

In *A Gleaning of Concepts... (Studia Ephemeridis 'Augustinianum' 101 [2007] 49–81)*, I remarked: “Several authors have discussed the rabbinical traditions about the Phoenix, a creature for which various names were used. I have maintained elsewhere that the Jewish Sages separated the immortality or cyclical regeneration of the Phoenix, from its wondrous and colourful aspect (an aspect conveyed by Lactantius). The latter, I claimed, is quite possibly captured in a talmudic passage about the overseas bird *kerúm*. [In Jewish tradition,] the immortality of the Phoenix was a reward for this creature’s not partaking of the prohibited fruit, from which Eve had Adam and all other creatures also eat, or then a reward for the Phoenix’ being very considerate and therefore refusing food while the over-worked Noah was toiling and feeding the animals in the Ark (e.g., to feed the ostriches, he had brought glass into the Ark).” (cf. Ephraim Nissan: *The Krum Tradition in the Light of the Phoenix Myth*. In: *Annali dell’Istituto Orientale di Napoli, Sezione Orientale* 59.1–4 [1999/2001] 393–400); id.: *From the Krum to the Kerem-kerem Bird*. *ibid.*, 57.1–2 [1997/1999] 276–281).

Also consider, in addition to the discussion in *Sacred Monsters*, the Phoenix from the Hebrew *Pseudo-Sirach*, the only place where it is called *Melham*. It claims the city of the immortals (the name *Luz*, by which such a city is known from other Jewish sources, is absent) was built by the Angel of Death in which the Phoenix was to be settled as it did not partake of the Original Sin. In that work, the Angel of Death asks the Lord Almighty for permission to kill all creatures, but is told: “The kind (*doró*) of Melham, thy sword shall have no power over them” because Melham never sinned. Then the Angel of Death seeks and is granted permission to isolate the immortal birds from all other creatures, as they are sinful. Version B states (the wording in Version A is just slightly different): “Immediately, he built for them a large city, and introduced there all that kind (*dor*), and sealed the city gates so that no sword shall ever have power over its inhabitants”. This passage is on p. 250 in Yassif’s synoptic edition of *Pseudo-Sirach* (supra). Yassif provided a discussion on pp. 95–95. The warning sign on the city gates of the city of the immortals, Luz, already appears in *Genesis Rabbah* 69:8. Typos in Slifkin’s delightful book are almost absent. Slifkin has achieved the rare feat of writing a book that would appeal to a broad readership, and at the same time will also satisfy discerning scholars. Folklorists will want to have this book on their shelves.

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Soroudi, Sarah Sorour: *The Folktales of Jews from Iran, Central Asia and Afghanistan: Tale-Types and Genres (Beiträge zur Kulturgeschichte des Islamischen Orients Band 38)*. Foreword by Amnon Netzer with Contributions by Heda Jason/Ulrich Marzolph/Saul Shaked/Benzion D. Yehoshua. ed. Heda Jason. Dortmund: Verlag für Orientkunde, 2008. 353 pp.

Sarah Sorour Soroudi (1938–2002) was born in Tehran, Iran and immigrated to Israel in 1959, where she resumed at the Hebrew University in Jerusalem her academic studies that she had begun at the University of Tehran. She received her doctorate from the University of California, Los Angeles in 1972 and returned to Israel, joining the faculty of the department of Indian, Iranian and Armenian studies of the Hebrew University. Persian literature and poetry was her primary scholarly concern, but over the years her interest in Persian culture and folklore evolved with a particular focus on the folklore of the Iranian Jews. The present tale type index of tales told in Israel by narrators from Jewish communities in Iran, Central Asia, and Afghanistan is her first major folklore book, which, sadly, was published posthumously.

In the book she has typologically identified 1458 tales that narrators from these countries told in Israel, mostly in Hebrew, and whose collectors deposited in the Israel Folktale Archives (IFA), named in honor of its founder, Professor Dov Noy. Frame and embedded narratives add to the number of tale types indexed. In 128 texts, Soroudi identified 372 additional stories that could be designated typologically. Whenever necessary she proposed new tale type numbers for stories that have not been so described in previous tale type indexes (pp.226–229). In addition to the tale type index modeled after the Antti Aarne's and Stith Thompson's *The Types of the Folktale*, 2nd revision (1961), Soroudi lists the tales again, following the model formulated by Heda Jason for ethnopoetic genres (Heda Jason: *Ethnopoetry. Form, Content, Function*. Bonn 1977). This catalog (pp. 239– 353) is a classification of genres into three modes: "Mode of the Preternatural", "Mode of the Realistic", "Symbolic Modes" and the inevitable "Other Texts". Registers that list the various indexes or lists in correspondence to each other appear after the two catalogs. Following the index of tale types there is a correspondence register between the IFA accession numbers and the type index. Since there is no perfect fit between the tale types and the texts narrators tell, and it is possible to distinguish several tale types within a single story, Soroudi, or Jason as her editor, titles this register as "Macrocomposition of Texts", listing each IFA tale and the several tale types and genres that is possible to delineate in the story. Next the tale types that Soroudi newly introduced are listed, and finally the tale types of regionally indexes. The catalog of ethnopoetic genres is followed by a register that establishes correspondence between tale types and genres.

In addition to these very valuable catalogs and registers the monograph includes informative introductions about the narrators' communities of origin and about their tales. These were written not only by Soroudi herself, but also, because of her untimely death, by Jason, Benzion D. Yehoshua and Ulrich Marzolph. Amnon Netzer and Saul Shaked, two scholars of Mesopotamian Jewish languages and literatures contributed brief tributes to Soroudi as a person and a scholar.

A tale type index has the dual purpose of classification and a bibliographical reference. While the present study excels as a classification, categorizing the tales not only according to one but two analytical systems, it unfortunately offers not even a minimal referential information, directing its users only to the accession number of the IFA. Furthermore, it ignores the supplementary tale type index of the IFA

that is unpublished but available to scholars. By now more than 25% of the listed tales have been published, most of them in the Archives excellent publication series. It would have been valuable to direct the reader to these texts. The following list of references draws upon the annotation available in these publications, refers to some missed texts and the unpublished IFA tale type index and could partially supplement Soroudi's index with bibliographical information.

AT-type	Title	IFA	Publication information
30	The Fox Tricks the Wolf into Falling into a Pit	5411	
112	Country Mouse Visits Town Mouse	7157	Mizrahi, <i>Elders</i> , 79–86, no.17.
285 D	Serpent (bird) Refuses Reconciliation	1972	Kort, <i>Bat ha-Melekh</i> , 15–16.
298 A*	The Man Greets the Wind	10210	Babay, <i>A Favor</i> , 31, no.4.
332	Godfather Death	7251	Pinhasi, <i>Bukhara</i> , 39–40, no. 1.
		8404	Aminoff, <i>Emir</i> , 17–18, no. 3.
332 IV (b)	Death Avenges Self	7830	Kort, <i>Bat ha-Melekh</i> , 17–18.
433 B	King Lindorm	7152	Mizrahi, <i>Elders</i> , 39–46, no. 12.
460 B	The Journey in Search of Fortune	425	Kort, <i>Bat ha-Melekh</i> , 19–20.
476*-*A (IFA)	Midwife to Demons	5151	Kort, <i>Bat ha-Melekh</i> , 85–87.
506 I*c (IFA)	Grateful Fish as Helper	7152	Mizrahi, <i>Elders</i> , 39–46, no. 12.
510 B	Peau d'Asne	8959	Kort, <i>Bat ha-Melekh</i> , 23–25.
513	The Extraordinary Companions	7158	Mizrahi, <i>Elders</i> , 86–95, no. 18 (Alternative designation: 513 C: The Son of the Hunter).
559*I (Andrejev)	The Dumb Princess	7156	Mizrahi, <i>Elders</i> , 71–79, no. 16.
613	The Two Travelers	5763	Yehoshua, <i>Father's Will</i> , 36–39, no. 4.
		7844	Kort, <i>Bat ha-Melekh</i> , 26–29.
		10199	Babay, <i>A Favor</i> , 53–58, no. 9.
655	The Wise Brothers	454	Kort, <i>Bat-ha-Melekh</i> , 69–71.
655 A	The Strayed Camel and the Clever Deductions	454	Kort, <i>Bat-ha-Melekh</i> , 69–71.
		5886	Nehmad, <i>Garment</i> , 19–20, no. 5.
670	The Man Who Understands Animal Languages	431	Kort, <i>Bat ha-Melekh</i> , 30–32.
726*A (IFA)	The Young-Looking Old Man	10212	Babay, <i>Favor</i> , 32–33, no. 6.
		7164b	Mizrahi, <i>Elders</i> , 106–108, no. 25.
*730 A (IFA)	Miraculous Rescue of a Jewish Community threatened by an Evil Ruler	429	Kort, <i>Bat ha-Melekh</i> , 181–184.
		456	Kort, <i>Bat ha-Melekh</i> , 185–186.
*730 C (IFA)	Those Who Conspire Against the Jews are punished	5231	Kort, <i>Bat ha-Melekh</i> , 187–188.
*730 J II (IFA)	A Grateful King Revokes his Anti-Jewish Edict	7063	Mizrahi, <i>Elders</i> , 33–34, no. 8
		7064	Mizrahi, <i>Elders</i> , 35–36, no. 9.
745*B (IFA)	The Predestined Treasure	1623	Mizrahi, <i>Elders</i> , 22–25, no. 3.
750 D	God (St. Peter) and the Three Brothers	1623	Mizrahi, <i>Elders</i> , 22–25, no.3.
756 A	The Self-Righteous Hermit	6617	Kort, <i>Bat ha-Melekh</i> , 33–34.
757	The Emperor's Haughtiness Punished	8285	Kort, <i>Bat ha-Melekh</i> , 35–38.
759	God's Justice Vindicated	364	Kort, <i>Bat ha-Melekh</i> , 21–22.
		2966	Kort, <i>Bat ha-Melekh</i> , 39–41.
759*G (Soroudi)	An Angel as Wife	7705	Pinhasi, <i>Bukhara</i> , 43–46, no. 4.
760*	The Condemned Soul	10200	Babay, <i>Favor</i> , 20–22, no. 2.
763	The Treasure Finders Who Murder One Another	1623	Mizrahi, <i>Elders</i> , 22–25, no. 3.
		3143	Kort, <i>Bat ha-Melekh</i> , 196–198.

*771 (IFA)	Desecration Punished	7067	Mizrahi, <i>Elders</i> , 38–39, no. 11.
		7161	Mizrahi, <i>Elders</i> , 100–101, no. 21.
*776 (IFA)	Divine Rewards	8410	Aminoff, <i>Emir</i> , 19–23, no. 5.
		8411	Aminoff, <i>Emir</i> , 46–47, no. 12.
795	The Punishment of the Angel	3307	Kort, <i>Bat ha-Melekh</i> , 42–45.
839	One Vice Carries Others with It	9575	Aminoff, <i>Emir</i> , 23–24, no. 5.
839*C (IFA)	Miraculous Rescue of Person	7065	Mizrahi, <i>Elders</i> , 36–37, no. 10.
		7155	Mizrahi, <i>Elders</i> , 69–70, no. 15.
		7159	Mizrahi, <i>Elders</i> , 96, no. 19.
852*B (IFA/Soroudi)	Princess Who Does not Want to Marry		
		7154	Mizrahi, <i>Elders</i> , 51–69, no. 14.
875 D	The Clever Young Woman at the End of the Journey		
		1625	Mizrahi, <i>Elders</i> , 27–30, no. 5.
		5877	Nehmad, <i>Garment</i> , 16–18, no. 4.
879*G (IFA)	King Serves His Future Wife	1621	Mizrahi, <i>Elders</i> , 19–20, no. 1.
888 (II)	The Chaste Wife	5941	Kort, <i>Bat-ha-Melekh</i> , 72–74.
893	The Unreliable Friends	3988	Kort, <i>Bat-ha-Melekh</i> , 60–63.
899*J	Man's Efficiency Depends on Wife's Attitude	7707	Pinhasi, <i>Bukhara</i> , 46–48, no. 5.
901	Taming of the Shrew	9425	Kort, <i>Bat-ha-Melekh</i> , 67–68.
910	The Clever Precepts	10207	Babay, <i>Favor</i> , 23–30, no. 3.
910 A	The Father's Precepts Disregarded	10202	Babay, <i>Favor</i> , 42–52, no. 8.
910 C	Think Carefully Before You Begin a Task	10194	Babay <i>Favor</i> , 17–19, no. 1.
910 K	Walk to the Ironworks	3149	Kort, <i>Bat-ha-Melekh</i> , 64–66.
920 C	Shooting at the Father's Corpse Test of Paternity	12730	Kort, <i>Bat ha-Melekh</i> , 114–116.
921 A	The Sharing of Bread or Money	416	Kort, <i>Bat ha-Melekh</i> , 93–95.
922	The Shepherd Substituting for the Clergyman Answers the King's Questions		
		5866	Nehmad, <i>Garment</i> , 8, no. 1.
		1123	Kort, <i>Bat ha-Melekh</i> , 189–190.
923	Love Like Salt	5225	Kort, <i>Bat ha-Melekh</i> , 80–84.
935**	The Poor Rope-maker	5758	Yehoshua, <i>Father's Will</i> , 29–30, no. 1.
938	Placidus (Eustacius)	428	Kort, <i>Bat ha-Melekh</i> , 161–164.
951 C	The Disguised King Joins the Thieves	1622	Mizrahi, <i>Elders</i> , 20–22, no. 2.
956 D	Pretended Robber Attack	8400	Aminoff, <i>Emir</i> , 11–13, no. 1.
980 A	The Half-Carpet	7833	Kort, <i>Bat ha-Melekh</i> , 108.
980*–*A (IFA)	The Mason and the Painter	429	Kort, <i>Bat ha-Melekh</i> , 181–184.
981	Wisdom of Hidden Old Man Saves Kingdom	3091	Kort, <i>Bat ha-Melekh</i> , 112–113.
983	The Dishes of the Same Flavor		
		5941	Kort, <i>Bat ha-Melekh</i> , 72–74.
		8301	Kort, <i>Bat ha-Melekh</i> , 75–77.
1030	The Crop Division	3426	Kort, <i>Bat ha-Melekh</i> , 117–121.
1168	Various Ways of Exorcising Devils	7159	Mizrahi, <i>Elders</i> , 96, no. 19.
1199	Prayer without End	3426	Kort, <i>Bat ha-Melekh</i> , 117–121.
1262*A	The Cold Winter Night	8401	Eminoff, <i>Emir</i> , 39–46, no. 11.
1345*	Stupid Stories Depending on Puns	7253	Pinhasi, <i>Bukhara</i> , 40–41, no. 2.
1384	The Husband Hunts Three Persons as Stupid as His Wife		
		1624	Mizrahi, <i>Elders</i> , 25–27, no. 4.
1530	Holding up the Rock	9442	Kort, <i>Bat ha-Melekh</i> , 148–149.
1540	The Student from Paradise (Paris)	10213	Babay, <i>Favor</i> , 38–41, no. 7.
1534 A	The Innocent Man Condemned to Death	8267	Kort, <i>Bat ha-Melekh</i> , 122–124.
1558	Welcome to the Clothes		
		5870	Nehmad, <i>Garment</i> , 11–15, no. 3.
		9574	Aminoff, <i>Emir</i> , 25–26, no. 6.
1626	Dream Bread	363	Kort, <i>Bat ha-Melekh</i> , 96–97.
1641	Doctor Know-All	2480	Kort, <i>Bat ha-Melekh</i> , 78–79.
1641 B	Physician in Spite of Himself	11160	Kort, <i>Bat ha-Melekh</i> , 199–200.

1641 II*C (Soroudi)	Doctor Know All	8402	Aminoff, <i>Emir</i> , 34–38, no. 10.
1645 B	Dream of Marking the Treasure	3143	Kort, <i>Bat ha-Melekh</i> , 196–198.
1651	Whittington's Cat	10202	Babay, <i>Favor</i> , 42–52, no. 8.
166*A (IFA)	Rights to Exploit the Wind	8296	Kort, <i>Bat ha-Melekh</i> , 105–107.
1696	“What Should I Have Said (Done)?”	368	Kort, <i>Bat ha-Melekh</i> , 98.
		7825	Pinhasi, <i>Bukhara</i> , 48–50, no. 6.
1736 A	Sword Turns to Wood	412	Kort, <i>Bat ha-Melekh</i> , 48–50, yt.
1920	Contest in Lying	1256	Kort, <i>Bat ha-Melekh</i> , 194–195.
1920 F-*A (IFA)	King's Reward for A Story of Lies	7160	Mizrahi, <i>Elders</i> , 97–99, no. 20.
		10205	Babay, <i>Favor</i> , 59–63, no. 10.

(References: Aminoff, Irit: *The Emir and the Widow: Twelve Folktales from Bukhara Related by Benjamin Hiatt Aminoff* [Hebrew]. ed. O. Schnitzler. Haifa 1974; Babay, Refael: *A Favor for a Favor: Ten Jewish-Persian Folktales* [Hebrew]. ed. B. Maoz. Jerusalem 1980; Kort [Qort], Zevulun: *Bat ha-Melekh she-Hafkiah le-Zer Pera* <und>him (The princess who transformed into a wreath of flowers: A selection of Jewish folktales from Herat, Afghanistan). Tel Aviv 1974; Mizrahi, Hanina: *With Elders Is Wisdom: Forty Jewish-Persian Folktales Collected in Israel*. ed. D. Noy. Haifa 1967; Nehmad, Moshe: *The New Garment: Five Folktales from Jewish-Persian Tradition*. ed. O. Schnitzler. Haifa 1966; Pinhasi, Jacob: *Folktales from Bukhara*. ed. D. Noy. Jerusalem 1978)

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T o l l e y , C l i v e : *Shamanism in Norse Myth and Magic 1–2* (FF Communications 296–297). Helsinki: Suomalainen Tiedeakatemia, 2009. 589 S., 304 S.

Clive Tolley promovierte 1993 in Oxford mit der Arbeit *A Comparative Study of Some Germanic and Finnic Myths* und befaßt sich mit alter Literatur und Mythologie in England, Skandinavien und Finnland. Die vorliegende Arbeit baut auf der Dissertation auf, schreibt wohl auch Dag Strömbäcks *Sejd: Textstudier i nordisk religionshistoria* von 1935 fort: *Sejd (seiðr)* ist die spezifisch skandinavische Ausformung magischer Praktiken. „Norse myth is the main topic of this work, and the main aim is to discuss and clarify a selection of myths and practices, in particular magic practices,“ (S. 1) beginnt Tolley seine Darstellung. Die Auslese erfolge aufgrund der mutmaßlichen Verwandtschaft zum Schamanismus, aber das Scherengewicht der Untersuchung liege nicht auf diesem, sondern auf den nordischen Quellen. Das altnordische Schrifttum scheint an manchen Stellen den Schamanismus Sibiriens, vielleicht auch weiterer geographischer Bereiche zu spiegeln. Eine genauere Untersuchung dieser Stellen soll unsere derzeit noch unvollständige Kenntnis des angenommenen Zusammenhanges verbessern (1 f.). Tolley gibt somit im 1. Band einen detaillierten Überblick über die Erscheinungsformen des Schamanismus. Ein erster Abschnitt beschreibt anhand früher Quellenschriften die Skandinavien und ihre Beziehungen zu den Nachbarvölkern. Beziehungen zu Samen und Finnen legen die Kenntnis religiöser und mythischer Ideen und Motive dieser Völker nahe; doch wurden sie als fremd empfunden oder zumindest so bezeichnet. Der Schamanismus des nördlichen Eurasiens, von Lappland bis zum Pazifik, wird defi-