Iranian Studies, 2019
Vol. 52, Nos. 5–6, 833–836, https://doi.org/10.1080/00210862.2019.1663676

Compiled by Julia Caterina Hartley

With assistance from Cameron Cross, Samuel Hodgkin, Joseph Lenkart and Nina Zandjani

Saʿdi in European Languages and Literatures: An Annotated Bibliography

Alavi, Bozorg. "Andar tarjomeh-ye Golestān va Bustān be zabān-e almāni" [On the translation of the *Golestān* and *Bustān* into German]. *Iran Nameh* 3, no. 4 (Summer 1985): 682–9. Offers a brief survey of translations of Saʿdi's work into German from the seventeenth century to the twentieth. This entire issue of *Iran Nameh* is dedicated to Saʿdi.

Aliev, R. "Osnovnye publikatsii 'Golestana' Sa'di" [The main publications of Saʿdi's Gulistan]. *Kratkie soobshcheniia Instituta vostokovedeniia A*[*kademii*] *N*[*auk*] *SSSR* 17 (1955): 83–91. A survey of the publication history of the *Golestān*, including Soviet editions.

Arberry, A. J. *Classical Persian Literature*. London: George Allen & Unwin, 1958, 196–202. Offers a summary of translations of Saʿdi's work into European languages (mostly English) and a survey of its reception.

Archer, W. G. "Preface." *The Gulistan or Rose Garden of Saʿdi*, trans. Edward Rehatsek, 11–34. London: Allen & Unwin, 1964. A critical survey of various translators' efforts to render Saʿdi into English.

Behzad, Faramarz. *Adam Olearius' Persianischer Rosenthal. Untersuchung zur Übersetzung von Saadis Golestan im 17. Jahrhundert*. Vandenhoeck & Ruprecht, 1970. Investigates the reception of Persian literature in the seventeenth century through translation of Saʿdi's *Golestān* by Olearius and examines the conditions leading to it.

Behzadi, Majid Yousefi. "Saadi et le symbole de la 'Rose' dans le langage poétique de Marceline Desbordes-Valmore (Les Roses de Saadi) et de Leconte de Lisle (Les Roses d'Ispahan)." *Recherches en Langue et Littérature Françaises. Revue de la Faculté des Lettres, Université de Tabriz* 9, no. 15 (Winter and Spring 2015): 109–23. Contrasts the exoticism of Leconte de Lisle's poem and Desbordes-Valmore's engagement with Saʿdi.

Brancaforte, Elio. "Persian Words of Wisdom Travel to the West: Seventeenth-Century European Translations of Sa'di's *Gulistan*." *Daphnis* 45 (2017): 450–72. Compares the first European translations of the *Golestān*: André du Ryer's French version (1634), the Latin translation of Georgius Gentius (1651), and the German editions of Friedrich Ochsenbach (1636) and Adam Olearius (1654).

De Bruijn, J. T. P. "De Perzische muze in de polder." In *De Perzische muze in de polder: De receptie van Perzische poëzie in de Nederlandse literatuur*, ed. Marco

© 2019 Association For Iranian Studies, Inc

Routledge
Taylor & Francis Group

https://doi.org/10.1080/00210862.2019.1663676 Published online by Cambridge University Press

Goud and Asghar Seyed-Gohrab, 17–22. Amsterdam: Rozenberg, 2006. Covers Saʿdi's reception in the Netherlands.

Divinskii, B. "Saadi v tvorchestve Pushkina." *Prostor* 6 (1975): 118–21. A study of Pushkin's responses to Saʿdi's works.

Hadidi, Javād. *Az Saʿdi be Aragon: Taʾsir-e adabiyāt-e fārsi dar adabiyāt-e farānseh*. Tehran: Markāz-e Nashr-e Dāneshgāhi, 1994, 214–47. Provides an exhaustive overview of the reception of Persian literature in France from the seventeenth to the twentieth century.

Haschemi, Faranak. "Deutsche Dichter begegnen Saʿdi: Saʾdi Rezeption in Deutschland." PhD diss., Bochumer Universitätsverlag, 2012. Demonstrates through a series of examples how Saʿdi's works through translations, loans and (free) adaptations have found their way into German literature.

Haschemi, Faranak. "Saadi in der deutschen Geistesgeschichte." *Spektrum Iran: Zeitschrift für islamisch-iranische Kultur*, special issue "Wer is der iranische Dichter-Philosoph Saadi?" 30, no. 2 (2017): 71–82. Focuses on the importance of Saʿdi's works in the history of German language literature and ideas which is still ongoing as new translations, retranslations, and adaptations will continue to appear in the future.

Hayati Ashtiani, Karim. "Les relations littéraires entre la France et la Perse de 1829 à 1897." PhD diss., Université Lumière Lyon II, 2004. Identifies the passages in Saʿdi's *Golestān* that were sources for Victor Hugo and André Gide.

Isaev, G. G. "Kod literatury Irana v khudozhestvennom diskurse I. Bunina nachala XX v" [The Iranian literary code in the artistic discourse of Ivan Bunin at the beginning of the 20th century]. *Analiz i interpritatsiia khudozhestvennogo proizvedeniia*, Astrakhan, 2010, 104–11. Shows the Russian writer Ivan Bunin's interest in Persian literature, and in particular Saʿdi. A good case study of the broader Russian Silver Age reception of Saʿdi.

Jahānpur, Farhang. "Saʿdi va Emerson." *Iran Nameh* 3, no. 4 (Summer 1985): 690–704. Provides a useful genealogy of the way Saʿdi entered the Anglophone literary sphere and thence to Emerson, concluding with a discussion and translation of the latter's poem, "Saadi."

Javadi, Hasan. *Persian Literary Influence on English Literature*. Iran Society, 1987, 165–72. Covers Edwin Arnold's *With Sa'di in the Garden* (Roberts Brothers, 1888), a narrative work written in dialogue with chapter 3 of Saʿdi's *Bustān*, and his 1899 English version of the *Golestān*.

Lewis, Franklin. "Golestān-e Saʿdi." *Encyclopaedia Iranica*, XI: 1, 79–86, available online at www.iranicaonline.org/articles/golestan-e-sadi (accessed 30 December 2012). The subheadings "Influence" and "Imitations" offer a rich review of Saʿdi's afterlife in both Islamicate and European literary circles.

Massé, Henri. *Essai sur le poète Saadi.* Libraire Paul Geuthner, 1919, 33–41. An exhaustive study of the many translations of Saʿdi's work up to the date of publication.

Minasian, Arpik. "Saadi na armianskom iazyke" [Saʿdi in Armenian]. *Literaturnaia Armeniia* 8 (1962): 90–3. Discusses the long history of translations of the *Gulistan* into Armenian.

https://doi.org/10.1080/00210862.2019.1663676 Published online by Cambridge University Press

Nilobekov, Salomatshokh. "'Guliston' Saadi i ego traditsii v Tadzhiksko-Persidskoi literature, XIV–XVII veka" [Saʿdi's *Gulistan* and its canonization in Tajik-Persian literature of the fourteenth-seventeenth centuries]. PhD diss., Tajik State University, 1989. A philology department dissertation covering the early modern Persophone reception of Saʿdi, particularly in Khorasan and Transoxania.

Nol'man, M. "Pushkin i Saadi" [Pushkin and Saʿdi]. *Russkaia literatura* 1 (1965): 123–34. Analyzes Saʿdi's influence on Alexander Pushkin's poetry of Crimean exile.

Tafazoli, Hamid. *Der deutsche Persien-Diskurs: Zur Verwissenschaftlichung und Literarisierung des Persien-Bildes im deutschen Schrifttum*. Bielefeld, 2007, 284–303 and 408–18. Discusses Saʿdi's reception in seventeenth- and eighteenth-century Germany.

Walker, David. "Oriental Inspiration in *Les Nourritures terrestres*: A Sequel and a Conclusion." *French Studies Bulletin* 135 (Summer 2015):24–28. Establishes that Ralph Waldo Emerson was André Gide's source for a Saʿdi quotation.

Yohannan, John D. "Did Sir Richard Burton Translate Sadi's Gulistan?" *Journal of the Royal Asiatic Society of Great Britain and Ireland* 3-4 (1950): 185–8. A short article on Burton and the Kama Shastra circle, of which Edward Rehatsek was also a member.

Yohannan, John D. "The Persian Poetry Fad in England, 1770-1825." *Comparative Literature* 4, no. 2 (1952): 137–60. The 'classical' poet Saʿdi, already well-known in Europe by the time frame covered in this article, plays an interesting counterpoint to more recent arrivals like Ferdowsi, Hafez, and Khayyam.

Yohannan, John D. *The Poet Sa'di: A Persian Humanist*. Lanham, MD: University Press of America, 1987, 1–6. An introductory survey of the reception of Saʿdi in Europe. The remainder of the book, though mostly concentrated on Saʿdi's work, occasionally brings up passages that were admired and/or imitated by European literati, e.g., pp. 18, 27, 32, *passim*.

Zandjani, Nina. "German Translations from Medieval Persian: The Rose Garden of Saʿdi." In *Norm-Focused and Culture-Related Inquiries in Translation Research. Selected Papers of the CETRA Research Summer School 2014*, ed. J. Giczela-Pastwa and U. Oyali, 63–99. Oxford: Peter Lang, 2016. Compares the translation of taboo subjects in the German translations of Karl Heinrich Graf (1846), Dieter Bellmann (1982/1988) and Kathleen Göpel (1997).

Zandjani, Nina. "Om å oversette Rosenhagen: Når Koranen og Bibelen møtes" [Translating *The Rose Garden*: when the Qurʿan and the Bible meet]. In *Gjenoversettelse av hellige skrifter*, ed. Tor Ivar Østmoe, Nora S. Eggen, and Nina Zandjani. Oslo: Hermes Academic Publishing, in press. Examines how references to figures from the Qur'an but presumably associated with the Bible for Western readers have been conveyed in Danish (Boisen 1853), German (Bellmann 1982), and Norwegian (Zandjani 2006) translations of the *Golestān*.

Zandjani, Nina. "Paratexte in Übersetzungen zwischen Kulturen: Deutsche Übersetzungen des klassischen persischen Werkes *Der Rosengarten* (*Golestān*) von Saʿdi." In *Spielräume der Translation: Sprach- und translationswissenschaftliche Zugänge*, ed. Sigmund Kvam, Ilaria Meloni, Anastasia Parianou, Jürgen Schopp, and Kåre Solfjeld, 287–327. Münster: Waxmann Verlag, 2018. Compares the translators' explanations

https://doi.org/10.1080/00210862.2019.1663676 Published online by Cambridge University Press

in paratexts (foreword, afterword, notes, and glossaries) in the German translations of Karl Heinrich Graf (1846), Dieter Bellmann (1982/1988) and Kathleen Göpel (1997).

Zandjani, Nina. "Saadi's Perception of the West and German Translators' Perception of Iran in Saadi's *Gulistan* (*The Rose Garden*)." In *Iran and the West: Cultural Perceptions from the Sasanian Empire to the Islamic Republic*, ed. Margaux Whiskin and David Bagot, 73–88. London: I. B. Tauris, 2018. Through examples from the *Golestān*, shows Saʿdi's view on minority groups including Jews, and how German translators have presented Persians to their readers in the nineteenth century (Graf), in the GDR (Bellmann) and at the end of the millennium (Göpel).

Zekr-e Jamil-e Saʿdi. 3 vols. Edāreh-ye Koll-e Enteshārāt va Tablighāt, Vezārat-e Ershād-e Eslāmi, 1364 [1985]. This collection of articles, from a conference in honor of the 800th anniversary of Saʿdi's birth, includes a number of pieces that discuss his legacy in various times and locales: Nasrin Akhtar, "Saʿdi va Eqbāl-e Lāhuri" (1:113–24); Mahin Oliāʾi, "Maqām-e Saʿdi dar adabiyāt-e gharb" (1:195–202); Jeri Bechkā [Jiří Bečka], "Saʿdi dar Chekoslovāki" (1:203–10); Jān Khoʾin [?], "Saʿdi Shirāzi dar Chin" (1:335–46); Jerum Rāyt Klintun [Jerome Wright Clinton], "Matn-e sokhanrāni-ye āqā-ye doktor Jerum Rāyt Klintun" [The text of Professor Jerome Wright Clinton's talk: on the reception of Saʿdi in the work of R. W. Emerson] (3:113–27); Rahim Hāshem Tājikestāni, "Maqām-e Saʿdi dar hayāt-e madani-ye Tājikestān" (3:295–7); Tahsin Yāzichi [Yazici], "Ahammiyat-e āsār-e Saʿdi dar emperāturi-ye ʿOsmāni va dowrān-e jomhuriyat-e Turkiyeh" (3:317–28); "Se qarn va nim-e Saʿdi-shenāsi dar gharb az ru-ye tarjomeh-hā-ye Golestān va Bustān" (2:175–96).

https://doi.org/10.1080/00210862.2019.1663676 Published online by Cambridge University Press