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SOME RECENT DEVELOPMENTS IN KALMYK
AND OIRAT STUDIES*

This survey of some works in Kalmyk and Oirat (Oyirad) studies can be treated as a kind of supplement to previously published general surveys from past decades by NICHOLAS N. POPPE and JOHN R. KRUEGER. POPPE's first work, an exhaustive and evaluative overview of the entire field of Mongolian studies covering almost 150 years (1804–1949), touches to some extent various aspects of Kalmyk studies.¹ The other three works by POPPE and KRUEGER are exclusively devoted to Oirat and Kalmyk studies and are very useful and valuable surveys.²

Kalmyk studies, more often than not, have not been treated as a separate and independent Orientalist entity but usually as a part of general Mongolian studies, at least outside Russia. However, as for the kindred Oirat studies there has never been a clear-cut definition. The works dealing with different Oirat ethnic groups in China and Mongolia (Derbets, Torghts, Khoshuts, Bayits, Dzakhachins, and Minggats), depending on their habitat, are usually included in studies on China (primarily Sinkiang), Mongolia and/or Inner Asia.

In recent years, there has been a steadily growing interest in various aspects of Kalmyk and Oirat studies outside the USSR, viz., in Western and Eastern Europe, Mongolia (MPR), China (CPR), Japan, and the United States of America. The major center of research in Kalmyk studies is, of course, the Kalmyk Scientific Institute of History, Philology and Economics in Elista, the capital of the Kalmyk Autonomous Republic in the USSR. It is very unfortunate, however, that most of its publications still

remain inaccessible to Western scholars either due to the language barrier or simply because they cannot be ordered and/or purchased commercially.

Some recent Elista publications deserving mention are a two-volume history of Kalmyk literature³, the first volume of a grammar of the Kalmyk language covering phonetics, morphology and orthography⁴, a detailed phonetics of modern Kalmyk⁵, and the second, revised edition of a survey of the pre-revolutionary Kalmyk literature.⁶ The publication of the first bibliography of Kalmyk linguistics⁷, which is rather poorly compiled and edited with quite a few omissions, repetitions, misspellings, etc., should also be mentioned. It is almost devoid of the majority of Western works and most of those that were included are either misspelled or incomplete.

The most outstanding work to come from the USSR is, undoubtedly, the one produced by the foremost specialist in comparative Mongolian folklore and epics in particular, SERGEI NEKLIUDOV, of the Gorky Institute of World Literature of the Academy of Sciences of the USSR.⁸ It was published in Moscow in 1984 in an edition of only 2300 copies. This brilliant work clearly displays his wide erudition, a profound knowledge of this unlimited subject, and mastery of numerous languages – Mongolian languages and dialects as well as major European languages. It will serve as an indispensable reference work for folklorists and literary scholars for years and even decades to come. Its translation into German, English and other major European languages would be highly desirable.

In 1983 there appeared in Moscow the second edition of I. IA. ZLATKIN's well-known work, *Istoriia Dzhungarskogo khanstava, 1635–1758* (The History of the Dzungar Khanate, 1635–1758).⁹ This new edition does not

* Both in the text and footnotes a simplified Library of Congress system of transliteration of the Cyrillic alphabet has been used with the diacritic signs and ligatures omitted for the sake of simplification.

- 1 N. N. POPPE, Stand und Aufgaben der Mongolistik, *ZDMG* 100/1 (1950), 52–89. For precise evaluation of works dealing with the Kalmyk language, Oirat (Oyirad) dialects and West Mongolian (Kalmyk, Oirat) epics see pp. 53, 72–73, 83–85.
- 2 N. N. POPPE, Stand der Kalmückenforschung, *WZKM* 52, 3–4 (1955), 346–379; J. R. KRUEGER, Oirat Literary Resources and Problems of Oirat Lexicography, in *Semi-Centennial Volume of the Middle-West Branch, American Oriental Society: A Collection of Oriental Essays* (Asian Studies Research Institute, Oriental Series, volume 3), ed. DENIS SINOR. Bloomington, IN: Indiana University Press, 1969, pp. 134–157; eadem., Written Oirat and Kalmyk Studies, *Mongolian Studies* 2 (1975), 93–113.

- 3 *Istoriia kalmytskoi literatury* (The History of Kalmyk Literature). Elista 1980–1981. 336 + 446 pp. The first volume covers the pre-revolutionary period whereas the second one is devoted to the Soviet period.
- 4 *Grammatika kalmytskogo iazyka* (Grammar of the Kalmyk Language). Elista 1983. 336 pp. The two-volume Kalmyk syntax by G. TS. PIURBEEV (1977–1979. 222 + 141 pp.) constitutes the second volume of the *Grammatika kalmytskogo iazyka*.
- 5 D. A. PAVLOV, *Fonetika sovremennogo kalmytskogo iazyka* (Phonetics of Modern Kalmyk). Elista 1983. 208 pp.
- 6 A. V. Badmaev, *Kalmytskaia dorevoliutsionnaia literatura* (Pre-Revolutionary Kalmyk Literature). Elista 1984. 168 pp. First edition: 1975. 167 pp.
- 7 *Bibliografiia po kalmytskomu iazykoznaniiu* (Bibliography of Kalmyk Linguistics). Compiled by P. E. ALEKSEVA and E. N. ZHEMCHUEVA. Edited by D. A. PAVLOV. Elista 1984. 119 pp. JOHN R. KRUEGER gracefully lent me his copy of this book.
- 8 *Geroicheskii epos mongol'skikh narodov. Ustnye i literaturnye traditsii* (Heroic Epic of the Mongol Peoples: Oral and Literary Traditions). Moscow 1984. 309 pp.
- 9 332 pp.

show marked improvement over the first edition.¹⁰ Its most noticeable drawback is the relegation of footnotes to the end of the book which makes their use a time-consuming affair. The map of the Dzungar Khanate and adjacent areas in the fifteenth-eighteenth centuries is missing in this edition. However, it contains a bibliography of pertinent works (175 entries, of which nos. 154–175 are in French, German, English, and Mongolian) which was absent in the first edition. The disparity in the pagination between the two editions is to be explained by a larger size of the second edition. The importance of ZLATKIN's *œuvre* is beyond any doubt. The lamentable fact is that not many historians and Mongolists have a good command of Russian. In view of this, its translation, if only into one European language, is all the more imperative.

As for the West, it is particularly encouraging to see the emergence in the United States of the first historians of the Kalmyk people outside the USSR – MICHAEL KHODARKOVSKY, a recent Ph. D. in history at the University of Chicago, and CHARLES A. RIESS, a 1983 Ph. D. at Indiana University. The former published a valuable essay, "Kalmyk-Russian Relations, 1670–1697: Development of a Pattern of Relations Between Nomadic and Sedentary Societies."¹¹ His major field of specialization and research interest is Kalmyk history of the seventeenth-eighteenth centuries with emphasis on the period of the reign of AYUKI KHAN, the greatest khan of the Kalmyk people (1669–1724). It is also interesting to note that KHODARKOVSKY graduated from the Kalmyk State University in Elista majoring in Germanic languages in 1977, and came to the United States in 1979. His doctoral dissertation was completed and successfully defended in 1987. Its title is: "Where Two Worlds Meet: The Russian State and the Kalmyk Nomads in the Seventeenth and Eighteenth Centuries." The latter, CHARLES A. RIESS, defended his Ph. D. dissertation entitled "The History of the Kalmyk Khanate to 1724" in 1983.¹²

The recent appearance of STEPHEN A. HALKOVIC's book, *The Mongols of the West* (UAS, vol. 148. 1985. 226 pp.), deserves special merit. The author of this important work is a former student of Professor JOHN R. KRUEGER at Indiana University. The book is an outgrowth of his 1977 Ph.

10 Moscow 1964. 482 pp.

11 *Central Asian Survey* 2, no. 3 (November 1983), 5–35.

12 Department of History, Indiana University. 465 pp. of typescript. I owe this information to JOHN R. KRUEGER.

D. dissertation.¹³ The subject of his annotated translation, ordinarily referred to as *A Brief History of the Kalmyk Khans*, was written by an unknown Kalmyk historian, presumably sometime in the first half of the nineteenth century. Its text, in *todo bičig* (clear script), was published by the Russian Mongolist, ALEKSEI M. POZDNEEV, first in his lithographic edition of *Pamiatniki istoricheskoi literatury astrakhanskikh kalmykov* (Monuments of the historical literature of the Astrakhan Kalmyks) (SPb 1885, pp. 49–90) and, then, in all three editions of his well-known *Kalmytskaia khrestomatia* (Kalmyk chrestomathy) (SPb 1892, 1907, 1915, pp. 1–23). The bulk of HALKOVIC's book is devoted to the annotated English translation of *A Brief History of the Kalmyk Khans* (pp. 41–103), followed by the Oirat script (pp. 104–126). It is compared with two other native Kalmyk historians¹⁴ and the famous ZAYA PAŇDITA, the inventor of the Oirat *todo bičig* (clear script)¹⁵, and their respective genealogies. The Qoşud Prince BĀTUR UBAŞI TÜMEN' died of cholera in 1831 during a military campaign in Poland. He held the rank of a cavalry captain in the prestigious Life-Guards Regiment.¹⁶ The only known portrait of this Kalmyk historian, unfortunately in profile, is the frontispiece in LESLEY BLANCH's book.¹⁷

In 1984 and 1985 respectively, the first Western works on the Kalmyk grammar were published in West Germany by ÜWE BLÄSING and JOHANNES BENZING. BLÄSING's *Die finit indikativischen Verbalformen im Kal-*

13 *Studies in Oirat Historiography: An Annotated Translation of Xalimaq xaadiyin tuufiyigi xuraji bičigsen tobči orosibai*. September 1977. 4 + 248 pp.

14 BĀTUR UBAŞI TÜMEN', *Skazanie o Dörbön oiratakh*, in A. M. POZDNEEV, *Pamiatniki istoricheskoi literatury astrakhanskikh kalmykov* (Monuments of the Historical Literature of the Astrakhan Kalmyks). SPb 1885, pp. 49–90 and *Kalmytskaia khrestomatia* (Kalmyk Chrestomathy). SPb 1892; 2nd ed. 1907; 3rd ed. 1915, pp. 24–43; emči ГАВАНГ ШЕС-РАБ [ГАВАН ШАРАБ], *Dörbön oyirodiyın töüke*, in *Biography of Caya PaŇdita in Oirat Characters* (Corpus scriptorum Mongolorum, V: 2–3), ed. ZH. TSOLOO. Ulan Bator 1967, pp. 74–97. ГАВАН ШАРАБ, a Torγud by birth, completed his Oirat manuscript in 1737.

15 *Biography of Caya PaŇdita in Oirat Characters* (Corpus scriptorum Mongolorum, V: 2–3), ed. ZH. TSOLOO. Ulan Bator 1967. 101 pp.; RATNABHADRA, *Rabjamba Cay-a bandida-yin tuγuji saran-u gerel kemekü ene metü bolai* (Corpus scriptorum Mongolorum V: 2), ed. RINTCHEN. Ulan Bator 1959. II, 66 pp. (in Written Mongolian).

16 S. V. LIUBIMOV, *Kniaz'ia Tiimenevy* (The Princes Tiimenevy) (Trudy Stavropol'skoi uchenoi arkhivnoi komissii, 7). Stavropol' 1915, p. 12. LIUBIMOV's source of information was the entry "Kniaz'ia Tiimenevy" in part 3 of Prince PĒTR DOLGORUKOV's well-known *Rossiiskaia rodoslovnaia kniga* (A Russian Family Register). SPb 1856, p. 56.

17 LESLEY BLANCH, *Journey into the Mind's Eye: Fragments of an Autobiography*. London: Collins, 1968; New York: Atheneum, 1969. 376 pp.

mückischen: Untersuchung ihrer Anwendung und ihrer Abgrenzung voneinander, as the title suggests, deals with indicative forms of modern Kalmyk verbs.¹⁸ His mentor, Professor JOHANNES BENZING, a noted scholar in the field of Turkic and Tungus (Lamut) linguistics, turned his scholarly attention, to the pleasant surprise of Mongolian scholars, to Kalmyk by publishing his Kalmyk reference grammar.¹⁹ The appearance of a Kalmyk reference grammar as volume I of a new series in Turcology is somewhat puzzling. Both of these works were reviewed by the author of these lines in *Ural-Altäische Jahrbücher*, Neue Folge, Band VI, 286–290.

Thus, in the space of only three years (1983–1985), there have emerged the first two Kalmyk historians and the first two postwar Kalmyk grammarians in the West.

The Kalmyk-Oirat heroic epic, *Jangyar*, has not fared well until very recently. First and utmost, there have been no satisfactory text editions of it. The only existing translation, in verse form, that from Cyrillic Kalmyk into Russian, was done by a well-known poet and translator, SEMĖN LIPKIN, in 1940, who was ignorant of Kalmyk, from a verbatim translation by the Kalmyk writers, BAATR BASANGOV and SANDJI KALIAEV.²⁰ At last, in 1978, a collated and corrected edition of 25 songs of the *Jangyar* epic was published in Moscow. It contains 13 more songs than the 1940 edition of both the Cyrillic Kalmyk and the Russian version. For this two-volume edition a slightly modified Cyrillic Kalmyk transcription was used.²¹

In the summer of 1985, the *doyen* of Mongolian and Altaic studies, Professor NICHOLAS POPPE, published as volume XI of the famous series,

18 (Akademie der Wissenschaften und der Literatur. Mainz. Veröffentlichungen der Orientalischen Kommission. Band 36). Stuttgart: Franz Steiner Verlag Wiesbaden GmbH, 1984. IX, 122 pp.

19 *Kalmückische Grammatik zum Nachschlagen* (Turcologica. Band I). Wiesbaden: Verlag Otto Harrassowitz, 1985. XII, 195 pp. 4°.

20 *Dzhangar. Kalmytskii geroicheskii epos*. Perevod SEMĖNA LIPKINA. Khudozhnik V. A. FAVORSKII. Redaktsiia perevoda S. IA. MARSHAKA i BAATRA BASANGOVA. Predislovie O. I. GORODOVIKOVA. Redaktor izdaniia E. S. MOZOL'KOV (Jangyar: A Kalmyk Heroic Epic. Translated by SEMĖN LIPKIN. Illustrations by V. A. FAVORSKII. Translation edited by S. IA. MARSHAK and BAATR BASANGOV. Preface by O. I. GORODOVIKOV. Edition edited by E. S. MOZOL'KOV). Moscow 1940. 355 pp., 13 col. plates. Reissues: Moscow 1958. 363 pp.; Elišta 1971. 406 pp.; 1977. 382 pp. There was another anniversary edition, viz., Moscow 1940. 340 pp., 20 col. plates.

21 *Jangy'r. Khal'm'g baat'rl'g duulv'r (25 bölgii tekst)*. Title in Russian: *Dzhangar. Kalmytskii geroicheskii epos (teksty 25 pesen)*. Sostavitel' A. SH. KICHIKOV. Redaktor G. I. MIKHAILOV (Jangyar: A Kalmyk Heroic Epic; Text of 25 Songs. Compiled by A. SH. KICHIKOV. Edited by G. I. MIKHAILOV). 2 vols. Moscow 1978. 442+417 pp.

Mongolische Epen, his German translation of nine *Jangyar* songs²², viz., songs 11–19 which were included in volume II of the 1978 edition and most of which had never been translated even into Russian. Regrettably, the worsening of POPPE's eyesight compelled him to abandon his original plan to translate all 25 songs. POPPE's splendid scholarly translation should, as it is to be hoped, stimulate more interest in the *Jangyar* epic and bring about more studies of this unique heroic epic. The completion of POPPE's epoch-making translation will be a very difficult one, to be sure, because it requires the mastery of both Kalmyk and German, yet it must remain the desideratum of the highest order in the foreseeable future. An appreciation of this important translation of the *Jangyar* epic into German by the author of these lines [will] appeared in volume VII of *Ural-Altäische Jahrbücher* (Neue Folge) 300–304.

The International Epic Symposia which have been organized by the Sonderforschungsbereich 12 of the Seminar für Sprach- und Kulturwissenschaft der Universität Bonn since 1978 under the able leadership of Professor WALTHER HEISSIG have considerably enhanced research and publication activities with respect to Mongolian and Central Asian epics, including the *Jangyar* epic. It is largely due to these periodic scholarly gatherings that several papers devoted entirely to the *Jangyar* epic were published.²³

22 *Der kalmückische Džangar. Übersetzung von neun Gesängen der Sammlung: Žangy'r, Chal'm'g baat'rl'g duulv'r (25 bölgii tekst)*. II. bot' von NIKOLAUS POPPE (Asiatische Forschungen. Band 89). Wiesbaden: Verlag Otto Harrassowitz, 1985. VII, 209 pp.

23 A. BORMANSHINOV, The Present State of Research in *Jangyar* Epic Studies, in *Fragen der mongolischen Heldendichtung*. Teil I. *Vorträge des 2. Epensymposiums des Sonderforschungsbereichs 12, Bonn 1979*. Herausgegeben von WALTHER HEISSIG (Asiatische Forschungen. Band 72). Wiesbaden: Verlag Otto Harrassowitz, 1981, pp. 273–298; eadem, *Jangyar* Epic Studies: A Selected Bibliography, *ibid.*, pp. 299–339 (a second revised and considerably augmented version is in preparation); eadem, *Džangar (Jangyar)*, *Enzyklopädie des Märchens*. Band 3, Lieferung 4/5, 1981, cols. 957–963; eadem, The Bardic Art of Eeljan Ovla, in *Fragen der mongolischen Heldendichtung*. Teil II. *Vorträge des 3. Epensymposiums des Sonderforschungsbereichs 12, Bonn 1980*. Herausgegeben von WALTHER HEISSIG (Asiatische Forschungen. Band 73). Wiesbaden: Verlag Otto Harrassowitz, 1982, pp. 155–167; eadem, Epic, Kalmyk: "Dzhangghar." *The Modern Encyclopedia of Russian and Soviet Literatures*. Volume 6, 1982, pp. 232–238; RINČINDORJI, Über den "Jangyar" in Sinkiang und die Jangyarsänger. Zusammenfassung. Deutsche Übersetzung von JÖRG BÄCKER, in *Fragen der mongolischen Heldendichtung*. Teil III. *Vorträge des 4. Epensymposiums des Sonderforschungsbereichs 12, Bonn 1983*. Herausgegeben von WALTHER HEISSIG (Asiatische Forschungen. Band 91). Wiesbaden: Verlag Otto Harrassowitz, 1985, pp. 273–276; A. Š. KIČIKOV, Archaische Motive bei der Herkunft des Helden und ihre Umbildungen in den *Jangyar*-Versionen. Von der Idee der

Chinese, native Mongolian and Japanese scholars have been increasingly more active in Oirat studies in recent years. Regrettably, many valuable books and articles published in China and Mongolia remain inaccessible to scholars in the West. An impressive progress has been made in Sinkiang with respect to recording and publishing the Toryud version of Jangyar songs since about 1980. In that year, a volume of 15 Jangyar poems of about 20,000 lines was published in Urumchi.²⁴ It stands to reason that this and other Sinkiang publications, unless stated otherwise, were all printed in Oirat, or *todo bičig*, script (clear script). This Oirat edition of Jangyar was, then, transliterated into the old Mongol script and published in two volumes in 1982 in Inner Mongolia.²⁵ A popular edition of the Jangyar epic in 30 chapters of about 30,000 lines was published in 1986 in Urumchi. Additional 25–30 chapters were scheduled for publication in 1987.²⁶ A 10-volume edition of Jangyar is still in progress and is to be completed in 1988.²⁷ In addition, Toryud epic scholars in Urumchi, especially TUDUVE JAMCO, made a great contribution to Jangyar studies by publishing source materials of Jangyar in five volumes which contain 41 songs and over 40,000 lines. The latter was gathered in 1982–1985 in Urumchi.²⁸

In recent years more Sinkiang Toryud and other versions of the Jangyar epic came to light. In 1983 U. DZAGDSÜREN, J. TSOLOO (both of Ulan Bator) and G. KARA (Budapest) published the linguistic transcription of the Toryud text of *Xān Sīrīn bōlōg* containing 755 lines. It is accompanied

Bewahrung des Herdes zur Idee vom Dienst für die Heimat. Deutsche Übersetzung von JÖRG BÄCKER, *ibid.*, pp. 301–337.

24 *Jangyar*. Edited by To. BADMA and BUYANKESIG. Urumchi 1980. 648 pp.

25 *Jingyar*. 2 vols. Kökeqota 1982. 660 + 661 = 1321 pp. I owe this information to Dr. SERGEI NEKLIUDOV of the Gorky Institute of World Literature of the Academy of Sciences of the USSR.

26 J. RINČINDORJĪ of the Institute of Literature of the Chinese Academy of Social Sciences kindly informed me about this and other related publications in his letter of June 20, 1986.

27 I owe this and other information to T. JAMCO of the Research Institute of Oral Literatures in Urumchi, Xing Jiang Uighur Autonomous Region. In his letter of February 12, 1986 he informed the present writer about the on-going research in Jangyar epis studies and recent and forthcoming multi-volume editions of Jangyar.

28 This information is contained in the aforementioned letter of RINČINDORJĪ as well as in JAMCO's letter. Additional information has been published by Tu. Žamca, Šinžijang-giin oirad mong'olijn baturliq tuuli "Žangyar"-in daraxaltu ba töüni γadγalamzi-in toi mu baidal, in: Öriijn colmon 1985: 1, 62–77; T. Jamja, Sinjtyang-tu "Jangyar"-i qayin sinjilejü bayiγa, in: Mong'ol kele udqa jokiyal 1985: 3, 84–89. I owe these two citations to W. Heissig.

by the translation into English, notes, glossary, and indexes of personal names and epithets, horses and places, mountains and waters.²⁹ This is another song that belongs to the Sinkiang version of the Jangyar epic. It was recorded in 1977 by U. ZAGDSÜREN (DZAGDSÜREN) and J. COLOO (TSOLOO) from MAGSARIIN PÜREVJAL, an 80-year-old Toryud epic singer from the Bulgan district in Kobdo (Khowd) county on the southwestern frontier of Mongolia. U. ZAGDSÜREN and J. COLOO have also published the Mongolian text of *Xān Sīrīn bōlōg* twice in 1982.³⁰ This Jangyar song is a subject of a discerning study by WALTHER HEISSIG.³¹

Recent publications testify to the large-scale diffusion of the Jangyar epic. It is interesting to note the existence of an Altai version of Jangyar that displays quite a few archaic and mythological features and consists of an incredible number of poetic lines, viz., 35,638 lines. I. B. SHINZHIN of the Gorno-Altai Research Institute of Language, Literature and History is to be credited for his recording in 1977–1980 of the Altai Jangyar epic from a well-known singer of tales, N. K. YALATOV, and a paraphrase of its contents.³² Thanks to JÖRG BÄCKER of the University of Bonn, this recently recorded Altai Jangyar epic became known to western folklorists and epic scholars who have no command of Russian.³³ It is to be hoped that a complete annotated text³ edition of the Altai "Immortal Yangar Hero" will be published in the foreseeable future.

Regrettably, scholarly works from China and Mongolia are, for the most part, unavailable in the West which does not serve the advancement of Mongolian studies outside of these countries. Thus, the present writer

29 Khan Siir: A Chapter of the Jangar Epic, *Acta Orientalia Academiae Scientiarum Hungaricae* 36, fasc. 1–3 (1982), 271–314. I am indebted to Professor GYÖRGY KARA of the Eötvös University in Budapest for sending me an offprint of this valuable work.

30 *Xān Sīrīn bōlōg* (A Chapter about Siir Khan), in *Epicheskaia poezīia mongol'skikh narodov (Issledovaniia po eposu)*. Edited by N. Ts. BITKEEV. Elista 1982, pp. 127–154 (Afterword by J. COLOO and U. DZAGDSÜREN, pp. 155–157 – in Mongolian); Haan siyr, in Z. COLOO, *Mongol ardyn baatarlag tuul'*. Ulan Bator 1982, pp. 150–166. The latter is quoted here as cited by W. HEISSIG in *Zentralasiatische Studien* 18 (1985), 51 n. 4 (see n. 31 infra).

31 Zur Diffusion des Žangyar-Gesanges "Xān Siir", *Zentralasiatische Studien* 18 (1985), 35–54.

32 Bessmertnyi Iangar-bogatyr' (Immortal Yangar Hero), in *Epicheskaia poezīia mongol'skikh narodov (Issledovaniia po eposu)*. Edited by N. Ts. BITKEEV. Elista 1982, pp. 116–126. According to YALATOV, he heard this epic in 1934 from his grandfather, SYRAN YALATOV, who sang it in a guttural voice in the course of ten days. SYRAN YALATOV, in turn, heard the Yangar epic from his grandfather, ANAYAK, around 1850.

33 Zu einem neu aufgefundenen altaischen Jangar-Epos, *Zentralasiatische Studien* 18 (1985), 55–67.

became aware only from printed and/or private sources about the Oirat edition of *Qan qarangyui*, edited by KH. LUVSANBALDAN³⁴, the *Naran xan köbbüün* epic, edited by TO. BADMA and KÖ. DORBA³⁵, the *Sinjjiang-un "Jangyar" kiged jangyarčid-un tuqai* by RINČINDORJI³⁶, and most of the aforementioned *Jangyar* editions.

There has always been a need for a reliable Oirat to any major European language dictionary. A. M. POZDNEEV's Kalmyk-Russian dictionary of 1911 was rather limited in scope and content and can no longer be regarded as meeting the demands of contemporary users. Besides, very few libraries own it in the West or elsewhere. Professor JOHN R. KRUEGER has admirably met this demand by publishing his monumental three-volume Oirat-English dictionary, modestly entitled "*Materials for an Oirat-Mongolian to English Citation Dictionary*."³⁷ It contains more than 32,000 main entries and over 61,000 definitions. A random perusal of this dictionary revealed no inaccurate translations in the left-hand columns with entries extracted by KRUEGER from the most important published and unpublished texts in *todo bičig*. The right-hand columns represent entries taken from all the existing Oirat glossary sources (dictionaries, citations in grammars and articles, etc.). In both text sources and glossary sources the equivalent Literary Mongolian forms are given – a feature which will be greatly appreciated by Mongolists and Altaicists as well. Among the valuable features of this work is a detailed Postface (pp. 787–813), which gives an evaluative bibliography of the sources and their strengths and weaknesses. The greatest merit of KRUEGER's work is that it is based on primary texts whether published or in manuscript form which he read and reread in the course of ten years (1966–1975). The glossary sources merely serve for verification and comparison purposes – a very useful and much needed feature. This Oirat dictionary is a major contribution to Oirat-Kalmyk and comparative Mongolian and Altaic studies.

Prior to the 1917 October revolution in Russia, a relatively small group of the Kalmyks – numbering about 35,000 – occupied the Sal'sk steppes in

34 *Tod üsgiin Qan qarangyui* (Corpus scriptorum Mongolorum, XX, fasc. 1). Ulan Bator 1982 (published in 1985). I am grateful to Dr. SERGEI NEKLIUDOV (see n. 25 supra) for drawing my attention to this edition in *todo üzüg* (clear script).

35 As cited by WALTHER HEISSIG (see n. 31 supra), p. 53 n. 53.

36 As cited by W. HEISSIG, *ibid.*, p. 51 n. 10.

37 Part 1: *The Vowels* (Publications of The Mongolia Society). Bloomington, Indiana 1978. 6 + 204 + I pp. Part 2: *The Consonants*. 1984. 205–464 + II pp. Part 3: *The Consonants*. 1984. 465–816 pp. 4°.

the Don Cossack region.³⁸ In the ensuing Civil War of 1918–1920, the Don Kalmyks, otherwise known under the ethnonym *Buzäva*, sustained tremendous losses in terms of manpower, property and livestock. As a result of this tragedy, the *Buzäva* population in 1920 dwindled to a mere 10,000 or so.³⁹ In the 1920's, after the establishment of the Kalmyk Autonomous *Oblast'* (region), they moved eastward to join their kinsmen and coreligionists. Since its restoration some 30 years ago, the Kalmyk Scientific Institute of Language, Literature and History (Institute of History, Philology and Economics of late) has published a great deal of books and articles dealing almost exclusively with the Volga, or Astrakhan, Kalmyks who constitute the overwhelming majority of the Kalmyk people. So far only six rather short articles have been published with regard to the *Buzäva*: two in 1967 and one each in 1968, 1969, 1973, and 1981 which clearly reveals a negligent attitude toward this once distinct ethnic group in Russia.

Such an unfortunate state of research in the USSR has been, at least in part, rectified by the publication in the spring of 1985, in Russian, of a book by KOL'DONGA SODNOM.⁴⁰ The author, himself a *Buzäva*, has been known among the Kalmyks since before World War II as a promoter of Kalmyk culture and one of very few Kalmyks outside the USSR capable of and engaged in cultural and educational activities among the Kalmyks in Yugoslavia and the United States. His book contains information concerning the Don Kalmyks up to 1920 which relates to their historical and ethnic background. Chapters two through four (out of a total of five)

38 According to the last pre-revolutionary census of population in 1897, there were 32,283 Kalmyks in the Don Cossack region, of whom 28,063 lived in the Sal'sk *okrug* (district), see *Pervaia vseobščaja perepis' naseleniia Rossiiskoi Imperii, 1897* (The First General Census of Population of the Russian Empire, 1897). Part XII: *Oblast' Voiska Donskogo* (The Region of the Don Host). SPb 1905, pp. 2–3.

39 Various figures are given in the Soviet sources, e.g., 10,579 in *Statističeskii spravocnik po Severo-Kavkazskomu kraiu* (A Statistical Handbook of the North Caucasian *krai*). Rostov on the Don 1925, p. 472; 9,929 in V. P. SHIBAĖV, *Etničeskii sostav naseleniia Evropeiskoi časti Soiuza SSR* (An Ethnic Structure of the European Part of the USSR). Leningrad 1930, pp. 148–149; not more than 5,000, according to *Donskaia ekonomičeskaia žizn'* 4 (1920), 27.

40 *Sud'ba donskih kalmykov, ikh very i dukhovenstva* (Fate of the Don Kalmyks. Their Faith and Clergy), n. p. 196 pp. Although 1984 is given as the year of publication both on the cover and title page, it was actually published in April of 1985 as stated by the author to the author of these lines. KOL'DONGA SODNOM has also written in Russian and English as SODMAN KUL'DINOW. A lengthy essay entitled "Who Were the *Buzäva*?" by the present writer appeared in *Mongolian Studies*, vol. 10 (1986–87), 59–87.

scrutinize the lives and activities of the Don Kalmyks' lamas, i. e., their spiritual leaders (pp. 64–87), particularly that of Lama MEN'KO BORMANZHINOV (pp. 88–115), and the tragic fate of the Kalmyk Lamaist monks in Russia and elsewhere (pp. 116–152), a rather disjointed chapter. The last chapter (pp. 153–196) has no direct bearing on the subject of the book and is, therefore, out of place in a book devoted to the history and religion of the Buzāva. The aforementioned chapters II–III are based primarily on the late Bakshi ZODBA BURUL'DINOV's (1888–1964) Oirat manuscript and published and unpublished materials of the author of these lines.⁴¹ A more detailed scrutiny of this book will be published by this author elsewhere.

The recent enrollment of two Kalmyk (Toryud) graduate students in the Department of Uralic and Altaic Studies at Indiana University is another encouraging sign of growing interest in Kalmyk Mongolian studies. One of the graduate students is Ms. DEWA NIMBO, the granddaughter of Prince PALTA⁴²; the other is BAATAR HAI from Taipei, Taiwan. In 1985 he wrote his master's thesis on Prince PALTA, basically a political history for which he utilized the available Chinese materials of that time.⁴³ His thesis, when published, and this author's essay on Prince PALTA should complement one another because they were researched in different materials.

All told, there is every indication, at least at present, of progressively increasing interest in promoting Kalmyk and Oirat studies by Orientalists worldwide.

ABBREVIATIONS

SPb S.-Petersburg
WZKM Wiener Zeitschrift für die Kunde des Morgenlandes
ZDMG Zeitschrift der Deutschen Morgenländischen Gesellschaft

41 *Lama Arkad Chubonov, His Predecessors and Successors: A Study of the History of the Kalmyk Lamaist Church in the Don Cossack Region of Russia*. College Park, Maryland: Birchbark Press, 1980 (out of print). A second revised and considerably augmented edition is in preparation. An abridged Russian version was first published in 1980 and, corrected, in 1985.

42 A. BORMANSHINOV. Prince Palta, in *Proceedings of the International Conference on China Border Area Studies*. Edited by LIN EN-SHEAN. Taipei 1985, pp. 1015–1040.

43 *Prince Palta of the Torguts*. M. A. thesis, Indiana University, May 1985. IV, 110 pp. of typescript. JOHN R. KRUEGER kindly informed me about this thesis in his letter dated November 24, 1985.

Marie-Lise Beffa/Roberte Hamayon (Paris)

WRITTEN MONGOLIAN FROM ITS TRANSLITERATION TO ITS AUTOMATIC WRITING

*Analysis and coding of the traditional Mongolian script
for computer-processing*

Our project is to produce texts in Mongolian characters by typing the usual Latin transliteration directly on the keyboard of the word-processor. The texts are shown on the screen and can be reproduced by printer. Using this procedure, every Mongolist will thus be able to present to Publishing Houses texts written directly in different scripts, since the computer is already equipped with Mongolian cyrillic characters and the different Latin type-bodies. The advantage of this method is to avoid tiresome manipulations by hand, to reduce the number of errors and to facilitate corrections.

I. Analysis and coding

As our first step in making the computer produce Mongolian script, we decompose this script into basic components. Each basic component is then mapped bijectively (i.e. one to one) upon a coding label.

These labels are of several types :

— σ indicates the beginning of a word with an initial vowel in the Mongolian script.

— ϕ indicates the end of a word in some cases (see Table 2).

— capital Latin letters indexed by the letters I, M, F (meaning initial, medial or final) as in "E_M".

Notes — we write FD (= right final) or FG (= left final) in E_{FD} or E_{FG}, to indicate that the corresponding Mongolian basic components are directed to the right (*m.m.* to the left) with respect to the central vertical axis of the Mongolian script.

In den ZENTRALASIATISCHEN STUDIEN legen Mitarbeiter, Studenten, Gäste und Freunde des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Rheinischen Friedrich-Wilhelms-Universität zu Bonn und des Sonderforschungsbereichs 12 „Zentralasien“ Arbeiten aus ihren Forschungsbereichen vor.

Ein besonderes Anliegen dieser Veröffentlichung ist es, unbekannte Texte und Materialien zu erschließen und sie auch in Faksimilia zugänglich zu machen.

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D-5300 Bonn – Regina-Pacis-Weg 7

Satz: Satz-Offizin Hümmer GmbH, Waldbüttelbrunn

Druck: Offsetdrukkerij Kanters B. V., NI-2953 CL Alblasserdam

Printed in the Netherlands

Siglum: ZAS

ISBN 3-447-2939-0

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ZENTRALASIATISCHE STUDIEN

des Seminars für Sprach- und Kulturwissenschaft
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