

NEK.

00163 BECKINGHAM, C.F. Professor J.A.
Boyle. *JRAS* 1979, pp. 184-186.

Prof. J. A. Boyle

08 ŞUBAT 1994

ELWELL-SUTTON, L.P. Obituary: John Andrew
Boyle. *Folklore* 90 (1979) pp. 105-106.

00001 YATIRILAR DİKTAN
00001 BİLGE DOKÜMAN

08 ŞUBAT 1994

BOSWORTH, C.E. Obituary: Professor J.A. Boyle.
Iran 17 (1979) pp. ix-x.

00001 YATIRILAR DİKTAN
00001 BİLGE DOKÜMAN

RÓNA-TAS, A. In memoriam J.A. Boyle (1916-
1978). *AOH* 35 (1981) pp. 161-162.

ELWELL, J. A.

15 ŞUBAT 1991

madde: BOYLE JOHN A

A.Br. : c , s

B.L. : c , s

F.A. : c , s

M.L. : c , s

T.A. : c VII, s 502

NEK.

00164 BOSWORTH, C.E. Obituary. Professor
J.A. Boyle, M.A., Ph.D. *Iran* 17 (1979) pp. ix-x.

Kısa biyografisi Prof. J. A. Boyle

فرهنگ خاورشناسان: زندگینامه و کتابشناسی ایران‌شناسان و اسلام‌شناسان /
تألیف گروه مؤلفان و مترجمان. - [ویرایش ۲]. - تهران: پژوهشگاه علوم انسانی و
مطالعات فرهنگی، ۱۳۷۶ -

بویل، جان اندرو

۴۸۳-۴۵۹

فرهنگ خاورشناسان (جلد دوم)

به دنیا آمد. لیسانس زبان آلمانی از دانشگاه
بیرمنگام گرفت و سپس به تحصیل زبان‌های
شرقی در دانشگاه‌های گوتینگن و برلین
پرداخت. ۱۹۴۷ با ارائه ترجمه‌ای از تاریخ
جهانگشای زیر نظر ولادیمیر مینورسکی، به
دریافت درجه دکتری از دانشگاه لندن نایل آمد.
از زمان جنگ جهانی دوم تا ۱۹۵۰ کارمند وزارت
خارجه بریتانیا بود. سپس مربی زبان فارسی در
دانشگاه منچستر گردید. ۱۹۵۸ به خاطر ترجمه
تاریخ جهانگشای، اثر عطاملک جوینی، نشان
درجه اول سپاس ایران را دریافت کرد. ۱۹۵۹
دانشیار و ۱۹۶۶ استاد مطالعات ایرانی در
دانشگاه منچستر گردید.

بویل عضو شورای گردانندگان انستیتوی مطالعات
ایرانی انگلستان، عضو هیأت ویراستاران تاریخ
ایران کیمبرج^۲، عضو هیأت مشاوران ایران‌شناسی،
عضو موقوفات گیب، عضو کمیته انجمن فولکلور
و رئیس انجمن انگلیسی - مغولی بوده است. ۱۹
نوامبر در منچستر درگذشت.

آثار

Studies on the Tarikh-i-Jahan-Gusha of Juvayni. [Thesis submitted for the degree of Doctor of Philosophy in the University of London.] London: 1947.

مطالعات درباره تاریخ جهانگشای جوینی (پایان‌نامه
دکتری)

A Practical Dictionary of the Persian

«Airyaman», *EIr.*, Vol. I, 1985, 694-695.

«ایریمن»

The Parthian Versions of Manis Psalms.

ترجمه‌های پارتی مزامیر مانی

تاریخ کیش زردشت. جلد سوم: پس از اسکندر گجسته.
با همکاری فرانتر گرنر، ترجمه همایون
صنعتی‌زاده، تهران: توس، ۱۳۴۷.

درباره‌اش

Sims. Williams Nicholas. *The Manichaean Commandments: A Survey of the Sources*. Papers in honour of Mary Boyce, Leiden: E. J. Brill, 1985.

احکام و فرامین مانوی: پژوهشی درباره منابع

منابع ۱۲ ج ۲ و ۳۵: ۵۰؛ ۴۵ ج ۱ ص ۱۱۸ و ج ۲
ص ۱۰۵، ۱۱۸ و ۲۷۳؛ ۵۰ ص ۳۶۸؛ ۶۹ ج ۱ ص ۲۶۴
؛ ۵۸ ص ۲۵؛ ۹۰ ص ۵ ص ۱۰۱؛ ۳۱۹ ص ۲ ش ۲ ص
۸۷ و س ۴ ش ۵ و ۶ ص ۷۲۷؛ ۱۲۵ ج ۳ ص ۵۶۵؛
۱۲۶ ج ۱؛ ۱۵۰ ص ۱۹۵۵-۱۹۰۶، ۱۹۶۶-۱۹۷۰،
۱۹۷۱-۱۹۷۲، ۱۹۷۶-۱۹۸۰ و ۱۹۷۹؛ ۱۵۱ ج ۲ ص
۴۸؛ ۱۵۲ ج ۱، ۲، ۳، ۶، ۷ و ۸؛ ۱۷۳ ج ۲۰ ص ۶۱-۶۲؛
بویس، مری و فارمر، هنری جورج. دو گفتار درباره
خیابگری و موسیقی ایران. ترجمه بهزاد باشی، تهران:
آگاه، ۱۳۶۸؛

Lang, David Marshall. *A Guide to Eastern Literatures*. London: Weidenfeld & Nicolson, 1971, P. Vii; Boyce, Mary. *A Persian Stronghold of Zoroastrianism*. Oxford: Clarendon Press, 1977, (Introduction).

بویل، جان اندرو [jān andru boyl]

Boyle, John Andrew

(۱۹۱۶-۱۹۷۸)، زبان و ادبیات فارسی، تاریخ

مغولان.

۱۰ مارس در ووستر پارک^۱، ساری^۲ (انگلستان)

1. Worcester Park

2. Surrey

3. Cambridge History of Iran

A good bibliography and a useful index add to the value of the book which is not only scholarly but also extremely thought-provoking and informative.

A. S. BAZMEE ANSARI

Karachi:

10th June, 1979.

NOTE

In the obituary notice of Dr. John A. Boyle it was stated that he translated the *Ilāhī Nāmeḥ* of Farīd al-Dīn 'Attār into English. It was published by UNESCO with a Foreword by Professor Annemarie Schimmel in 1976.

Similarly in the obituary notice of Professor 'Azīz Aḥmad it was inadvertently said that his book "*A History of Islamic Sicily*" was still in MS. In fact this book was published in 1976 in Edinburgh in the series "*Islamic Surveys*" ed. by Professor W. Montgomery Watt.

A. S. BAZMEE ANSARI

OBITUARY

Dr. John A. Boyle

Dr. John A. Boyle, Professor of Persian Studies at the University of Manchester (U.K.), died of heart failure on November 19, 1978, at the age of 62. He was a noted historian, an accomplished linguist and Oriental scholar. He was born in 1916 and educated at the Universities of Birmingham, Göttingen, Berlin and London. He taught at the Manchester University for 30 years.

Among his published works are:

1. *A Practical Dictionary of Persian Language*, 1949.
2. *History of World Conqueror*, English translation of the *Ta'rikh Jahāngushā-yi Juvainī*, Manchester 1958.
3. *Grammar of Modern Persian*, Wiesbaden, 1966.
4. *Cambridge History of Iran*, (ed.) Vol. V, C.U.P., 1968.
5. *The Successors of Genghis Khan*, London and New York, 1971.
6. *Persia, History and Heritage*, (ed.), 1978.

He had lately completed an English translation of Fārid al-Dīn 'Aṭṭār's "*Ilāhī Nāmeḥ*". He was also engaged in the preparation of a catalogue of Persian MSS at the John Rylands Library, Manchester. He contributed a number of articles on the Altaic and Central Asian history and literature to the new edition, now in progress, of the *Encyclopedia of Islam*.

He visited Pakistan twice: first in 1963 when he delivered lectures on 'Umar Khayyām and Rashīd al-Dīn Faḍl-Allāh's *Jāmi' al-Tawārīkh*; second time, he participated in the International Seminar on: "Sind Through the Centuries", held at Karachi in March, 1975 when he read a paper on "*Khwārizmshāh in Sind*". In 1971 he was invited by the Iranian Government to the 25th centenary celebrations of the founding of the Persian Empire by Cyrus the Great.

He leaves behind a widow and three daughters.

سه شنبه سابع [و] عشرین ذی الحجه لسنة احدى [و] تسعين وستمائة.

(شب سه شنبه ۲۷ ذی الحجه سال ۶۹۱)

این همان تاریخیست که در مجله یغما نیز از روی سند کهنه ای چاپ شده و درین جا شب سه شنبه هم بر آن افزوده می شود. چیزی که شک را یکسره از میان می برد اینست که حتماً روز ۲۷ ذی الحجه در سال ۶۹۱ روز سه شنبه مطابق با ۹ دسامبر ۱۲۹۲ بوده است.^۱

درین صورت من از آقای شاغل مالک این بیاض بسیار سپاس گزارم که دانش دوستی و گشاده دستی او و مهربانی خاصی که در امانت دادن این سفینه در باره من داشت، مارا یاری کرد که این مشکل جانگاہ را که سالها و شاید قرنها ناگشاده مانده بود بدین گونه بگشاییم.

طهران ۱۶ آبانماه ۱۳۳۷

Macelle-i Daniskede-i Edebiyat

c. VI/sayı 1 (H-S. 1337) Tahran 80

MADE YAYINLANMIKTAKI
SONRA GELIN DOKUMAN

15 MAYIS 1993

نقد کتاب

تاریخ جهانگشای جوینی ← Rosehale

The History of the World - Conqueror

ترجمه

John Andrew Boyle *

ناشر

The University of Manchester

دو جلد، 1958

این کتاب ترجمه کاملی است به انگلیسی از تاریخ جهانگشای جوینی که در حدود سال ۶۵۸ هجری قمری بقلم علاء الدین عطا ملک جوینی که از زمره فضلا و رجال مهم دوره مغول بوده تألیف گردیده و شامل اتفاقات تاریخی دوران مغولان و خوارزمشاهیان و اسمعیلیان می باشد. تاریخ مزبور باندک زمانی پس از تألیف شهرت زیادی بدست آورده بنحوی که بیشتر مورخین ایرانی و عرب آنرا بهترین و معتبرترین مرجع و مأخذ تاریخی دوره مذکور بشمار آورده اند. تا اوایل قرن نوزدهم کمتر کسی در اروپا اطلاعی از تاریخ جهانگشای جوینی داشت تا در سال ۱۸۲۴ میلادی بارن دسن (d'Ohsson) تاریخ دوران مغولان^۱ را برشته تحریر در آورد و تا امروز جامعترین تاریخی است که از دوران مزبور یکی از زبانهای اروپائی نگارش یافته است. مورخ مذکور اغلب اطلاعات خود را از تاریخ جهانگشای جوینی اقتباس نموده است ولی متأسفانه نسخه ای که از تاریخ نامبرده در دسترس وی قرار گرفته بود چندان معتبر نبوده و نیز در آن زمان کتابخانه ملی پاریس Bibliotheque Nationale نسخه ای را که هم اکنون ترجمه آن مورد بحث می باشد و پس از تصحیح

1- C. d' Ohsson. *Histoire des Mongols depuis Tchinguiz Khan jusqu' à Timour Bey ou Tamerlan* (2nd. ed.) 4 Vols., The Hague and Amsterdam, 1834-5.

OBITUARIES

PROFESSOR J. A. BOYLE

John Andrew Boyle was born at Worcester Park in Surrey in 1916. He received much of his early education from his father, a versatile bibliophile and bookseller, who had been the first editor of *The Everyman Encyclopaedia*, had revised Roget's *Thesaurus*, and had translated Spinoza's *Ethics* into English, and excerpts from *The Pickwick Papers* into Portuguese for a Brazilian paper. The family moved to Birmingham where Boyle's father became Bolivian consul and he himself graduated with 1st Class Honours in German at the university. He then studied Oriental languages at Göttingen, where he was an appreciative pupil of H. H. Schaeder, and at Berlin. Returning to England in 1939 he became a post-graduate student at the School of Oriental and African Studies in London. In 1941 he became a sapper, though not for long. In the following year he was assigned to a special department of the Foreign Office where he remained until 1950. In 1945 he married a colleague, Margaret Elizabeth Dunbar, who gave him three daughters, a life of great domestic happiness, and constant support in his work, with difficulty maintaining some degree of order among his papers, and binding his numerous offprints. He was at last able to take his doctorate in 1947 under the supervision of Minorsky, whose admiring and admired pupil and friend he became, and who was the most important influence on his academic work. His thesis was concerned with a portion of Juvainī's history. In 1950 he was appointed to a newly created post as Senior Lecturer in Persian at Manchester University. Except for a year as Visiting Professor of Persian at the University of California (Berkeley) in 1959–60 he was to spend the rest of his career in Manchester, becoming a Reader in 1959 and Professor of Persian Studies in 1966. He died after a short illness on 19 November 1978.

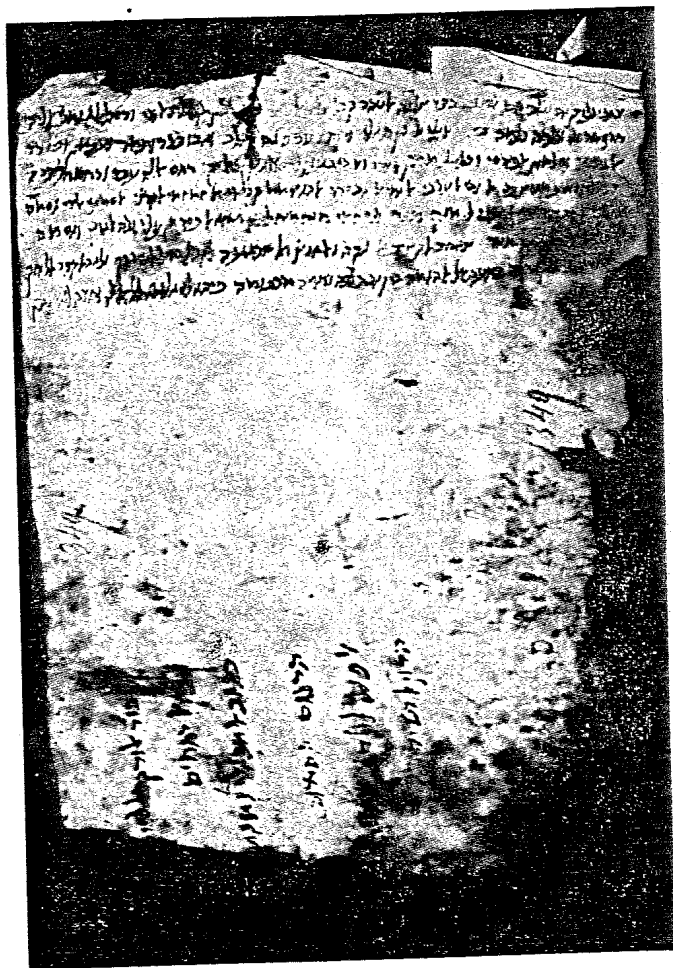
Boyle compiled a small dictionary of Persian and a grammar of the modern language in the *Porta linguarum orientalium* series, but his principal publications were his annotated translations of Juvainī (*The History of the World Conqueror*, 1958), which was an extension of his doctoral thesis, of a part of Rashīd al-dīn (*The Successors of Genghis Khan*, 1971), and of the *Ilāhī-nāme* of 'Aṭṭār (1977). He edited volume V of the *Cambridge History of Iran*, "The Saljuq and Mongol periods", to which he contributed a notable chapter, "Dynastic and political history of the Īl-Khāns". In collaboration with his friend Professor Karl Jahn he edited a special volume of the *Central Asiatic Journal* commemorating Rashīd al-dīn (1970). In addition he contributed numerous articles to academic journals, twenty-four of which were collected in *The Mongol World Empire* (1977).

His linguistic equipment was formidable and was not restricted to the usual classical, Romance, Teutonic, and Near Eastern languages. He had a working

knowledge of Russian; unlike many Persian scholars in Britain he had some acquaintance with pre-Islamic Iranian; he knew Welsh and he had studied Old Irish in Berlin; when a civil servant he acquired a knowledge of Armenian. In his later years he became more and more interested in folklore, where all these accomplishments were put to good use. He had been on the Committee of the Folklore Society since 1973 and published some valuable articles in its journal *Folklore*.

Though Boyle wanted above all to be left in peace to do his own work, he was a friendly and sociable man who took a prominent part in several learned societies and co-operative projects. He joined this Society in 1944 and delivered the Clauson Memorial Lecture in May 1978. He had been on the Council of the British Institute of Persian Studies since 1964, on the editorial board of the *Cambridge History of Iran* since 1966, a Gibb Memorial Trustee since 1970, and on the Council of the British Society for Middle Eastern Studies since 1973. He was a co-founder of the Anglo-Mongolian Society and had been its Chairman since 1970. He was active in the Permanent International Altaistic Conference and was twice its host in Manchester. His achievements were not unrecognized in other countries. In 1958 he received the Iranian order and decoration of Sepass, being the only European ever to have been honoured in this way. He had been a member of the Advisory Board of Iran Shenasi since 1969. In 1973 he was elected an Honorary Fellow of the Kőrösi Csoma Sándor Társaság of Budapest. He joined the Editorial Board of the international *Central Asiatic Journal* in 1977 and was to have succeeded Jahn as editor-in-chief.

Boyle's interest was in the meaning and derivation of words, the identification of persons and places mentioned in texts, and the dating of events. The more complicated such problems were, the more he enjoyed them. He was never happier than when trying to extricate the correct form of a Turkish or Mongol name from a transcription in unvowelled and preferably undotted Arabic characters. It was this predilection which made him such a superb translator and annotator of Juvainī and Rashīd al-dīn. His object was to derive from the sources as accurate a narrative of events as possible, but he was by no means insensitive to imaginative literature. He was genuinely fond of Persian poetry, especially of Firdausī and Sa'dī. A man of unassuming erudition he totally eschewed showmanship himself, but he was neither offended nor influenced by the showmanship of others. Unfailingly patient and courteous with the eccentric, the stupid, and the ignorant, he never emphasized trivial errors to be found in the writings of the great scholars of the past. He talked about men like Nöldeke, Browne, and Nicholson, and indeed many others far less eminent, in terms of almost personal gratitude. He was always scrupulous in acknowledging any help he had received from even the most obscure and improbable quarter, whether from a colleague, an acquaintance, a correspondent, or the long



9. MS. Leningrad, Ant. 349.

IN MEMORIAM

J. A. BOYLE

(1916–1978)

19 AUGUSTOS 1992
MADE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

The first work which at once secured to Professor Boyle a highly estimated place among the leading scholars in Persian historical studies was his translation of the *Ta'rikh-i-Jahān-Gushā* of the Persian historian 'Alā'u-d-Dīn 'Aṭā-Malik-i-Juvainī. He began to work on this text during his studies in pre-war Germany where he learned at the universities of Göttingen and Berlin. He got the first impetus to work on Juvainī's text in Berlin, as a pupil of Professor Schraeder, and later it was V. Minorsky, then Professor at the University of London, the best scholar of the time and field, who introduced him into the methodology of text editing. A version of Part I of *The History of the World Conqueror* (I–II, Manchester, 1958) was included in his PhD dissertation which was submitted to the University of London in 1947.

His small work *A Practical Dictionary of the Persian Language* (London 1949) was intended for students. In 1950 he became senior lecturer at the University of Manchester. As a visiting Professor he worked 1959–1960 at the University of California, Berkeley and then returned to Manchester where he became Professor of Persian studies in 1966. In the same year he published his *Grammar of Modern Persian* (Wiesbaden 1966).

His interest was focused on Persian history and historiography of the Mongol period. As the editor and one of the major contributors he had an overview of the Saljuq and Mongolian periods in *The Cambridge History of Iran*, vol. V (1968). After having published his Juvainī-monograph he edited the other basic work of the Mongol period, that of Rashid-al-Dīn. The history of Juvainī breaks off in the reign of the Great Khan Möngke (1251–1259) and the part of Rashid-al-Dīn's *Jāmi' al-Tawārikh* which has been translated by Professor Boyle (*The successors of Gengis Khan*, New-York-London 1971) carries the history of the Mongolian Empire down to the reign of Temir Öljeitü (1294–1307). On the qualities of Boyle's translations I quote Owen Lattimore: "... no matter how recondite the subject, he sets it forth in an easy, plain English, light in its touch, that invites the unlearned reader as well as the specialist into a study and library of a scholar who is as unpretentious as he is learned" (Preface to J. A. Boyle, *The Mongolian World Empire 1206–1370*, London 1977, p. II).

The best qualities of scholarship, wide overview and philological accuracy, fantasy and abundant knowledge of the facts, the ability of finding what is interesting and important at the same time, characterized his papers as well. The history of the Mongolian Empire is one of the most difficult targets because the most different sources have to be synoptically dealt with, Chinese and Latin, Armenian and Georgian, Russian and Tibetan, Turkish and Arabic and their testimony has to be confronted with those written in Persian. In this painstaking work an important task is to identify places, persons, titles and events occurring in various sources in different forms.

classical and modern sources the only mention of the fragrance of any kind of *šemšād* is made by Tonokābonī (p. 171) and his commentator, 'Aqīlī Kōrāsānī (loc. cit.): "Its leaves are like those of the pomegranate and the myrtle, but smaller and greener. . . ; its blossoms are white and have a strong fragrance ('*efrīya*), and its seeds are black, resembling those of the myrtle and the pepper." The poetical allusions to the *šemšād* fragrance, unconfirmed by actual evidence, have led many Persian lexicographers to think that the name *šemšād* was also applied to other aromatic plants, namely, the sweet marjoram (*marzangūš*), a hardy perennial herb, or the myrtle (Pers. *mūrd*, Ar. *ās*), an evergreen shrub with fragrant leaves. There is, indeed, a variety of boxtree bearing some resemblance to the myrtle (namely *B. sempervirens* var. *myrtifolia*), but, as pointed out above, the reference seems to be only to the form and color of the leaves and the seeds (cf. also Firūzābādī, I: *baqs/baqsīs* "a tree like the *ās* as to its leaves and grains," and *baqs* "a tree called *k'ōssāy* in Persian"; see also Lane, I/1, London, 1863. s.vv.). Probably first imagined by the author of the *Bahār-e 'Ajam* (compiled in 1152/1739-40; II, p. 175), the identification of the *šemšād* with the *marzangūš* when a darling's hair is involved has been uncritically repeated by modern lexicographers such as Dehkhodā (s.v. *šemšād-būy*) and M. Mo'in (*Farhang-e fārsī*, s.v. *šemšād*). There is no factual evidence for this identification, which may be due to poetical or lexical confusion (cf. *šamšārā* in the *Borhān-e qāte'*: "an aromatic plant called *marzangūš* and, in Arabic, *ādān al-fa'r*").

Therapeutic virtues have been attributed to the boxtree only by a few "western" medical and pharmacological authors in the Islamic period (Ebn al-Bayṭār quotes nothing from the Greek masters Dioscorides and Galen, and, except for Bīrūnī, "eastern" authors. such as Rāzī, Ebn Sīnā, Mowaffaq Heravī, and Akawaynī Bokhārī, are silent about the boxtree). Ebn al-Bayṭār (pt. 1, p. 103) quotes the following virtues and uses for the *baqs*, which he says the Syrians call *šemšār*: "It is a tree with leaves resembling those of the *ās*. . . Its seeds are black like those of the *ās* and are astringent; if taken internally they constipate the belly and desiccate the moisture in the bowels" (Ebn Ḥasan, i.e., Ebn Joljōl, but attributed verbatim to Šahārboḡt [b. Māsarjīs] by Bīrūnī, Ar. text, p. 415). "Boxwood sawdust, kneaded with henna and applied on the head, strengthens the hair, is useful against headache, and brings together disjoined cranial sutures (*tafarroq al-šo'ūn*); kneaded with egg white and fine flour and applied on a *waḡī* (a dislocated or injured member without bone fracture), it will be useful to [cure] this [injury]" (from Šarīf Edrīsī). Antākī (I, pp. 70-71) and, following him, Tonokābonī (loc. cit.), while expatiating on the preceding indications, have added mainly the following: The boxtree is hot and dry in the second degree. Its seeds desiccate all moistures (*roḡūbāt*), even the running saliva. The thickened decoction of its seeds with wine, if applied on the skin, removes the *homra/bād-e sorḡ* (erysipelas), *namla sā'ia* (staphylococcal pustules? eczema?), and *sa'fa*

(psoriasis? ringworm?); mixed with honey and henna and applied on the skin they clear the *ātār* (scars, blemishes). Combing the hair with combs made of boxwood improves the hair (only in Antākī). The topical application of a decoction of box leaves is a proven remedy for anal prolapse. Nowadays probably the only therapeutic use of the boxtree is as a folk medicine in Gīlān and Māzandarān against tapeworms; a dose is about a cupful of the bitter juice extracted from the pounded leaf buds or young leaves (Pāyanda, loc. cit.; however, he warns against an overdose, which would be fatal).

Bibliography: Dā'ūd Antākī, *Tadkerat ūlī'l-albāb wa'l-jāme' le'l-'ajab al-'ojāb*, 2 vols., Cairo, 1308-09/1890-91. Moḥammad-Hosayn 'Aqīlī Kōrāsānī, *Maḡzan al-adwīa*, Calcutta, 1844. Asādī Ṭūsī, *Loḡat-e Fors*, ed. F. Mojtābā'ī and 'A.-A. Šādeqī, Tehran, 1365 Š./1986. Abū Rayḥān Bīrūnī, *Ketāb al-ṣaydana*, ed. and tr. M. Said and R. Ehsan Elahie, Karachi, 1973. Ebn al-Bayṭār, *al-Jāme' le mofradāt al-adwīa wa'l-aḡdīa*, 4 pts. in 2 vols., Būlāq, 1291/1874. Faḡr-al-Dīn As'ad Gorgānī, *Vīs o Rāmīn*, ed. M. A. Todua et al., Tehran, 1349 Š./1970. Farrokī Sīstānī, *Dīvān*, ed. M. Dabīrsīāqī, 2nd ed., Tehran, 1348 Š./1969. Firūzābādī, *al-Qāmūs al-moḡīṭ*, alphabetically rearranged by Ṭāher Aḥmad Zāwī, I, 2nd ed., Cairo, 1970. A. Ghahreman, *Flore de l'Iran (Felūr-e Irān)*, Tehran, III, 1361 Š./1982; VIII, 1365 Š./1987. Manūchehrī Dāmḡānī, *Dīvān*, ed. M. Dabīrsīāqī, 4th ed., Tehran, 1356 Š./1977. A. Parsa, *Flore de l'Iran*, Tehran, IV, 1328 Š./1949. M. Pāyanda Langarūdī, *Farhang-e Gīl o Deylam. Fārsī be ḡllakī*, Tehran, 1366 Š./1987. K. H. Rechinger, "Buxaceae," in *Flora Iranica*, ed. K. H. Rechinger, Vienna, no. 27, 1966. Idem, "Celastraceae," *ibid.*, no. 64, 1969. K. Sā'ī, *Jangal-šenāsī* I, Tehran, 1327 Š./1948. Ḥ. Ṭābetī, *Jangalhā, deraktān o deraktchāhā-ye Irān*, Tehran, 1355 Š./1976. Lālā Tīk Čand (Bahār), *Bahār-e 'Ajam*, 2 vols. in one, Lucknow, 1334/1916. Moḥammad-Mo'men Ḥosaynī Tonokābonī (Ḥakīm Mo'men), *Toḡfa-ye Ḥakīm Mo'men (Toḡfat al-mo'menīn)*, Tehran, n.d. [1360 Š./1981?].

(HÜŞANG A'LAM)

BOYEKAN, the name of a *mec naxarar* "great satrap," defeated and killed at T'awrēš (Tabriz) by the Armenian general Vasak under Šāpūr II (r. 309-79). See Faustus, Venice ed., IV, p. 39 = Langlois, *Historiens*, p. 264; and cf. Hübschmann, *Armenische Grammatik*, p. 33; Justi, *Namenbuch*, p. 70. The name Boyekan is a patronymic formed from *Bōy (see BÖE) or Bōyak (cf. Pers. Būya).

(MARIE LOUISE CHAUMONT)

BOYLE, JOHN ANDREW (1916-78), British orientalist. He was born at Worcester Park, Surrey, England, on 10 March 1916. His father was a versatile bibliophile and translator, who became Bolivian consul in Birmingham. Boyle himself graduated with First Class Honors in German at Birmingham University and subsequently

Boyle John