MODERN WESTERN, ARABIC-PERSIAN, ACADEMIC TRANSLITERATION SYSTEMS

Stephen Lambden

Set forth below are some selected, (largely) very recent transliteration systems adopted in standard encyclopaedias and in a few periodical publications and books. They are only loosely arranged in chronological order. It will be seen that the use of flat macrons has for decades been very widely adopted to indicate long vowels in Arabic-Persian transliteration. The antero-palatals (sun letters = al-ḥurūf al-shamsiyya) are also very widely ignored in transliterating the Arabic definite article (الٓ , al-). The possibly complicating factor of trying to represent Persian pronunciation in transliteration is not generally taken into account. It seems to me that there remains some way to go before Bahā'ī scholars universally agree upon a fully coherent transliteration system suitable for academic use and in line with internationally-respected transliteration systems (see below). Having said this, I am not implying that all Bahā'ī publications should follow a modern academically-respected transliteration norm.

The system adopted by Shoghi Effendi took into account, as Moojan Momen has ably illustrated, internationally-adopted transliteration methods for Persian and Arabic. It is the case today however, that the Bahā'ī method seems – at least to many working in academe – somewhat archaic; a little out of step with modern academically-informed oriental scholarship. Perhaps contemporary Bahā'ī academics might do well to follow Shoghi Effendi's example and give renewed weight to internationally-respected transliteration systems. Should, at some stage in the not-too-distant future, something as well researched and set forth as the 'transliteration rules' contained in the Encyclopaedia Judaica (see p. 61 below), be worked out and consulted upon ?

Encyclopædia
of
Religion and Ethics

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VOLUME I

A–ART

SCHEME OF TRANSLITERATION

I. HEBREW

CONSONANTS			
'	א	l	ל
b, bh	ב	m	מ
g, gh	ג	n	נ
d, dh	ד	s	ס
h	ה	'	ע
v, w	ו	p, ph	פ
z	ז	ṣ	צ
ḥ or ch	ח	q or ḳ	ק
ṭ	ט	r	ר
y or j	י	ś, sh	שׂ שׁ
k, kh	כ	t, th	ת

VOWELS

Short.		Long and Diphthongal.		Shevas.		
a	◌ַ	â	◌ָ	ă	◌ֲ	Composite
e	◌ֶ	ê, ệ	◌ֵ, ◌ֵי	ĕ	◌ֱ	shevas.
i	◌ִ	î	◌ִ, ◌ִי	ŏ	◌ֳ	
o	◌ָ	ō, ô	◌ֹ, וֹ	e	◌ְ	(simple sheva).
u	◌ֻ	û	◌ֻ, וּ			

II. ARABIC

CONSONANTS			
'	ا	ḍ	ض
b	ب	ṭ	ط
t	ت	ẓ	ظ
th	ث	'	ع
j	ج	gh	غ
ḥ	ح	f	ف
kh	خ	q	ق
d	د	k	ك
dh	ذ	l	ل
r	ر	m	م
z	ز	n	ن
s	س	h	ه
sh	ش	v, w	و
ṣ	ص	y	ي

II. ARABIC—*continued*

VOWELS					
Short.		**Long.**		**Diphthong.**	
a	◌َ	ā	ا◌َ	ai	◌َىْ
i	◌ِ	ī	◌ِى	au	◌َوْ
u	◌ُ	ū	◌ُو		

III. PERSIAN AND HINDUSTANI[1]

The following in addition to the Arabic transliteration above

p	پ	z	ذ
t	ت	r	ژ
s	ث	zh	ژ
ch	چ	z	ض
d	ڈ	g	گ

[1] The diacritical marks in this scheme are sometimes omitted in transliteration when absolute accuracy is not required, the pronunciation of ş being the same as that of s, while z, z, z, are all pronounced alike.

IV. SANSKRIT

CONSONANTS

Gutturals—k, kh; g, gh; ṅ (=ng in finger).
Palatals—ch (=ch in church), chh; j, jh; ñ (=n in onion).
Cerebrals—ṭ, ṭh; ḍ, ḍh; ṇ (a sound peculiar to India).
Dentals—t, th; d, dh; n (=n in not).
Labials—p, ph; b, bh; m.
Semi-vowels—y; r; l; v.
Sibilants—ś or sh; ṣ or sh; s.
Aspirate—h.

anunāsika (◌̐); anusvāra, ṁ; visarga, ḥ; avagraha (').

VOWELS

SIMPLE.				DIPHTHONGAL.	
a	ā	or	â	e	âi
i	ī	or	î	o	âu
u	ū	or	û		
ṛ	ṝ				
ḷ					

THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION
1960–

PREPARED BY A NUMBER OF LEADING ORIENTALISTS

EDITED BY AN EDITORIAL COMMITTEE CONSISTING OF

H. A. R. GIBB, J. H. KRAMERS, E. LÉVI-PROVENÇAL, J. SCHACHT

LIST OF TRANSLITERATIONS

SYSTEM OF TRANSLITERATION OF ARABIC CHARACTERS:

Consonants

							Long Vowels		*Diphthongs*	
ء	ʾ (except when initial)	ز	z	ق	ḳ	ـا ى	ā	ـو	aw
ب	b	س	s	ك	k	و	ū	ـي	ay
ت	t	ش	sh	ل	l	ى	ī		
ث	th	ص	ṣ	م	m			ـِيّ	iyy (final form ī)
ج	dj	ض	ḍ	ن	n	*Short Vowels*		ـُوّ	uww (final form ū)
ح	ḥ	ط	ṭ	ه	h	ـَ	a		
خ	kh	ظ	ẓ	و	w	ـُ	u		
د	d	ع	ʿ	ي	y	ـِ	i		
ذ	dh	غ	gh						
ر	r	ف	f						

ة a; at (construct state)

ال (article), al- and ʾl- (even before the antero-palatals)

PERSIAN, TURKISH AND URDU ADDITIONS TO THE ARABIC ALPHABET:

پ	p	ژ	zh	ٹ	ṭ	ڑ	ṛ
چ	č	ک or گ	g (sometimes ñ in Turkish)	ڈ	ḍ		

Additional vowels:

a) Turkish: e, ı, o, ö, ü. Diacritical signs proper to Arabic are, in principle, not used in words of Turkish etymology.

b) Urdu: ē, ō.

For modern Turkish, the official orthography adopted by the Turkish Republic in 1928 is used. The following letters may be noted:

c = dj	ğ = gh	j = zh	k = k and ḳ	t = t and ṭ
ç = č	h = h, ḥ and kh	ş = sh	s = s, ṣ and th	z = z, ẓ, ḍ and dh

SYSTEM OF TRANSLITERATION OF CYRILLIC CHARACTERS:

а	a	е	e	к	k	п	p	ф	f	щ	shč	ю	yu
б	b	ж	ž	л	l	р	r	х	kh	ы	ï	я	ya
в	v	з	z	м	m	с	s	ц	ts	ь	ʾ	ѣ	ě
г	g	и	i	н	n	т	t	ч	č	ъ	ʿ		
д	d	й	y	о	o	у	u	ш	sh	э	é		

ENCYCLOPAEDIA JUDAICA

TRANSLITERATION RULES : 91

ARABIC			
ا	a[1]	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	th	ع	c
ج	j	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	ṣ	ي	y
‎	a	ا ى	ā
‎	i	ي	ī
‎	u	و	ū
و	aw	‎	iyy[2]
ى	ay	و	uww[2]

1. not indicated when initial
2. see note (f)

a) The EJ follows the *Columbia Lippincott Gazetteer* and the *Times
Atlas* in transliteration of Arabic place names. Sites that appear
in neither are transliterated according to the table above, and
subject to the following notes.

b) The EJ follows the *Columbia Encyclopaedia* in transliteration
of Arabic names. Personal names that do not therein appear
are transliterated according to the table above and subject to
the following notes (e.g., Ali rather than 'Alī, Suleiman rather
than Sulayman).

c) The EJ follows the *Webster's Third International Dictionary,
Unabridged* in transliteration of Arabic terms that have been
integrated into the English language.

d) The term "Abu" will thus appear, usually in disregard of
inflection.

e) Nunnation (end vowels, *tanwīn*) are dropped in transliteration.

f) Gemination (*tashdīd*) is indicated by the doubling of the
geminated letter, unless an end letter, in which case the gemina-
tion is dropped.

g) The definitive article *al-* will always be thus transliterated,
unless subject to one of the modifying notes (e.g., El-Arish
rather than al-'Arīsh; modification according to note (a)).

h) The Arabic transliteration disregards the Sun Letters (the
antero-palatals *(al-Ḥurūf al-Shamsiyya)*.

i) The *tā'-marbūṭa* (o) is omitted in transliteration, unless in con-
struct-state (e.g., *Khirba* but *Khirbat Mishmish*).

These modifying notes may lead to various inconsistencies in the
Arabic transliteration, but this policy has deliberately been adopted
to gain smoother reading of Arabic terms and names.

INTERNATIONAL JOURNAL OF MIDDLE EAST STUDIES

(MIDDLE EAST STUDIES ASSOCIATION, NEW YORK)

TRANSLITERATION GUIDE FOR CONTRIBUTORS — :

CONSONANTS

Column Headings: A = Arabic, P = Persian, OT = Ottoman Turkish, MT = Modern Turkish

A	P	OT	MT		A	P	OT	MT		A	P	OT	MT
ʾ	ʾ	ʾ	—	ژ	—	zh	j	j	ك	—	g	g	g
b	b	b	b or p	س	s	s	s	s	ل	l	l	l	l
—	p	p	p	ش	sh	sh	ş	ş	م	m	m	m	m
t	t	t	t	ص	ṣ	ṣ	ṣ	s	ن	n	n	n	n
th	s̱	s̱	s	ض	ḍ	ż	ż	z	ه	h	h	h[3]	h[3]
j	j	c	c	ط	ṭ	ṭ	ṭ	t	و	w	v or u	v	v
—	ch	ç	ç	ظ	ẓ	ẓ	ẓ	z	ي	y	y	y	y
ḥ	ḥ	ḥ	h	ع	ʿ	ʿ	ʿ	—	ة	-a[1]			
kh	kh	ẖ	h	غ	gh	gh	g or ğ	g or ğ	ال	[2]			
d	d	d	d	ف	f	f	f	f					
dh	z	z	z	ق	q	q	ḳ	k					
r	r	r	r	ك	k	k or g	k or ñ	k or n					
z	z	z	z				or y	or y					
							or ğ	or ğ					

[1] (-at in construct state)
[2] (article) al- and ʾl-
[3] (when not final)

VOWELS

	ARABIC AND PERSIAN		OTTOMAN TURKISH	MODERN TURKISH
Long	ا or ى	â	â ⎰ words of Arabic	â
	و	û	û ⎱ and Persian	û
	ى	î	î ⎱ origin only	î
Doubled		iyy (final form î)	iy (final form î)	iy (final form î)
		uww (final form û), etc.	uvv	uvv
Diphthongs	و	au or aw	ev	ev
	ى	ai or ay	ey	ey
Short		⌢a	a or e	a or e
		⌢u	u or ü	u or ü
			o or ö	o or ö
		⌢i	ı or i	ı or i

For Ottoman Turkish, authors may either transliterate or use the modern Turkish orthography. Articles submitted in French and German may be transliterated according to the systems common in those languages.

A CONCORDANCE OF THE QUR'AN

Hanna E. Kassis UNIVERSITY OF CALIFORNIA PRESS 1983
Berkeley   Los Angeles   London

TRANSLITERATIONS

The following list is arranged according to the English alphabetical order, with the insertion of the romanized Arabic consonants that have no phonemic or alphabetical equivalents in English. The order is that in which the entries are arranged in the Concordance.

CONSONANTS

LETTER	ARABIC NAME	COMMENTS
ʾ	alif	Also known as the *hamzah*. A glottal stop which at the beginning of a word is not transliterated but is implied in the vowel that follows it. In any other position it is transliterated as ʾ. (See "Vowels and Diphthongs", below)
ʿ	ʿayn	A laryngeal without equivalent in any Western language
b	bā	= English "b"
d	dāl	= English "d"
dh	dhāl	Pronounced as "th" in "that"
ḍ	ḍāḍ	A velarized "d"; no English equivalent
f	fā	= English "f"
gh	ghayn	Roughly equivalent to the French "r"
h	hā	= English "h"
ḥ	ḥā	A fricative "h"; no English equivalent
j	jīm	Pronounced as "j" in "just"

k	kāf	= English "k"
kh	khā	Roughly equivalent to the "ch" in "Bach"
l	lām	= French "l"
m	mīm	= English "m"
n	nūn	= English "n"
q	qāf	A velarized "k"; no English equivalent
r	rā	= Spanish "r"
s	sīn	= English "s"
sh	shīn	Pronounced as "sh"
ṣ	ṣād	A velarized "s"; no English equivalent
t	tā	= English "t"
th	thā	Pronounced as "th" in "thin"
ṭ	ṭā	A velarized "t", no English equivalent
w	wāw	Pronounced as "w" in "war". (See "Vowels and Diphthongs, below)
y	yā	Pronounced as "y" in "yarn". (See "Vowels and Diphthongs, below)
z	zayn	= English "z"
ẓ	ẓā	A velarized "dh"; no English equivalent

VOWELS AND DIPHTHONGS

a	fat.ḥah	Pronounced as "a" in "cattle"
i	kasrah	Pronounced as "i" in "fin"
u	ḍammah	Pronounced as "oo" in "foot"
ā	alif mamdūdah	Pronounced as "a" in "man" or "father", depending on letters that precede and follow it
á	alif maqṣūrah	Pronounced as "a" but occurs only at end of words
ī	yā	Pronounced as "ee" in "meet"
ū	wāw	Pronounced as "oo" in "moon"
aw		Roughly equivalent to "ou" in "out"
ay		Roughly equivalent to the cockney "a" in "hate"

L.P. ELWELL-SUTTON (Ed.), BIBLIOGRAPHICAL GUIDE TO IRAN Sussex: Harvester Press + New Jersey: Barnes & Noble Books 1983.

TRANSLITERATION

Methods of transliterating and transcribing Persian are legion. In making one's choice one must be guided first of all by the purpose for which the 'latinization' is required. In the preparation of grammars, linguistic studies, and so on, a *transcription* is needed that represents to a limited degree the pronunciation of the original language; the spelling in the original script is of secondary importance, and may even be irrelevant. On the other hand, historical, literary, philosophical or scientific works call for a *transliteration* that will enable the specialist reader easily to convert names and words back into their original spelling; pronunciation is of minor importance, though for the benefit of non-specialist readers it may be desirable that deviation from the actual sounds should not be too great. A further complication in the case of Persian is that many of the names and words are of Arabic origin, and book titles indeed may be in pure Arabic; it is probably preferable for that reason to adopt a transliteration system that is based strictly on the original script, and so can be applied to any language written in that script, regardless of pronunciation. The effect of this is of course to produce 'latin' spellings that often look unfamiliar, but nevertheless are easily interpreted.

A second consideration is that, when transliteration systems, especially for Persian, are already legion, it is undesirable to invent yet another. It was natural therefore for the editorial working party to decide that one of the better-known of existing systems should be adopted, and faced with the choice between those used by the *Cambridge History of Iran*, the *Encyclopaedia of Islam*, and the *Encyclopaedia Iranica*, they opted for the first.

In compiling a bibliography, a particular problem concerns the names of Iranian or Arab writers who frequently or solely use European languages, and latinize their names for this purpose according to some conception of their own. In the present work the policy adopted has been,

(a) when the author has written only in European languages, to use own spelling;

(b) when he has written in both Persian or Arabic and in a European language, to use the properly transliterated form for his Persian or Arabic works and his own spelling for his European-language works, and in the index to cross-reference from the second to the first. In certain cases the transliterated form has been included in brackets after the European spelling of the name.

The CHI version of the Arabo-Persian alphabet, as adopted for the present work is as follows:

Consonants

' b p t s̲ (Pers.) th (Ar.) j ch h kh khw d z (Pers.) dh (Arab.) r z zh s sh ṣ ż (Pers.) ḍ (Ar.) ṭ ẓ ʿ gh f q k g l m n v (Pers.) w (Ar.) y

Vowels

a i u ā ī ū ai au

ENCYCLOPÆDIA IRANICA EDITED BY EHSAN YARSHATER Volume 1
London, Boston & Henley : Routledge & Kegan Paul 1985

TRANSLITERATION OF LANGUAGES

Transliteration The major transcription problem in Iranian studies results from the difficulty or coordinating the representation of Persian and Arabic words. The system which has found fairly wide acceptance and is used with some variations by the *Encyclopedia of Islam,* the Library of Congress, and the *Cambridge History of Iran* does not entirely suit the rendering of Persian. On the other hand, a scheme designed for Persian does not fit Arabic. Yet so many Arabic words, titles, and phrases are intimately involved in Persian usage that the employment of two systems would be unfeasible and would lead only to chaos. Unfortunately, no amount of ingenuity can devise a scheme ideal for rendering both Persian and Arabic. Any proposed system is bound to prove unsatisfactory in some respect and to offend a cherished habit or usage.

The *Encyclopaedia's* approach to the problem seeks to balance the difficulties of transliteration and those of pronunciation; it aims at an accurate rendering with compact and simple forms. In order not to add to the proliferation of systems, the *Encyclopaedia* has worked out one in conjunction with the Corpus Inscriptionum Iranicarum and the Persian Heritage Series, after adequate consultation with a number of leading scholars. In this scheme (charted below, p. 4), digraphs have been discarded, and each phoneme is represented by a single letter. The two "anomalies" in the resulting system are ḵ used for the voiceless glottal plosive (traditionally ḵẖ) and ḡ for the voiced glottal plosive or affricate ("gh"). Although perhaps jarring at first sight, these renderings arc not without precedent in the transliterations used by orientalists.

However, several concessions have been made in order to accommodate current usage and to avoid confusion. Thus the macron indicating vowel length has been retained in ī and ū, and the Arabic definite article has been written as al- even when the -l precedes a *šamsī* letter. Compound proper names are indicated as a unit by means of hyphens. When the first element of a name is 'Abd-, Abu-, or Ebn-, the second element is capitalized: when the first element is another word than these three, the second element is in lower case. For example, 'Abd-al-Ḥayy, Abu'l-Fażl, Nāṣer-al-dīn, Neẓām-al-molk.

Persian and Arabic

The system employed here aims to achieve simplicity and accuracy. It has been jointly adopted by the Corpus Inscriptionum Iranicarum, *Encyclopaedia Iranica,* The Persian Heritage Series, The Persian Studies Series, and the Modern Persian Literature Series. Some common personal titles and frequently cited place names are given in anglicized form: all other terms are transliterated. For further discussion of the transliteration system, see the Introduction, p.1.

	CONSONANT			CONSONANT			VOWEL	
	Persian	Arabic		Persian	Arabic		Persian	Arabic
ء	ʾ		ض	ż	ḍ	ا	ā	
ب	b		ط	ṭ		ی	ā	
پ	p		ظ	ẓ		و	ū	
ت	t		ع	ʿ		ی	ī	
ث	t̲, s̲	t̲	غ	ġ		ʼ	a	
ج	j		ف	f		ʼ	o	
چ	č		ق	q			e	
ح	ḥ		ک	k		◌ٰ	a, e	a
خ	k̲		گ	g		◌ً	aw, ow	aw
ۀ	k̲̣		ل	l		◌ٔ	ay, ey	ay
د	d		م	m				
ذ	d̲, z	d̲	ن	n				
ر	r		و	v	w			
ز	z		ه	h				
ژ	ż		ی	y				
س	s							
ش	š							
ص	ṣ							

The letter ۀ is represented as *ḥ*.
  When Abū or the Arabic preposition *fī* is followed by the article *al-*, the macron is omitted and the vowel letter remains unchanged, i.e., Abu'l-, *fi'l-*.

List of Transliterations

Arabic characters

٠	'	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	ḥ	و	w
خ	kh	ي	y
د	d	ة	ah; at (construct state)
ذ	dh	ال	(article) al- and 'l- even before the anteropalatals)
ر	r		
ز	z		
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	'		
غ	gh		
ف	f		
ق	q		

long vowels

ا ى	ā
و	ū
ي	ī

short vowels

◌َ	a
◌ُ	u
◌ِ	i

diphthongs

◌َو	aw
◌َي	ay
◌ِيّ	iyy (final form ī)
◌ُوّ	uww (final form ū)

Persian letters added to the Arabic alphabet

پ	p
چ	ch
ژ	zh
گ	g

IRAN

NOTES ON TRANSLITERATION FOR CONTRIBUTORS TO *IRAN*

I.   OLD AND MIDDLE PERSIAN

It is recognized that no rigid lines can be laid down here, but it is suggested that the Old Persian syllabary should be transliterated according to the table in Kent, *Old Persian. Grammar, Texts, Lexicon*, p. 12; that for Manichaean Middle Persian and Parthian, the transliteration system given in Andreas-Henning, *Mitteliranische Manichaica*, vol. III. p. 66, should be used; whilst for Pahlavi, the table of alphabets given in Nyberg, *A Manual of Pahlavi*, new edition, p. 129, may be used as a reference for transcription.

II.   ISLAMIC AND MODERN PERSIAN

The system used for the *Cambridge History of Islam* should be used here as far as possible.

Consonants

(a) Arabic

ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	'	ی	y
ذ	dh	غ	gh	ة	-a (in construct state: -at)
ر	r	ف	f		

(b) Persian additional and variant forms. The variant forms should generally be used for Iranian names and for Arabic words used in Persian.

پ	p	ژ	z	گ	g
ث	s̱	ز	zh	و	v
چ	ch	ض	ż		

(c) The Persian "silent h" should be transliterated *a*. e.g. *nāma*.

Vowels

Arabic or Persian

Short: ◌َ a   Long: ا or ی   ā
         ◌ُ u   و   ū
         ◌ِ i   ی   ī

Doubled   ◌ّ iyy (final form ī)
Dipthongs   ◌َو au
            ◌َی ai

NOTES

1. The *iẓāfa* should be represented by -*i*, or after long vowels, by -*yi*, e.g. *umarā-yi jānkī*.
2. The Arabic definite article should be written as al- or l-, even before the so-called "sun letters", e.g. ʿAbd al-Malik, Abu ʾl-Naṣr.
3. The macrons of Abū and Dhū (Ẓū) should be omitted before the definite article, e.g. Abu ʾl-Abbas (but Abū ʿUbaida).

It is obvious that for the rendering of linguistic and dialectical material, and possibly also for contemporary literary and spoken Persian, this rigorous system of transliteration is inappropriate; contributors should use their discretion here.

III.   GENERAL POINTS

1. Names of persons should be rigorously transliterated.
2. Conventional English equivalents (without macrons or diacritics) should be used for the names of countries, provinces or large towns, e.g. Khurasan, Shiraz. Otherwise, all place-names should be rigorously transliterated. Archaeologists are asked to be especially careful in representing the names of little-known places at or near sites.
3. Modern Turkish names and words should be written in the current romanized Turkish orthography.
4. Where classical Greek and Latin renderings of Old and Middle Persian names exist, these familiar forms should be used for preference.

LETTER IN LA BRITA ESPERANTISTO, official journal of the British Esperanto Association, issue of March/April 1986, written in Esperanto by Giorgio Silfer, English translation by Dr Iain S. Palin.

ESPERANTO IN IRAN: THE ROLE OF BAHA'ISM

In the last two numbers for the year 1985 of *La Brita Esperantisto*, the Baha'i World Faith is mentioned twice: in connection with the review by William Auld of the biography of Wendy Hiller dedicated to Lidia Zamenhof, and in the course of the essay *Esperanto-shock and counter-shock*, an historical sketch of the Esperanto Movement in Iran. The author of this last is unnamed, but *Heroldo de Esperanto* indicates the name of Miss Shirin Ahmad-Nia (No. 1745, p. 4, 25-4-1985).

On the subject of the review I congratulate my colleague Auld and associate myself with his concluding hope for a work that merits success.

The essay about Esperanto in Iran needs a slightly longer commentary.

It is true that Lidia Zamenhof wrote the appropriate text for *Persia* in the *Encyclopaedia of Esperanto*. Parenthetically, a pedant could point out that the title of paragraph, *1910-1935: After the Constitutional Revolution in Iran*, is somewhat nonsensical, for the charming land of Omar Khayyam was never called Iran in the period under discussion - the decree for the establishing of the new name was dated 22.11.1935, and it remained in force until 1949, when both names were officially put on an equal footing.

It is a pity that in the paragraph under discussion, the author does not refer to the most important events linking Persia with the history of Esperanto: the spread of the language among the Baha'is, and the support of Persia for the League of Nations resolution favourable to the International Language. The **Encyclopaedia** cited above reported on the first, and Edmond Privat, who was a member of the Persian delegation at Geneva, reported on the second. The spread among the Baha'is calls to mind that of Esperanto in Oomoto (*) at almost the same time. Europe also knew such phenomena - in Catalonia in the mid-1930's the Esperanto Movement was almost completely tied to the ideals of anarchism. Lidia Zamenhof reported that in Persia, if any European declared himself as being an Esperantist, the intellectuals at once commented **So you are a Baha'i!**. The contribution of the Baha'is to the progress of Esperanto was not just quantitative, but also qualitative; almost all learning texts for Persians including a very suitable dictionary, were prepared by Baha'is - the author is silent about this. We owe entirely to Baha'i Persians the making known of Iran to many Esperantists; the non-Baha'is who contributed to the creation of the Persian facet of Esperanto culture were not simply non- Iranians, but Europeans (George Cox, C. M. Bean, Edmond Privat, and above all Gaston Waringhien). The author is also silent about this.

The elements just mentioned clarify the forbidding of Esperanto by the last Iranian dynasty. Not so much the 'too enthusiastic Baha'is' as the real fact that the International Language penetrated Persia by two means; not so much the behaviour of a few (as is usually the case with those persecuted, Baha'is are generally very, even too, discreet) as the attitude of the monarchy opposed to free contacts with foreigners; not so much local circumstances as the general situation in Islamic lands, closed tight against contacts outside their own cultural sphere (even **The Noble Qur'an [La Nobla Korano]** was not translated from Arabic or Persian but from Italian!).

The essay, despite the double mention of the word 'shock', leaves aside the greatest shock which struck the Esperantists of Iran, namely the persecution and killing of a number of Baha'is and Esperantists, about whom the traditional periodicals (primarily the organ of the UEA (**)) were consistently silent. In fact in the world of Esperanto, only two important magazines broke this silence: **Literatura Foiro** in 1981, and **Monato** somewhat later.

As a person 'sitting in Europe' I most certainly am living through the events in Iran differently from the Esperantists there, to whom I sincerely wish much success; but because one Esperantist there chooses to give her version of the facts to others 'sitting in Europe', allow me, according to European custom, to make an essential contribution to an objective survey of the history of Esperanto in Persia.

Giorgio Silfer, Europe.

(*) **Oomoto**: A religious philosophy offering world teachings, based in Buddhism and originating in Japan. (I.S.P.)
(**) **UEA**: Universala Esperanto-Asocio, the world organization for Esperantists. (I.S.P.)

La

Brita Esperantisto

THE BRITISH ESPERANTIST

ELDONAJO DE ESPERANTO-ASOCIO DE BRITUJO

82.024A Jaro, N-Ro 869	Marto-Aprilo 1986

LAŬ MIA OPINIO . . .

Esperanto en Irano: la rolo de bahaismo

En la du lastaj numeroj de *La Brita Esperantisto* de la jaro 1985 la Monda Bahaa Kredo estas menciita du fojojn: okaze de recenzo de William Auld pri la biografia libro de Wendy Heller, dediĉita al Lidja Zamenhof, kaj ene de la eseo *Esperanto-ŝoko kaj kontraŭ-ŝoko*, historia skizo de la Esperanto-Movado en Irano. La aŭtoro de ĉi-lasta estas anonima, sed "Heroldo de Esperanto" indikas la nomon de F-ino Ŝirin Ahmad-nia (n-ro 1745, p. 4, 1985 04 25).

Pri la recenzo mi gratulas kolegon Auld, kaj mi aliĝas al lia konkluda espero por sukcesomerita verko.

La eseo pri Esperanto en Irano bezonas iom pli longan komentarion.

Ĝuste Lidja Zamenhof verkis la koncernan tekston pri *Persujo* en la *Enciklopedio de Esperanto*. Parenteze, pedantulo povus prave rimakigi ke la paragrafa titolo: *1910-1935: Post la Konstitucia Revolucio en Irano* estas iom sensenca, ĉar la ĉarma lando de Umar Kajjam nenium nomiĝis *Irano* en la konsiderata periodo – la dekreto por la alpreno de la nova nomo datiĝas 1935 03 22, kaj ĝi validis ĝis 1949, kiam ambaŭ nomoj estis samrange oficialigitaj.

Estas domaĝe ke en la priparolata paragrafo la aŭtoro ne aludas la du plej gravajn eventojn kiuj ligas Persion al la historio de Esperanto: la disvastiĝo de la lingvo inter la bahaanoj kaj la apogo de Persio al la rezolucio de Ligo de Nacioj favora al la internacia lingvo. Pri la unua raportas la *Enciklopedio* supre citita, pri la dua raportas Edmond Privat, kiu estis membro de la persa delegacio en Ĝenevo. La disvastiĝo inter la bahaanoj rememorigas tiun de Esperanto ĉe Oomoto, preskaŭ samepoka: ankaŭ Eŭropo konis tiajn fenomenojn – en Katalunio meze de la 1930aj jaroj la E-Movado estis preskaŭ komplete ligita al la anarkiismaj idealoj. Lidja Zamenhof raportas ke en Persio, se iu

kontribuon esencan por objektiva trarigardo de la historio de Esperanto en Persio.

Giorgio Silfer, Eŭropo

eŭropano deklaris sian esperantistecon, la intelektuloj tuj rimarkis: "Do vi estas bahaano!". La kontribuo de la bahaanoj al la progreso de Esperanto estis ne nur kvanta, sed ankaŭ kvalita: preskaŭ ĉiuj lerniloj por persoj, inkluzive de tre taŭga vortaro, estis verkitaj de bahaanoj – pri tio la aŭtoro silentas. Ni ŝuldas ekskluzive al bahaaj persoj la konatiĝon pri Irano ĉe multaj esperantistoj; la nebahaanoj kiuj kontribuis al la kreo de persa faceto en la Esperanto-kulturo eĉ estis neirananoj, sed eŭropanoj (George Cox, C. M. Bean, Edmond Privat kaj, precipe, Gaston Waringhien). Ankaŭ pri tio la aŭtoro silentas.

La jus menciitaj elementoj klarigas la malpermeson kontraŭ Esperanto fare de la lasta irana dinastio. Ne tiom la "tro entuziasmaj bahaanoj" kiom la reala fakto ke la internacia lingvo penetris Persion tra tiu medio; ne tiom la sinteno de kelkaj (kutimante je persekutoj, bahaanoj estas ĝenerale tre, eĉ tro, diskretaj homoj) kiom la sinteno de monarkio, kontraŭa al liberaj kontaktoj kun eksterlandanoj; ne tiom loka cirkonstanco, kiom la ĝenerala situacio de islamaj landoj, ege fermitaj al kontaktoj ekster sia kultura sfero (eĉ *La Nobla Korano* ne estis tradukita de arabo, aŭ perso, sed de italo!).

La eseo, malgraŭ la duobla mencio de la vorto "ŝoko", preterlases la plej gravan ŝokon kiu trafis la esperantistaron en Irano: nome la persekuton kaj la mortigon de pluraj bahaanoj kaj esperantistoj, pri kiuj la tradiciaj periodajoj (unuavice la organo de UEA) sisteme silentis. En Esperantujo fakte nur du gravaj gazetoj rompis tiun silenton: *Literatura Foiro* en 1981, kaj *Monato* pli malfrue.

Kiel persono "sidanta en Eŭropo" tute certe mi travivas alimaniere la eventojn en Irano, ol la tieaj esperantistoj, al kiuj mi sincere deziras multe da sukceso; sed ĉar unu tiea esperantist(in)o bonvolas rakonti sian version pri la faktoj al aliaj homoj "sidantaj en Eŭropo", permesu ke, laŭ eŭropaj kutimoj, mi alportu