

The absence of italics or even inverted commas makes it difficult for the reader to distinguish between the Mansi word and its translation. This new Mansi textbook gives the impression of being a scientific Mansi grammar rather than a student's manual since it does not contain a developed system of exercises.

This new textbook by E. I. Rombandeeva and M. P. Vahruševa without any doubt not only helps students to broaden their knowledge about the Mansi language, but also to educate them in the field of the history of studies of this language and the ethnography of Mansi people. Specialists of Finno-Ugric studies extend their best wishes to E. I. Rombandeeva and M. P. Vahruševa on the occasion of the publication of their excellent textbook which should take its rightful place as the major reference book for the Mansi language.

JURIJ A. TAMBOVTSEV

Altaistics in depth

ANDRÁS RÓNA-TAS, *Language and History. Contributions to comparative Altaistics.* (Studia Uralo-Altaica, 25.) Szeged 1986. 270 p.

The well-known Szeged Altaist offers here a collection of 19 articles, originally published elsewhere by him, during the years 1970 - 83. The topics reveal the astonishing versatility of an author who, for thematic reasons, lets his sharp-witted investigations and ideas move around the question of the type and quality of the much-discussed inner relations and eventual genetic affinity of the Altaic languages. His deep insights into Chuvash and Mongolian linguistic history often make the reading very exciting, e.g. his treatment of rhotacism and lambdasisim certainly causes a revolution in the mind of many a reader. The conventional explanation with its reconstructed forms and suppositions is replaced with a most natural dialectological explanation based on evidence which has always been visible to anybody, but not properly noticed.

The common genetic origin of the three branches of the Altaic languages is not strengthened by the results. Loanwords have circulated between them from a very early period, in particular the Old Chuvash - Bulgarian loans in Mongolian, once categorically denied by Ramstedt, are a good example of the deep-going and inevitable changes needed in our thinking. The author does not wholly reject the affinity hypothesis, but puts the possible Altaic protolanguage back in time. To save it, it must be dated not later than to around 3000 - 4000 B.C. This again tends to make a sort of Assyriology of our science which, however, does not possess a single clay tablet to provide really old forms. But even such a seemingly simple method as statistics of sound distribution gives striking results. Numerous mammoth bones and living fossils can be detected in the vocabulary, morphology, and phonology of the various languages.

Loan-word studies between Turkic and Mongolian are naturally difficult, due to the opacity of the oldest lexical material, but what to say about

supposed Tokharian loans in Turkic? The seemingly rather automatic tracing of ancient Indo-European elements turns out to be at least as head-breaking as the former. The author enumerates 35 "Prototürkisch" - "Urtocharisch" parallels, and one late borrowing. The thematic groups of possible borrowings from Tokharian include mainly basic forms: "four", "five", "twenty", "myriad", "fire", "sun (day)", "summer", "stone", "grass", "arrow", "shoulder", "ant", "goose", "sable", "mare", "left side", "to do", "to know", "to speak", "to cut", "to seize", "to chew", "to churn", "to draw". Even more clear cultural terms are found: "gold", "palace", "hut", "wall", and "way". In certain cases one asks oneself if not a Turkic loan in Tokharian would seem more likely. For instance, the word for "arrow" is certainly a cultural word, but ancient peoples all knew this invention long before traceable linguistic contacts. So the word to be borrowed must have denoted a special type of arrow, apt to be taken over as an innovation together with its foreign name. What about the whistling arrows of the nomadic peoples?

The short paper on the meaning of the term "Altaic" demonstrates the central ideas of the author. After an introductory survey of the historical development of the concept mentioned and its cognates, he shows the necessity to proceed from the old, typologically-stressed thinking - which, however, was meant to be historical - to a new type of comparative Altaic grammar taking typologically common features, adstratum influence, common substratum, convergent development, areal contacts, loan relations and a possible genetic relationship equally into account.

On pp. 160 - 216 the author sums up his Turkological thinking in a very interesting article, entitled "The periodization and sources of Chuvash linguistic history". It is described as a sketchy overview of the ideas expressed in the second part of the author's dissertation of 1025 pages. The article was originally published in 1982 in Budapest, but it certainly deserves this new printing, because it concentrates on penetrating into the very roots of Turkic linguistic prehistory and the differentiation of its two main branches.

This focused collection of articles is profitable reading for all Altaists, Uralists, and general linguists. Professor Róna-Tas takes a fruitful position somewhere between the extremes (for Altaic students, let's say, between Doerfer and Menges), asking new questions and reformulating old ones.

HARRY HALÉN

Professor Ikegami special issue

Bulletin of the Institute for the Study of North Eurasian Cultures, Hokkaido University (Hoppō Bunka Kenkyū), vol. 17, 1985. Special Issue to Commemorate the Retirement of the ex-Director, Professor JIRO IKEGAMI from Hokkaido University.

This special issue in the honour of Professor Jirō Ikegami comprises 15 contributions (total 240 p.) of a periodical, which together with its two predecessors since 1939 has acquired much esteem through interesting contents combined with high standards. Seven of the writers are well-known

western Altaists: Johannes Benzig, Gerhard Doerfer, György Kara, Karl H. Menges, and Omeljan Pritsak, and including our Finnish colleagues Pentti Aalto and Juha Janhunen. In addition, on pp. I - XV there is a Foreword by Hideo Nagai (in Japanese only), a short chronological Personal History of Professor Jirō Ikegami (in Japanese) as well as a List of Professor Jirō Ikegami's Writings (1946 - 84; 123 items in total).

The eight Japanese contributors have, as usual, written their articles in their mother tongue. This is, however, to be regretted, as Japanese scholars in particular have so much to offer to the scientific discussion on matters concerning North, North-East and East Asia. The summaries in English cannot but help one to feel helpless in confronting scholarly results, out of which only the outlines are shortly related in a language understandable to the majority of western readers. In fact, the bulky literature on northern peoples in Japanese is for the most part both unknown and inaccessible to western interests, so that there actually seem to exist two separate branches of the same science: one hidden and Japanese, the other western and more or less open to anybody. The Bulletin is therefore an important forum where these two fields meet each other and try to benefit from the results of both parts.

PENTTI AALTO (1 - 17) writes about Finnish explorers in Yakutia, a hitherto little known topic which has yielded an unexpectedly rich collection of early lexical notes on Yakut. Although made by naturalists untrained in linguistic field work, the vocabularies present many interesting, even enigmatic points. R. F. Sahlberg's material from 1842 contains 115 entries of zoological terms, numerals, general words and short phrases. Harald Furuholm's vocabularies from the 1850s contain 120 entries both in Yakut and in Tungus.

TETSUYA AMANO (19 - 44) has investigated the metal industry of the Okhotsk people on Hokkaido trying to find out the manufacturing processes, i. e. the construction of kilns, etc. Excavations have so far revealed only eleven potsherds, one tuyère, and specimens of slag, so that the results are still highly hypothetical and further evidence is needed.

TOHRU ASAI (45 - 62) presents remarks on Ainu gods. Some representatives of the infinite number of animistic deities (*kamuji*) are chosen as example to demonstrate the construction of their denominations. Five different types are fixed. Very interesting is one of the conclusions, according to which the original home of the prehistoric Ainu cannot be traced to far North, as their supreme god, *kanna kamuji* (thunder), is personified as a serpent. A comparison with the ancient Chinese thunder-dragon would perhaps reveal something.

JOHANNES BENZING (63 - 67) briefly treats Nanay participial constructions with a double relation, used due to the lack of relative pronouns. Much must still be done on comparative Tungus syntax before general conclusions can be drawn, but insufficient material in this field is a deficiency often felt.

GERHARD DOERFER's article (69 - 75) on the two Khamnigan dialects or languages clearly demonstrates their mixed character. Certain consonants preserved intervocally in "Mongol-Khamniganic" are of great interest for the history of Mongolian. Even the renowned "Brechtung" in Mongolian finds here linguistic fossils for comparison. The so-called "Evenki-Khamniganic" has also preserved many archaic features in its phonology, and

shows at least four layers of influence: archaic Nanay, Tungus (of Southern Khingan), archaic East Mongolian, and Buriat.

KENSAKU HAYASHI (77 - 102) contributes a somewhat lengthy piece on the history of learning: Ryouzou Torii's (1870 - 1953) role in the development of Japanese anthropological science and prehistoric archaeology.

JUHA JANHUNEN (103 - 115) is, like Benzing, affected by the scarcity of spoken material in his attempt to establish a synchronic phonological interpretation of Nanay diphthongs. With convincing clarity he speaks for a system of only six independent vowel phonemes, and points out inconsistencies in the present Nanay orthography, which cause many problems. The difficult question on the existence of intervocalic glides in diphthongoids and triphthongoids is thoroughly analysed.

GYÖRGY KARA (117 - 129) takes up the ever problematic question of primary and secondary vowel lengths in different Altaic languages, exemplified here by Manchu loanwords in Dagur, which makes a clear distinction between long and short vowels. The results seem to point towards genuine lengths in Manchu, whatever the origin of these in their turn then may be.

KARL H. MENGES (131 - 139) presents two Tungus etymologies, viz. of the words for "liver" and "hot", in the Nostratic spirit so characteristic of him. However, one cannot help feeling a scent of Rudbeckian science being confronted with all these innumerable and patchworky comparisons. To join the game, it may be asked why the Finnish *hehku* 'glow, heat', and *hehkua* 'to glow, be red-hot', were not drawn to Tungus *peku*, *heku* 'hot, gorjačij', if Nganasan *fekagā* etc. was good enough for it; cf. West-Lamut *hōhki*, *hehki* 'heiss, warm; Wärme, Glut' (MSFOu 168, p. 122).

OSAHITO MIYAOKA (141 - 164) writes about Alphonse Pinart (1852 - 1911) and his collection of linguistic materials on Paleo-Asiatic languages as well as on Eskimo, Aleut, Haida, Tlingit, and Athabaskan.

HARUO OHYI (165 - 192) brings new evidence to support his view of the migration and ethnogenesis of the Sakhalin Ainus. Their origin is probably to be sought in Hokkaido around the 16th century. The unknown bearers of the so-called Okhotsk culture in Sakhalin have played a role in the formation of the local Ainu population, traceable e.g. in special features of the bear festival.

MINORU OSHIMA (193 - 204) has investigated Aleut derivational suffixes, which form complex polysynthetic constructions. He gives two different ways to classify the suffixes: 1) according to their function, and 2) according to their basic forms (12 morpho-phonological rules).

OMELJAN PRITSAK (205 - 212) takes up the question of Tungus *nadan* 'seven' and tries to show that the root goes back through borrowing to Turkic-Hunno-Bulgarian. However, on p. 209 the author gives **Ja-d-* as the Common Turkic-Hunno-Bulgarian root, whereas on p. 212 the diagram shows something else.

ARIKIYO SAEKI's article (213 - 226) is entitled "A Study of the History of the Ancient *Emiši*. The author aims to establish changes in the phonetic equivalents of kanjis in the 7th and 8th centuries.

TOSHIRO TSUMAGARI (227 - 240) presents the phonemic system of Dagur Mongolian (Hailar dialect). His description makes it simple and clear, although the employment of mora rules in syllabic structures might appear to complicate matters.

As a conclusion, one has the impression that this volume well represents the field of research to which Professor Ikegami himself has dedicated his

work. His bibliography shows a strong concentration upon different Tungus languages and Manchu. In addition he has produced important articles on Ainu, Japanese, and general linguistics.

HARRY HALÉN

Zur Zentralasienkunde

PETER SCHWIEGER, *Tibetische Handschriften und Blockdrucke. Teil 9. = Verzeichnis der orientalischen Handschriften in Deutschland, Band XI, 9.* Franz Steiner Verlag Wiesbaden GmbH, Stuttgart 1985. LXXXIV + 291 S.

Professor Dieter Schuh begann seine tibetologische Forschung im Rahmen des 12. Sonderforschungsbereichs und hat mehrere Forschungsreisen in die Grenzgebiete Tibets unternommen. Mit außerordentlichem Fleiß hat er große Mengen sowohl schriftlichen als auch mündlichen Materials nachhausegebracht. Die hier katalogisierten und analysierten Blockdrucke wurden 1968 - 69 in Darjeeling auf Mikrofilm aufgenommen. Sie vertreten die Texttradition der Rñiñ ma pa, einer Sekte der rotmützigen, nichtreformierten Buddhisten Tibets. Einer typisch tibetischen Überlieferung nach wurden die Texte ursprünglich von Dños grug rgyal mchan in einem Versteck auf halber Höhe des Berges Zañ zañ lha brag im April 1366 gefunden. Nach dem Wörterbuch von Sarat Chandra Das (S. 1090) ist dies einer der 37 heiligen Orte der Bon-Religion. Andererseits erwähnt Das diesen Ort nicht unter den 49 gter-gnas (S. 525), an denen nach der buddhistischen Überlieferung heilige Bücher entdeckt worden sind. Der Wert dieser Texte wird in den Kolophonen dadurch unterstrichen, daß sie angeblich von den berühmtesten buddhistischen Lehrern, u. a. von Padmasambhava, einmal versteckt worden seien.

Die beiden Religionen Tibets, Bon und Lamaismus, treten gewöhnlich antagonistisch auf. Z. B. Rolf Stein (*La Civilisation tibétaine*, S. 205) bemerkt aber, daß die Anschauungen des Bon namentlich mit den Lehren der Rñiñ ma pa identisch sind. Die Bon haben sich auch dem Lamaismus weitgehend angepaßt und ihn imitiert. Besonders die buddhistischen Yoga- und Tantra-Richtungen kommen den Anschauungen des Bon nahe.

In der recht detaillierten Einleitung (S. XVII - LXXXIV) beschreibt Schwieger die Geschichte, die führenden Persönlichkeiten, Anschauungen und Rituale, die in den Texten vorkommen. Danach werden die 282 Texte eingehend besprochen, teilweise mit sehr genauen Inhaltsangaben. Diese gelehrte Bearbeitung des Stoffes macht aus diesem Bibliotheksverzeichnis eine wichtige literatur- und religionsgeschichtliche Untersuchung. Das Literaturverzeichnis (S. 263 - 266) gibt wertvolle Hinweise auf die neueste Forschung über die tibetischen Religionen.

PENTTI AALTO