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within the framework of present Ethiopian culture and as a mark of the genuine pleasure it gives to us, older *éthiopiants*, to see the field of Ethiopian studies being cultivated by a young scholar born in Ethiopia and adequately prepared for his task.

ENRICO CERULLI

MENAHEM MANSOOR (tr.): *The book of direction to the duties of the heart, from the original Arabic version of Bahya ben Joseph ibn Paquda's al-Hidāya ilā fara'id al-qulūb*. (The Littman Library of Jewish Civilization.) viii, 472 pp. London: Routledge and Kegan Paul, 1973. £6.

Bahya's book, which Professor Mansoor translates for the first time from the Arabic original into English, has had a rare honour. It became, despite its semi-philosophical character, a very popular book among the Jews throughout the world almost from the time of its composition and has had a profound influence on Jewish pietistic literature. Indeed, in some circles, it became not merely a book to be read but a textbook to be studied again and again, and parts of it were recited for devotional purposes during the penitential days.

Judah ibn Tibbon translated the original Arabic into Hebrew in 1160, and this translation, despite its difficult language and heavy style, became very popular and took precedence over another translation made by Joseph Kimḥi and the Arabic original. Many editions of Ibn Tibbon's translation were printed in various parts of the world and translations from Ibn Tibbon's Hebrew were made into Spanish, Portuguese, Italian, Yiddish, German, Judaeo-Arabic, Ladino, Latin, and English.

However, Ibn Tibbon's translation, although skilful and competent, is not free from criticism, and consequently all the translations based on Ibn Tibbon's text must perforce be considered imperfect. Consequently attempts were made to improve Ibn Tibbon's translation through the study of the Arabic original, and as early as 1634 such an attempt was made by Jacob Roman of Constantinople. However, it was only in 1912 that A. S. Yahuda published the whole text of the Arabic original with an important introduction. The Yahuda text became the base for a new translation into Hebrew by A. Zifroni (1928) and into French by A. Chouraqui (1950), and now Mansoor has been persuaded by the editors of the Littman Library of Jewish Civilization to labour for four years to produce a translation into English based on Yahuda's edition. The reviewer has

only admiration for the way Mansoor has carried out this monumental task. The translator's introduction and notes, dealing with the problems surrounding the book, are written lucidly and competently. The translation itself, judging from some passages that the reviewer has compared with the original, inspires confidence. Had the Arabic been printed, facing the English translation, the book would have been of greater help to many readers. It is also a pity that the translator's notes are printed at the end of the introduction and not set as footnotes. The system adopted is most distracting. No attempt has been made by the translator to explain the unusual names Bahya and Paquda, a problem that has been discussed by other scholars. The name Paquda is inconsistently transliterated with a 'k' and a 'q'.

There are two main reasons why Jewish scholars in the Middle Ages wrote their scientific and philosophical works in Arabic and not in Hebrew: (a) because Hebrew lacked the terminology necessary for such types of writing; and (b) so that the works might reach as many readers as possible whose language was Arabic. This last reason explains what prompted the editors of the Littman Library of Jewish Civilization to have Bahya's book translated into English. However, in view of the fact that an excellent translation of Bahya's book exists in English (admittedly a translation based on Ibn Tibbon's text), and in view of the fact that a French and a Hebrew translation from the Arabic original exist, one wonders whether a translation into English is not superfluous at this time when there are so many other works that have never been rendered into any other language.

D. J. KAMHI

VICTOR DANNER (tr.): *Ibn 'Atā'illāh's Sūfi aphorisms (Kitāb al-ḥikam)*. xiv, 88 pp. Leiden: E. J. Brill, 1973. Guilders 25.

This volume, based on Escorial MSS Nos. 763 and 786, has appeared a year after the translation and critical edition based on a wide variety of texts by Paul Nwyia, already reviewed in the *Bulletin* (XXXVI, 1, 1973, 204). Dr. Martin Lings, who contributes a forward to this slim volume, points out that it is the first English version of the whole to be made directly from the original Arabic. The commentary is omitted on grounds of continuity and readability although it would seem that a further volume supplying some of this material may be planned for the future. The translation is accompanied by a preface, a chapter on the

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