

reference and comparisons. The bibliography has a few inconsistencies. The editors have ignored the Kannada publications referred to by Ramanujan, most likely because these collections (published and unpublished) were not available to them and because of their lack of knowledge of the Kannada language. The bibliography also lacks uniformity in listing publications with more than one editor. In some cases the names of all the editors are listed and in many other cases the editors chose to give only one name and then add *et al.*

The preface, although not without merit, does not fulfill the need of a good introduction to this interesting collection. At most, it is a kind of tribute—academic tribute—to a scholar-friend. Both Alan Dundes and Stuart Blackburn have researched Indian folklore and published books on the subject. They thus may have been able to write a good introduction to this volume that would have made the book academically more rewarding both for scholars and students of folkloristics; a good introduction would have also been a much better tribute to A. K. Ramanujan than the preface. It is interesting to compare Richard Dorson's and Ramanujan's situations: when Richard Dorson died (incidentally, under circumstances similar to Ramanujan's death), leaving incomplete the last volume of Chicago University's Series on "Folktales of the World" (*Folktales of India* by Beck, Claus, Goswami, Handoo, 1986) Ramanujan did write an introduction to the book. In short, it is sad that Ramanujan's book has no introduction as it surely deserves one.

In conclusion, then, this collection of Kannada folktales is an important collection in the sense that it is perhaps the last book written by this important scholar. That this volume in its present form will serve the needs of folktale research in Karnataka or elsewhere in India is highly doubtful. However, it is almost certain that lovers of folktales will enjoy reading this interesting collection as they once enjoyed reading Grimm's fairy tale collections.

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PANĀHĪ SEMNĀNĪ, MUHAMMAD AHMAD. *Tarāne wa tarānesarāyi dar Iran* (Songs and Song Writing in Iran). Tehran: Soroush Press, 1998. 572 pages. Glossary, index, bibliography, music notations. Paper Rial 19,000; ISBN 964-435-101. (In Persian)

This book is a voluminous and multi-layered survey on folksongs (*tarāne*) in Iran that includes lengthy selections of texts in various locally spoken tongues (Persian, Turkish, Dari), as well as their translations into the standard modern Persian language.

The author at first tries to explore such fascinating subjects as the relation of folksongs to the earliest layers of Iranian poetry, the influence of folk poetry on high literature, and the various regional forms of folk poetry and rhyming and rhythmical patterns. The consequent chapters are devoted to the various genres of Iranian folk poetry, such as children's games, riddles (*cīstān*), lullabies (*lālāyi*), and laments for individual and communal occasions (*sūgvāri*, *'azādāri*). The latter topic includes textual samples of the important Shi'a mourning ritual performance, the Tā'ziye. Further on is a discussion of songs of merrymaking for the various seasonal festivals, wedding, and birthing celebrations. Also discussed are work songs for various agricultural activities, chants of tradesmen and street performers, songs with sociopolitical and historical content, and satirical ditties and love songs (*'āsheqānehā*) from various regions of the country (e.g., Azerbaijan, the South, Khurasan, Balujistan, and Mazanderan).

Finally, in the last chapters, the author surveys such topics as the impact of folksongs on contemporary Persian poetry and compares the folksongs with neighboring Iranian peoples, namely, the Tajiks and the Afghans. The emphasis is generally on the texts of the folksongs. The numerous variant texts, scholarly comments, and occasional samples of musical notations enhance the value of Panāhī Semnānī's work. It is a useful source book for Iranian folklore and ethnomusicology.

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RAHMĀNĪ, ROWSHAN, compiler. *Afsānehā-ye dari* (Dari tales). Tehran: Soroush Press, 1998. Second edition. 616 pages. Glossary, annotations. Paper Rial 17,000. ISBN 964-435-294-7. (In Persian)

This book is a rich collection of ninety Dari tales from Afghanistan (not from Persia as it is erroneously written in the English translation of the title on the back cover. Dari is the term used nowadays for Persian as spoken in Afghanistan). It is the second edition of the original edition of 1995.

The book includes a lengthy preface (9–43), which in addition to a general discussion on the terminology used and the genres and concept of the folktale (21–27), gives a rare look at the current studies of folktales in Afghanistan. Particularly precious are the remarks on the stylistical and thematic peculiarities of the tales, as well as on the circumstances of their collection and on the narrators themselves (31–33, 39–43).

According to the preface, the tales were collected in the years between 1982 and 1985 from twenty-seven narrators (*rāvīyān*), whose names, approximate ages (we are told that the majority did not know their exact birth date), locations, and occupations are briefly summed up. Their gender can be only guessed by their names; I was able to identify fifteen women and ten men. Six of them were illiterate, one semi-illiterate, the rest mostly students, but a poet, a university professor, and some public employees were also included. They are classified by age into three groups: between thirteen and thirty, between thirty and forty, and those over forty. The compiler found the last group's storytelling most valuable.

The tales are divided thematically into seven groups. The most numerous among them are the "tales of magic" (*afsānehā-ye sehrāmīz*), with twenty-one stories, and the "narrative tales" (*afsānehā-ye sargozashī*), with thirty-nine stories. Other genres, such as "jokes" (*afsānehā-ye tanzī*; twelve stories), "love stories" (*afsānehā-ye 'eshqī* [longer stories that are in fact prosaic folk romances]; three stories), and "parables" (*afsānehā-ye tamšīlī* [actually they correspond to the Western category of "animal tales"]; seven stories), "legends" (*rivāyathā* [perhaps "realistic tales" is a more accurate English translation]; five stories) and "anecdotes" (*hikāyathā*; three stories) are also well represented. The tales are told in various local dialects. The texts are accompanied by a helpful small glossary.

This relatively large collection of Persian tales of Afghanistan surely will contribute to a better understanding of the narrative repertoire of the Iranians of central Asia.

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VAKILIAN, AHMAD, Editor. *Tamšil wa Maṣal* (Proverbs and their stories). Second volume. Treasury of Persian Folklore Series. No.15. Tehran: