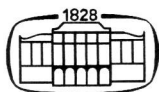


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eingehend geschildert. Wir werden auch mit Wirtschaft, Kleidung und Bräuchen der Dschürtschen bekannt gemacht. Nicht minder interessant ist das Tagebuch des koreanischen Offiziers, das Erling von Mende darbietet und aus dem wir neben den Ereignissen des Krieges einen Einblick in das Soldatenleben der Dschürtschen und der Koreaner erhalten.

Dorothea Heuschert bearbeitete das Wanli wu gong lu des chinesischen Privatmannes Qu Jiusi. Sie veröffentlicht die Lebensbeschreibungen von sechs Mitgliedern der herrschenden Familie der Hada-Dschürtschen, der nördlichen Nachbarn und Rivalen des Aisin Gioro Klans, und bietet damit einen spannenden Einblick in die Fehden und Intrigen der Dschürtschen-Stämme im Grenzgebiet der Ming. Aus diesen Stammeskriegen kam letzten Endes Nurhaci als Sieger hervor; seine Biographie aus derselben Quelle enthält Heuscherts zweiter Beitrag.

Nurhacis Politik steht im Mittelpunkt von Marina Mirandas Übersetzung des *Dongyu Nurhaci kao*, einer »Untersuchung über den östlichen Barbaren Nurhaci«. Es stellt eine ziemlich detaillierte Untersuchung der Lage in Jianzhou dar und beleuchtet die Beziehungen der Ming zu den angrenzenden Dschürtschen-Stämmen und ihrem machtanstrebenden Anführer Nurhaci.

Hidehiro Okadas *Report by Ha Segung, the Korean Interpreter on Nurhaci in 1595*. Vor dem Hintergrund des Verhältnisses von Ming China und Korea zu dem Mandschu Beile Nurhaci, gibt der Bericht des koreanischen Dolmetschers eine Beschreibung der Residenz und dem Leben am Hof von Nurhaci und seinem Bruder Surhaci.

Die Abenteuer japanischer Seefahrer beschreibt das von Tatiana Pang bearbeitete *Dattan Hyoryuki*, die »Aufzeichnungen einer Irrfahrt durch die Mandschurei«. Die in Seenot geratenen und an Strand gegangenen Japaner wurden von der örtlichen Dschürtschen-Bevölkerung sehr unfreundlich empfangen. Als sie aber den Soldaten der zentralen Macht übergeben an den Hof des Herrschers kommen, hatten sie Gelegenheit, das Leben der mandschurischen Aristokratie kennenzulernen. Wir ver-

danken ihnen gute Beschreibungen der Kleidung und der Sitten einiger Mitglieder der Herrscherfamilie zur Zeit der Übernahme der chinesischen Kaiserwürde und der Umsiedlung des Hofes nach Peking in 1644–1645. Die Japaner interessierten sich auch für die Sprache der Mandschu und notierten einige ihrer Wörter nebst japanischen und chinesischen Entsprechungen. Vier Stiche illustrieren die Abenteuer der Japaner.

Die Übersetzung der *Wahrhaftigen Aufzeichnungen* des koreanischen Gesandten am Hof von Nurhaci, Sin Chungil verdanken wir Giovanni Sary. Durch sie werden wir mit der Residenzstadt des Begründers der Macht der Mandschu, dem Leben am Hof, der Struktur des Militärwesens bekannt gemacht. Besonders interessant ist die Beschreibung eines Empfanges und Festgelages, das Nurhaci zu Ehren der Gesandten veranstaltet und an dem er höchst persönlich die Gäste mit lautenbegleiteten Lieder unterhält.

Indizes und Listen chinesischer und koreanischer Schriftzeichen vervollständigen das Buch. Der Band bietet große Hilfe all denen, die sich für Geschichte und Ethnologie der mandschurischen Völker interessieren.

Käthe Uray-Köhalmi

РАССАДИН, В. И.: *Становление говора нижнеудинских бурят*. Улан-Удэ, БНЦ СО РАН, 1999. 160 с. ISBN 5-7925-0058-4

This work on a unique and specific dialect of the Buryat language, namely the Nižneudinsk (NU), appeared as the continuation of the work presenting the Buryat dialects (Rassadin 1988c, 1996). Because of its specific phonetical and lexical features, this dialect forms an independent group, which cannot be connected to the other Buryat dialects. From the territorial point of view, they are the most western group, and they have historic and linguistic relations with Tofalars and Kets up to now.

The first work, which mentions the NU, is that of Castrén's from 1857. In his book Cas-

trén presents 2580 Buryat words, from which 1220 were NU words. After Castrén, Sanžeev (1930) and Darbeeva (1960, 1972, 1974, 1978) dealt with this dialect. Although their works focused on NU, Rassadin's work is the first which presents the whole grammatical system of this dialect. He used the former works, and compared them with his dialectical collection.

Beside the introduction (pp. 4–16) and post-script (pp. 149–150), the book consists of three chapters: phonetics (pp. 17–44), morphology (pp. 45–90) and lexis (pp. 91–148).

In the introduction, Rassadin briefly presents the history,¹ religion² of these people, and he describes the nature of the bilateral relationship between Buryats and Tofalars. This relationship in most cases can be observed in the form of loan-words, e.g. Tof. *hel'be* 'veslo' ← NU *hel'be* cf. LM *selbi*, LBur. *hel'būr*, Khal. *selwūr* 'id.', but in some cases we can see semantical loans. One of the most interesting examples of this type is the orientation of NU Buryats, who are oriented to the East, like most Turkic people: e.g. NU *uryākša* 'East' cf. LM *uridu/urida* 'South', LBur. *urda züg*, Khal. *urd* 'id.'.

In the chapter dealing with phonetics, Rassadin describes those features, which distinguish the NU from the LM and LBur.:

1. Before a palatalised consonant LM and LBur. *a* → *ä* (pp. 18–19):
e.g. NU *tārā* 'zerno, posevy', cf. LM *tariyan*, LBur. *taryān*, Khal. *taria*, Kalm. *tərən* 'id.'
2. The so-called breaking of **i* does not take place, so the vowel of the second syllable does not have an influence on the *i* in the first syllable (pp. 21–23):

¹ Today the NU Buryats are a mixed nation, consisting of Mongolian, Buryat, Turkic, Tungus, Ket and Samoyed tribes (p. 12).

² They were the first among the Western Buryats, who under the pressure of the Russians became Christian, but secretly they preserved their shamanistic religion.

- e.g. NU *niden* 'glaza', cf. LM *nidün*, LBur. *nyüden*, Khal. *nüd*, Kalm. *nüdü* 'id.';
NU *šina-* 'varit', cf. LM *čina-*, LBur. *šana-*, Khal. *čana-*, Kalm. *čan-* 'id.'
3. In some cases in palatal words the *i* of the first syllable → *e* (pp. 24–25):
e.g. NU *selē* 'svoboda', cf. LM *čilüge*, LBur. *sülō*, Khal. *čölō*, Kalm. *čölən* 'id.'
 4. LM *ö, ü* of the first syllable → *e*, like in the Prisayan group of Buryat dialects (p. 25):
e.g. NU *beri* 'každyj', cf. LM *büri*, LBur. *büri*, Khal. *bür*, Kalm. *bür* 'id.';
NU *derben* 'četyre', cf. LM *dörben*, LBur. *dürben*, Khal. *döröw*, Kalm. *dörwn* 'id.'
 5. Diphthongs become long vowels (pp. 31–32):
e.g. NU *ō* 'les', cf. LM *oi*, LBur. *oi*, Khal. *oi*, Kalm. *ō* 'id.';
NU *sā* 'čai', cf. LM *čaj*, LBur. *sai*, Khal. *cai*, Kalm. *cə* 'id.'
 6. Under Tofalar influence the **q* and **k* are preserved (p. 33):
e.g. NU *qarā* 'černyj', cf. LM *qara*, LBur. *xara*, Khal. *xar* 'id.';
NU *qadā* 'gora', cf. LM *qada*, LBur. *xada*, Khal. *xad* 'id.';
NU *kün* 'čelovek', cf. LM *kümün*, LBur. *xün*, Khal. *xün* 'id.';
NU *kükü* 'sinij', cf. LM *köke*, LBur. *xüxe*, Khal. *xöx* 'id.'
 7. In some cases **k* → *t*.³ This phenomenon can also be found in modern Russian loan-words (pp. 33–34):
e.g. NU *t'ilgana* 'ost', cf. LM *kilgana*, LBur. *xilgana*, Khal. *xyalgana*, Kalm. *kilhon* 'id.';
NU *et'ir* 'bliznecy', cf. LM *ikeri*, LBur. *exir*, Khal. *ixer*, Kalm. *ikr* 'id.';
NU *t'irpise* 'kirpič', cf. LBur. *xirpise* ← Russian;
NU *t'el'use* 'ključ' ← Russian
 8. **gi* → *d*'*i* (p. 34):
e.g. NU *man'd'ihan* 'dikij luk', cf. LM *mang-girsun*, LBur. *mangir*, Khal. *mangir* 'id.', Kalm. *məñgrsn* 'česnok';

³ In most of his examples **ki* → *t*'*i*.

NU *erd'i* 'bereg', cf. LM *ergi*, LBur. *er'ye*, Khal. *ereg*, Kalm. *erg* 'id.'

9. **j* → *d'*, *dž* (pp. 35–36):

e.g. NU *šorgōl'džon* 'muravej', cf. LM *sirgūl-jin*, LBur. *šorgōlzon*, Khal. *šorgōlj*, Kalm. *šorhldžn* 'id.'

10. LBur. *h* → NU *g*, *x*, *kx* (pp. 37–38):

e.g. NU *uhun* ~ *ugun* 'voda', cf. LM *usun*, LBur. *uhan* 'id.';

NU *haran* ~ *xaran* 'luna, mesjac', cf. LM *saran*, LBur. *hara(n)* 'id.';

NU *kxū* 'sadis'! (Imp)', cf. LM *sağu*, LBur. *hū* 'id.'.

The chapter on morphology contains interesting phenomena. For example there is a plural suffix in NU +*hūt* (p. 46). An example is *galūn* → *galūhūt* 'gusi'. In Rassadin's opinion this suffix is a compound in +*h* ← LM plural suffix +*s* (Poppe 1954, §264), which is added to words ending in a vowel, and the suffix *ūt* ← LM +*Ud* (Poppe 1954, §273). I have some problems with this word and suffix. First, the word *galūn* has an *-n* stem, so the plural suffix +*s* cannot be added to it. My second problem is that if the +*s* plural suffix was added to the word why was there a need to add one more plural suffix. It would be better to compare it with the LM +*čUd* plural suffix⁴ (Poppe 1954, §276). However the problem with this comparison is a semantical one, namely that the suffix *-*čud* forms the plural of human beings.

The compound of the Adv. Modale *-n* and the negative particle *ügei*, which in the LBur. is *-ngüü*, became a strange form in NU: *-nbō*, *-nbē*, *-lbō*, *-lbē*: e.g. *kürenbē* 'ne dostigaja', *etelgebō* 'ne doverjaja' (p. 49).

The Adv. Conditionale which in the LBur. is *-bal*, *-bol* in the NU became *-bar*, *-bor*: e.g.

⁴ +*čUd* → *+*šUd* → LBur. +*šUd* → *+*sŪt* → NU +*hŪt*. Cf. "In Unga (NU – *B.Kh.*), Bokhan, Alar and Ekhirit (Western-Bur. – *B.Kh.*) dialects the consonant **č* has resulted in *š* before **i* and in *s* before all other vowels" (Poppe 1955, p. 111).

NU *šidbar* 'esli smožet', cf. LBur. *šadabal* 'id.' (p. 50).

While the Adv. Terminale in LBur. became *-tar*, *-tor*, NU has *-tal*, *-tol*: e.g. NU *gar-tal* 'poka ne vyjdet', cf. LBur. *garatar* 'id.' (p. 50).

In the chapter dealing with the lexis, Rassadin divides the lexis in five groups, and within these groups there is a thematical order:

1. Common Mongolian layer (pp. 95–106):
e.g. NU *nokē* ~ *nokō* 'sobaka', cf. LM *noqai*, LBur., Khal. *noxoi*, Kalm. *noxa* 'id.'
2. Eastern Mongolian layer (the word exists in LBur., Khal., but it does not exist in Kalm., or if it exists, it has another meaning) (pp. 106–111):
e.g. NU *nōrūr* 'puh', cf. LM *noğulur*, LBur., Khal. *nōlūr*
3. Western Mongolian layer (the word exists in Kalm. and Western Buryat, but it does not exist in Khal. and LBur., or if it exists, it has another meaning) (pp. 111–113):
e.g. NU *kūr* 'slovo' cf. Western-Bur. *xūr* 'slovo, reč', razgovor, vyraženie', Kalm. *kūr* 'beseda, sobesedovanie';
NU *gezege* 'zatylok' cf. Western-Bur. *gezege*, Kalm. *gižg* 'id.', LM *gejige* 'kosa iz volos', LBur. *gezege*, Khal. *gejeg* 'id.'
4. Typical Buryat layer (the word has a typical Buryat form, in all other Mongolian languages we can find another form) (pp. 113–132):
e.g. NU *gāhan* ~ *dāhan* 'kuritel'naja trubka', cf. LBur. *gāhan*; LM *gāngsa*, Khal. *gāns*, Kalm. *hanz* 'id.';
NU *oryōdohon* 'kol'co, kolečko', cf. LBur. *oryōdohon* 'id.'; LM *oriyadasun* 'obertka, povjazka, verevka, špagat', Khal. *orōdos* 'id.', Kalm. *oraden* 'upakovka, obertka'.
5. Special NU layer (dialectal words and loan-words from Turkic languages which are not found in other Mongolian languages) (pp. 132–146):
e.g. NU *kūzan* 'komnatnaja muha' < Tu., cf. Old Turkic *qoñuz* 'žuk', Tatar *kuñiz*, Kirgiz *koñuz*, Kazak *qoñiz*, Uyghur *qoñguz*, Altai *koñus*;

NU *miran* 'sklon gory; utes' ? < tu., cf. Yakut *muran* 'gora'

NU *saksuk* 'bot. kupal'nica, žarki'; *šündūr* 'bot. kiprej, ivan-čaj'; *hadiga* 'kosy v kol'-cah (starinnaja ženskaja pričeska)'

In his important work, Rassadin advanced the research of this dialect, which was neglected these days, recognised that these are the last times, when this disappearing dialect can be researched as a spoken language. It clearly presents the Mongolian and Turkic layer of this dialect, so it should be recommended for Mongolists and Turkologists as well.

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Baiarma Khabtagaeva

Martino Martini S. J. (1614–1661) und die Chinamission im 17. Jahrhundert. Herausgegeben von ROMAN MALEK und ARNOLD ZINGERLE. Institut Monumenta Serica, Sankt Augustin. Nettetal, Steyler Verlag, 2000, 260 pages.

This book contains articles on the Italian Jesuit father Martino Martini and the Jesuits' Chinese Mission in the 17th century. As the editors modestly state in the Preface, the main aim of the present volume was not to present new discoveries and results concerning Martini and the work of Jesuit missionaries in China in the 17th century, but rather to provide the German-speaking public with a detailed and comprehen-