

ORIENTIERUNGEN

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31 (2019)

Herausgegeben von
Berthold Damshäuser,
Ralph Kauz,
Li Xuetao,
Harald Meyer,
Dorothee Schaab-Hanke

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Begründet von Wolfgang KUBIN

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Ákos Bertalan Apatóczy, Christopher P. Atwood (eds.), Béla Kempf (guest editor): *Philology of the Grasslands: Essays in Mongolic, Turkic, and Tungusic Studies*. Languages of Asia, Vol. 17. Leiden: Brill, Netherlands 2018. 368 pp. ISBN 9789004351950

Professor George Kara celebrated his 80th birthday in 2015. With some delay his former students, Ákos Bertalan Apatóczy (Karoli University Budapest) and Christopher P. Atwood (University of Pennsylvania) with the assistance of Béla Kempf (University of Szeged), edited this Festschrift to which 26 colleagues contributed 24 papers. The editors are representatives of the generation of scholars educated by Prof. Kara on the two continents he's been active in the past more than half a century. The selection criterion for the book was that papers on the literacy, culture and languages of the steppe civilizations mentioned in the subtitle were included. In the preface Christopher P. Atwood and Ákos Bertalan Apatóczy offer laudations of Prof. Kara's outstanding scholarly career.

The articles are arranged in the alphabetical order of the authors' surnames.

The first paper by Apatóczy "The Yibu (譯部) chapter of the Lulong sai lüe (盧龍塞略)" (pp. 1-15) is a summary of his work on the Sino-Mongolian mate-

rial of the *Yibu* providing a revised version of an earlier publication (cf. also the review on Apatóczy 2016). Atwood's study "Middle Turkic dialects as seen in Chinese transcriptions from the Mongol Yuan era" (pp. 16-27) also deals with foreign linguistic data in Chinese script, i.e. on the differentiation of Yuan time Turkic dialects (Uyghur, Naiman, Öng'üt) by using Chinese transcriptions of Turkic names. He emphasizes that with the help of the distinctions represented by Chinese characters supplementary information on the sound values found in the Perso-Arabic or Uyghur scripts may be gained. In his paper "The scent of a woman: Allegorical misogyny in a Sa skya pa treatise on salvation in Pre-Classical Mongolian verse" (pp. 28-58) Brian Baumann examines the Mongolian phrase *ekener-ēce sibtiir ömekei* "acrid putrescence from woman" in a Sa skya pa verse, which fell victim to Qianlong's censorship. A rich treatise on the cultural, historical and religious context along with the description of its relevance and interpretation are provided in an impressive study. Ágnes Birtalan, the chair of the Department of Inner Asian Studies in Budapest after Kara's moving to the USA, presented her paper "Some aspects of the language usage of Darkhat and Oirat female shamans" (pp. 59-79) on texts collected during her field work among Mongolian shamans. A categorization of the narratives and an analysis of the language use of female shamans are the main topics of the article. Otgon Borjigin's article "Some remarks on page fragments of a Mongol book of Taoist content from Qaraqota" (pp. 80-100) focuses on two fragmentary printed book leaves in Uighur-Mongolian script included in Yoshida and Chimeddorji's book (Studies on the Mongolian documents found at Qaraqota. Tokyo 2008), apparently a Mongolian translation of a so far unknown Chinese Taoist work. Borjigin provides a description and a synopsis of the text, with an explanation of its orthography. A transcription and a translation are given also making use of Prof. Kara's earlier attempts of interpreting some parts of the text. The author's notes and a word index complete the paper. An interesting summary of terms of address in Khalkha is presented by Benjamin Brosig in his study "Pronouns and other terms of address in Khalkha Mongolian" (pp. 101-111). Next to the discussion of these terms, one finds explanations of their syntactic position, as well as an introduction to the pronouns *či*, *ta* and *öör*-. Brosig focuses his observations around interviews with eleven informants. The article by José Andrés Alonso de la Fuente "Past tenses, diminutives and expressive palatalization: Typology and the limits of internal reconstruction in Tungusic" (pp. 112-137) offers some revisions in the methodology of reconstruction. The case of the K-initial and C-initial diminutive suffixes in comparison with Proto-Tungusic

past marker, traditionally reconstructed *-kay- ~ *-kya- are presented as a base, giving an alternative explanation by introducing the important role of expressive palatalization in Tungusic. Juha Janhunen shared his views on the -r ending ethnonyms with special regard to the etymology of *Magyar* “Hungarian” in his article “From Tatar to Magyar: Notes on Central Eurasian Ethnonyms in -r” (pp. 138-146). The observation that triggered the study was that many Central Eurasian ethnonyms end in -r and a lot of them are preserved in Hungarian surnames (like Bolgár, Kazár, Mizser, and Tatár). Janhunen analyses the different roles of -r endings as 1. -r as a part of the root; 2. -r as a Turkic participle marker; 3. -r as a Tungusic plural marker; 4. -r as a Mongolic plural marker; 5. -r as a Turkic plural marker; concluding that in his opinion -r in Magyar is a Bulghar Turkic plural form of magy- < *manca. Alice Sárközi and Olivér Kápolnás are the co-authors of the paper “A Mongolian text of confession” (pp. 147-173) introducing a Buddhist confession text from a private collection of eight manuscripts. The title of the text *Tabun čoyča-yin sudur* “Sūtra of the five aggregates” is unusual and although the authors found parallel expressions in the *Suvarṇaprabhāsa* (Altan gerel) as well as in the Kanjur, the title remains mysterious. The romanisation and translation of MS1 is followed by the photocopy and samples of the other manuscripts. Bayarma Khabtagaeva investigates “The role of Ewenki VgV in Mongolic reconstructions” (pp. 174-193). The topic is from a larger complex of her studies on Mongolic influence on Ewenki dialects of Buryatia. After a short overview of the Ewenki dialects in Buryatia and a historical scheme of different types of transformations as well as the preservation of Mongolic intervocalic VGV sequences, the same sequences are investigated in Ewenki loanwords in order to find answers for the differences in the development on the Mongol side. The author concludes that there is a possibility that there were two different original guttural consonants, *VGV and *VKV which in Modern Mongolian changed into a long vowel in the former and got preserved as a voiced consonant in the latter case. Jacques Legrand: ‘Contraction, anticipation et persévération en mongol xalx: quelques réflexions’ (pp. 194-213); the author’s remarks focus on some aspects of the composition of Mongol grammatical suffixes and the intervening mechanisms which, however, are not limited to this. In his view the related questions have not yet found sufficient attention in general linguistics.

“The Dongxiang (Santa) ending -gɯŋ and its allies” (pp. 214-229) by Hans Nugteren is a continuation of his long time engagement with the languages of the Gansu-Qinghai region. A discussion of the functions and origins of the

suffix -*ḡuŋ* “via, along, by, around” and “to, in the direction of” is presented. Nugteren shows that earlier etymologies fail on diachronic grounds, and making use of petrified forms from other Shirongol languages he indicates that there is a possibility of a *-(G)Un* (Middle Mongol *-Un*, Preclassical Mongol *-ḡun/-gün*) found mainly on demonstrative and interrogative roots. He also informs the reader about the phonetic shortcomings of this etymology. Daniel Prior’s study “Sino-Mongolica in the Qırğız epic poem Kōkötöy’s Memorial Feast by Saḡımbay Orozbaq uulu’ (pp. 230-257) is a thorough investigation of the famous Qırğız epic tradition from the point of view of the heathendom in the text of one episode of the bard Saḡımbay’s *Manas* epic cycle. Through the analysis of the text it is demonstrated that Saḡımbay was a sophisticated witness of the geopolitics of the region in his times. Elisabetta Ragagnin presented her paper “Badākṣaan” (pp. 258-265) about northern Khövsgöl aimag’s (Mongolia) Turkic-speaking nomadic Dukhan people’s beliefs in supernatural beings. Ragagnin introduces the locals’ beliefs about the Badākṣaan followed by an enumeration of possible etymologies of the term, then she discusses its relation to the Silk Road toponym Badākṣān leaving unanswered questions to future research.

In “Kollektaneen zum Uigurischen Wörterbuch: Zwei Weisheiten und Drei Naturen im uigurischen Buddhismus” (pp. 266-272) Klaus Röhrborn explains how Uyghur Buddhists mended differences of interpretation when another school became predominant. This could be done by corrections in the text (justified by the view of “step-by-step revelation”) or, by making additions, i.e. inserting glosses. Röhrborn offers an example (text and translation) from the *Suvarṇaprabhāsa*, which attempts to harmonise the Two Wisdoms of Mādhyamika Buddhism with the Three Natures of Vijñānavāda.

Volker Rybatzki presents an extract “Some medical and related terms in Middle Mongol” (pp. 273-307) from his forthcoming magnum opus *An Etymological Dictionary of Middle Mongol*. Medical terms are treated generously in a very wide sense, thus even in this roughly 30 pages article we learn a lot from the reconstruction of Middle Mongol vocabulary, delineating an etymological dictionary of utmost importance. In the article “Reflexes of the *VgV and *VxV groups in the Mongol vocabulary of the Sino-Mongol glossary Dada yu/Beilu yiyu (late 16th–early 17th cent.)” (pp. 308-330) Pavel Rykin continues his research on the linguistic features of the glossary mentioned in the title (NB. not to be confused with another Sino-Mongol glossary, the (Beilu) Yiyu reconstructed by Apatóczy in “Yiyu (Beilu yiyu). An indexed critical edition of a 16th century Sino-Mongolian glossary” (Folkstone: Global Oriental Publishers,

2009). Rykin delivers an investigation addressing the loss and preservation of certain intervocalic consonants present in Written Mongolian, sketching up the scenarios for these sequences attested in the glossary, concluding that the occurrences show features characteristic some time to Middle Mongol other times to Modern Mongol, meaning that the language therein seems to be chronologically heterogeneous. Using the available data he also draws a schema of sound development from as early as Early Pre-Proto-Mongolic. Andrew Shimunek's article "Early Serbi-Mongolic-Tungusic lexical contact: Jurchen numerals from the 室韋 Shirwi (Shiwei) in North China" (pp. 331-346) deals with the Mongolic affinity of the Jurchen-Manchu numerals of the second decade: 11 to 19. The author proposes that these Jurchen numerals might be reflexes of Archaic Jurchen numerals borrowed from an unattested dialect of Khitan, or from a different Serbi language closely related to Khitan. Based on historical considerations he identifies this language to that of the dominant group of the Shirwi confederation, the descendants of the Serbi (鮮卑 Xianbei). The joint paper of Ines Stolpe and Alimaa Senderjav "On the phenomenology behind some Mongolian verbs" (pp. 347-356) examines an assumed shared frame of the verbs *барих* and *тавих* enabling them to form a wide range of semantical compounds. They found that these compounds are used idiomatically, with their meaning extending beyond that of their components, not losing, however, the grasping (*барих*) and the releasing (*тавих*) movement of the described actions. Jan-Olof Svantesson presented his short study on the "Spelling variation in Cornelius Rahmn's Kalmuck manuscripts as evidence for sound changes" (pp. 357-365). Some general patterns are shown to demonstrate phenomena of the history of the Kalmuck language. Some spelling variations reflect Rahmn's lack of understanding (e.g. in the case of vowel length), but others may reflect actual sound changes having already taken place in his time (like that of the merger *uu/ou* and *yy/øy* or features like the breaking of *-i-* or the palatalization of initial back vowels conditioned by a subsequent syllable with an *[i]*). Vowel ~ zero alternation in non-initial syllables (e.g. *araki-arki* "liquor"), variation in the spelling of consonants (e.g. *cagān* ~ *zagān* "white"; *uḡāxu* ~ *ugāxu* "wash"), and a few consonant ~ zero alternation cases (e.g. *irōl* ~ *jorōl* "blessing") are also addressed. A short article "Four Tungusic etymologies" (pp. 366-368) by Alexander Vovin offers new etymologies for Manchu *nikan* "Chinese", Oroch and Uilta *ilau* "ritual whittled pieces of wood", Oroch *magiri* "broad knife for cutting bread" and Nanai *saqo*, Kur-Urmi *saqu* "water (stale, of a rusted color)".

“Zum Werktitel mongolischer Texte seit dem 17. Jahrhundert” (pp. 369-383) by Michael Weiers analyses the titles – as given at the beginning of texts or on separate “title-pages“, or cover sheets – of Mongolian works since the 17th century. He regards the word *orosiba/orosibai* in this context as meaning “hat vorgelegen“ (i.e. was at hand as the basis for copying the text). He also gives examples of popular religious texts where shamanistic content was augmented by lamaistic elements during the copying process, thus indicating the growing influence and political role of lamaism as of the 17th ct.

Yingzhe Wu’s (Oyuunch) study “The last words of Xiao Chala Xianggong in Khitan script” (pp. 384-393) gives an interpretation of the epitaph on the tomb erected to Xiao Chala Xianggong 蕭查剌相公 (1113 AD). The work is a fruit of the processing of newly emerged data on Khitan literacy, and is especially important as it adds a new item to the so rare bilingual Sino-Khitan sources. Wu describes the physical dimensions of the text informing the readers that neither the circumstances of the finding nor the identity of the finder and not even the present location of the original carvings are known. The interpretation deals with the Chinese text part attributed to the tomb owner as his last words, identified by Wu with the 11 to 13 lines of the Khitan text. The text is analysed and translated, and difficult cases are treated in separate paragraphs. This first description, translation and analysis of this text is of essential value on the way to the full decipherment of the Khitan Small Script. The last study in the volume “Proper names in the Oirat translation of *The Sutra of Golden Light*” (pp. 394-429) is presented by Natalia Yakhontova, dealing with a text the photocopy of which she received from Prof. Kara as a subject of investigation for her dissertation. The author collected all personal names (150+) from the manuscript of the Oirat Zaya Pandita’s translation of the *Suvarṇaprabhāsa* and matched them with their Tibetan, Mongolian and Sanskrit counterparts, and by doing so she mapped out Zaya Pandita’s translation methods. In the descriptive part of the article the proper names are listed with ample philological explanations, providing the reader with a substantial amount of Oirat Buddhist terminology from Zaya Pandita’s time.

This is an impressive collection of papers on Central Asian linguistics, by colleagues, friends and former students of Prof. Kara, which shows the high appreciation of his scholarly achievements. It is not the first token of homage to Kara – there was already a festschrift on his 65th birthday in 2000, edited by Talât Tekin (as vol. 10 of *Türk dilleri araştırmaları*), a massive, two volume compendium *Bolor-un gerel: Kristályfény*, edited by Ágnes Birtalan in 2005,

and *The black master* [as a pun on Kara's last name], edited by Stephane Grivélet and colleagues in 2005 as well. *The black master* contains a bibliography of Kara's writings (contributed by Á. Birtalan) which proves the scholar's wide horizon and many interests. A glimpse at Kara's personality is afforded by his recently published correspondence with Walther Heissig.¹

The present volume is well edited, shows a balanced selection of topics and is professionally produced. At a time when „pure“ festschrifts have less chances on the book-market, this collection of linguistic papers will be attractive to *all* scholars interested in the philology of the grasslands.

Hartmut Walravens (Berlin)

1 H. Walravens (ed.). *Walther Heissig: Aus dem Nachlaß II: Briefwechsel mit György Kara, Herbert Franke, György Hazai und Alice Sárközi sowie aus den Anfängen der Altaistenkonferenz (PLAC)*. – *Katalog mongolischer Blockdrucke in London*. Norderstedt: BoD, 2019. 220 pp.

Wolfgang Kubin, der die *ORIENTIERUNGEN* im Jahr 1989 ins Leben gerufen und über 25 Jahre zusammen mit Berthold Damschäuser herausgegeben hat, hat sich von Anfang an zum Ziel gesetzt, einen Beitrag zum Verständnis der unterschiedlichen, teilweise auch gegensätzlichen Entwicklungen innerhalb der asiatischen Kulturen zu leisten. Diese Leitlinie in ihrer ganzen geographischen Vielfalt verfolgen auch die jetzigen Herausgeber, wobei ihnen kulturwissenschaftliche Aufsätze und reflektierende Übersetzungen zum vormodernen Asien ebenso willkommen sind wie zur unmittelbaren Gegenwart.

