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to Doughty's pacifism and moral absolutism—arguing that both were courageous positions for Victorian explorers. This is an interesting perspective.

To say that the book does not add much new insight into Burton is not to say that the book is without merit. In some cases the articles support tenuously held beliefs about Burton. M. Guy Bishop's article on Burton and the Mormons rightly accuses past biographers of brushing over Burton's 1860 trip to Utah. Nonetheless, it shows in detail that Burton's trip to Utah was precisely the minor event in Burton's life (and the Mormons' lives) that past biographers assumed it to be. Alan Jutzi's research into the margin notes in Burton's books gives specific evidence of his skepticism about any organized religion—a trait assumed by most biographers.

More important, a number of articles are of interest because they add to the bibliography of Burton. Burke Casari's "Additions to Burton's Bibliography" unearths several articles by Burton in periodicals such as *The Cornhill Magazine*. He also points out the importance of Burton's letters to the editors of magazines and produces a great number of new examples. Alan Jutzi's article on Richard Burton's library is interesting because it shows that a great deal of information can be gleaned from the notes in the margins of books in Burton's library.

To sum up, this book will be of interest only to serious researchers of Burton. It does not give a broad overview of Burton's achievements, and its individual articles do not provide any new insights. However, for those researching Burton it puts forward some new evidence for long-held theories about Burton's character, and it provides some additions to Burton's bibliography.

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*Islam in Spanish Literature: From the Middle Ages to the Present.* By LUCE LÓPEZ-BARALT. Translated by ANDREW HURLEY. Leiden: E. J. BRILL, 1992. Pp. xviii + 323. Hfl 145, \$83.

The pleasure of seeing an English translation of Luce López-Baralt's invaluable *Huellas del Islam en la literatura española: De Juan Ruiz a Juan Goytisolo* is mitigated, it must be said, by the relative inaccessibility of all Brill volumes. It is, simply, far too expensive to be the sort of book picked up by the more or less casual reader—and Brill, in any case, seems to market itself only to the very specialized Orientalist market. This is more than a petty quibble on my part since I have felt, since first reviewing the book when it appeared in Spanish, along with a companion book on St. John of the Cross and Islam (*Hispanic Reviews* 55 [1987]: 377–80) that López-Baralt's in

many ways exemplary work on the "traces" (*huellas*) of Islam in Spanish literature should have far greater exposure than it seemed destined to have in Spanish (and with the sort of title that might make it seem like a book of interest only to specialists). Indeed, as I show in detail in that review of the first Spanish edition, the interest and subtlety of her arguments is precisely that she understands that the traditional terms of "influence" are clearly inadequate in this realm and that, in some crucial respects, the most profound and indeed interesting traces are those that are post-expulsion, in one way or another heavily veiled, preeminently the imagery of the Spanish mystics of the Siglo de Oro, whose access to Arabic poetic texts is undoubtedly through their influence on the Andalusian Jewish kabbalah.

The title of the book—which in English fails to express the greater subtlety and complications of "traces" and which gives up altogether on conveying the sonorous and charming "from one Juan to another" of the original—suggests a banal chronological and developmental approach to the subject which is far from the case. The book is, in fact, a series of lovely essays rather than a version of a standard diachronic narrative, and although the essays are arranged in chronological order, much of the sparkle and innovation of López-Baralt's work lies precisely in her more refined understanding of the vagaries of literary history. Each essay, in fact, is eminently readable on its own and certain of them—I would single out "A Chronicle of the Destruction of the World: Moorish Aljamiado Literature" and "Towards a 'Mudéjar' Reading of Juan Goytisolo's *Makbara*"—are of particular value for their presentation of dramatically different historical moments that partake, in key texts, of the ambiguous virtues of exile. This book, despite an often awkward mode of translation (I am particularly uncomfortable, for example, with the use of "Moor" in English), should enrich any Arabist's vision of the surprisingly variegated and enduring Arabism, much of it largely untemplated, in Spanish literature.

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*The Pahlavi Rivāyat Accompanying the Dādestān ī Dēnīg*, part 1: *Transliteration, Transcription, and Glossary*; part 2: *Commentary, and Pahlavi Text.* By ALAN V. WILLIAMS. The Royal Danish Academy of Sciences and Letters. Copenhagen: H. C. ANDERSEN, 1990. Pp. 357 + 381. DK 500.

This is an exemplary edition and translation of an important ninth-century Pahlavi book which has not appeared in its entirety hitherto, but which has been very frequently quoted in works on Zoroastrianism. The introduction and commentary,