

مقدس مانند قرآن، تورات و انجیل است و مرتبه کاملتر هدایت، فرقان است یعنی تمایز دهنده حق و باطل، اعم از کتاب و غیر آن. نیز به گونه‌ای دیگر به مراتب هدایت اشاره شده: هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ بَيْنَ الْهُدَىٰ وَالضَّلَالِ (قرآن) راهنمای مردم است و آیات روشننگری شامل رهنمودها و جداکننده حق از باطل در بردارد (بقره، ۱۸۵). لفظ ناس معمولاً در قرآن برای مردمی به کار می‌رود که سطح درک و کمالشان بالا نیست و در این آیه اشاره کرده که قرآن برای ناس، هدایت است؛ اما برای کمال یافتگان در علم و عمل و به تعبیر قرآن، متقین، قرآن هم دلیل و شاهد برحقی است و هم راه تمیز حق و باطل را به آنها می‌آموزد. خداوند می‌فرماید فرقان را برای متقین قرار دادیم؛ یعنی موهبت درک فرقان، پاداشی است که شامل حال پرهیزگاران، می‌گردد (انبیاء، ۴۸).

لفظ فرقان یکبار در قرآن به همراه کلمه یوم، به معنی روز جدائی حق از باطل، آمده، که با توجه به شأن نزول آیه، روز جنگ بدر است روزی که گروه حق و باطل در برابر هم قرار گرفتند و خداوند با یاری رساندن به گروه حق موجب پیروزی آنها و احقاق حق آنها و شکست باطل گردید: وَ يَوْمَ الْقُرْآنِ يُنْفَخُ الْيَوْمِ الْكَلْبُ الَّذِي فِيهِ يَخْتَلِفُ أَعْيُنُ النَّاسِ وَ يَوْمَ الْقُرْآنِ يُنْفَخُ الْيَوْمِ الْكَلْبُ الَّذِي فِيهِ يَخْتَلِفُ أَعْيُنُ النَّاسِ (حق از باطل) روزی که آن دو گروه با هم رویرو شدند (انفال، ۴۱).

درباره معنای فرقان در کتب حدیث، روایاتی ذکر شده است؛ در روایتی از پیامبر اسلام در الاختصاص، در پاسخ درباره علت نامیدن قرآن به فرقان فرموده‌اند: چون آیات و سوره‌های این کتاب جدای از هم است و مانند تورات و انجیل و زبور در الواح و ضحف و یک مرتبه نازل نشده است، فرقان نامیده می‌شود. در اصول کافی، روایتی از امام صادق (ع) آمده که ایشان در پاسخ سؤال این که آیا قرآن و فرقان دو چیز است یا یک چیز؟ می‌فرمایند قرآن مجموع آیات قرآن است و فرقان، محکمت‌ها مربوط به دستورالعمل‌ها است. در اصطلاح عرفانی، فرقان عبارت از علم تفصیلی جداکننده حق و باطل از یکدیگر می‌باشد. عرفاً به حقیقت اسماء و صفات که مبتنی بر تفاوتها و تنوعات آن اسماء و صفات است فرقان گویند و به اعتبار فرقان، اسماء و صفات از یکدیگر تمییز و فرق داده می‌شوند. اسماء و صفات الهی هم به اعتبار فرقان است که از یکدیگر متمایز می‌گردند. این اسماء و صفات متمایز و متفاوت، در ذات و حقیقت خداوند جمع می‌باشند. برخی از آنها با یکدیگر متضادند، جمع نقیضین محال است، اما در ذات خداوند ممکن می‌شود، همانطور که این امر در انسان کامل نیز ممکن است، مانند اسماء و صفات: رحیم و شدید، سُخْم و منقَم، رضا و غضب.

کشف‌المحجوب، هجوی، ۳۲۶؛ مجموعه آشنایی با علوم اسلامی، مطهری، ۱۵۱؛ فرهنگ معارف اسلامی، سجادی، حسن سیدعرب

## فرقان ← سوره فرقان

فرقان، اصطلاحی قرآنی، رؤائی، و عرفانی است. لفظ فرقان واژه آرامی می‌باشد که در عربی به عنوان مصدر به کار رفته است. معنی لغوی فرقان «فرق گذاشتن» می‌باشد، ولی در معانی مختلفی به صورت اسم آمده است. لفظ فرق مانند فرقان مصدر است؛ ولی فرقان از حیث معنی از کلمه فرق بلیغ‌تر می‌باشد. فرقان در معانی ذیل آمده است: جداکننده حق و باطل، قرآن، تورات، انجیل، کتاب آسمانی، شکافتگی دریا، حجت، و بیان واضح، برهان، سبیده دم، سحر و تعابیر دیگر. در معانی مختلف فرقان، نوعی مفهوم جداکننده حق از باطل نهفته است. به این معنا، فرقان جداکننده هر حق و باطلی در عالم است، که از یک نظر فرقان متمایز کننده فکر صحیح از فکر باطل، ایمان و هدایت از کفر و گمراهی و طاعت از معصیت می‌باشد. بنابراین می‌توان گفت فرقان معیاری برای تشخیص افکار و اعمال و همچنین آداب و قوانین درست از نادرست در زندگی فردی و اجتماعی انسان می‌باشد.

با نزول فرقان، دوران رشد انسان آغاز می‌گردد که پایان دوران مادی و سطحی، و ظهور معجزات عقلانی است. فرقان یکی از اوصاف و نامهای قرآن می‌باشد؛ علمای قرآن به استناد اوصافی که در آیات خود قرآن از آن شده است، حدود ۵۵ نام را برای قرآن ذکر کرده‌اند که یکی از مهمترین این اسماء، فرقان است. لفظ فرقان هفت بار در قرآن آمده است.

نام بیست و پنجمین سوره قرآن فرقان می‌باشد. در آیه اول این سوره آمده است: تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا = بزرگ است کسی که فرقان را بر بنده‌اش نازل کرد تا هشدار دهنده جهانیان باشد. این آیه حاکی از ورود خیر کثیر از خداوند است که باعث نجات و هدایت عالمیان در هر مکان و در هر زمان می‌باشد. مفسران قرآن منظور از فرقان را در این آیه، قرآن دانسته‌اند.

خداوند در قرآن از فرقان به عنوان یکی از طرق هدایت الهی نام می‌برد که می‌فرماید: وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ = و یاد کنید که به موسی کتاب آسمانی و فرقان دادیم تا به راه آید (بقره، ۵۳). این آیه به نزول آنچه موجب هدایت و مراتب آن است اشاره می‌کند. این مراتب، یکی وحی مکتوب یا کتابهای

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A PIECEMEAL QUR'AN: *FURQĀN* AND ITS  
MEANING IN CLASSICAL ISLAM AND IN  
MODERN QUR'ĀNIC STUDIES

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Walid A. Saleh

*University of Toronto*

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

*For Professor Bentley Layton*

Like citizens in the 19<sup>th</sup> century European landscape, words have become inalienable, with a fixed meaning that was impossible to forfeit or eradicate. This untranslatable and fixed meaning became the mode of understanding linguistic borrowing in Orientalist philological discourse of the late 19<sup>th</sup> and early 20<sup>th</sup> century. Words were seen as autonomous citizens, incapable of losing their original meaning, a meaning that shone with a light of its own and was impossible to efface regardless of what new use the borrowed word was put to in a different language. It was a light which no borrowing could hide. A word could be masqueraded, but no serious scholar would mistake it for what it had adorned itself with; with some effort, an enlightened philologist could uncover the charade, expose the conceit and lay bare the true meaning of the original word. Authenticity now became something material, a substantive characteristic of existence that adhered to the word regardless of historical or linguistic contexts. The "original" meaning was the authentic one, the inalienable one, and the normative and operative one. It did not matter how many migrations it underwent and into how many new languages it was incorporated. Borrowing was seen as a degenerative process: for the move to a new linguistic environment meant that the word had degenerated and became less authentic. This perceived process gave even more significance to the rhetoric of authenticity.

This romantic and a-historical approach to word borrowing and semantic development in a Semitic language's borrowing process is perhaps one of the most persistent features of Qur'ānic studies, a discipline too fond of erudition to give up on this etymological fallacy. James Barr has laid bare the pernicious effects of etymological studies in Biblical studies.<sup>1</sup> I did the same in a long article on the foundations of the et-

<sup>1</sup>James Barr, *Comparative philology and the text of the Old Testament* (Oxford: Oxford University Press, 1968).

## Hadi Sharifi

*Hadi Sharifi is Secrétaire général, Al Furqān – Islamic Heritage Foundation, Eagle House, High Street, Wimbledon, London, UK*



## Al Furqān Islamic Heritage Foundation: Its Goal, Scope and Achievements

Al-Furqān Islamic Heritage Foundation came into being early in 1989. Its stated objective is to promote research and study in the field of Islamic manuscripts worldwide and to preserve as many of the endangered and significant Islamic manuscripts as possible.

The first task was to locate collections of Islamic manuscripts and note their approximate size and their condition of preservation. Initially, this preliminary study, based on already existing reference works, estimated the number of countries possessing Islamic manuscripts at 72. The actual figure, as we will see later in this paper, turned out to be much larger.

Even with 72 countries, the planning and undertaking of a survey of Islamic manuscripts was a huge project. It required considerable funding and relied on the cooperation of competent scholars and institutes in the countries surveyed. Initial response from academics in the field was disappointing, with claims that the project was too ambitious and could only be realized in a dream. Indeed, it was a dream, but with much effort it became a reality. The driving force to realize this dream came from the Foundation's Chairman, Sheikh Ahmed Zaki Yamani, who said at the official inauguration of the Foundation in December 1991, "I often felt sorrow and bitterness at the deterioration of our written heritage; my pain was only assuaged by the gallant efforts expended by certain charitable institutions that took upon themselves to attempt to arrest or reverse the deterioration. I aspired to the honour of partaking in this vital duty ... I felt that I could now perhaps fulfil a dream that I had for decades. But it was not easy."<sup>1</sup>

The overall objective of the Foundation to promote research and study in the field of Islamic manuscripts incorporates the following dimensions:

- To conduct a comprehensive survey of Islamic manuscripts worldwide;
- To help with the handlisting and cataloguing of uncatalogued collections of Islamic manuscripts throughout the world;
- To preserve endangered and neglected collections of Islamic manuscripts by using appropriate technologies;
- To edit and publish important Islamic manuscripts which still have not been critically edited;

- To organize seminars and conferences which deal with aspects of Islamic manuscripts.

Cooperation with other institutes which share the above mentioned goals is a necessary part of the Foundation's efforts to achieve its global objectives. The establishment of a medium-sized library at the Foundation is also seen as a necessary tool for research purposes.

The Foundation's achievements, as well as the function, nature and scope of the projects sponsored and carried out by it, will be outlined below.

## World Survey of Islamic Manuscripts

The objective of this project was to conduct a comprehensive and up-to-date survey of Islamic manuscript collections throughout the world. The comprehensive nature of the survey is reflected in the total number of countries covered: 105. There was also no restriction on the languages of the manuscripts; any manuscript written in the Arabic script was included in the survey. The largest proportion of the manuscripts were in Arabic, followed by Persian, Turkish, Urdu, then Swahili, Fulani, Malay, Hausa, Fulbe, Punjabi, Hindi, Pashto, Baluchi, Kurdish, Uighur, Yoruba, etc.<sup>2</sup>

The survey included private collections of Islamic manuscripts alongside the public ones. This point is crucial particularly in sub-Saharan Africa, where almost all collections are in the hands of private owners. The survey also provides information on the content of the collections, e.g., subjects covered, languages, approximate dates of the manuscripts, the significance of the collections, i.e., where they contain rare and unique manuscripts, or manuscripts of high artistic quality, and the conditions in which they are kept. This last point is vital as far as the preservation and conservation of the manuscripts are concerned.

Previous works such as *Geschichte des arabischen Schrifttums*, by Fuat Sezgin; *Fahāris almakhṭūṭāt al-ʿarabiya fī al-ʿālam*, by Kūrķīs ʿAwwād; *Les manuscrits arabes dans le monde*, by A.J.W. Huisman; *Bibliografiya arab-skikh rukopisei*, by I. B. Mikhailova and A. B. Khalidov which deal with Arabic or Islamic manuscripts worldwide, or works like that of E. Birnbaum which deals with a particular country are mainly of a bibliographical nature. As a result all of them were dependent on published material and could not provide information on collections which had never been investigated before. The Foundation tried hard to fill this gap in two ways:

- by conducting a survey for the first time, by any means, in those countries which had not been investigated before;
- by indicating in the survey any available and unpublished catalogue, handlist, register, etc., which contained information on the relevant collections.

At the same time the survey covers all updated bibliographical details of catalogues of Islamic manuscripts in whatever form, i.e., article or book, and in whatever language.

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Crescent see DAYS, TIMES OF

Crime see SIN AND CRIME

## Criterion

A standard of judging. Among the many names used by Muslims for the Qur'an, one of the most popular is *al-furqān*, usually translated "the Criterion." The word ap-

pears in the text seven times (Q 2:53, 185; 3:4; 8:29, 41; 21:48; 25:1) and is also one of the names given to Q 25. It has long been conjectured by Western scholars that the origin of *furqān* is the Aramaic/Syriac *pur-qāna* (salvation, deliverance, redemption; see FOREIGN VOCABULARY). Although a foreign origin has not been posited by the Muslim tradition, it has nonetheless been recognized that a simple derivation from the Arabic root letters *f-r-q* (to separate, distinguish) will not easily explain all the uses of *furqān*.

There seem to be two basic elements influencing Qur'anic usage of this term: a soteriological sense probably deriving from an Aramaic or Syriac origin and the notion of separation and discernment characteristic of the Arabic verb *faraqa*. When a sense of connection to revelation and scripture is added to these two factors, the resulting semantic field becomes quite complex (see REVELATION AND INSPIRATION; SCRIPTURE AND THE QUR'AN). The aspect of salvation (q.v.) is clearest in Q 8:29: "O you who believe! If you fear God, he will create for you a *furqān*, acquit you of your evil-doing and forgive you (see FORGIVENESS)." Al-Ṭabarī (d. 310/923) notes that in this context authorities have interpreted the word variously as escape (*makhraj*), salvation (*najāt*) or separation/discernment (*faṣl*, cf. *Tafsīr*, ad loc.). Its use in connection with Moses (q.v.) and Aaron (q.v.) forms a conceptual link between salvation and scripture: "We granted to Moses the book (*al-kitāb*, see BOOK) and the *furqān*. Perhaps you might accept to be guided" (Q 2:53); "Indeed we granted to Moses and Aaron the *furqān* and a light and a reminder (*dhikr*) for the God-fearing" (Q 21:48; see PIETY). Since the career of Moses unites the roles of both liberator and deliverer of revelation, and since for the Qur'an it is the latter role that is paramount, it is not difficult

to see how the emphasis in the usage of this loanword might shift from salvation to revelation.

This dual emphasis is evident also in the career of the Prophet (see MUHAMMAD): Q 8:41 refers to "what we revealed to our servant on the day of *al-furqān*, the day when the two armies met." The tradition universally recognizes this as referring to the battle of Badr (q.v.) and so links the revelation of the Qur'an in the month of Ramaḍān (q.v.) with the divinely-granted victory of the Muslims over the Meccan forces (see CONQUEST; EXPEDITIONS AND BATTLES). In this verse the various levels of meaning in the word *furqān* can be seen to come together: God saves (Syr./Aram. *pur-qāna*) the smaller Muslim band from almost certain defeat and at this juncture a decisive break (*faraq*) between Muslims and Meccans takes place. Furthermore, God's revelation in the Qur'an is something by which right is distinguished (*faraqa*) from wrong and it is also what distinguishes (*faraqa*) Muslims from the unscriptured and from the recipients of earlier revelations (see PEOPLE OF THE BOOK). The sense that *al-furqān* refers to revelation is reinforced by the fact that it is used on all but one occasion with the verbs "to grant" (*atā*) and "to send down" (*nazzala/anzala*) — verbs most often, although not exclusively, connected with revelation. To the extent that the Qur'an recognizes a need for salvation, the term *al-furqān* shows how it considers the salvific action of God to be the sending of prophetic guidance (see PROPHETS AND PROPHETHOOD).

Daniel Madigan

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Criticism, Critical Theory see CONTEMPORARY CRITICAL PRACTICES

Cross see CRUCIFIXION

## Crucifixion

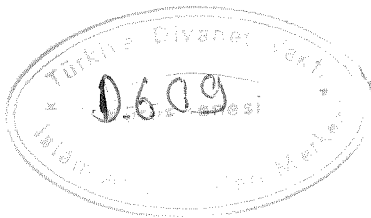
Nailing or binding the hands and feet of a criminal to a cross of execution. The verb *ṣalaba*, "to crucify," occurs six times in the Qur'an: twice in the root form and four times in the second verbal form. It is probably a Syriac loan word (see FOREIGN VOCABULARY).

## Etymology and meaning

The verb "to crucify" (*ṣalaba*), which occurs in the active voice at Q 4:157 and in the passive at Q 12:41, is a denominal verb from the noun *ṣalīb*, meaning a cross. This noun does not occur in the Qur'an, although found in early poetry (see POETRY AND POETS). It is probably derived from *ṣlibā*, the word for cross in Syriac. The precise meaning of the second form of the verb (*ṣallaba*), which occurs at Q 5:33 in the passive voice and at Q 7:124, 20:71 and 26:49 in the active, is uncertain. J. Penrice assumes that it is causative (*Dictionary*, 85) but as the verb is denominal the first and second forms may be interchangeable. Other possibilities are that the second form is intensive ("to crucify with great violence") or numerically extensive ("to crucify in large numbers").

## Crucifixion as a pre-Islamic punishment

Crucifixion was widely practiced in antiquity. Herodotus (fifth century B.C.E.) makes numerous references to its employment by the Persians and other classical authors testify to its currency amongst Indians, Assyrians, Celts, Carthaginians and Romans



## ON THE ARABIAN ORIGINS OF THE QUR'ĀN: THE CASE OF *AL-FURQĀN*

URI RUBIN

TEL AVIV UNIVERSITY

### Abstract

This article draws attention to hitherto unnoticed Arabic texts in which the word *furqān* features as a genuine Arabic term denoting 'dawn' or 'morning'. It suggests that this genuine Arabic word is reflected in the Qur'ān, especially in those passages in which the term *furqān* stands for revealed scriptures. The Qur'ān calls these scriptures *furqān* in the sense that they are a guiding light that leads one out of darkness. The Syriac/Aramaic connotations of the term as encountered in other Quranic passages — mainly those referring to Moses — are also discussed, and their origin in the Syriac and Aramaic translations of the Book of Exodus is further clarified. The article shows that in these translations the Syriac / Aramaic *purqān* stands for redemption through separation, and this seems also to be the meaning of the Quranic *furqān* of Moses. The conflation of the Arabic and the Aramaic *furqāns* in the Qur'ān is also demonstrated, and finally the evidence of the *tafsīr* is analysed. It is shown that the exegetes are aware of the targumic sense of *furqān* (redemption through separation), but they tend to prefer the sense of the local Arabian *furqān* (light of dawn), so much so that they have derived from the sense of light as opposed to darkness a series of secondary meanings revolving around the idea of separation of truth from falsehood.

### Introduction

In a recent study of the Quranic term *furqān*, F.M. Donner proposes a new etymology for this term. In some cases he accepts its derivation from the Aramaic / Syriac word *purqānā* ('salvation'), as long as assumed by many modern scholars, but argues that in other cases this derivation does not fit the Quranic context and suggests the Syriac *puqdānā* as a possible origin for those cases.<sup>1</sup>

This means that according to Donner, the origin of the Quranic *furqān* is exclusively Aramaic/Syriac (either *purqānā* or *puqdānā*),

<sup>1</sup> Fred M. Donner, 'Quranic *Furqān*', *Journal of Semitic Studies* 52 (2007), 279–300.

Furkan (060465)

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s.279-300.

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## QURANIC *FURQĀN*\*

FRED M. DONNER

THE ORIENTAL INSTITUTE, THE UNIVERSITY OF CHICAGO

### Abstract

The article proposes a new etymology of the word 'furqan' in the Qur'ān, arguing that in some cases it is derived from the Aramaic/Syriac word 'purqana', 'salvation', as long assumed by many Western scholars, while in some other cases it goes back to the Syriac 'puqdana', 'commandment'. The implication is that some passages of the Qur'ān text must have been transmitted, at some point, only in written form without the benefit of a secure tradition of oral recitation, otherwise the misreading of Syriac 'puqdana' as 'furqan' could not have occurred.

### Introduction

The text of the Qur'ān contains numerous problematic words, some of which have long been the focus of intense exegetical attention. The present article examines one such word, *furqān*, which occurs in seven passages in the Qur'ān (Q.). The remainder of this introductory section will lay out briefly the difficulties posed by the word *furqān*, and two subsequent sections will examine, in turn, the efforts of traditional Muslim scholars and Western scholars to explain it. A fourth section will present a proposed new solution to the exegetical problem posed by *furqān*. A fifth and final section will deal with the significant implications our proposal raises for the question of how the Qur'ān text was transmitted in its early years.

Let us begin by listing, for convenience of reference subsequently in the article, the seven Quranic passages which include the word *furqān*:

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