Persian spelling.

> Saqafī, Maḥmūd.
> Refer from
> Saghaphi, Mahmoud.

E. Use of Hyphen in Transliterating Names

20. Names hyphenated in transliteration

a. In names of the period 652-1926, the hyphen is used to connect the article *al* with what follows.

> Neẕām al-Molk
>
> Sharaf al-Dīn

b. In names since 1926, the hyphen is used in a forename when it consists of two names combined. In this case each name is treated as one word, and the two are joined by a hyphen. See Rule 7.

> ʿAlī-Akbar
>
> Moḥammad-Taqī

II. Form of Entry of Corporate Bodies [11]

Iranian publications, like those of Western countries, make plain the association of corporate bodies with the production of books and printed matter in general, and provide grounds for the hypothesis of the "corporate body as author" in Iran just as in the U.S.

It is possible, furthermore, to distinguish in Iran the three chief types of corporate bodies recognized by A.L.A., viz. government bodies, societies and institutions. Even though Iranian libraries have followed the European rather than the American (or British) approach in dealing with corporate bodies, there is no inherent reason, as far as Iranian publications themselves are concerned, why corporate bodies in Iran cannot be dealt with in accordance with A.L.A. rules for such bodies in countries using Western languages.

21. General rule [12]

Headings for corporate bodies, official as well as non-official, are given in the vernacular.

Iran. *Majles-e Showrā-ye Mellī. Ketābkhāneh.* (government)

Teheran. Dāneshgāh. Dāneshkade-ye Pezeshkī. (institution)

Anjoman-e Dūstārān-e Ketāb, *Teheran.* (society)

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[11] Publications of societies and institutions offer no difficulties whatever. In the case of headings for official bodies, however, an extraneous circumstance must be mentioned which has affected the treatment of these bodies in cataloging in the U.S., and which prevents full coverage of the subject in the present work. This is the fact that A.L.A. has only just made the decision to enter official bodies of countries whose official languages are written in non-Roman alphabets, under the vernacular forms of their names (U.S., Library of Congress, Processing Dept., *Cataloging Service bulletin* 42, July, 1957, p.8, rule 71). Until this decision was taken, the rule required that a Western language name be used in the heading (American Library Association, *op. cit.*, p. 127 footnote). Where no Western form of name could be found, one was invented for the practical purpose of cataloging these official publications so that they could be located and consulted by readers. The obvious course, that of using in the heading the name of the body as found on the publication or in a directory of the government concerned, has only now been adopted. The consequence of this delay is that the Library of Congress, having the largest collection of Iranian official publications in the country, has done almost no cataloging of this collection. For this reason the present writer has little in the way of precedent and examples to cite. Experience indicates beyond doubt, nonetheless, that the A.L.A. rules which are applied to Western language official publications can be applied with equal effectiveness to their Iranian counterparts.

[12] As in the case of corporate bodies, there is no essential difference between Iranian and Western serial publications, and it has not been felt necessary to formulate a separate rule for this class of Iranian publications.

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22. Honorific titles in headings of corporate bodies

Omit from heading such titles as: *moḥtaram, jalīleh, mobārakeh, sāḥat-e moqaddas.*

> Iran. *Vezārat-e Keshvar.*
>   not
> Iran. *Vezārat-e Moḥtaram-e Keshvar.*

> Mashhad. *Āstāne-ye Qods-e Razavī.*
>   not
> Mashhad. *Āstāne-ye Mobārake-ye Qods-e Razavī.*

23. Use of ezāfeh

Ezāfeh is omitted in personal names but retained where it occurs in the name of a corporate body. Note the exceptional cases: *pesar, dokhtar,* and *farzand* when they are used as the word of relationship joining the *nām* to the father's *nām.*

III. Form of Title Entries, Main and Added [13]

24. Omit honorific expressions and the word *ketāb* unless they form an integral part of the actual title.

> Golestān.
>   not
> Ketāb-e mostaṭāb-e golestān.

> Daʿāʾim al-Islām.[14]
>   not
> Resāle-ye sharīfe-ye daʿāʾim al-Islām.

> *But,* Ketāb-e ābī.
>   not
> Ābī.

IV. Added Entries

25. Traditionally, in Iran, a book is better known by its title than by the name of its author,

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[13]In other respects the *A.L.A. Rules* apply without modification to Persian language publications.
[14]Transliteration is done according to Chap. III, Rule 40.

and therefore Iranians look first under the title entries when using the catalog.

a. Title added entry is always made for a work (monograph or serial) entered under author (personal or corporate).

b. Title added entry is also made for the distinctive part of a title when the work is known by this part.

DESCRIPTIVE CATALOGING: BACKGROUND CONSIDERATIONS

Iranian publications, as far as format is concerned, may be divided into two groups: publications of the period before and publications of the period after Reza Shah's accession to the throne. In the former period, in which the influence of the West is so slight as to be almost non-existent, title pages are not systematically composed and the information on them is not in any fixed order, nor is it complete. Titles are usually preceded by some introductory word such as *ketāb-e* ("book of"). The author's name, if given, is usually preceded and followed by several titles of address and honor, especially if the work is edited by someone else.

Usually the name of the author is found somewhere in the introduction, where he states his reasons for writing the book, as, for example, at the order of some king or some official. Sometimes his name is given at the end in the colophon.

The imprint is often missing from these publications. The place of publication or date, if given at all, is usually found at the end of the book in the colophon. The date, as a rule, is in the Mohammedan era. The book, no matter on what subject, is generally prefaced by a long introduction praising God, the Prophet, the imams, the king of the period and other rulers, or scholars in the same field. Wherever this introduction ends, and without a break or a new paragraph, one finds the words *va ammā baᶜd,* translated loosely "so much for that," after which the title or the subject of the book is introduced.

Because of the high rate of illiteracy (perhaps more than 90% of the population was illiterate before 1926), and the methods of printing (chiefly lithography), the number of titles published up to 1926 is small, and the number of copies in each edition is likewise small.

It has been estimated that roughly 10,000 titles in Persian were published before 1926.

Since the reign of Reza Shah, modern publication in Iran has undergone considerable change, not only in the format of the book, but also in the method of printing. Metal typeface printing, both hand set and linotype, is used.

Even though Iranians commenced learning Western languages some hundred years ago, the size of this group increased greatly after the accession of Reza Shah, whose influence was strong where Western education was concerned. He ordered the Ministry of Education to send many Iranians abroad for further education and also ordered the establishment of Teheran University, in which French, German, English and Russian were taught. Today some 8,000 Iranian students are receiving education abroad, of which 2,500 are now in the U.S. Over 1,000,000 Iranian boys and girls (one-twentieth of the whole population) are enrolled in schools in their country today. The level of literacy as a result of compulsory education has risen considerably.

All of this affects publishing and printing. Titles now published in Iran total approximately 1,000 per year. The Teheran University series of publications alone contains some 400 titles already. More and more Western books are translated each year and many societies and book clubs are engaged in translating them.

Western publication and printing have affected the physical make-up of the Iranian book and notably its title page. Title pages have become very similar to those of Western publications. They include most of the information required for cataloging, in a fixed order. Introductory words preceding the title are omitted, as are most of the titles of address and honor accompanying the author's name. The imprint is generally given at the bottom of the title page. Dates are given in the Jalali calendar — the solar calendar which was put into official use by Reza Shah. Cataloging of these materials is fairly simple, since it resembles the cataloging of current Western publications.

Current Practice in Descriptive Cataloging as
Shown in a Few North American Libraries [1]

Since, up to the present time, no rules for the descriptive cataloging of Persian materials have been available, the cataloging of these materials in the U.S. has not been done systematically nor with uniformity as far as the description is concerned. Most libraries, because of the lack of rules and lack of a standard Persian transliteration scheme, have done no cataloging at all. For instance, even though the University of Michigan Library, which receives Persian publications under the Farmington Plan, holds a fairly large collection of Persian books, it has not yet commenced the cataloging of these materials. Librarians here as elsewhere await a standard transliteration scheme approved by the American Library Association. An additional reason that some libraries have failed to catalog their Persian books is because they do not have sufficient materials to justify the employment of a professional cataloger with a knowledge of Persian.

As far as the amount of transliterated information on the card is concerned, the practice of libraries may be classified as follows:

1. Everything on the card is transliterated. The original script is not used at all.

2. All the information on the card is given in transliteration. The author's name and the title are repeated in the original script.

3. Basically, the original script is used on the card. The author's name and the title are also given in transliterated form.

Examples of institutions whose practice falls into class 1, are the libraries of Columbia, Chicago and Princeton Universities. One reason for their method of cataloging, expressed by an advocate of it, is the expense of buying a typewriter with Persian characters. Actually, in the U.S. the cost of such a machine is approximately fifty dollars more than its English

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[1] For illustrations see the catalog cards reproduced at the end of this chapter.

equivalent, a relatively small amount for a large library which collects and catalogs Persian material.

The disadvantages of this system, however, are:

1. No transliteration scheme can do justice to the original script or can represent it adequately. Therefore the use of transliteration should be minimized.

2. There are a great variety of transliteration schemes used by librarians. Up to this point there is no standard Persian scheme in use in the U.S. For this reason it is difficult for a reader to consult different libraries for the same kind of material, since he is faced with a variety of systems of transliteration in the catalogs he uses.

3. Even if it were assumed that one standard scheme were available, the application of the transliteration is by itself another problem. There would always be some diversity in applying the scheme.

4. Transliteration is far more time-consuming where the cataloger is concerned than merely copying from the title page on a typewriter with Persian characters.

5. It also takes the reader far more time to read and understand the transliterated information on the card than to read the original script, because any reader wishing to read a book in Persian is presumably able to read a card in Persian also.

An example of a library in class 2 is the Hoover Library. This institution adds the author's name and the title in Persian on the right hand side of the card. This may be of some help to the reader, but does not overcome completely the disadvantages of transliterating everything on the card. On occasion the Hoover Library repeats some of the same information on a 3 x 5 card four or five times. The title is given in the original script, in transliteration and in English translation. Also, a detailed note is added on each card describing the subject of the work, thus duplicating the subject heading on the card.

Since the author's name and the title are given in Persian on the right hand side, and the transliteration on the left hand side, there is seldom sufficient space for the Persian and one does not always find the titles in the original script and in transliteration in the same relative position.

Examples of libraries in class 3 are the Library of Congress and the Institute of Islamic Studies of McGill University, Montreal. Both these libraries use the original language and transliterate very little information on the card.

As a general practice, the Library of Congress catalogs works in non-Roman scripts in the original script, and confines transliteration to the heading and the title. This is the practice which the writer followed when he initiated the cataloging of Persian at the Library of Congress in 1954, and is likewise the practice on which the present rules are based. Current cataloging of Persian works at the Library of Congress continues to follow the same practice.

Proposed Rules for Description

Since the following chapter is based mainly on the *Rules for Descriptive Cataloging in the Library of Congress*,[2] only essential additions to these rules are given below. In cases where Library of Congress practice is unsuited to the cataloging of Persian works, rules to replace the Library of Congress rules have been formulated.

The principles used in constructing the proposed rules are:

1. Persian books are cataloged in Persian script; information in transliteration or in the English language is supplied on the catalog card when necessary to the proper handling and use of the materials in English-speaking countries;

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[2] U.S. Library of Congress, Descriptive Cataloging Division, *Rules for descriptive cataloging in the Library of Congress.* Adopted by the American Library Association. Washington, 1949.

2. Duplication of information on a catalog card is avoided, as long as this causes no conflict with the first principle.

893.71b562
U5

Ibn Sīnā, Ḥusain ibn ʿAbd-Allāh, 980-1037.
Panj risāla, tasnīf-i Shaikh Raʾīs Abū ʿAlī-
yi Sīnā, bā muqaddama wa ḥawāshī wa tashīḥ-i
Ḥassān Yār-Shāṭir. Tihrān, 1332 shams. ₁1953₎
97 p. port., facsims. (Silsila-yi intishār-
āt-i Anjuman-i Āsār-i Millī. Yādgār-i jashn
ba hazāra-yi Abū ʿAlī-yi Sīnā)

Contents.--1. Muqaddama.--2. Risāla fi'l-
lugha.--3. Tafsīr-i sūra-yi Tauḥīd.--4. Tafsīr-
i sūra-yi Falaq.--5. Tafsīr-i sūra-yi Nās.--6.
Risālat baʿz al-afa -āzil.

892.88
T23
no. 180

Sadiq, Issa Khan, 1895-
Sair-i farhang dar Īrān wa Maghrib-zamīn;
yā, Mujmalī az taḥauwal-i āmūzish wa par-
warish az āghāz-i tārīkh tā zamān-i ḥāzir,
tālīf-i ʿĪsā Sadīq. Tihrān, 1332 shams.
₁1953₎
15, 716 p. illus., ports. (Intishārāt-i
Dānishgah-i Tihrān, 180)

Bibliography: p. 705-715.
List of educational terms: p. 703-704.

955
Ir144

Iran. Sitād-i Ārtish.
Yād būd najāt-i Āzarbāyjān; 21 Āzar-māh-i
1330. ₁Tihrān, 1951₎
24 p. plates, ports.

At head of title: Wizārat-i Jang.
Cover-title: Rūz-i ārtish; 21 Āzar-māh-i
1330.
"Ba yādgār-i fidākārī-yi Ārtish-i Shāhan-
shāhī dar rāh-i najāt-i Āzarbāyjān; Āzar-māh-i
1325."

PK6594   Shūshtarī, ʿAbbās Muḥammad ʿAlī
.S56   Īrān nāmah yā kār nāmah-i-Īrāniyān-bāsitān,
            gird āvardah mīrzā ʿAbbās ibn Muḥammad ʿAlī
            Shūshtarī. ⌈Ḥaidarābād & Bangalūr⌉ 1925-
                v. front. 24cm.

                The first 400 pages of v.1 were printed in
            Haidarabad, the rest in Bangalore.

                1.Iran - Civilisation.2.Iran - Soc. life and
            cust. I.Title

PK6594   Mukhtārī, Ḥabīb Allāh
.M95   Taʾrīkh baidārī Īrān. Ṭihrān, 1326/1947.
            922,⌈1⌉p. illus. 24cm.
            History of the awakening of Iran.

            1.Iran - Hist. - 1909-   I.Title.

PK6561   Ṣanʿatī-zādah Kirmānī
.S2D2   Dām gustarān, yā Intiqām-i-Khvāhān-i-Muzdak.
1920   ⌈Ṭihrān, Maṭbaʿ-i-Sharāfat⌉ 1339/⌈1920⌉-
                v. 21cm.

                I.Title.

Hidāyat, Ṣādiq, 1902-1951.

Sāyeh-yi rawshan... Tehrān, 1312
[1933]
151 p.   22½ cm.

In Persian.

2475   Sām Mīrzā, Safavī, 1517-1576?
.173
Tuhfeh-yi Sāmī... Tehrān, 1314 [1935]
191 p.   22½ cm.

In Persian.
Edited by Vahīd Dastgirdī.

2473   Persia. Laws. statutes, etc.
.13
.1939   ...Sharh-i qānūn-i madanī, ta'līf... 'Alī
.2   Ḥā'irī (Shāhbāgh)... [Tehrān, 1328 [1939]]
3 v. in 1.   21½ cm.

In Persian.
At head of title: Vizārat-i dādgus-
tarī.

I. Ḥā'irī, 'Alī, Shāhbāgh.

Per.
DS316
P47A99
ed.2

Hoover
Library

Āzarī, ʿAlī
Qiyām-i Kolonel Muḥammad Taqī
Khān Pesyān dar Khurāsān (The
rebellion of Muḥammad Taqī Khān
Pesyān in Khurāsān). 2d ed.
Tehran, Bungāh-i Ṣafī ʿAlī Shāh,
1329 A.H.S. [1950]
434 p. 22cm.
The rebellion of Colonel Muḥammad Taqī
Pesyān, the chief of military forces in
Khurāsān in 1921.

آذری، علی .

قیام کلنل محمد
تقی خان پسیان
در خراسان .

1. Pesyān,
1921. 2. Iran -
Khurāsān - Hist.

Muḥammad Taqī Khān, 1891-
Hist. - 20th cent. 3.
I. Title.
h55:141

Per.
DS324
A9K45

Hoover
Library

Khalīlī ʿIrāqī, Muḥammad Riẓā
Khāṭirāt-i safar-i Āzarbāyjan
va Kurdistān (The recollections
of a trip to Azerbaijan and
Kurdistan). 2d ed. rev. and enl.
[Tehran] Chāpkhānayi Artesh, 1328
A.H.S. [1949]
13, 485 p. illus., maps. 24cm.

خلیلی عراقی ،
محمد رضا .
خاطرات سفر
آذربیجان
وکردستان .

1. Azerbaijan - Hist. 2. Azerbaijan - Descr.
3. Azerbaijan - Soc. condit. 4. Kurdistan - Hist.
5. Kurdistan - Descr. 6. Kurdistan -
Soc. condit. I. Title.
H55:55

Hoover

Library

Per.
LG291
T219

Hoover
Library

Iran. Vizārat-i Farhang. Idārayi
Āmūzish-i ʿĀlī.
Rāhnāmayi Dānishgāh-i Tehrān
(Guide-book of the University of
Tehran). Tehran [1318-1319 A.H.S.,
1393-1940]
2 v. 25cm.

ایران . وزارت
فرهنگ . اداره
آموزش عالی .
راهنمای
دانشگاه طهران .

1. Tehrān. Dānishgāh-i Tehrān. I. Title.

H55:175

105

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C6      Ibn Sīnā
.I 13818        ابو علي الحسين بن عبد الله بن سينا
                القانوني   ٢٧٠-٤٢٨/٩٨٠-١٠٣٧
        كتاب الشفا ... آخر كتاب الحيوان من كتاب
        الشفا من الطبيعات ... تم علي يد عبد الكريم
        الشيرازي، وحاشيته لجمال الدين حمد بن حسين


        Kitāb al-Shifā'      ... Ṭabī‘āt
[ يتبع                          See next card
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                Card 2

        C6      Ibn Sīnā
        .I 13818    الخوانساري . طهران مدرسه دار
                    الفنون ، ١٣٠٣/١٨٨٥
                        ٥١٤ ص
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McGill University Library

Actual cards of the Islamic Institute of McGill University were not available to the writer for reproduction at the time this book went to press. To supply an illustration of the cataloging being done by the Institute, a retyped copy of one of their cards is reproduced above. The style of the original has been retained in all respects.

PN4129
.P4F6

Forūghī, Mohammad-ʿAlī.

آئين سخنورى، نگارش محمد على فروغى . چاپ
۲ . تهران، كتابخانه دانش، ۱۳۳۰ ، 1951/52ع
512 p.   22 cm.

1. Oratory.
I. Title.
   Title transliterated: Āʾīn-e sokhanvarī.

PK6561
.H45S3

Hejāzī, Mohammad, 1898 or 9-

ساغر [اولين] www.dbraulibrary.org.in الحجارى . چاپ ۱ . تهران،
ابن سينا [۱۳۳۱ .1952]

147 p.   22 cm.

Essays.

I. Title.
   Title transliterated: Sāghar.

The illustrations above are taken from manuscript cards prepared by the Library of Congress. These will be printed at an early date, when the Library's Persian cataloging project receives final approval. Printed cards for Persian books cataloged by the Library of Congress will then become available to libraries the world over.

RULES FOR DESCRIPTION [1]

Organization of the Description

The "body of the entry" consists of two paragraphs. The first paragraph contains title, subtitle, author statement (including statement of editor, translator, illustrator), edition statement and imprint. The second consists of collation and series note.

In cataloging Persian materials for English-speaking countries, the first paragraph and the series note are given in Persian, the collation in English. The reason for not giving the collation (which deals with the physical make-up of the book) in Persian is simply to provide a convenience to those persons in the library who have no knowledge of Persian.

Any supplementary notes are recorded in succeeding paragraphs. These are given in English, except for direct quotations from the Persian text.

Title [2]

1. Recording of the title

The title is recorded as found on the title page. Abridgment of the title is avoided. See Illus. 1-4.

For treatment of an introductory word or words preceding the actual title, see Rule 4.

2. Titles in two or more languages

If the title is in Persian and one or more other languages, the original Persian title is recorded. An additional title (or titles) is recorded if it is believed that the work may be

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[1] Pertinent illustrations are given in the plates at the end of this chapter. These plates reproduce sample catalog cards and excerpts from cards on which can be seen, in their proper context, illustrations of the rules discussed below.

[2] For the transliteration of the titles in the "title transliterated" note see Rules 37-39 of this chapter.

cited by that title. Omission of an added title (or titles) is not indicated by means of marks of ellipsis (...). When the additional title (or titles) is in a script which is read from left to right, it is recorded in a drop note rather than in the body of the entry.

3. A work with two title pages

When a Persian book has two title pages, one in Persian and one in another language, it is usually cataloged from the Persian title page. See Illus. 5-7. When the book is a product of foreign scholarship, and takes the form of a foreign publication, it is treated as such, and the foreign title page is used as the basis of cataloging.

4. Words omitted from the transcription of the title

An introductory word (or words) having the meaning "book of," or the like is omitted from the title as given in the body of the entry and in the "title transliterated" note unless it forms an integral part of the actual title. See Chap. VI, Rule 24; also Illus. 8-9.

5. Capitalization of the title

Capital letters do not exist in Persian script. However, in the transliteration, rules for capitalization in English are applied.

6. Punctuation

No definite rule exists in Persian, and what punctuation is in use today has been adopted from European languages. Accordingly, rules for the punctuation of English have been applied to Persian.

It is quite practical to use and apply most of the rules for the punctuation of English which are followed by the Library of Congress.[3]

The semicolon does not exist in Persian, and the comma is used instead. A subtitle or an alternative title is set off from the main title by a comma. It should be noted that in Persian the comma is inverted and the interrogation mark is reversed. See Illus. 10, 13 and 15.

---

[3]U.S. Library of Congress, Descriptive Cataloging Division, *Rules for descriptive cataloging in the Library of Congress.* Adopted by the American Library Association. Washington, 1949.

7. Typographical errors

When a statement which is included in the body of the entry is incorrect, it is copied as it appears on the title page, followed by the Persian equivalent of *"i.e."* (صحیح آن) and the correction. These insertions are enclosed in brackets.

Author Statement

8. Recording of the author statement

Without exception, the name of the author is recorded in the "body of the entry" for Persian materials. It is repeated because of the difficulty of visualizing the Persian form of the name from the transliterated form, and vice versa. There are cases where the transliteration of the author's name is not an adequate substitute for the name. See Illus. 1-4.

9. Additions to the author statement

The Persian equivalent of "by" (از) is supplied when it is needed to introduce the author statement, unless the author has used some term with this meaning on the title page of the work being cataloged. See Illus. 10. Following are listed the most used terms for this purpose:

To introduce the author statement:

بخامهٔ ، بقلم	"by the pen of"
نوشتهٔ ، نگاشتهٔ ، نگارش	"the writing of"
نویسنده	"the writer"
گوینده ، سراینده	"the poet"
تالیف ، تصنیف	"the work of"

To introduce the compiler:

جمع‌آوری ، گردآوری ، گرداورده	"the compilation of"
گرداورنده	"the compiler"

To introduce the editor:

باهتمام   "by the effort of"

بتصحیح   "by the correction of"

مصحح   "the editor" or "the proofreader"

Note that when the author statement is introduced by a word which is grammatically in apposition to the name following it, a colon is placed between it and the name. Such words are:

سراینده ، گوینده ، نویسنده ، مصحح ، گرداورنده

10. Omissions from the author statement

The author statement as given in the body of the entry includes the author's name in the form in which it appears on the title page. Titles of address and honor, and additional information such as the author's dates, or a long genealogy, are excluded from the statement, unless they are an integral part of the name. For examples see Chap. VI, Rule 9; also Illus. 3-4 and 8-9.

11. Pseudonyms

When the author's name as given on the title page is a pseudonym, and the real name does not appear, the term نام مستعار , meaning "borrowed name," is added in brackets following the author statement, regardless of whether or not the term *pseud.* appears in the heading.

Edition Statement

12. The number of the edition is given on the catalog card in numeral characters, whether it is found in numerals or written out in words in the book being cataloged. See Illus. 8-9.

Imprint

The imprint, for cataloging purposes, consists of the place of publication, the publisher, and the date of publication.

13. If a Persian book is published outside Iran, with imprint in a language other than Persian, the language of the imprint is retained on the catalog card. See Illus. 12.

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14. If the place of publication cannot be determined, the statement بدون محل انتشار in brackets, is substituted.

15. **Publisher**

Iranian publishers are usually booksellers, and most of them are also printers. Therefore, when the publisher's statement shows that he is also the printer and bookseller, this statement is not abridged.

چاپخانه و کتابخانه مرکزی   Central Printing House and Library. (printer and bookseller)

کتابفروشی و چاپخانه علی اکبر علمی   ʿAlī-Akbar ʿElmī's Bookstore and Publishing House.

Note that abbreviations and the use of initials are rare in Persian orthography, and that in general a publisher's name appears in its full form on the title page of an Iranian book. Such a name, whether personal or corporate, is not abbreviated on the catalog card.

16. **Unnecessary parts of the publisher statement**

Words and phrases meaning "published by," "publisher," "a publication of" are omitted. Phrases meaning "and Co.," "and son", "Co., Ltd.," as a rule, are omitted, unless necessary for identification of the publisher. However, when the phrase containing the words "publication of" includes a number, it is assumed that the book is part of a numbered series. The phrase "publication of" is then treated as part of the series title.

17. **The choice between the publisher's name and the name of the firm**

When the publisher identifies himself both by his personal name and by the name of his firm, the name of the firm preferred in the imprint.

Dates

18. The date of publication, if it appears on the title page, is recorded in Persian numeral characters. The corresponding date of the Christian era is added in brackets. Note that the

digits of a number are written in Persian from left to right.[4] See Illus. 2.

19. The order of dates, as recorded on the catalog card, is: Jalali era, Mohammedan era, Christian era. When necessary, the dates as they appear on the title page are transposed to conform to this arrangement. See Illus. 14.

20. On a Persian title page the date may appear with or without indication of era. The era may be indicated by one of several different terms. In the imprint on the catalog card no term designating era is used

21. When no date appears on the title page, it is supplied in Persian numeral characters. If publication was prior to the reign of Reza Shah, the Mohammedan era is used; if the work was published after the introduction of the Jalali era,[5] the date is given in this era. The Christian date is always added in brackets as specified in Rule 18. See Illus. 9.

22. When two dates, in two different eras, appear on the title page, they are both recorded, and the Christian year, in Western characters, is supplied in brackets. See Illus. 14.

23. A date in the Jalali era, when the month and day of the month are unknown, may fall in either of two years in the Christian era. The date is then recorded as shown in Illus. 1, 2.

24. When the year of publication but not the month is given in the Mohammedan or Jalali era on the title page, and a more exact date can be fixed from information elsewhere in the book, the Christian era date corresponding to the exact date of publication is supplied in brackets.

25. When the date to be supplied in either the Mohammedan or the Jalali era can only be determined approximately, and must be supplied in brackets with a question mark, this date is followed by the year of the Christian era the greatest part of which corresponds to the year supplied. The Christian era date is also questioned. See Illus. 13.

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[4]The date as it appears on publications of the period before Reza Shah is usually given according to the Mohammedan calendar *(Hejrī Qamarī)*. The Jalali calendar *(Hejrī Shamsī)* was officially adopted for Iran by Reza Shah, and has been in use there since his time. In determining the year of the Christian era corresponding to any given year in these Persian calendars, the following publications are recommended:

Eduard Mahler, *Vergleichungs-Tabellen der persischen und christlichen Zeitrechnung.* Leipzig, Deutsche Morgenländische Gesellschaft, 1931.

Heinrich Ferdinand Wüstenfeld, *Wüstenfeld-Mahler'sche Vergleichungs-Tabellen der mohammedanischen und christlichen Zeitrechnung.* 2. Aufl. Leipzig, Deutsche Morgenländische Gesellschaft, 1926.

[5]Religious books often bear the date in the Mohammedan era only, even at the present time.

26. When the date is supplied from information in the preface, or on the cover, it is qualified by the appropriate term in Persian: تاریخ مقدمه for "preface," تاریخ جلد for "cover."

The corresponding date in the Christian era is added, but without qualification. See Illus. 15.

27. An inclusive date is written in full in Persian, that is, the first two digits of the second date are repeated. When necessary, dates on a title page are transposed to conform to this arrangement.

28. If the date of publication cannot be determined, the statement بدون تاریخ is substituted, followed by the English equivalent, abbreviated as n.d. Both statements are inclosed together in one set of brackets. See Illus. 17.

Collation

The collation is given in the language of the catalog, because it is the cataloger's description of the physical make-up of the book and should be in a language generally understood by catalogers.[6]

29. When the book being cataloged is complete in one volume, the last numbered page is recorded in the collation.

30. When the book has a group of preliminary pages with separate pagination, the last numbered page of this group is recorded in the collation, preceding the number for the main group of pages and separated from it by a comma. The pagination of the preliminary group may be in Arabic or in *abjad* numerals. In the latter case, the last *abjad* numeral is converted into the corresponding Arabic numeral. Brackets are not used. See Illus. 18, which is a table for the conversion of these numerals.[7]

31. When the preliminary group is not numbered, but lettered, in alphabetical order, the

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[6]Some libraries in English-speaking countries may find it desirable to give the collation in the language of the book as well as in English.

[7]Augustin Périer, *Nouvelle grammaire arabe.* 3. éd. Paris, Leroux, 1940, pp. 1-3.

pages are counted, and the number of the last lettered page is recorded in the collation in brackets.

Notes

32. Notes are in English, unless a quotation is made from the original work.

Exception is made in favor of the series note, which is in Persian, as it appears in the work. See Illus. 16.

33. A Persian ordinal numeral mentioned in a contents note is given in the form of the Persian numeral character. See Illus. 16.

34. When a series is known by a Persian and also by a Western language title, the language of the series note should agree with the language of the tracing. When such a series has already been entered in the catalog under its Western title, but appears on the book being cataloged in its Persian form, the Western name of the series is given in the first drop note. Care must be taken to make a reference from the title of the series in the language not used in the tracing. See Illus. 5-7.

35. When the title of a Persian work is in Arabic, and nothing on the catalog card shows the language of the text, a note is added "In Persian." See Illus. 17.

36. An added title page is recorded in a note which quotes the additional title in full, including the author statement. See Illus. 7.

Rules for Transliteration as Applied in the "Title Transliterated" Note

37. When a Persian book bears an Arabic title, the title is transliterated according to the rules for Arabic. See Chap. III, Rule 40.

38. When the title is made up of Arabic words but is Persian in structure and grammar, it is transliterated according to the rules for Persian. See Chap. III, Rule 40.

39. When the title may be read either as Persian or as Arabic, added title entries are made according to the rules for both Persian and Arabic. See Illus. 17.

انتشارات دانشگاه تهران

۱۸۲

اصول فن کتابداری

وتنظیم کتابخانه‌های عمومی

وخصوصی

تألیف

دکتر محسن صبا

Illustration 1

Illustration 2

۱۳۳۲

چاپخانه دانشگاه

Ṣabā, Mohsen.

اصول فن کتابداری و تنظیم کتابخانه‌های عمومی و خصوصی .
تألیف محسن صبا . ﴿تهران﴾ چاپخانه دانشگاه ، ۱۳۳۲
﴾1953/54﴿

183 p.   illus., diagrs., plans.   24 cm.

(انتشارات دانشگاه تهران ، ۱۸۲)

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اثر عهد همايون السلطان الاعظم والخاقان
الاكرم مظفرالدين شاه

پزشكى نامه

در علم تراپوتيك ـــ ماتير مديكال

تصنيف جناب اعلى على اكبر خان حكيمباشى ناظم الاطبا طبيب حضورى همايونى

مطبعه طهران

Illustration 3

Illustration 4

گنجینهٔ نوشته‌های ایرانی

٦

شرح قصیدهٔ فارسی

خواجه ابو الهیثم احمد بن حسن جرجانی

منسوب به

محمّد بن سُرخ نیشاپوری

(قرن چهارم وپنجم هجری)

بتصحیح ومقدّمهٔ فارسی وفرانسوی

محمّد معین   و   هنری کُربین

استاد دانشگاه تهران   پروفسور در سُربُن

Illustration 5

COMMENTAIRE DE
LA QASIDA ISMAÉLIENNE

d'ABU'L-HAITHAM JORJANI

attribué à

MOHAMMAD IBN SORKH de NISHAPOUR

(IVe/Xe - Ve/XIe siècles)

Texte persan édité avec
INTRODUCTION ET ESQUISSE COMPARATIVE
en français

par

Henry CORBIN   et   Mob. MOIN

Directeur d'études
à l'École des Hautes-Études (Sorbonne)

Professeur à la Faculté des Lettres
de l'Université de Téhéran

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DE L'INSTITUT FRANCO-IRANIEN
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1955

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Vol. 6

TEHERAN
IMPRIMERIE DE L'INSTITUT FRANCO-IRANIEN

Illustration 6

Jorjānī, Aḥmad ebn Ḥasan, <u>10th cent.</u>

شرح قصیده فارسی ابو الهیثم احمد بن حسن جرجانی ،
منسوب به محمد بن سرخ نیشاپوری . بتصحیح و مقدمه فارسی
و فرانسوی هنری کربین و محمد معین . تهران ، قسمت
ایرانشناسی انستیتو ایران و فرانسه ، ۱۳۳٤ ، ۱۹۰۰]1955ع[

12, 125 p.; 113 p.   facsim.   25 cm.

(گنجینه نوشته های ایرانی ، ٦)

(continued on next card)

Jorjānī, Aḥmad ebn Ḥasan, <u>10th cent.</u>
          (Card 2)]1955ع[... شرح قصیده فارسی

Illustration 7

     Series title also in French: Bibliothèque
iranienne, v. 6.
     Added t.p.: Commentaire de la Qasida ismaélienne
d'Abu'l-Haitham Jorjani, attribué à Mohammad ibn
Sorkh de Nishapour. Texte persan édité avec
introd. et esquisse comparative en français par
Henry Corbin et Moh. Moʻin.

     1. Ismailites.

                    (continued on next card)

Jorjānī, Aḥmad ebn Ḥasan, <u>10th cent.</u>
          (Card 3)]1955ع[... شرح قصیده فارسی

     I. Mohammad ebn Sorkh Nīshāpūrī, 11th cent.
II. Corbin, Henry, ed.   III. Moʻīn, Mohammad,
ed.   IV. Title.   V. Title: Qaṣīde-ye Fārsī.
(Series: Bibliothèque iranienne, v. 6)

     <u>Title transliterated</u>: Sharḥ-e Qaṣīde-ye
Fārsī.

رسالهٔ شریفه

دعائم الاسلام

تألیف

حضرت آیة الله حجة الاسلام

آقای آقا سید حسین آقا عرب باغی

دام ظله العالی

چاپ دوم

چاپخانه آفتاب

Illustration 8

'Arabbāghī, Ḥoseyn.

دعائم الاسلام ، تألیف حسین عرب باغی . چاپ ۲ . ﺗﻬﺮاﻥc

چاپخانه آفتاب د۱۳۲۹ ، 1950c

235 p.   25 cm.

Illustration 9

Partow A‘ẓam, Abolqāsem.

مردیکه رفیق عزرائیل شد دازۂ ابوالقاسم پرتو اعظم .

ۥتهران؟ ۲۳۱۔ ؟-195ؤ

82 p.   port.   21 cm.

Makkī, Ḥoseyn, ed.

گلستان ادب . گرداورنده: حسین مکی . ۥتهرانۥ کتابفروشی
و چاپخانه محمد علی علمی ، ۱۳۳۵ ۥ1956ؤ

16, 477 p.   25 cm.

Mīrfakhrā‘ī, Majdoddīn.

نهفته .   سراینده: مجد الدین میرفخرائی (گلچین گیلانی)

London, Luzac, 1948.

72 p.   19 cm.

Tabriz. Dāneshgāh.

تاریخچه مصور دانشگاه تبریز ، بیستم آبانماه ۱۳۳۳ بمناسبت

هشتمین سال تاسیس دانشگاه . دتبریز ، ۱۳۳۳؟ 1954؟د

48 p.   illus., ports.   25 cm.
Cover title.
Added cover title: Histoire illustrée de l'Université de Tabriz, 11 novembre 1954. The history of Tabriz University in pictures.

Title transliterated: Tārīkhche-ye moṣavvar-e
Dāneshgāh-e   Tabrīz.

Ebn Sīnā, Ḥoseyn ebn ʿAbd Allāh, 980?-1037.

ترجمه فارسی اشارات و تنبیهات . تصنیف شیخ رئیس ابو علی

سینا . با مقدمه و حواشی و تصحیح احسان یارشاطر . تهران

دانجمن آثار ملی ۱۳۳۲ . ۱۳۷۳   1954د

38, 332 p.   port., facsims.   22 cm.

(سلسله انتشارات انجمن آثار ملی)

Lesānī, Abolfaẓl.

طلای سیاه ، یا بلای ایران . بقلم ابوالفضل لسانی .

دتهران ، تاریخ مقدمه: ۱۳۲۹ ، 1950د

7, 581 p.   24 cm.

Ṣafā, Zabīḥollāh.

جشن نامه ابن سینا ، تالیف ذبیح الله صفا . تهران
دانجمن آثار ملی ع ۱۳۳۱-   -1952/53ع

v. illus., ports.(part col.) facsims. 22 cm.

(سلسله انتشارات انجمن آثار ملی ؛ ۲۶)

At head of title: یادگار جشن هزاره ابو علی سینا
Errata slip inserted.
Bibliographical   footnotes.

(continued on next card)

Ṣafā, Zabīḥollāh.
    (Card 2) -1952/53ع   جشن نامه ابن سینا . . .
    Contents. –   جلد (۱) سرگذشت و تالیفات و اشعار
و آراء ابن سینا .

    1. Ebn Sīnā, Ḥoseyn ebn ʻAbd Allāh, 980?-1037.
I. Title.   II. Title: Yādgār-e jashn-e hezāre-
ye Abū ʻAlī Sīnā.   (Series: Anjoman-e Āsār-e
Mellī, Teheran. Selsele-ye entesharāt, 26
    Title transliterated: Jashnnāme-ye Ebn
Sīnā.

Ṭabarsī, Ḥoseyn ebn Moḥammad Taqī, 1838?-1902.

كلمة طيبة ، از تاليفات حسين النورى الطبرسى . تهران ،

كتابفروشى اسلاميه ﺑﺪﻭﻥ تاريخ ، n.d.ع

550 p.   25 cm.

In Persian.

1. Mohammedanism.   I. Title.   II. Title:
Kalimah ṭayyibah.
    Title transliterated: Kaleme-ye ṭayyebeh.

Illustration 17

Illustration 18

LETTERS	NUMERICAL VALUE	LETTERS	NUMERICAL VALUE
ا	1	ض	800
ب	2	ط	9
ت	400	ظ	900
ث	500	ع	70
ج	3	غ	1000
ح	8	ف	80
خ	600	ق	100
د	4	ك	20
ذ	700	ل	30
ر	200	م	40
ز	7	ن	50
س	60	ه	5
ش	300	و	6
ص	90	ى	10

APPENDIX

AIDS TO CATALOGERS FOR THE ESTABLISHMENT OF ENTRIES

I. Catalogs of Persian Materials (Chiefly Manuscripts) in Libraries of Various Countries [1]

Austria

Vienna. Konsularakademie. Die arabischen, persischen und türkischen Handschriften der K. K. Orientalischen Akademie zu Wien; beschrieben von Albrecht Krafft. Wien, 1842.

Vienna. Nationalbibliothek. Die arabischen, persischen und türkischen Handschriften der K. K. Hofbibliothek zu Wien, geordnet und beschrieben vom Prof. Dr. Gustav Flügel. Wien, 1865-67.

Egypt

Cairo. Dār al-Kutub al-Miṣrīyah. Fihrist al-kutub al-Fārisīyah wa-al-Jāwīyah al-maḥfūẓah bi-al-Kutubkhānah al-Khidīwīyah al-Miṣrīyah, jamaᶜahu wa-rattabahu ᶜAlī Ḥilmī al-Dāghistānī. Miṣr, al-Maṭbaᶜah al-ᶜUthmānīyah, 1306 [1889]

France

Blochet, Edgar. Catalogue des manuscrits mazdéens (zends, pehlvis, parsis et persans) de la Bibliothèque nationale. Besançon, Impr. de P. Jacquin, 1900.

Paris. Bibliothèque nationale. Catalogue de la collection de manuscrits orientaux: arabes, persans et turcs, formée par Charles Schefer et acquise par l'État. Pub. par E. Blochet. Paris, E. Leroux, 1900.

Paris. Bibliothèque nationale. Catalogue des manuscrits persans, par E. Blochet. Paris, Impr. nationale, 1905-34.

Germany

Breslau. Stadtbibliothek. Verzeichnis der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau, von C. Brockelmann. Breslau, 1903.

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[1] Even though this list includes 67 catalogs of Persian materials in libraries of 13 countries, the writer does not suggest that he has compiled an exhaustive list. For the method used in gathering the items for this list see Chap. I.

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Germany (continued)

Deutsche Morgenländische Gesellschaft. Bibliothek. Verzeichnis der persischen und hindustanischen Handschriften der Bibliothek der Deutschen Morgenländischen Gesellschaft, von Meer Mohammed Musharraf-ul-Hukk. Halle a. S., 1911.

Gotha (City) Landesbibliothek. Die orientalischen Handschriften der herzoglichen Bibliothek zu Gotha, verzeichnet von Wilhelm Pertsch. Wien, K. K. Hof- und Staats-Druckerei, 1859-93.

Munich. Bayerische Staatsbibliothek. Catalogus codicum manu scriptorum Bibliothecae Regiae Monacensis. Monachii, 1858- . T. 2, pars 3, Die persischen Handschriften, beschrieben von J. Aumer. 1866.

Strassburg. Universitäts- und Landesbibliothek. Katalog der hebräischen, arabischen, persischen und türkischen Handschriften der kaiserlichen Universitäts- und Landesbibliothek zu Strassburg, bearb. von S. Landauer. Strassburg, K. J. Trübner, 1881.

Great Britain

British Museum. Dept. of Oriental Printed Books and Manuscripts. Catalogue of the Persian manuscripts in the British Museum. By Charles Rieu. London, 1876-83.

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ABBREVIATIONS USED IN THE TEXT

A.L.A.   American Library Association

A.R.L.   Association of Research Libraries

B.G.N.   U.S. Board on Geographical Names

B.M.   British Museum

H.C.N.N.   Hoofdcommissie voor de Normalisatie in Nederland

L.C.   Library of Congress

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Note that some of the Persian words listed below in transliteration are followed by alternative spellings which have been quoted in the text. Page references cover all occurrences of a given Persian word in any form.

Note also that three different sets of Rules, each set beginning with no. 1, have been included in the text. References below to Rule numbers are therefore preceded in each case by the number of the page on which the Rule is found.

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