The book by L. S. Savitsky was edited as late as 1991 and at the time of publication at least did not attract a special attention of scholars because of the well known texts represented in these Dunhuang manuscripts. It deals with 202 scrolls of the “Aparimítá1uh-sutra” and 10 small scrolls of the Dunhuang version of the “Prajñāpāramitā-hṛdaya-sutra”. Both sutras are well presented in the manuscript collections of France, Japan and, especially, England. As the samples of manuscripts, successfully produced in Dunhuang in the first millennium A.D., they are, no doubts, unique, and Savitsky did an excellent job producing from the standpoint of codicology elaborately detailed volume. The book is at its best in describing every single scroll with all its characteristics, such as: dimensions; defects; structure, colour and quality of its paper; colour and consistence of ink; illumination; marks of correction etc. The photos of 92 excerpts of the scrolls provide the book to demonstrate the hand of each of 92 copyists whose names are mentioned in colophons. The book is also supplied with two indices of the proper names of the scribes and those of correctors. They add considerably to the value of the present publication. The whole amount of proper names, enumerated in the colophons, reaches up to 150. These people were all involved in copying of the Tibetan Buddhist texts in Dunhuang in the 8th—9th centuries.

It seems that a new life of the book by Savitsky started only in 1995 when the book by Tsuguhito Takeuchi “Old Tibetan contracts from Central Asia” (Daizo Shuppan, Tokyo) was published. The indices to the Savitsky’s book newly sounded on account of an information obtained from the business documents published by Takeuchi. The most part of the documents was composed in the Dunhuang region in the same period. They seem to give a possibility to see the living people behind the dead names mentioned in the Savitsky’s book. The people occupied their own places in the social structure of the Dunhuang region played their role in the business life. Now the names of the scribes and correctors of the Dunhuang manuscripts may be analyzed from the quite different point of view:

1. The structure of the names shows that the most of their bearers belong to the non-Tibetan ethnic groups, mainly to the Chinese. Their family names render the names of Chinese clans (see Table 13 “Chinese family names in Tibetan transcription”, Takeuchi, ibid., p. 130).

2. The given names are, as a rule, Tibetan or mixed—Tibetan and Chinese (see Table 12 “Names types in Old Tibetan documents”, Takeuchi, p. 129).


4. In this case the analyses of their role, fixed in the business documents, shows that they belong to a well established social group of local inhabitants who possess a rather high social influence. Thus, five of the ten persons are mentioned as witnesses under the bargains, two (Cang-tha-legs and Wang-hwa-tse) as creditors, one (Wang-rma-snang) as an officer (head of tshan), another person (Wang-hing...) is referred as surety and the last one (Je'u-hwa-do) — as guarantor. The copying of the sutras might be their religious donation — Skr. “deya-dharma”.

All said above inspired us to put a special attention to the Savitsky’s book as a source containing some information, valuable to comprehend the social structure of the Dunhuang region in the 8th—9th centuries.

The Tibetan transcription of the Chinese names mentioned in the colophons might provide a new material for the study of medieval Chinese phonetics.
European scholars pursuing Manchu studies have joint their efforts in the German-Italian series "Aetas Manjurica" dedicated entirely to the problems of the Manchu language, culture and history. In 1987 the first volume of the series appeared. Starting from the second volume this series became a German-Italian-Russian joint work coordinated by an international board. This made it possible to include articles written in Russian. This is the reason why the Russian monograph considered in this review appeared in the series of the well-known Harrassowitz publishing house.

The book is addressed first of all to Western scholars. In the preface G. Stary explains the aim of this publication: "Aetas Manjurica" agreed, then to print the research work in its entirety, among other reasons for that of the intellectual properness of so doing. We would neither add, subtract or otherwise alter a jot: we would not try to up-date it using subsequent research, be it European- or Chinese-based.... We decided that any Western specialist has the means to hand of understanding a Russian text" (p. 1).

Since the whole work is written in Russian, the editorial board considered it necessary to include the Latin transliteration of the Sibe-Manchu text (pp. 283—323) to help non-Russian reader to decipher the Russian old Academic transliteration of the original text. The transliteration is done by G. Stary according to the system used in the works of S. Kaluznytsky (See: Die Sprache des mandschurischen Stammes Sibe aus der Gegend von Kuldsha. Warszawa, 1977).

"Sidi Kur: The Sibe-Manchu Version of the "Be witched Corpse" Cycle" prepared by E. P. Lebedeva and L. M. Gorelova includes several main chapters. It opens with a sketch on the history of the Sibe people based mainly on the research of Russian scholars and archive materials (pp. 7—18). It is followed by a linguistic study on the Sibe dialect of the Manchu language written on the material of the "Sidi Kur" text (pp. 19—103), a vocabulary (pp. 106—224), a Russian translation of "Sidi Kur" and the "Kirgiz story" (pp. 225—82) and a facsimile reproduction of the text copied by V. Kotvich from the original manuscript by V. V. Radlov [90 pp.].

The survey of the linguistic study and the Russian translation of "Sidi Kur" was done by E. P. Lebedeva more than 30 years ago. But in the 60ties, on one hand, there was not much academic interest towards this subject, on the other, the former Soviet Academy of Sciences could not find means to publish it. Now the development of international cooperation and the growing interest towards Manchu studies finally made it possible to publish the book. The linguistic sketch was revised and supplemented by L. M. Gorelova with some new materials from J. Norman (Sketch of Sibe Morphology. - Central Asiatic Journal, no. 3, 1974) and K. Yamamoto (A Classified Dictionary of Spoken Manchu. Tokyo, 1969) studies of the Sibe. She has also compiled a fine Sibe-Russian vocabulary of the text, and made a Russian translation of the "Kirgiz story". The authors did not use the latest Japanese publication of the "Kirgiz story" (see: Jiro Ikegami. W. Radloff's Texts of the Ili Dialect of Manchu: A Kirgiz Story, 1—2, in: Sapporo University, Women's Junior College Journal, XII, no. 32, Sept. 1988, pp. 1—16, and no. 14, Sept. 1989, pp. 17—30) as well as numerous Chinese works dealing with this subject (for publications on the Sibe dialect at least till 1988 see: G. Stary. Manchu Studies. An International Bibliography. Vol. 2. Wiesbaden, 1990, pp. 749—54). This could be justified, if we accept the linguistic part only as a study of the language of one definite text. I would like to point out that the authors rightly call Sibe a dialect of Manchu, while in scholarly literature, especially in China, we may often see that this dialect is called the "Sibe language". The European tradition often uses the term "Sibe-Manchu language", stressing that it is a variant of Manchu.

In the main part concerning the morphology of the Sibe dialect the authors speak about nominative and verbal parts of speech, as well as adverbs and auxiliary words that include postpositions, conjunctive words, particles, adversial and auxiliary parts of speech. Some space is given to reduplication and alliterating words. This classification was suggested in the works of A. V. Avrorin on the grammar of the Nanai language [see: A. V. Avrorin. Grammatika nanaiskogo iazyka (Grammar of the Nanai Language). Vol. 1—2. Moskva—Leningrad, 1959—1961] (on other classification-systems of Manchu parts of speech see: J. Norman. Sketch of Sibe morphology. — CAJ, no. 3, 1974; E. Haenisch. Manchu-Grammatik mit Lesestücken und 23 Texttafeln. Leipzig, 1961 and others). The nominative group includes: 1. names of persons, 2. names of subjects, 3. names of quality, 4. numerals (p. 33). The names of persons differ from the names of subjects only by their attribution to a human being (p. 35). The traditional grammar unifies these groups in one substantive part of speech that includes nouns referring to persons (and having their own suffix system) and to subjects (see the grammar of Chinese and of other languages based on the same patterns). The names of quality (p. 39—42) actually include traditional adjectives.

The morphological research is followed by some remarks on the Sibe phonetics, its vowels, consonants and a correlation between Sibe and written Manchu (pp. 21—30).

After the chapter on linguistics comes a Sibe-Russian vocabulary of "Sidi Kur" and the "Kirgiz Story" in which the authors refer to the works of K. Yamamoto, O. A. Ivanovskiy and the Comparative Tungus-Manchu Dictionary edited by V. I. Cincius (Vol. 1—2. Leningrad, 1975—1977). This is actually the first printed Sibe-Russian vocabulary especially useful when reading spoken-language materials, most of them recorded by Russian scholars at the beginning of this century. This vocabulary follows the tradition of modern lexicographic works (see: G. Stary. Taschenwörterbuch Sibemandschurisch-Deutsch. Wiesbaden, 1990; Jin Ning. Sibe-English Conversations. With foreword, edited by G. Stary. Wiesbaden, 1993).

As I have mentioned above, the Latin transliteration and the facsimile of the text are of special value for European readers. As the authors state in their preface, they present Radlov's text copied by V. Kotvich. They also mention, that the original text recorded by Radlov is kept partly in the Archives of Orientalists among the papers of
Гимну
мануфактурной патротен
(аннал. пригтом)
Fig. 2. 7c reseve 7. 7ang (car. 65)

Fig. 2
A. O. Ivanovsky (Fond 20, opis' 1, no. 17). This file contains the Sibe texts of several stories, among them of "Sidi Kur", "The Kirgiz Story", "The Voyage from Kashgar to Kuldzha". All these were recorded by Radlov according to the Russian academic transliteration system on folded sheets of yellowish paper (18 × 22.5 cm), in black ink. It is not a complete text of "Sidi Kur", it starts from the middle of the second story (pp. 15—6 of the reproduced copy). As the authors note, for a long period of time Radlov's text was considered to be lost, and the only known copy was the one made by V. Kotvich (pp. 1—2). This very copy is reproduced in the book under review. Though the review genre usually does not include facsimile reproductions, still I use the advantage of my position in the St. Petersburg Branch of the Institute of Oriental studies to take Radlov's text from our Archives and present one of its pages here (see plate 1 and 2). As one can see, the handwriting of V. V. Radlov is rather difficult, so the facsimile by Kotvich and the Latin transliteration given in the book could be of much use.

This publication of the Manchu version of the famous "Sidi Kur" is valuable for many other reasons: the original text may be useful for comparative literary studies, moreover, this composition is present in Kalmyk-Oirat and Mongolian versions. One can make a textological research on the history and development of this text. The work by E. P. Lebedeva and L. M. Gorelova is a valuable contribution to the international Manchu studies. The publication of these unique Sibe-Manchu materials confirms the value of Russian archives. It also clearly proves that research-work in this field should be done on international scale.

**Fig. 1.** A title "Recordings of the Manchu stories in Academic script" in V. V. Radlov's handwriting.

**Fig. 2.** Manchu text in transliteration done by V. V. Radlov. The beginning of the 5th story of "Sidi Kur" (it refers to p. 46 of the Kotvich copy and pp. 302—3 of the Latin transliteration in the book under review.)

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_T. Pang_
The Norman Ross Publishers (NY, USA) are planning to reprint "The Persian/Tajik Catalogue of MSS" with the English introduction, addenda and corrigenda by Dr. Aki-mushkin. This welcome and valuable new edition is probably destined to remain one of the principal reference sources for orientalists and will stimulate further studies for many years to come.

F. Abdullaeva


The book under the intriguing title represents the publication and a translation into Russian of the so called "small" didactic Pahlavi texts. They are included in the manuscript known as MK (the 14th century A.D.) which was published by a Pharsee scholar J. Jamasp-Asana (J. Jamasp-Asana. Pahlavi Texts, l-2, Bombay, 1897, 1913). About one half of the 40 published stories and fragments belong to didactic literature — Pers. handarz. They were composed by priests and mentors — the adepts of the Zoroastrian doctrines, this is why they include a number of religious instructions and aphorisms on ethics, which determine the behavior of their adepts in the material sphere of this world (getig) aimed at obtaining eternal happy life in the ideal, non-sensual sphere (menog).

As far as we know, nobody in Russia have ever published handarz texts. Meanwhile in India (in the new native land of Zoroastrians — Pharsees), Iran and even in Europe more than thirty published translations into European and Eastern (Gujarati, Persian) languages, containing separate stories of this genre, have appeared by now. The period of their active translation began in the second part of the 19th century. The book by Chunakova might be regarded as the first successful experiment in the scholarly research of this genre of Persian literature in Russian science.

The publication follows the international rules generally accepted when publishing Pahlavi texts: transcription and translation of twenty handarzes with a detailed introduction, commentaries on the texts, a complete glossary, indices, the list of written sources, bibliography and English summary (for Western readers).

We may say that the book by Chunakova appeared just in time. I mean the present-day rapidly increasing interest towards the spiritual culture of Eastern peoples. It can be accounted for a big variety of Eastern religious and ethic systems represented in the Eastern culture. For a common reader, who is interested in learning but has no patience to wade through the original and the scholarly commentaries, the translation of the text and the Introduction can provide some intellectual enjoyment of the Near Eastern "wise literature". As for specialists in Oriental studies (historians of literature, linguists, historians of religion), the transcription of the text, explanatory and critical commentaries, glossary, as well as the exactness of the translation are of particular interest.

Our review would have been incomplete, if we do not mention some author’s oversights which we have noticed while reading the book. Some of them seem to be principal, the rest could be explained either by the absence of some important scientific publications in our libraries or by misprints. Thus, the author omitted the history of handarz texts’ study in Europe and in the East while analyzing their plots in the Introduction. Bibliographical references appear to be insufficient to cover the contribution of different investigators to the study of the didactic literature. It is worthwhile to mention a collection of spiritual handarz texts addressed to an advanced Zoroastrian reader. This collection is included in the sixth book of “Denkard” published by Israel scholar Sh. Shaked (The Wisdom of the Sassanian Sages (Denkard VI) by Aturpat-i Emetan, Transl. by Shaul Shaked. Boulder, Colorado, 1979, (Persian Heritage Series, ed. by Ehsan Yarshater, 34).

There is no list of errata, which makes it impossible to discover the reason why a whole sentence in the translation of the text of HP1 (Pad hamag kar ud dastestan rastih ud howandag-menisnh weh) is missing. Besides that, dev Wizars, a prominent figure in Zoroastrian demonology, is called Atzarsem in the translation (p. 68).

There may be some other remarks on the inadequate translation of some terms. These, however, do not diminish the achievements of Chunakova in the field of studying medieval Persian texts.

A. Kolesnikov
In the 4th century B.C. the Hellenistic world of the Mediterranean discovered an unknown universe, before that time deeply concealed in the heart of Asia. This universe had already inherited in much degree the rich culture of the Empire of Alexander the Great and of his successors. The Inner Asia and Northern India, as well as the Mediterranean lands, formed one common geopolitical system with a vast communication net where regional cultures influenced and enriched each other. In the 2nd century B.C. the Great Silk Road not only connected many Eurasian states, but also formed the three super-civilizations of Antiquity: the Mediterranean, the Ser.,idian and the Far Eastern. On the routes laid by trade caravans, embassies and diplomatic missions, besides those who pursued pragmatic aims of immediate benefit, some very different persons had appeared. These were the missionaries of the World-religions, undertaking long journeys in search for truth and in order to spread their corresponding religious doctrines. Buddhist pilgrims, who brought the Teaching to the Han Empire, were the first among them. China had never before been influenced so much by any foreign culture. The immense success of Buddhism in China, where it was easily accepted, even gave birth to a conception regarding China and the Chinese state as something being on the outskirts of the habitable world—something quite contradictory to Chinese mentality as a whole. India was accepted for the indisputable center of the world, where the religious exploits of Buddha Shakyamuni had taken place. This explains the great wish of those, who devoted themselves to the Teaching of Buddha in China, to visit India. It resulted from search for truth and self-perfection.

Pilgrimages of the Chinese to the native country of Buddha, starting in the second half of the 3d century, gave birth to the hagiographic literature in the 4th and 5th centuries (it is enough to mention the Life of Fa Hsian in “The Biographies of Renowned Monks”). In the 6th and 7th centuries there was a new demand for expanding the repertoire of the original Buddhist texts on philosophy, resulting from a profound study of main Indian sources. The aim of the Chinese most famous “Tripitaka Master”, Hsuan Tszang, who spent 17 years in his travels (629—645), was the acquisition of the text of Yogacharabhumishastra, the basic work on the Mahayana yogachara school of philosophy.

Being an aristocrat by birth, a man of various talents, as well as of strong will and determination, Hsuan Tszang had a great influence on the people, even on those who were far from the ulterior truths of the teaching of Buddha, like the kaghan of the Western Turkic Empire Ton-jabghu (618—630), the son of Governor of Konduz.

After his travels had been finished, Hsuan Tszang succeeded in devoting his activities both to the aims of the Teaching, his primary interest in life, and to the political interests of the Tang Empire. After he came back to China, he translated into Chinese many Sanskrit texts of the Abhidharma section, introducing some innovations into the principles of translation of the Buddhist literature. He also founded a school of his own corresponding to the Indian school of Yogachara. But his life-work became “The Records of the Western World”, which represents a detailed account of his travels to India. It was, most probably, based on his traveling-journal notes. Modeled on the traditions of the geographical accounts of the Chinese dynastic chronicles, the “Records”, at the same time, implied the idea, that the ultimate success of the Teaching depended on the prosperity of the peoples he could observe during his travels, as well as on their degree of morals. It should be noted, that the “Records” became the first summary account of the geography, economics and politics of the Western areas, i.e. the countries to the west of Tur-Huang of the Tang epoch. In the military doctrine of Tai-tsung (627—650) a special place for these countries was reserved. It is very likely, that the consent of Tai-tsung to compose a preface to the works by Hsuan Tszang was inspired by this interest. The “Tripitaka Master” was honored with a reception in the Emperor’s palace, where he was most kindly treated by the Emperor. Hsuan Tszang was offered a princely title and the post of a counselor. Though Hsuan Tszang rejected this proposal, in his conversation with Tai-tsung he expounded his views on the matters of government. He also made his appraisals of Tai-tsung’s political actions and achievements, revealing his intimate knowledge not only of the philosophy of Buddhism, but of the Confucian doctrine as well. According to modern scholars, Hsuan Tszang greatly influenced Tai-tsung’s views, especially his religious policy.

A strong desire to glorify the exploit of Hsuan Tszang, as well as to tell about his new deeds and fame inspired his disciples, Hwui-li and Yen-tsung, to compose the biography of their Teacher, titled “The Life of the Tripitaka Master of the Great Tang Empire, [the Keeper] of the Three Treasures of Tzu En Monastery”. The translation of this work, usually referred to as “The Biography”, had appeared before his other work “The Records” was translated into European languages (its French translation, made by S. Jullene, appeared 140 years ago). It consists of ten sections, five of which, written on the basis of “The Records”, represent an abridged account of his travels, while the other five tell about the religious exploits of the Teacher and his glorification after his return. “The Biography”, as well as “The Records”, became the subject of a scrupulous study on the part of a whole generation of European orientalists interested in the history of Central Asian and Indian civilizations. However, it should be noted that long before the translations of the Hsuan Tszang’s works into European languages appeared, the biography of the “Tripitaka Master” had been translated into Turic in Beshbalik, one of the two capitals of the Uighur state in Eastern Turkestan. It had continued between the middle of the 9th and the

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13th century. Shingko Sheli Tutung, whose role in the history of the Uighur state was great, became the translator of the "Biography". His translation appeared in the second half of the 10th or at the beginning of the 11th century. Shingko Sheli was known as the translator of at least two other most important Buddhist writings. As one can judge by his title, Shingko Sheli Tutung was the head of the Buddhist church administration of his region. The title sheli (sheli is the Chinese equivalent of Sanskrit acharya — "teacher", "spiritual tutor") tells about his high position in the church hierarchy. His strikingly profound comprehension of most difficult texts on philosophy, alongside with their masterly translation (or adoption) into Turkic (Uighur), his intimate knowledge of historical, as well as geographic realities, which distinguishes his works, give evidence of his extraordinary personality, whose exploits are being expected to be evaluated in full measure. The author of the work reviewed, L. Iu. Tugusheva, is the first scholar, who has discovered the fragments of the Uighur translation (or the Uighur version) of the "Biography" in the manuscript collection of the St. Petersburg branch of the Institute of Oriental studies (the Russian Academy of Sciences). She succeeded in identifying them among other fragments of the Uighur collection and in determining their place in the structure of the text. Believing that only one manuscript of the work has survived (though not autograph), its parts are kept now in the manuscript collections of Paris, Peking and St. Petersburg. L. Iu. Tugusheva has ascertained that the St. Petersburg fragments represent parts of the 5th, 6th, 8th and 10th sections of the "Biography".

In 1980 L. Iu. Tugusheva published and translated into Russian the fragments of the 5th section preserved in the St. Petersburg collection, while other fragments of the same section had been published in 1935 by A. von Gabain. The publication of all St. Petersburg fragments of the "Biography" in facsimile, along with their translation into Russian, transcription of the text and notes, was made by L. Iu. Tugusheva in 1991. After the publication made by A. von Gabain, other fragments of the "Biography" were published and translated into German by Geng Shi-min, Feng Jia-Sheng, K. Röhrborn, H.-G. Klimkeit, J.-P. Laut and P. Zieme. Simultaneously with the publication made by Tugusheva, a complete publication of all the fragments of the 7th section of the Uighur version appeared. It was prepared by K. Röhrborn. The fragments of this section are missing in St. Petersburg collection.

A solidly founded preface to the publication of the fragments from St. Petersburg, made by L. Iu. Tugusheva, contains a thorough study of the principles and of the style of Shingko Sheli's Uighur translation of the "Biography". The author makes a full evaluation of what was done by the Uighur translator and tells about the school of translation of Chinese Buddhist literature into the literary Turkic — the school which was founded by him. The author also considers some historical and geographical questions, which are of much importance for the problem of the Turkic translation. In particular, L. Iu. Tugusheva devotes some pages of her preface to the enigmatic word-combination türk jochul bodun, interpreting it as "Turkic nomadic people". Shingko Sheli employed this word-combination as equivalent of the ethnonym Hsiung-nu, Huns of the Chinese original. At the same time he translated the term "the people of shan-yi" (i. e. "people, ruled by shan-yi" — the sovereign of the Huns) of the Chinese original as Kirghiz. The ethnonym Kirghiz, used by Shingko Sheli, implies the Kirghiz from Enisey, that dominated the steppes of Central Asia between 840 and 924.

The publication made by L. Iu. Tugusheva in 1980, besides the Russian translation of the Uighur version, includes a commented translation into Russian of the Chinese original of the same section of the work, made by L. N. Men'shikov. A comparison of the two perfect translations appears to be very useful for all those who study the history of ancient and medieval Central Asia. Therefore the publication of all the fragments we know at present, as well as their translations into one of the European languages alongside with the translation of the Chinese originals and necessary commentaries, seems to be a matter of great importance for many scholars. Surely, a scholarly project of such complicity would be possible only in case of close cooperation within an international team of turkologists and sinologists.

S. Klyashtorny

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A computer program that prints any Arabic font perfectly, handles Latin diacritic fonts without problems, and functions on virtually every platform would seem to be more than one could ask for today. But this is what Adobe has come close to providing us with. My comments on this software are necessarily of a tentative nature. I have worked only a short time with Adobe Acrobat, and an upgrade which may eliminate some of the problems mentioned here is scheduled to be released soon. I am indebted to Pia Haugerud of Software Plus A/S, Oslo, for help with a number of problems I encountered while preparing this report.

Adobe Acrobat technology is already beginning to be used widely in electronic publishing in Western languages, not only for articles but also for longer works. The PDF (portable document format) files that the Acrobat family of programs produce and read are not a substitute for the HTML files that are the standard on the World Wide Web. HTML files are hardly larger than text files, and most images they may "contain" are in fact linked documents that can be skipped when net communication is slow. PDF documents, on the other hand, tend to be large, and the more fonts and images they have embedded in them, the larger they get. Usually it is possible to read them on the Internet, but it is best to download them to a local network or to one's own personal computer.

Unlike HTML files, PDF files offer all the formatting and detail of printed documents, and when printed out, they can be indistinguishable from a printed version of the same document. This holds not only for images and colors or for diagrams and tables but also for Arabic text and Latin diacritic fonts, regardless of platform. Any program that can produce a PostScript file, whether word processors like Word or Nisus or page layout programs like al-Nashir al-Sahafi, can, with the help of Adobe Acrobat, produce an identical PDF file that can be displayed on screen or printed out on the Macintosh, Unix, Windows, and DOS platforms. Pagination and line definition will be the same on all platforms.

For those who only wish to view and search PDF documents, access to the necessary software is free. Adobe Acrobat Reader, which can display documents on screen and print them out exactly as they look in the original word processor or page layout version, and which moreover possesses a simple searching tool, can be downloaded without charge from Adobe's Web site (http://www.adobe.com/). Acrobat Reader is also scheduled to be packaged together with the next version of the widely used Internet browser Netscape.

The companion program Acrobat Exchange permits, with the help of the accompanying "Writer", the creation of PDF files directly from simpler word processor files. It also enables one to create links, both to Acrobat and other files, including Web (HTML) documents, recorded sounds, and video clips. Even if one prefers to read from paper, therefore, the screen version of a document will in some cases have to be open to take advantage of these added "footnoting" dimensions. Exchange likewise makes it possible to perform more complex searching, including some Boolean searching, when a search index has been produced with the separately sold program Acrobat Catalog. Acrobat Exchange is not recommended by Adobe for producing PDF documents from page layout files, nor, as far as I can determine, is it suited for producing them from word processor files containing Arabic text or Latin diacritic fonts.

Acrobat Distiller is capable of producing PDF files from far more complicated originals, including page layout files. This program "distills" the much smaller PDF files from PostScript files, while must be produced first. Both Distiller and Exchange can embed fonts used in the original computer file, but Distiller, according to the manual (p. 36), does it more economically. Distiller is in any event the only option of the two that is relevant for Arabic studies at the present time, since it is the only one that can satisfactorily reproduce the necessary scripts and diacritics. PDF files from either Distiller or Exchange can be read by the Reader.

The array of fonts that can be distributed without restriction in PDF files is impressive. Adobe fonts as well as fonts owned by Linotype-Hell AG, International Typeface Corporation, Agfa-Gevaert, Fundición Tipográfica Neuville, and Monotype Typography, Ltd., may be embedded in Adobe PDF files and distributed freely. Permission may be needed to distribute PDF files containing other embedded fonts, and persons using fonts from other sources should consult the font supplier.

What are the drawbacks? Essentially they are two: the normally rather considerable size of PDF documents and some unsolved problems with searching for and copying Arabic text and, in many cases, Latin diacritics.

The PDF documents that Acrobat Distiller creates from PostScript files, or from PC "PRN" files, tend to be cumbersomely large if fonts are embedded in them, especially "unusual" fonts like Arabic. It takes a great deal of time to download such files from the Internet, and a number of operations, including searching, will be slow. However PDF files can be very small indeed without the fonts often not much larger than the original word processor file. Fortunately one has to open only a single file with the appropriate fonts embedded (it does not have to remain open) for Acrobat Reader properly to display Arabic and European diacritic fonts in files that do not have them embed-
ded. Consequently only one file in a group has to be big. Screen display of Arabic, which can be irritatingly slow on less powerful machines, does not seem to speed up with the reduction of file size. However it should be possible to achieve some improvement by raising the memory assigned to the Adobe Type Manager program (the full version ATM 3.8, or ATM 3.8 LE, which comes with the Acrobat software) to 1 Mb. This is done from within ATM, not from the Macintosh “Information” window. One may also raise the memory allowed for Acrobat Reader from 2 to 4 Mb.

There is a particular problem with Arabic, in that Distiller automatically embeds, according to the manual, “non-ISO Type 1 fonts — that is, fonts with nonstandard character sets” One must specifically instruct the program not to embed the Arabic fonts in order to reduce the size of the document. Otherwise the file may run as much as 40 kb to 50 kb per page. Instructing the program not to embed fonts works as long as Distiller is running on the platform on which the original file was produced, but I have not yet managed to get it to work with Arabic fonts in files imported from another platform. (I have “distilled” some Word for Arabic 6.0 PostScript and PRN files from a PC. The problem may be that I failed properly to identify the PC font names.)

The other major drawback in Acrobat Reader and Acrobat Exchange is that the word or text string search feature performs only imperfectly with special Latin characters in upper ASCII, such as Orientalist diacritics, and hardly at all with Arabic characters. For reasons I have not been able to determine, upper ASCII searching in Exchange seems to be slightly more effective than in Reader. (My comments here are limited to the word/text string search feature built into both of these programs. They do not necessarily apply to the separate search engine made by Verity which comes packaged with Exchange and which requires indexes prepared with Adobe Catalog, a program I have not used.) Typing a character in the Find dialogue box does not always convey the right character to the computer. Copying and pasting works somewhat better but is still unreliable. Moreover the latter is an unwieldy procedure, since single words are the smallest units that can be copied in Acrobat. It should be pointed out, moreover, that the search feature treats each variant of an Arabic letter and each ligature contained in the character set as a separate character. The fact that the various shapes are not reduced to their common denominators augments the difficulties associated with searching Arabic text exponentially. Future improvements in the program, or the arrival of Unicode, will presumably help to remedy this problem.

A serious related problem is that special characters, and more importantly Arabic text, cannot be copied out of an Acrobat PDF file and pasted into a word processor document with satisfactory results.

One quirk is that the Arabic fonts used in PDF files produced on a Macintosh have to be disabled or removed from the Macintosh system folder while reading or printing out. Another is that certain diacritics and Arabic letters do not show up on the Macintosh screen (but only if the original document was produced on a Macintosh), although they print out with no trouble. The PC displays on screen and prints out both its own Arabic and that produced on a Macintosh with no problems. (These remarks apply only to Macintosh and PC files converted to PDF on a Macintosh. I have not tried converting files from either platform on a PC.)

CONCLUSION

Adobe Acrobat 2.0 PDF software makes it possible to display (usually) and print out (always) not only graphics and tables but also all relevant special characters and Arabic type styles. It should moreover be possible to keep the size of the majority of files relatively small, provided readers have at least one document in their possession which contains all the necessary fonts. PDF files relating to Arabic studies are nevertheless often likely to be too large to be viewed conveniently over the Internet. In many cases it will be advisable to download files before viewing them. Given the difficulties presently involved in searching for or copying Arabic and Latin diacritics in PDF files, material published in this format should perhaps for the time being be accompanied by a parallel HTML or text document in which Arabic letters and special Latin characters are identified by discrete codes.

This review was first made available on the Internet on the lists Reader (31.08.95) and Itisalat (15.09.95), and the original is preserved in electronic form and in hard copy in the Archive of Electronic Publications of the Section for Middle Eastern Languages and Cultures, University of Bergen (http://www.hf-fak.uib.no/institutter/midtspraak/aep.htm).

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