

some other interesting works by Clifford Geertz (on the Balinese cock fight), James Peacock, Victor Turner, etc., and has succeeded in putting the work within both sociological and anthropological frames. This volume rightly occupies a part of the series "Symbol and Culture," edited by J. D. Sapir, C. Crocker, Peter Metcalf and others.

Even the reader not greatly interested in anthropology will find this work quite readable as both a clear-cut document or ethnography of the traditional Afghan game, and as a vivid and current description of the modern history of Afghanistan, which especially deserves our attention in these times. Even after he had to leave the country in 1978 Azoy incessantly collected materials and information, thus providing an incisive analysis of the modern political dynamics of Afghanistan. It is interesting to read that, in the middle of the turmoil, Azoy asked a friend what he thought would happen. "You ought to know by now," he said to the author, "You have been studying all about it. Now the buzkashi is about to begin" (Prologue).

He has also succeeded in creating a quite "Afghan" atmosphere in the volume by introducing many technical terms and particular ideas in the Afghānī-Darī language. This allows him some precision in transmitting ideas, but it might also detain some more casual or non-specialized readers from time to time, who will have to consult the index and find the relevant page(s) to remind themselves of the particular idea represented by one of these words. The preparation of a glossary to supplement the well-done index would greatly help such readers.

It is also regretted that Azoy did not go into details about the origin, or a little of the older history of the buzkashi game. Though everyone knows that the origins of such traditional games are always obscure (in the case of buzkashi, it may not simply go back to Alexander's or Chenghis Khan's time as one may tend to hope), the author could have tried to trace the literary references in medieval, if not ancient, and later sources written in Chinese, Persian, Arabic or others. This might seem to be too tedious a job to an anthropologist, but most of the important works have been recently translated into European languages.

Still, there is no doubt that this work has greatly enlightened us, and can be widely recommended to historians, anthropologists and general readers alike. It was such a pleasure, at least to me, to recollect my memories of the Uzbeki Chapandāzan in Qundūz in happier days.

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AMONOV, RADZHAB and others, editorial committee. ISIDOR LEVIN, DZHALIL RABIEV, MIRRA YAVICH, compilers. *Kulliyoti Fol'klori Tojik/Svod Tadzhijskogo Fol'klora* (Compendium of Tajik Folklore), Vol. I: Masalho va Afsonaho dar borai Haivonot/Basni i Skazki o Zhivotnykh (Fables and Tales concerning Animals). Rudaki Institute of Language and Literature, Academy of Sciences of the Tajik SSR. Moscow: Nauka, 1981. 389 pp. Hardbound, Rbls. 3.60.

In his preface to the second revision of Anti Aarne's *The Types of the Folktale*, written in 1960, Stith Thompson observed that "even today there are large areas almost completely unexplored, such as Arabia, Iraq, and Iran." So far as the last-named is concerned, the situation, though unsatisfactory, was not in fact quite as bad as Thomson suggested. European scholars like Arthur Christensen, Henri Massé,

and A. A. Romaskevich had already published small collections of Persian folktales in translation, while in Iran itself folklorists like Amir Qoli Amini, Sadeq Hedayat, and Fazlollah Mohtadi Sobhi were hard at work. Since that date they have been joined by others—Sayyed Abol-qasem Enjavi, Sadeq Homayuni, Ebrahim Shokurzadeh, Adrienne Boulvin, to name but a few. At the same time, across the northern border of Iran, Soviet scholars from the Tajik and other Central Asian republics have been combing the closely related folklore of the Tajik (Persian) language. Some of this material has already been published, notably in the volume *Afsonahoi Khalqi Tojiki* (Popular Tajik Tales), published in Stalinabad (now Dushanbe) in 1957. The editors of this collection, Radzhab Amonov and K. Ulugzada, are among a group of Soviet Central Asian folklorists who are doing much to preserve the folklore and literature of an area difficult of access to scholars from other parts of the world.

The present volume, a collective work compiled under the chairmanship of Radzhab Amonov, is the first volume of a massive project to cover the folk literature of Tajikistan in a systematic way. The basis of this project is a collection of folktales in the Rudaki Institute of the Tajik Academy of Sciences, which, we are told by Isidor Levin in his introduction, amounts to a total of 6,557 texts covering some 150,000 pages of manuscript. Volume One, now before us, is devoted to animal stories, under which head 419 texts (including a few from other sources) are classified. Of these, 116 are now published in full in the original language together with a Russian translation, while the "critical apparatus" applies to the whole collection. It is this last part of the work that may prove of the greatest interest to researchers.

Classification of the tales is primarily according to the Aarne-Thompson system of types, about 100 of which are noted; some fifty other types are considered to have parallels in Turkish (Eberhard and Boratav), Greek (Wienert), Rumanian (Schullers), Hungarian (Kovacs), and Latvian (Medne) tales. The most popular types seem to be AaTh 715 (35), AaTh 123 (29), EbBo 21 (28), AaTh 9 (22), and AaTh 130 (22). About a hundred of these types are represented in the published texts, so it is evident that the choice is a wide and representative one.

Professor Levin's introduction is a competent survey of the history and methodology of folkloric research, together with an objective consideration of the various theories, generative, geographical-historical, sociological, philosophical and poetological, based (as the source-notes show) on a comprehensive range of reading. Appended to it is a bibliography of some 400 Russian and other works on folklore studies, and one cannot help noticing that only about thirty deal with Iranian and Central Asian literature and culture even in the widest sense, and these mainly in Russian. The non-specialist will find this introduction very useful, though it will not have much new to say to the professional folklorist, for whom indeed it is obviously not intended. In the course of it Professor Levin draws attention to some interesting features of the story collection that forms the nucleus of the book; many readers perhaps will enjoy the opportunity the book provides for some sleuthing of their own.

An immense amount of detail is provided. Facts available for each of the 419 tales include, apart from the collection reference number and pagination, the geographical location (though not quite as precise as the compilers claim; the smallest area delimited on the maps is 2,500 sq. km., not 25) and place name, the year transcribed, the name, sex and age of collector and narrator, stylistic details including the type of opening and closing phrase, length, and language (dialectal, literary or mixed—all of course in Tajik), and the Aarne-Thompson or other type.

Much of this information is subsequently tabulated in various combinations. There is a series of maps and tables, one for each of 22 types (which cover about two-

thirds of the stories in the collection), showing the location, year, age and sex of narrator, a chronological table ranging from pre-1923 to 1966 (from which we learn that some three-quarters of the collection was made after 1957), lists of collectors and narrators (biographical details are given of only five of the former, including the famous N. P. Andreev, 1873-1948), categorization of all 419 tales according to opening and closing phrases, length and language, and type, and finally a detailed listing of motifs under key words, though without reference to Stith Thompson's *Motif-Index* or indeed any other numbering beyond that of the tales themselves. Although the title of the book suggests that it is in both Tajik and Russian, in fact the former language appears only in the text of the tales; all other material is in Russian only. The Tajik texts have been carefully, though broadly, transcribed, and will be of interest to linguists and dialectologists as well as to folklorists proper. There are a number of minor errors and some discrepancies in the statistical tables, but these are not serious enough to detract from the merit of this work, which must rank as the first serious attempt to study the folk-literature of the Iranian area. We look forward to the publication of the remaining volumes, and would express the hope that one day a similar task may be performed for the large collection of folktales in the archives of the former Ministry of Culture in Tehran.

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