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Colour plates: “Iskender-nāme” by Aḥmedī (1334/35—1412/13), MS C133 from the collection of St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences (see p. 47—61).

Front cover:

Fol. 58a. Iskender and Gülshah, 10.7 × 10.9 cm.

Back cover:

Plate 1. Fol. 93b. Iskender Slaying a Dragon, 10.7 × 13.2 cm.

Plate 2. Fol. 140b. The Poet Aḥmedī (?), 10.7 × 14.3 cm.

Plate 3. Fol. 249b. The Religious Dispute in the Presence of Sultan Orkhan, 10.7 × 14.7 cm.

Plate 4. Fol. 254a. The Murder of Sultan Murad I, 10.7 × 14.3 cm.

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A. O. Ivanovsky (Fond 20, opis' 1, no. 17). This file contains the Sibe texts of several stories, among them of "Sidi Kur", "The Kirgiz Story", "The Voyage from Kashgar to Kuldzha". All these were recorded by Radlov according to the Russian academic transliteration system on folded sheets of yellowish paper (18 × 22.5 cm), in black ink. It is not a complete text of "Sidi Kur", it starts from the middle of the second story (pp. 15—6 of the reproduced copy). As the authors note, for a long period of time Radlov's text was considered to be lost, and the only known copy was the one made by V. Kotvich (pp. 1—2). This very copy is reproduced in the book under review. Though the review genre usually does not include facsimile reproductions, still I use the advantage of my position in the St. Petersburg Branch of the Institute of Oriental studies to take Radlov's text from our Archives and present one of its pages here (see plate 1 and 2). As one can see, the handwriting of V. V. Radlov is rather difficult, so the facsimile by Kotvich and the Latin transliteration given in the book could be of much use.

O. F. Akimushkin. *Opisanie persidskikh i tadzhikskikh rukopisei instituta vostokovedeniia. Fasc. 10. Poeticheskie sborniki, al'bomy.* Moskva: Nauka, Izdatel'skaya firma "Vostochnaia literatura", 1993 (*The Description of the Persian and Tajik Manuscripts of the Institute of Oriental Studies. Anthologies of Poetry, Albums. Vol. 10.* Moscow: "Vostochnaya Literatura" Publishing House, 1993. — 300 pp.

Those who are interested in the History of the Middle East, in its Literature and Culture may be happy to hear about the appearance of the fascinating Catalogue by Dr. O. Akimushkin (the book was prepared for publication more than ten years ago), which can be read both for pleasure, as well as to get information, by specialists in the field of codicology and manuscriptology and by amateur orientalists. It maintains the high standard set by the earlier volumes in this series in accordance with the scheme, established by Russian orientalists under the supervision of Dr. Miklukho-Maclay in 1953.

The publication is the 10th volume of the series "The Description of the Persian and Tajik MSS of the Institute of Oriental Studies of the Russian Academy of Sciences", which contains data on 57 works in 58 MSS from the St. Petersburg branch collection (the anthology by 'Abd al-Karim Fazli is represented in two copies). The MSS were made in Central Asia, Iran, Turkey, Afganistan, Eastern Turkestan and Southern Russia (the Volga region).

Most of the anthologies and albums (the corresponding terms in Persian — bayaz, jung, safina, majmu'a) were written in Persian, in early Persian or in Tajik. Some of the albums of Central Asian origin have poems in Azerbaijan and Uzbek. There are also bilingual works, composed in Iran — in Kurdish, Turkish, Chaghatay and in various local dialects. Chronologically the described MSS vary be-

tween the 15th century and 1914. The earliest one dates back to zu-l-qa'da 935/July-August 1529 (no. C 860/Catalogue no. 3), which is a wonderful illuminated copy, richly decorated, with two miniatures characteristic to the Mawerannahr school of the first half of the 16th century — which is testified by its script and binding. The copy called "jung" and "majmu'a" represents a collection of short poems — ghazals by 11 poets: Khusraw Dihlawi, Hafiz, Jami, Kamal Khujandi and others. It was made by famous Herat calligrapher Mir 'Ali al-Husayni al-Katib Haravi, evidently for the Court Library in Bukhara.

Fig. 1. A title "Recordings of the Manchu stories in Academic script" in V. V. Radlov's handwriting.

Fig. 2. Manchu text in transliteration done by V. V. Radlov. The beginning of the 5th story of "Sidi Kur" (it refers to p. 46 of the Kotvich's copy and pp. 302—3 of the Latin transliteration in the book under review.)

T. Pang

Being a well-qualified manuscriptologist, Dr. Akimushkin has thoroughly reviewed more than 140 manuscripts before choosing 58 of them, which satisfy the main aim of the Description — all the works, represented in the MSS albums were to be the works of the genre of little form (ghazals, ruba'i, mathnawi, short examples of the ornamented prose).

The publication contains an introduction, a list of abbreviations, a list of works, a list of MSS and indices:

1. index of authors, commentators, and of those mentioned in the annotations;
2. index of titles;
3. index of geographical names;
4. index of copyists;
5. index of places of copying;
6. index of MSS owners;
7. index of clients/customers;
8. index of binders;
9. correspondence index between the number of the MSS and the number of the description;
10. index of dates;
11. index of collections;
12. index of illuminated MSS.

The Norman Ross Publishers (NY, USA) are planning to reprint "The Persian/Tajik Catalogue of MSS" with the English introduction, addenda and corrigenda by Dr. Akimushkin. This welcome and valuable new edition is

probably destined to remain one of the principal reference sources for orientalists and will stimulate further studies for many years to come.

F. Abdullaeva

Izvedat' dorogi i puti pravednykh. Pehleviiskie nazidatel'nye teksty. Vvedenie, transkriptsiia tekstov, per-evod, komentarii, glossarii i ukazateli O. M. Chunakovoĭ (To Know the Ways and Routes of the Righteous. Didactic Texts in Pahlavi. Introduction, Transcription, Translation, Commentaries, Glossary and Indices by O. M. Chunakova). Moscow: Nauka Publishing House, 1991. — 192 pp. (Literary Monument of the Orient, XCIV).

The book under the intriguing title represents the publication and a translation into Russian of the so called "small" didactic Pahlavi texts. They are included in the manuscript known as MK (the 14th century A.D.) which was published by a Pharsee scholar J. Jamasp-Asana (J. Jamasp-Asana. Pahlavi Texts, 1—2, Bombay, 1897, 1913). About one half of the 40 published stories and fragments belong to didactic literature — Pers. *handarz*. They were composed by priests and mentors — the adepts of the Zoroastrian doctrines, this is why they include a number of religious instructions and aphorisms on ethics, which determine the behavior of their adepts in the material sphere of this world (*getig*) aimed at obtaining eternal happy life in the ideal, non-sensual sphere (*menog*).

As far as we know, nobody in Russia have ever published *handarz* texts. Meanwhile in India (in the new native land of Zoroastrians — Pharsees), Iran and even in Europe more than thirty published translations into European and Eastern (Gujarati, Persian) languages, containing separate stories of this genre, have appeared by now. The period of their active translation began in the second part of the 19th century. The book by Chunakova might be regarded as the first successful experiment in the scholarly research of this genre of Persian literature in Russian science.

The publication follows the international rules generally accepted when publishing Pahlavi texts: transcription and translation of twenty *handarzes* with a detailed introduction, commentaries on the texts, a complete glossary, indices, the list of written sources, bibliography and English summary (for Western readers).

We may say that the book by Chunakova appeared just in time. I mean the present-day rapidly increasing interest

towards the spiritual culture of Eastern peoples. It can be accounted for a big variety of Eastern religious and ethnic systems represented in the Eastern culture. For a common reader, who is interested in learning but has no patience to wade through the original and the scholarly commentaries, the translation of the text and the Introduction can provide some intellectual enjoyment of the Near Eastern "wise literature". As for specialists in Oriental studies (historians of literature, linguists, historians of religion), the transcription of the text, explanatory and critical commentaries, glossary, as well as the exactness of the translation are of particular interest.

Our review would have been incomplete, if we do not mention some author's oversights which we have noticed while reading the book. Some of them seem to be principal, the rest could be explained either by the absence of some important scientific publications in our libraries or by misprints. Thus, the author omitted the history of *handarz* texts' study in Europe and in the East while analyzing their plots in the Introduction. Bibliographical references appear to be insufficient to cover the contribution of different investigators to the study of the didactic literature. It is worthwhile to mention a collection of spiritual *handarz* texts addressed to an advanced Zoroastrian reader. This collection is included in the sixth book of "Denkard" published by Israel scholar Sh. Shaked (The Wisdom of the Sasanian Sages (*Denkard* VI) by Aturpat-i Emetan, Transl. by Shaul Shaked. Boulder, Colorado, 1979, (Persian Heritage Series, ed. by Ehsan Yarshater, 34).

There is no list of errata, which makes it impossible to discover the reason why a whole sentence in the translation of the text of HP1 (*Pad hamag kar ud dadestan rastih ud bowandag-menisnih weh*) is missing. Besides that, *dev Wizaras*, a prominent figure in Zoroastrian demonology, is called *Atzarsem* in the translation (p. 68).

There may be some other remarks on the inadequate translation of some terms. These, however, do not diminish the achievements of Chunakova in the field of studying medieval Persian texts.

A. Kolesnikov