

agreeable translations that reproduce the intricacies of the imagery. However, if the translation had been set facing the Arabic original, rather than following it, the volume would have been more useful. The selected poetry in this book is divided into themes: vainglory, love, exile, wisdom, satire, death, and song. The book is also provided with a table indicating the meters of the poems, and footnotes explaining obscure references. The occasions of the poems are often given, and each thematic section is preceded by a helpful introductory note in addition to the ample general introduction of the book. Such thoroughness makes the lack of a bibliography, or at least a selected list of studies on Abu Firas, all the more inexplicable.

The project of translating and providing critical assessments of the classic texts of Arabic literature is an ambitious one. It is likely that such an effort will benefit all scholars who have knowledge of French, and could possibly serve as the basis of translations to other languages. One would hope, therefore, to find future volumes more carefully edited, and with fewer typographical errors, than is the case with these otherwise excellent works.

ERRATUM

MANSOUR BONAKDARIAN, "Iranian Constitutional Exiles and British Foreign-Policy Dissenters, 1908–9," *IJMES*, 27, 2 (May 1995).

On page 179, I erroneously mention Yahya Dawlatabadi as one of the Iranian constitutionalist exiles who arrived in England in 1908. In fact, Dawlatabadi did not visit England until the summer of 1909, after the abdication of Muhammad ʿAli Shah, where he met with E. G. Browne and other critics of Lord Grey. His name should therefore be omitted from the list of the exiles who reached England by late summer of 1908. By the time I noticed this error, proofs had already been returned to the journal and it could not be corrected. Although this oversight does not undermine the interpretation advanced by the article, I do wish to apologize for any confusion it might cause.