
A. Hamiti. *Nezīm Frakulla dhe Divani i tij shqip. Shkup, Prishtinë, Tiranë: Logos-A, 2008. 481 f. (Biblioteka: Divan)*

The news of publication of the *dīwān* of Neẓīm Frakulla in the series of “Divan” of Macedonian-Kosovan-Albanian publishing house “Logos-A” arose obvious interests. Among all arabographic literature in European languages Albanian literature is the least explored. The manuscripts are scattered all over the world, various countries and various depositories, including private collections. Its joint catalogue does not exist. And we do not have any slightest idea which texts we actually have in our possession these days. And it is even worse when it comes to the manuscript publications. Unfortunately, modern practice of publishing arabographic manuscripts in European languages understandably boils down to their latinization; to see an original appearance is a rarity. Unlike the case is with the texts in Spanish and Belarusian-Polish languages, no research of the system of communicating Albanian words in Arabic graphics is done, even though the phonetics of Albanian language implies abundant diacritics, which is not always identical in various manuscripts.

Unfortunately, once acquainted with the book reviewed, it disappoints you in many aspects. None of the aforementioned problems is given an answer in the current publication. We see only a photograph of a small fragment of the original manuscript on the cover of this book. Even though A. Hamiti had a chance to see the manuscripts fundamental for the publication of this text (Albanian State archives, F 43, D 2—3, F 32, D 2), the latinization is not carried out by him. Thus, his role is that of a researcher and not a publisher. And in regards to the orthography of the original text, the author mentions vocalization and diacritics, but without any particularities. Therefore, all of the numerous puzzles emerging in respect to this or that latinized fragment in the published *dīwān* text remain with no comments.

It is only natural to open the series of *dīwān* publications with this one, since its author, who goes by a poetic pseudonym (*mahlas*) Neẓīm and is known by his personal name Ibrāhīm and *nisba* Frakulla or Berati (Bīrātī), was the first one in laying claims to compiling an Albanian *dīwān*.

The book is divided into three parts: the first 145 pages are dedicated to the research; pages from 147 to 399 are given to the text of the *dīwān*; and pages from 401 to 481 are allotted to the vocabulary.

In his foreword A. Hamiti remembers how during the Marxist times the mystical level of this poetry needed to be disguised. Then he examines the phenomenon of arabographic Albanian literature. The word that in Albanian language designates authors of arabographic texts, *bejtexhi*, is offered a variety of modern versions — “Albanian literature in Arabic graphics”, “the alhamiado literature”, “Albanian literature of Islamic origin”, “Muslim Albanian literature”, etc. Actually, *bejtexhi* implies poetic art, and Arabographic Albanian literature in its overwhelming majority is indeed poetry. However, isolated prose texts are also introduced every now and then. Further the researcher moves on to the history of acquaintance with Neẓīm's texts, beginning with the publication of J. G. von Hahn in 1854 (Hahn used Greek transliteration) and certain biographical data, among which there is a great deal of hypothetical, including the date of his birth (the 80s of the 17th century), his studies in *madrāsa* in Berat (Bīrāt), continuation of his studies in Istanbul, his return to Berat and his forced wanderings between Istanbul, Hotin in Bessarabia (in modern-day Ukraine) and Berat. He died in 1760 (all dates and events in his life are presumed due to the lack of reliable sources). Apart from an Albanian *dīwān*, Neẓīm also compiled an Arabic one (its location is unknown) and a Turkish and Persian one as well (this one is preserved in the National Library in Tirana). The autograph of Albanian *dīwān* presumably compiled in the early 30s of the 18th century is unknown. Its poems have been preserved in copies and anthologies. In the copy of Albanian State archives (F 43 D 2) there are 44 folios (88 pages) which amounts to 94 poems, and in the copy of 1847 (F 43 D 3) there are 31 folios and only 74 poems.

A significant part of A. Hamiti's research is devoted to Near-Eastern poetics — traditional structure of *dīwān*, traditional poetic forms, cultural common Muslim characters and images since Neẓīm was following all of the aforementioned, only his usage of *'arūḍ* or Albanian folklore metrics provokes debates. But this polemic shows more of a desire to add certain Albanian flair to the poetry of Neẓīm. Following Persian and Turkish models, the au-