

C. J. Edmonds, 1945

A bibliography of Southern
Kurdish. 1937 - 1944.

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British soldier but gave him something to read and digest, telling him exactly what he will find when he goes to India.

You may have irritated us, Sir Torrick, but you have done us a lot of good, and we do thank you most sincerely for your very, very interesting lecture.

Institut kurde de Paris

A BIBLIOGRAPHY OF SOUTHERN KURDISH, 1937-1944

By C. J. EDMONDS, C.M.G., C.B.E.

IN the Society's Journal for July, 1937, will be found a Bibliography of Kurdish Periodicals and Books published in Iraq up to the end of 1936, with a short introduction on the distribution of Kurdish dialects. Twenty-four years have now elapsed since the first number of *Pêshkewtin* (September 20, 1920) was issued to a delighted Sulaimani, and a quarter of a century since Kurdish was made for the first time the official language of an administration. The present is thus perhaps an appropriate moment to bring the record up to date and to analyse progress.

At first sight the literary output of the Kurds in this period seems to have been astonishingly meagre. The four-page *Pêshkewtin*, with changes of the name to *Bang y Kurdistan*, *Rhoj y Kurdistan*, *Umiyd y Istyqal*, *Jiyanewe* and *Jiyan*, has continued to appear in Sulaimani, as a bi-weekly, weekly, or fortnightly, almost without interruption (the temporary rival *Zuban*, No. 1, 16, was published during the eleven months of *Jiyan's* suspension from March, 1938, to February, 1939, so that Sulaimani has never been without its newspaper) and must still be considered the main bulwark of Kurdish literary activity.

In the first four years counting from 1920 only one real book was printed, the Collected Works of the classic poet Shaikh Muhammad, "*Mahwi*," and this was primarily due to the initiative of a British officer, Captain V. Holt, then Assistant Political Officer and until recently Oriental Counsellor at the British Embassy in Baghdad. The year 1925 was marked by the first publications outside Sulaimani: in Baghdad, Salih Zaki Sahibqiran began the issue of *Diyariy' Kurdistan*, No. 1, 12, a magazine in three languages; at Ruwandiz Saiyid Husain Huzni Mukriyani, the Kurdish Caxton, founded the *Zar y Kirmanci* press and printed two short religious tracts (VI, 2 and 3). For the next five years output continued on much the same scale, with brochures little more than pamphlets, mostly of contemporary verse or histories of Kurdish dynasties or religious matter; half of these were written, printed, illustrated with woodcuts and published by the indefatigable Saiyid Huzni at his little hand-press at Ruwandiz; the rest were printed in Baghdad. In 1931 appeared the first two books of any size, a collection of biographies of Kurdish celebrities by S. Huzni, and the first volume of the *History of the Kurds and Kurdistan* by Muhammad Amin Zaki Beg (now, 1944, a member of the Iraq Senate); among other items the list shows three small editions of classic poets published in Baghdad by Kurdi and Meriwani.

This first peak of 1931 was followed immediately by a slump in 1932, the last year of the Mandate, when politics tended to monopolize attention, but there was a partial recovery in 1933. From 1935, following the taking over of the former Municipal Press by the talented and whimsical

poet, Hajji Taufiq "Piyre Mêrd," Sulaimani began to show a more varied activity and compensated for the extinction of the Zar y Kirmanci press in the unfavourable atmosphere of Ruwandiz; several considerable books were published in Baghdad during the same period. In 1938 there was a new high peak, far beyond anything hitherto approached, though still very modest; the peak was not only in volume of out-turn, but also in the number of publications, pointing to a healthy independent activity among individuals.

Since the outbreak of war, conditions have of course completely changed, principally owing to paper shortage. The small independent publicist has disappeared and Kurdish literary work has come to be restricted to three periodicals: the ever-persistent Sulaimani weekly *Jiyn*; *Gelawêj*, the monthly magazine of Baghdad; and the war-propaganda publications of the British Embassy, first as isolated broadsheets, then as a weekly news-bulletin, and finally as a monthly magazine, *Deng y Gêtiy' Taze*, in which war publicity is combined with material of more general literary and historical interest.

Strange as the statement may sound, the broadsheets and weekly bulletins just mentioned are, from the literary point of view, the most interesting of all publications in the new list, by reason of the studied purity of the language employed. Arabic is the most vital and exuberant of tongues; almost everywhere the Arabs went, whether for conquest or for commerce, they imposed their religion; wherever they imposed their religion they imposed their alphabet; and wherever they imposed their alphabet Arabic words have tended to overgrow and even obliterate the native vocabulary, sparing little more than the skeleton of the syntax with the prepositions, pronouns, demonstratives, and a few verbs. In contact with other languages Arabic is like the luxuriant, splendid, unmanageable forests* of the tropics which, once vigilance and effort to keep them back are relaxed, will overwhelm the clearings and destroy the stoutest works of man. It is only in comparatively recent times that language has been associated with national or racial consciousness and religion has lost its spell. For centuries, throughout the Islamic world, there was no resistance whatever to the encroaching Arabic. Attempts made to cut it back in the last twenty-five years of greater racial or nationalistic sensitiveness have achieved little or nothing, and even to-day three out of four of the nouns and adjectives in an ordinary Persian newspaper article will be found to be Arabic; nor has the process of encroachment been confined to the literary language, for original native words have dropped out of common speech also.

Fortunately for itself (if it be granted that the purity of a yet unadulterated and philologically interesting language is worth preserving) Kurdish had hardly been written during the age of indifference and had in consequence preserved its rich and lively vocabulary unspoiled. But the moment it began to be written for official administrative purposes the danger arose. The literate classes were either *mullas* brought up on

* This simile of the "unmanageable forest" has been suggested to my mind by an article entitled "Mankind and the Jungle," by Sir Hugh Clifford in an old "Blackwood."

religious books, or men of Persian or Turkish education who, without having forgotten their mother tongue, had been trained to think their professional, scientific or even literary thoughts in those languages and so tended to use the Arabic words already there present and naturalized; it was the line of least resistance and, moreover, gave authors a comfortable feeling of superior learning or of genteelism. The encroaching forest would naturally be particularly "unmanageable" in war-time, when countless new or unfamiliar objects and ideas, with their special vocabulary, are pressed on the attention of the reading or listening public. In Iraq these first reach the Kurds through the medium of the Arabic newspapers or broadcasts, whose writers and speakers have perhaps themselves invented (by literal translation), or selected, Arabic equivalents for the new European words; without a conscious act of resistance, such words, though quite new even in Arabic, would have been accepted into Kurdish and so have enlarged the area of encroachment. Uninstructed resistance might have led to chaos, and future generations will have to thank Taufiq Wahbi Beg,* a real scholar, for the care with which he has guided this war-time development along the lines of philological rectitude. This guidance has been consciously or unconsciously followed by writers in the other periodicals and by broadcasters on the Baghdad and *Sharq-al-Adna* wireless. The appearance of some of the new words has led to a certain amount of criticism among the conservatives; but the Arabic words were equally unfamiliar two years ago, and cannot suggest to the mind of the common Kurdish man the real meaning of the new word as effectively as the Kurdish word compounded of familiar elements or constructed by analogy. The position was aptly put to the present writer by a Begzada of the great Jaf tribe, whose education was of the Persian-mulla type, thus: "My eye is not yet quite used to the news bulletins; but when they are read out they are very sweet to the ear and the meaning is perfectly clear to all of us; indeed, when the word used in the Arabic newspapers is placed in brackets after a new Kurdish compound word to explain it, the effect is the opposite, and it is in the light of the Kurdish word that I see for the first time the exact meaning of the Arabic, which I had only perceived dimly before as through dark glasses."

Finally, though strictly speaking not within the terms of reference of this article, mention must be made of the beginnings of Kurdish literary activity on the Persian side of the border at Sauj Bulaq (now called Mahabad), the headquarters of the Mukri country. A list of publications is added at the end of the Bibliography below. A point of great interest is that in spite of the probably justifiable claim of Mukri to be the purest of the dialects, the Mukri authors seem inclined to accept the Sulaimani idiom (the difference is, in fact, very small) as the vehicle of literary expression for all.

* Since July, 1944, Minister of Economics in the Iraqi Cabinet.

BIBLIOGRAPHY

PART I.—CORRECTIONS 1920-1936

I. 2. *Bang y Kurdistan* (The Call of Kurdistan). A No. 14 appeared on June 8, 1923.

I. 9. *Rhuwnahiy* (Light). A No. 11 appeared on May 16, 1936.

VIII. 1. *Te'liym y Taqim* (Platoon Drill). Add "9 pages"; omit words in brackets at end.

PART II.—ADDITIONS 1920-1936

III.—POETRY : OTHER VERSE

7. *Goraniy' Kurdiy* (Kurdish Songs). By various authors. Sulaimani : Municipal Press, 1925. 6½ × 4½ inches; 15 pages.

8. *Honraw y Kurdiy le Durh y Burdiy* (A Kurdish Stringing of the Pearls of the Burdi Qasida). Verse translations by Mulla Mustafa Safwat from the Arabic. Sulaimani : Jiyan Press, 1935. 11 × 8½ inches; 13 pages.

VI.—RELIGION AND MORALS

16. *Chil Fermuude y Pêghemer* (Forty Sayings of the Prophet). By M. Qiziljayi. Baghdad : Najah Press, 1935. 8½ × 5½ inches; 44 pages.

VII.—PHILOLOGY

11. *Ehmediy. (Ahmadi)*. A rhymed Kurdish-Arabic vocabulary, by Shaikh Marif of Nodê. Same as No. 2, but edited by Rashid Hajji Fattah and published by Sulaimani Press, 1936. 8½ × 6 inches; 48 pages.

IX.—POLITICAL, ETC.

5. *Qanawn y Wezayif y Meclys y Nahiye* (Law for the Duties of Rural District Councils). Issued by the rebel administration of Shaikh Mahmud. Sulaimani Press, 1923. 7 × 4 inches; 14 pages.

6. *Kurd le Keyewe Xeriyê?* (Since when have the Kurds been Active?) By Ruben Pasha, translated from the Armenian by Ali Irfan. Baghdad : Furat Press, 1927. 9 × 5½ inches; 6 pages.

7. *Duw Teqela y Bêsuud* (Two Fruitless Efforts). Petitions addressed to the late King Faisal I in 1930 by Muhammad Amin Zaki. Baghdad : Meriwani Press, 1935. 7½ × 5½ inches; 69 pages.

PART III.—CONTINUATIONS AND NEW PUBLICATIONS 1937-1944

I.—PERIODICAL JOURNALISM

A.—Sulaimani Press

7. *Jiyan* (Life). Name changed to *Jiyn* with the same meaning from No. 555 of February 9, 1939 (or perhaps No. 554 missing from collection). Format changed several times; in 1943, 17½ × 11½ inches. Year 1937 issues 39; year 1938 issues 7 (suppressed by the local administration from March, 1938, to February, 1939); year 1939 issues 35; year 1940 issues 26; year 1941 issues 36; year 1942 issues 44; year 1943 issues 38; year 1944 issues 37; latest issue No. 769 of December 30, 1944. Editor throughout : Hajji Taufiq "Piyre Mêrd."

15. *Mecelle y Zanistiy* (Review of Learning). "A scientific, literary, technical, historical, economic fortnightly." First (and apparently only) issue February 25, 1937. 11½ × 8½ inches; 8 pages. Founder and editor : Salih Qaftan.

16. *Zuban* (Tongue). "A Kurdish Weekly." Municipal Press. 17½ × 11½ inches. First issue (with pirated title *Jiyan*) September 11, 1937; No. 4 (with name changed to *Zuban*) September 26, 1937; last issue No. 73 of July 16, 1939; special unnumbered issue on April 10, 1939, on occasion of death of King Ghazi.

E.—Baghdad

17. *Gelawêj* (Sirius). "A literary and cultural monthly Kurdish magazine." Najah Press, later Ma'arif Press, first issue January, 1940; 9½ × 6½ inches, then, from last issue of 1941 8½ × 5½ inches. Year 1940 issues 10, pages 640; year 1941 issues 5, pages 492; year 1942 issues 6, pages 576; year 1943 issues 12, pages 768; year 1944 issues 12, pages 864. Founder: Ibrahim Ahmad. Editor (1943-44): Ala-ul-Din Sajjadi.

18. *Deng y Gêtiy' Taze* (Voice of the New World). An illustrated monthly. Ma'arif Press (except Vol. I, No. 6, at Suryan Press), first issue October, 1943; Vol. I, October, 1943, to March, 1944, 13½ × 9½ inches, issues 6, pages 288; Vol. II, April to September, 1944, format reduced to 9½ × 7½ inches, issues 6, pages 576; Vol. III, from October, 1944, latest issue No. 3, December, 1944, issues 3, pages 288. Editor till June, 1943, Taufiq Wahbi; sub-editor, then editor since June, 1943, Husain Huzni Mukriyani.

II.—POETRY: ANTHOLOGIES AND COLLECTED WORKS

10. *Diywan y Heriyq* (Collected Verse of Mulla Salih of Zaiwiya "Hariq"). Introduction by Meriwani. Baghdad: Meriwani Press, 1938. 8½ × 5½ inches; 104 pages.

11. *Komelhe Shy'ir y Sha'yran y Kurdiy* (Collection of Verses by Kurdish Poets). Edited by Mulla Abdul Kerim. Baghdad: Najah Press, 1938. 9 × 6 inches; 52 pages.

12. *Diywan y Mewlewiy we Rhoh y Mewlewiy* (Collected Verse of Maulawi and the Spirit of Maulawi). The original poems of Abdul Rahim "Mawlawi" in the Gorani dialect edited with verse translation into Southern Kurdish by Hajji Taufiq "Piyre Mêrd." Sulaimani: Jiyan Press: Vol. I, 1938 (misprint 1935). 8½ × 5½ inches; 231 pages.

13. *The Same*. Vol. II, 1940. 8½ × 6 inches; 188 pages.

14. *Diywan y Sha'yr y Benaubang Mysbah y Diywan* (Collected Verse of the celebrated Poet Abdullah Beg Misbah-ud-Diwan). Collected and edited by Bashir Mushir. Baghdad: Ma'arif Press, 1939. 9½ × 6½ inches; 130 pages. (See No. 9 for another edition.)

15. *Gulhdeste y Shu'era y Haw'esrim* (A Posy from my Poet-Contemporaries). An anthology edited by Ali Kemal Bapir Agha. Sulaimani: Jiyan Press, 1939. 9½ × 7 inches; 56 pages.

16. *Shy'ir u Edebiyat y Kurdiy* (Kurdish Verse and Belles Lettres). An Anthology edited by Rafiq Hilmi. Baghdad: Tafayyudh Press, 1941. 8½ × 5½ inches; 146 pages.

III.—POETRY: OTHER VERSE

9. *Deste Gulh y Lawan* (A posy for the Young). Rhymed lessons by Zaiwar. Sulaimani: Jiyan Press, 1939. 8½ × 5½ inches; 16 pages.

10. *Zykr y Muharebe y Bendegan y Miyr y Celiylushan y Eziyz Beg y Baban ba Tayefe y Rhuwmiiy* (Account of the Battle fought by the Servants of the Eminent Prince Aziz Beg Baban with the Turks). A qasida of "Salim" Sahibqiran. Sulaimani: Jiyan Press, 1940. 8½ × 5½ inches; 12 pages.

IV.—HISTORY

14. *Pend y Tariyxiy* (A lesson from History). Some pages from the French Revolution. By Salih Qaftan. Baghdad: Najah Press, 1937. 6½ × 4½ inches; 58 pages.

15. *Xulaseyekê y Tariyx y Kurd u Kurdistan* (A summary of the History of the Kurds and Kurdistan). Vol. II (Vol I, see No. 2). By Muhammad Amin Zaki. Baghdad: Arabiya Press, 1937. 8½ × 5½ inches; 431 + v pages.

16. *Kurdistan y Mukriyan ya Atropatiyn* (Mukri Kurdistan or Atropatena).

Part I to A.D. 1466. By Saiyid Husain Huzni Mukriyani. Ruwandiz: Zar y Kirmançiy publications No. 24; 1938. 8½ × 6 inches; 472 pages.

17. *Tariyx y Slémanî y Wulhaty* (The History of Sulaimani and District). By Muhammad Amin Zaki. Baghdad: Najah Press, 1939. 9½ × 7 inches; 294 + xxi pages.

18. *Polonya* (Poland). By Mahmud Jaudat. Written in 1936 at Sulaimani, published posthumously. Baghdad: Ma'arif Press, 1940. 6½ × 4½ inches; 238 pages.

V.—DRAMA, ROMANCE, FICTION

4. *Kemanchejen* (The Fiddler). Translated from a Turkish version of the German by "Piyre Mêrd." Sulaimani: Jiyani Press, Vol. I, 1938. 8½ × 6 inches; 127 pages.

5. *The Same*. Vol. II, 1942. 8½ × 5½ inches; 86 pages.

6. *Dilhdaran y Vynysya* (The Lovers of Venice). Translated by J. SH. Sulaimani: Jiyani Press, 1939. 10½ × 7½ inches; 35 pages.

7. *Piyer y Temsîlêk y Rhast y Tariyxîy* (A True Historical Play). By "Piyre Mêrd." Sulaimani: Jiyani Press, 1942. 8½ × 5½ inches; 38 pages.

VI.—RELIGION AND MORALS

17. *Mewludname y New-esser* (A New Account of the Birth of the Prophet). By Shaikh Muhammad-i Khal. Sulaimani: Jiyani Press, 1937. 8½ × 6 inches; 43 pages.

18. *Esas y Se'adet* (The Foundations of Happiness). By Mulla Abdul Kerim of Biyara. Baghdad: Najah Press, 1937. 8½ × 5½ inches; 33 pages.

19. *Gorhiyn* (Revolution). By M. Baghdadi. Baghdad: Fanniya Press, 1937 (Meriwani Publications No. 4). 5½ × 4½ inches; 28 pages.

20. *Hengawêk Bo Serkewtin* (A Step Forward). By Mirza Muhammad Amin Pizheri. Sulaimani: Municipal Press, 1938. 8½ × 6½ inches; 60 pages.

21. *Felsefe y Ayin y Islam* (The Philosophy of the Rites of Islam). By Shaikh Muhammad-i Khal. Sulaimani: Jiyani Press, 1938. 10 × 7 inches; 61 pages.

22. *Ferayiz y Beshkirdin y Miyras y Sher'iy* (Rules of the Shari'at for the Division of Inheritance). By Mulla Muhammad Sa'id. Sulaimani: Jiyani Press, 1938. 9 × 6 inches; 15 pages.

23. *Awat: Nalhe y Dilh y Ebdullha Cewher* (Longings: A Cry from the Heart of Abdullah Jauhar). Sulaimani: Jiyani Press, 1938. 8½ × 6 inches; 55 pages.

24. *Sipare y Xuw we Rhewisht* (Essay on Character and Behaviour). By Abdul Qadir of Qara Hasan. Baghdad: Furat Press, 1938. 9½ × 6½ inches; 83 pages.

25. *Hendê Prhupuwch y Pêshinyan we Metel* (Some Superstitions of the Ancients and Conundrums). By Ismail Haqqi Shawais. Baghdad: Najah Press, 1938. 8 × 5½ inches; 48 pages.

26. *Hezar Bêj u Pend* (A Thousand Sayings and Maxims). By Ma'ruf Jiyawuk. Baghdad: Najah Press, 1938. 8 × 5½ inches; 91 pages.

27. *Menaqyb y Kak Ehmed* (The Virtues of Kak Ahmad). By Khwaja Effendi. Sulaimani: Jiyani Press, 1939. 8½ × 5½ inches; 72 pages.

28. *Bextname* (Guide to Fortune-telling). By Napoleon, Kurdish edition by Beshir Mushir. Baghdad: Najah Press, 1939. 9½ × 7 inches; 38 pages.

29. *Le Wulhat y Ademiyad-da Serbestekan* (The Free in the Places of Mankind). By Aghaoghlu Ahmad, translated by Abdul Wahid Nuri. Baghdad: Suryan Press, 1939. 8 × 5½ inches; 34 pages.

30. *Piyroziy' Minalh* (Happiness for Children). By Abdul Wahid Nuri. Sulaimani: Jiyani Press, 1940. 6½ × 5 inches; 30 pages.

31. *Lawiyne! Wurya Bin* (Youth! Beware). By Dr. Nusrat al-Shalji, translated by Abdullah Aziz. Sulaimani: Jiyani Press, 1940. 8½ × 5½ inches; 24 pages.

32. *Berew Rhuwnakiy* (Towards the Light). Sociological essays by Abdul Wahid Nuri. Vol I. Baghdad: Ma'arif Press, 1942. 8½ × 5½ inches; 18 pages.

33. *Dwanêk le Baber Ferhewiy' Mylliycwe* (An Essay on National Co-operation). By Abdul Wahhab Nuri. Baghdad: Ma'arif Press, 1942. 8½ × 5½ inches; 20 pages.

34. *Le Rhêga y Serkewtin y Insana* (On the Road of Human Progress). By Abdul Wahhab Nuri. Baghdad: Ma'arif Press, 1943. 8 × 5½ inches; 21 pages.

IX.—POLITICAL, ETC.

5. *Awe Rheshe y Rhuws y Suwr* (The Black Water of Red Russia). Anon. Sulaimani: Jiyān Press, 1940. 7 × 4½ inches; 8 pages.
6. *Rhuwnakiy' Rhê-w Ban* (Light on the Highway). Anon. Sulaimani: Jiyān Press, 1940. 8 × 5½ inches; 14 pages.
7. *Deng y Nazîy le Geruw y Hytlerewe* (The Voice of the Nazis from the Throat of Hitler). Anon. Baghdad: Najah Press, 1941. 6½ × 4½ inches; 16 pages.
8. *Beyan y Heqiyet* (A Statement of the Truth). By Taufiq Wahbi. Baghdad: Najah Press, 1941. 6½ × 4½ inches; 50 pages.
9. *Blhawqirdinewe y Nawbenaw* (Occasional Bulletins). Being thirty-two propaganda leaflets issued by the Public Relations Section of the British Embassy between April, 1942, and August, 1942. 11 × 8½ inches; total 90 pages.
10. *Bawerh y Naziyekān Beramber be Ayinekan Têkra we Islamiyet be Taybetiy* (The Opinion of the Nazis on Religion in general and Islam in particular). Issued by the Public Relations Section of the British Embassy, Baghdad: Ma'arîf Press, 1942. 8½ × 5½ inches; 18 pages.
11. *Blhawqirdinewe y Hefteyi* (Weekly Bulletin). Published by the Public Relations Section of the British Embassy, Baghdad: first issue September 6, 1942. 13 × 8 inches. Year 1942, issues 14 pages 166; year 1943, issues 17 pages 210. Last issue No. 31 of October 28, 1943.
12. *Barbuw* (Subscription). Issued by the Central Committee of the Serkewtin (Advancement) Club; being the description of a tour in the Kurdish districts by the founder of the Club, Ma'ruf Jiyawuk. Baghdad: Najah Press, 1944. 8 × 5½ inches; 96 pages.
13. *Dawa y Milli'y Kurd* (The National Claim of the Kurds). Anon. Place and date of printing not shown (probably 1943 or 1944). 8½ × 6½ inches; 21 pages.

X.—PUBLICATIONS IN PERSIAN KURDISTAN

[NOTE.—The following are publications of a society styled "J.K." (? Jiyānewe y Kurd=Kurdish Revival), with headquarters at Sauj Bulaq, now called Mahabad.]

1. *Rhoj-Ejmêr y Taybetiy' Komelhe y "J.K."* (Special Calendar of the "J.K." Society). Comparative Calendar showing the months of the Persian solar year (with new Kurdish names appropriate to the seasons), the Hijri lunar and the Christian years. (a) For 1322 (1943-44) with Kurdish verses of Ahmad Beg-i Fattah Beg of Sulaimani and Hajji Qadir of Koi at foot of each page; 1943; 6 × 8½ inches; 12 pages. (b) For 1923 (1944-45) with verses by various authors; 1944; 7 × 8½ inches; 12 pages.
2. *Nyştman* (Homeland). "A social, cultural, literary Kurdish monthly." No. 1 July, No. 2 November, 1943, double number 3 and 4 December, 1943, and January, 1944, No. 5 February, No 6 March, 1944: each 8½ × 5½ inches; single numbers 24 pages, double numbers 36 pages.
3. *Diyariy' Komelhe y "J.K." bo Lawekān y Kurd* (Gift of the "J.K." Society to Kurdish Youths). Selections from the poems of (a) Mulla Muhammad of Koi, (b) Hajji Qadir of Koi, and (c) various patriotic poets. 1943. 6½ × 4 inches; 96 pages.

PRESENTATION TO MISS M. N. KENNEDY

THIS took place at the Royal Society's Rooms, before the lecture of March 14, 1945.

General Sir JOHN SHEA: Ladies and Gentlemen,—Before I hand the Chair over to Sir Percy Sykes, who is going to preside at the lecture, I have a most pleasant duty to perform—not really a duty, but a great happiness.

When we knew that Miss Kennedy had quite irrevocably decided to retire, it was a general wish among the members of the Society that she should be given in some tangible form a token, not merely of our esteem, but more truly of our love. (Applause.)

You know how difficult it is to get anything nowadays. The choice is profoundly limited; the quality is terribly poor; and the prices are enormous. So we thought that possibly she would be kind enough to accept a cheque, and that indeed she very graciously consented to do.

What Miss Kennedy has been to our Society no words of mine can adequately describe. She has been our prop and stay for all these years. You know how clever she was in getting the right series of lectures, and in all the actual work appertaining to the secretaryship. But it has always seemed to me that perhaps the greatest mark of the years she has held office has been the remarkable comradeship which exists in this Society, which, with respect, does not exist in all societies. That, indeed, we may claim is entirely due to her.

I always think such as these are rather embarrassing moments, so perhaps it will be best to say little and get it over the sooner.

So now I have the great happiness and pleasure of handing Miss Kennedy a cheque for £800. I have also to say that £70 more has been promised, and these happy contributions continue to come in. (Applause.)

Miss KENNEDY: I think this is a most embarrassing moment. I can find no words sufficiently adequate to thank Sir John and all the members of the Society for their overwhelmingly generous gift. My life in the past years has been bound up with the Society's interests, and I have been happy in being able to look on all members as my friends. I hope I shall keep your friendship, even though I cannot be here so much now. (Prolonged applause.)

TEA DRINKING IN CHINA

By J. E. C. BLOFELD

THE Japanese tea ceremony, or "Cha-no-yu," is well known to the West through several excellent books which have been written on the subject by Japanese and Western writers. Though there is, at the present time, no exact counterpart of this in China, the study of tea-drinking habits in that country is, nevertheless, one of considerable interest. To obtain a thorough knowledge of this subject one must traverse the realms of history, literature, geography, botany, industry (for the processing of the leaf), commerce, porcelain manufacture, and even medicine. This has been done very thoroughly by Mr. William H. Uckers, an American writer, who has compiled a volume of some eleven hundred pages entitled *All About Tea*, which deals with every aspect of the subject in all countries where tea is produced or consumed, but some of the passages dealing with China approach the matter from the point of view of the foreign tea exporter rather than that of the Chinese consumer. This article, which is far from comprehensive, is an attempt to describe the part played by tea drinking in the lives of the Chinese.

According to Chinese mythology, the uses to which the tea plant can be put were first discovered by the Emperor Shen Nung nearly three thousand years before the present era. It is doubtful, however, if tea was widely drunk much before the fourth century A.D., and it was probably regarded more as a medicine than a beverage until about the eighth century, when it was popularized by the T'ang Dynasty writer, Lu Yu, in the first book ever to be devoted exclusively to the subject of tea, entitled *Ch'a Ching*, or *The Tea Classic*. The text of this book is corrupt in places and the exact meaning of some of the phrases employed is by no means clear. Nevertheless, it is an interesting work, and inspired at different times similar works by Chinese and Japanese authors. A short extract from the writer's translation is given at the end of this article, together with a poem by the T'ang poet, Lu T'ung.

There is little doubt that tea was first looked upon as a medicine and that it was not drunk purely for the sake of its flavour or mildly stimulating qualities until several hundred years after its discovery. Moreover, it was often adulterated with foreign substances, such as ginger, lemon, etc., much as Westerners adulterate it with milk and sugar to-day. Nevertheless, the eulogy contained in Lu T'ung's poem shows that, by the middle of the T'ang Dynasty, its merits were probably widely recognised. From then onwards the Chinese have always preferred to drink their tea plain, with the exception of certain kinds which are flavoured with fresh or dried flowers. Though there are high grades of "flower tea" or "scented morsels," the best tea is never mixed with flowers, as its own delicate aroma is considered far superior to that of any blossom.

The varieties of tea drunk in China to-day are almost without number,

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