

Beginning with a helpful editorial introduction, the collection proper opens with a Jakobsonian paper by Hauson and Kiperavsky on the implications for the study of the formal marking of verse from and verse. Like all the subsequent papers, such is accompanied by an excellent individual bibliography suggesting many lines of further inquiry, although even by this point the reader clings to pursue further cross-culturally more experience some frustration at the book's and series's failing, the lack of any index.

Yet further illuminating mileage is derived from an expert coverage of fairly familiar ground in Ziolkowski's paper on prosimetry in the classical tradition, elsewhere more recently explored in another Harvard-inspired volume, Peter Devante's elegant *From words to prose: from Pindarus to Homer* (Harvard, 1994). This is followed in turn by three papers on the outstanding exemplifications of prosimetry in the vernacular literatures of medieval Europe: by Butterfield on *Amossum of Marston*, has uniquely defining text of prosimetry's vulgar genre the *Canterbury Tale*, by Mac Crahan on early Irish and Welsh literature, and by Harris on Rabelais says 'The elite metropolitan created by the Occident Romanization' experienced a form of hybrid form is then discussed by Ryan on a suggestive study based on Arden and Richardson, before a final look at the Western evidence from the other end of the cultural spectrum in Nicholas's thorough discussion of the tradition of *canon fable* in folk stories, e.g. in respects to the medieval poem, J.J. Sotolkin, Sotolkin and der Wand, 'wer ist die Schöne an garten Land?').

European categories of prose and verse are, however, not shown in Claring's paper on 'The African challenge' to be delightfully applicable to the richly varied hybrid forms character-

istic of the oral literatures of Africa. Similar doubts about the propriety of strict distinctions between prose and verse are nowadays common to most understandings of the nature of ancient Hebrew literature, whose intertextual complexity is aptly demonstrated. In Whitman's explication of the literary contexts of Moses' Song of the Sea and the Song of the Three in the Greek Daniel, boundaries are certainly more clearly defined in Arabic, where the classical treatment of prose and scholarly discussed by Heinrich in relation to an Egyptian story and to Homer's *Odyssey*. It is a pity there was no room anywhere for the *Mishna*, but Reynolds is interesting on the neo-mystical and other survivals of prosimetry in modern Arabic literature, on the sophisticated variety of prosimetric types in medieval Persian literature is discussed with characteristically lucid mastery in a paper by Meisam which does no justice to that other Islamic masterpiece of the genre, Sa'di's *Gulistan*.

Central Asia provides two very solid papers devoted to new topics, each illustrated with an abundance of transcribed text with translations. Reich on traditional Turkic poetry and liturgy on a recently revealed Mongolian version of the *Gezeng* in somewhat unusual sequence, the collection concludes with an overview by Muir of the varied types of prosimetry in pre-modern Chinese literature, another formidably technical look at the origins of prosimetry in India which is located by Weid on developments from Rigvedic disparate features, and a beautifully presented paper by Vichitlugs on poetry and prose in classical Japanese narrative. Through its judicious quotation of selected passages, there is perhaps the most successful contribution to evaluating the feasibility of a general appeal of prosimetry's a truly cosmic game.

CHRISTOPHER ARCHER

SHORT NOTICES

BURTON J. SCHULTZ: *Armeno-Turcic: selected studies*. (Indiana University Lubic and Altaic Series, vol. 164.) xii, [420] pp., index. Bloomington, IN: Indiana University Research Institute for Inner Asian Studies, 1998. £45.

This volume brings together, in reprint form, studies of the eminent Hungarian Turcologist Edmund Schütz. Ten of the articles included in this volume appeared in two *Orientalia Anatolica* (*Studia Asiatica Hungarica*) between 1961 and 1991, while six others were first published in various scholarly journals and edited volumes. Four of the articles are in German, while the rest are in English. The pieces selected for this book show that Schütz did not limit his intellectual interests to his original field of study, Turcology. Rather, his interests extended to other domains which he

pursued with the same academic vigour. Armenian studies is one field in which Schütz devoted considerable energies throughout his career, allowing him to become the leading Hungarian Armenologist.

Schütz specialized in the Armenian linguistic communities of the Crimea, Asia Minor, and other parts of Eastern Europe, formed in the wake of the Tatar-Mongol invasions of Armenia. The first part of the book focuses on the history and the cultural and linguistic evolution of these communities, which for centuries used as vernacular a Crimean dialect of Kipchak, written with the Aramaean script known as Armeno-Kipchak. The second article in this section is of particular interest for its analysis of the circumstances relating to the birth of these communities and the factors which led to their decline. The latter issue includes the loss of identity and social structure to the religious and languages of the societies in which they were established, as demonstrated in Poland.

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