

Krzysztof Migoń, *Recepcja książki orientalnej na Śląsku do końca XVII wieku*. (Reception of the Oriental book in Silesia till the end of the seventeenth century). Wrocław 1969, pp. 216.

This is a documentary and elaborate paper giving the reader ample information about the interest in the Oriental book or rather literature in Silesia before the end of the seventeenth century. The author gives an outline of the history of the book printing on Oriental subjects. A summary of his paper runs as follows: Circumstances of the East reception in Silesia (chap. 1), Problems of bibliographic reception of the East in Silesia (chap. 2), Itineraries and simple relations (reports) from the East (chap. 4), Artistic literature of the East and European belles-lettres on the Oriental subject (chap. 5), Books on philology and studies of Oriental languages (chap. 6), Books on Oriental philology and natural science (chap. 7).

Although the work of Krzysztof Migoń is not free from some lacunas and mistakes the enumeration of which is outside the scope of this short note, it is without doubt a useful guide in the hands of the historian of the Orientalistic studies and gives evidence of keen interest in them on the Silesian soil during many ages.

J. Gonda, *Notes on Names and the Name of God in Ancient India*. Amsterdam, London 1970, pp. 113.

As the very title suggests this is a penetrating research on the personal names in ancient India, including some remarks on the name of God. Main items of the book are: the name as essential part of its bearer's personality, the name as a bearer of creative power, name-giving, auspicious and inauspicious names, plurality of names, nick-names, names in prayers, secret names, the name of God and others.

The J. Gonda's work is supplied with indices of Sanscrit words and Sanscrit text-places. Indianologists and other scholars in the field of the comparative names-knowledge are given a new interesting material.

Peder Mortensen, *Tell Shimshara. The Hassuna Period*. With an Introduction by Harald Ingholt and Contributions by Anne-Tinne and Mogens, Lønborg Friis, Colin Renfrew, Hemih Tauer and others. Ed. by Det Kongelige Videnskabernes Selskab, Historik-Filosofiske Skrifter 5, 2. København 1970, pp. 148.

Tell Shimshara is a mound situated on the hilly flanks of the right bank of the lesser Zab. Three main levels of the mound were not long ago distinguishable (the mound is now flooded because a dam has been built on the river). The top one was Islamic, datable to a time between the twelfth and fourteenth centuries A. D. The second level was classified as Hurrian (about 1800 B. C.). Here in a small room 146 cuneiform tablets came to light. The third one was neolithics.

The results of the archeological research of this mound, the chipped stone industry, the ground and polished stone industries, bone artifacts, potter, reflections on the relative chronology and cultural development in the Hassuna period are described in an interesting way.

Many photos and illustrations deserve to be noted here as well.

Jes P. Asmussen, *Studier i jødisk-persisk litteratur*. København 1970, pp. 157.

Professor Jes P. Asmussen, a versatile orientalist in general and a specialist in the branch of the Jewish-Persian literature, in the above mentioned book deals with following questions: Israel and Iran (a short introductory outline of the relations between these two countries), *The King Kišvar* — a miniature epos by Šāhīn from Šīrāz (XIV-th cent.), the Jewish-Persian *monāzarah*-poetry and some remarks on the history of this genre, The remarks on an Jewish-Persian Ḥāfiẓ translation, 'Aṭṭār from Nišāpūr in the Jewish-Persian literary tradition and Persian Genesis-translation by Sarmad of Kāšān (seventeenth century A. D.).

All texts of the discussed works have been given in transliteration, in Danish translation, and are supplied with extensive critical and bibliographical notes. The photocopies of the Jewish-Persian originals are added.

The essays presented by Professor J. P. Asmussen are a valuable contribution to the studies in the Jewish-Persian literature, little known so far.

Firoze M. P. Kotwal, *The Supplement Texts to the Šāyest ne-šāyest*. Ed. by Det Kongelige Danske Videnskabernes Selskab — Historisk-filosofiske Meddelelser 44, 2. København 1969, pp. 201.

Šāyest ne-šāyest belongs to the most important texts of the sacred Pahlavi literature. This work was translated by E. West in 1901 A. D. and the Pahlavi text was edited by Maneckji B. Davar about 1912 A. D.

The present new edition contains the transliterated and transcribed text of the Supplementary texts (chapters XI—XXIII) with English translation, numerous notes explanatory and a glossary of Pahlavi words and idioms. The book is provided with an index of Pahlavi words in transliterated form. The text of *Šāyest ne-šāyest* in Pahlavi letters is enclosed separately.

'Abdolhosayn Nūšīn, *Soḡanī čand dar bāre-ye Šāhnāmeḥ* (Some Words on the Šāhnāmeḥ), Moscow 1970, pp. 116.

All iranologists know well that the text of the famous Šāhnāmeḥ by Ferdawsi of Tus contains many errors and deficiencies. The Soviet-Russian iranologists have undertaken to restore the ur-text of the Iranian poem as completely as possible. As far as I know 5 volumes of the critical text of *Šāhnāmeḥ* have appeared. The Moscovian edition is based on five manuscripts and some other sources.

The small paper by recently late 'Abdolhosayn Nūšīn, the editor-in-chief of the mentioned edition, is a kind of a by-product completed on the margin of the laborious work on the restoring of the original text of *Šāhnāmeḥ*. The author discusses the following problems: examples of errors in the *Šāhnāmeḥ* and their correction (chap. 1), examples of mistakes in the vocabularies to the *Šāhnāmeḥ* (chap. 2), interpretation of errors in the dictionaries to the *Šāhnāmeḥ* (chap. 3), imperfections and lacks in the dictionary by Wolf (chap. 4).

The reviewed paper will be of a good service to the students in the area of Iranian literature.

D. I. Kobidze, *Иранская филология в Грузии* (Iran Philology in Georgia), Tbilisi 1971.

For the occasion of 2500-th anniversary of the foundation of Iranian empire Professor D. I. Kobidze has published a bibliography of the studies in the Iranian philology in Georgia during the last 60—70 years. This is a complete list of books, articles, book-reviews and other works containing 531 items.

In the preface the author gives the reader a concise review of Iranian philological studies in Georgia (in Russian) and a summary (in English). Let us add that the Georgian iranology is on a high level and is appreciated by the specialists.

Ludwik Sternbach, *Cānakya-Nīti-Texte-Tradition*. Vol. II, Parts I—III. Hoshiarpur 1967—1970, pp. XVI + 276 + 1048.

In this limited note it is not possible to give a sufficient insight into the enormous work of Professor Ludwik Sternbach who has earned the highest praises from the indologists. Here we may only attempt a brief summary of his 3 volume monography, containing the painstaking and assiduous studies on the Cānakya-Nīti problem.

Volume I, Parts I and II, contains critical editions of Cānakya's sayings, based on 75 manuscripts and 160 editions of the six versions published by the Vishshvaranand Institute at Hoshiarpur¹.

Volume II, Parts I, II and III, contains the introduction with a list of abbreviations, the ur-text of the original sayings of Cānakya, the sayings of uncertain origin and reconstructed fragmentary sayings.

The work done by Professor L. Sternbach is worthy of admiration and every praise, being also the pride of Polish Sanscrit philology.

André Bareau, *Recherches sur la biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens: II. Les derniers mois. Le Parinirvāṇa et les funérailles*. Tome I. par... Paris 1970, pp. 380. Publications de l'École Française d'Extrême Orient, vol. LXXVII.

The present work is the second part of the research on the life of Buddha (the first one issued in Publications de l'École Française d'Extrême Orient, vol. LIII, Paris 1963). The principal sources of this work were *Sūtrapīṭaka* and *Vinayapīṭaka*, and some other Sanscrit, Pali and Chinese versions. This part deals with the last months in the life of Buddha, his total extinction and the funeral ceremony.

It is an analytic research in the sources. Part II to appear later will contain a synthesis of the data received during the studies. The large and profound monography of Buddha's life by A. Bureau will certainly enrich our knowledge in this field of science.

¹ Comp. our reviews in „Folia Orientalia“, vol. VI, p. 256 and vol. X, p. 265.

Īrağ Afšār, *Yādgārhā-ye Yazd. Mo'arrafi-ye abnī-ye tārihi*. Vol. I. Tehran 1348 H. s. = 1969/70, pp. 754.

This is a large work by a known Iranian scholar (a bibliographer) Īrağ Afšār containing a detailed description of art and nature monuments situated in the Iranian province (*šahrestān*) of Yazd, the native country of the author. The book is a result of Doctor Afšār's several travels in the mentioned country in the last years. Thanks to his eagerness and assiduity many hundreds of architectural relics (mosques, tombs, tombs-stones, caravanserais, strongholds, sepulchral steles, towers, minarets, inscriptions etc. etc.) have been saved from sinking into oblivion. The sixteenth chapter of the reviewed book contains 199 pages filled with numerous good photographs of the described monuments. A very important source in the hands of the students of Iranian antiquities.

Franciszek Machalski