

the world equate the pupil of the eye with a human or human-like object" (Brown and Witkowski 1981:596, apud Jahani p. 45). There is nevertheless an interesting variety of semantic associations, and the historical convergence (and divergences) in this usage among the Baluch and between them and neighboring language communities makes interesting reading for anyone with linguistic interests. The idea of the little man of the eye (p. 46, Persian: *mardomak*; cf. Eng. "pupil") appears to be culturally central. But the fact that the earliest occurrence quoted in Dehkhoda is from Rumi opens up the possibility that, despite circumstantial evidence from other Iranian and Indo-Aryan languages, it may have been reintroduced from Arabic (cf. *insān al-ʿayn*).

In order to make sense of the rich variety of associations, however, it is necessary to explore the full figurative potential. The pupil of the eye is small, black, and sphere-like. It shines. As the vehicle of sight it is the most significant part of the eye. But in addition it reflects images, and perhaps for that reason typically generates terms of endearment, and becomes associated with numerous metaphorical uses. The author pursues these uses in Brahui, Panjabi, Pashto, Sindhi, Siraiki, and Wakhi, as well as a number of northern languages, and in Middle Persian texts, in addition to the various dialects of Baluchi.

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Brian Spooner  
University of Pennsylvania

*Standardization and Orthography in the Balochi Language*, Carina Jahani, Acta Universitatis Upsaliensis, Studia Iranica Upsaliensia 1, Uppsala, 1989, 286 pp., ISBN 91-554-2487-2, ISSN 1100-326X

This is an unusual book on a language that receives very little attention. Since the burst of interest in the early part of this century, Elfenbein is the only scholar to have devoted sustained attention to it. Besides adding an interesting work, with a new selection of material, Jahani has brought a new perspective to the field, dealing with a number of topics that have been beyond the interests of previous writers. In particular she is the first writer to deal with Baluchi specifically as a written language. It is important also that she connects it to the larger comparative study of language and political development in general. We can therefore hope that her efforts will finally bring Baluchi and what is written in it to the attention of non-specialists.

The book begins with a survey of Baluchi literature, oral and written, poetry and prose. The author then reviews the literature on language standardization and orthography, adducing the case of Turkish for comparison. Next she looks at the history of other Iranian languages that have undergone standardization programs in relatively recent times: Tajiki, Ossetic, Pashto, Kurdish; and isolates and assesses the factors contributing to their success, such as it is, as a medium

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