

greater objectivity, and the present work attempts to meet that demand. In the absence of an account of the previous condition of Islamic society—an indispensable foundation for a study of the impact of the West—the authors have made it their first task to give such an account. Yet this volume is not simply a masterly collection of information about the administration of the Turkish Empire round about 1750 and also about the state of the peasantry and city-dwellers (other aspects of society being left to Part II); through the authors' insight into the outlook of the Muslim, they help the reader to appreciate some of the superficially incomprehensible or repellent attitudes of the Near East, like the respect for harsh rule and contempt for mildness (p. 205). The complete work should initiate in the West not merely an era of more objective understanding of Islam but one of more sympathetic comprehension. The problem of transliteration encountered by authors dealing with both Arabic and Turkish sources suggests that orientalists will have to pay more deference to the "official" Muslim transliteration, i.e. the Turkish.

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CORRIGENDUM

*JRAS.* Parts 3 and 4, 1950, page 193. In line 19 of my review of *A History of the Jews in Baghdad*, for "Arbour Day" read "in the spring, very soon after the Passover". On Arbour Day there is a ceremony connected with commemoration of the dead, in which dried fruits are blessed.—E. S. DROWER.