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- 1 The book is divided into five chapters, the first of which traces the textual and translation history of *Kalīla wa Dimna*, focusing on the Middle Persian recension (pp. 14-19), the Syriac translation (pp. 19-22), the Arabic of Ibn al-Muqaffa' (pp. 23-32), and the Greek (pp. 34-47, the earliest being a fragmentary version from around 1100 AD), Spanish (pp. 47-52) and Hebrew (pp. 53-57) translations. Originating in 1999 as a Habilitationsschrift at the Freie Universität in Berlin (Department of Philologie und Geisteswissenschaften, Byzantine and Modern Greek section), this study seeks to trace the influence of the literatures of the Islamic world on Byzantine and Modern Greek literature, and how they have been acculturated to the Greek milieu beginning with the rise of vernacular literature in the Commenian period (excluding the older Christian-Oriental literature), through the mid-19th century (pp. 137-221). Various theoretical paradigms are applied to *Kalīla wa Dimna* as a test case: the idea of the "eminent text" espoused by Hans Robert Jauss is here applied to the Arabic version of the *Pañcatantra*, because of *Kalīla wa-Dimna*'s long reception history; its broad dispersion into diverse languages and cultures; and because its frame tale structure straddles the domains of

oral/vernacular and written literature, making it easier for the tales it contains to cross cultural and linguistic borders (pp. 95-135). The author also investigates the question of “circolazione del testo” (per Cavallo) in the Mediterranean world of the medieval period and the role of minority communities in that process.

- 2 Several schematic comparisons of the stories occurring in the various language versions are provided, including those of Hertel (1914), De Blois (1990) and the author's own (pp. 285-301). The bibliography is extensive (pp. 233-81), the index laconic (pp. 283-84). Persianists will be disappointed to find that the work does not concern itself with the Bahrāmšāhī *Kalīla wa Dimna* by Abū al-ma‘ālī Naṣr Allāh (w. c. 539 h.q./1144), the *Anvār-i suhaylī* by Kāshēfī (late 9th/15th century), the ‘*Ayār-e dāneš*’ by Abū l-Faḍl at Akbar’s court (966 h.q./1588), or any of the Turkish or Urdu versions.

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Thèmes : 11.1.1. Littérature persane classique

nompropre Abu al-ma‘ālī, Kāshēfī, Ibn al-Muqaffa‘, *Kalīla wa Dimna*

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