



Review: [Untitled]

Reviewed Work(s):

Manual of Mongol Astrology and Divination, with a Critical Introduction by Antoine Mostaert; Francis Woodman Cleaves

G. Kara

Journal of the American Oriental Society, Vol. 93, No. 1. (Jan. - Mar., 1973), pp. 94-96.

Stable URL:

<http://links.jstor.org/sici?sici=0003-0279%28197301%2F03%2993%3A1%3C94%3AMOMAAD%3E2.0.CO%3B2-N>

Journal of the American Oriental Society is currently published by American Oriental Society.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/aos.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

The JSTOR Archive is a trusted digital repository providing for long-term preservation and access to leading academic journals and scholarly literature from around the world. The Archive is supported by libraries, scholarly societies, publishers, and foundations. It is an initiative of JSTOR, a not-for-profit organization with a mission to help the scholarly community take advantage of advances in technology. For more information regarding JSTOR, please contact support@jstor.org.

interplay of the oral and literary traditions has created several recensions of one and the same topic, and sometimes it is only the frame-story that has remained more or less unchanged.) The Indian ideas, however, usually were not adopted directly into the written or oral literature of the Mongols; in most cases the Tibetan culture served as a vehicle for transferring India's cultural goods to the Far North.

Probably the Vikramāditya-cycle is one of those very few elements of Mongolian literature of Indian origin which were borrowed immediately, as Mongolian literary tradition and some colophons suggest; at least it appears to be without Tibetan antecedents. The problems of oral transmission and of the language as well as the content of two Mongolian Vikramāditya-cycles have been analysed by Bawden in *Śatapiṭaka*, vols 13 and 22 (for the language, add: the use of the concessive form *-baču* in the written sources seems to have appeared in the xviii century). The present book contains an annotated English translation of a modern printed version of the Tales of the Enchanted Throne (pp. 53-278), *Tümen jiryalangtu Gisen-e qayan allan sirege oluysan čedeg* under the title *Tučin qoyar modun kümün-ü üliġer*, ed. by *Öbör Mongġol-un Arad-un Keblel-ün Qoriy-a* in Kalgan (alias Čiyulaltu Qayalya or Changchiak'ou, 1958) and an introduction (pp. 1-52) dealing with the interrelations of the three cognate cycles, *Arġi Borġi*, *Bigarmıjıd* and *Kisana* (though <Kṛṣṇa, >Mong. *Gisen-e*> *Gesnē*), with the comparison of the Indian versions, which have not much in common with the Mongolian cycles. Dr. Lohia discusses questions concerning the author (actually, translator) and the date of the Mongolian *Gisene*-cycle and she quotes and translates its colophon in two slightly different variants. (For safety's sake, the text and the translation of the printed variant are reproduced twice, pp. 16-17 and p. 37; misprints—not always the same—dominate both of them; although these and other errors are not too difficult to emend, still it is boring to see *manh-a baranham-a* instead of *Ma'hā Bara'ham-a* "Mahā Brāhma[na]" or *enġhvang* instead of *Agdvang* "Ñag-dbañ.") The colophon in question does not mention the legend of the two Indian monks who are said to have visited Urga in the xviii century, but it indicates the translators, their patron and the scribes as well as the place (*Turban Sayıqan*, in South Gobi?), the date and the fact that the "original" was composed in Indian (*Enedkeg*). Relying upon the identification of the patron with a Khalkha Čoyimpil *Jasay* of the xviii century, the author considers this colophon was written in 1746. A few Hindi expressions are given as the presumed originals of certain Mongolian expressions, but one may ask why just Hindi and e.g. why not Nepalese?

Some comments on some of the author's notes: note 17, p. 56, *airan* or *ayiray* "kumys, fermented (mare-)milk" have nothing to do with *araki* (or honorary *sarqud*) "brandy," for the different kinds of which see Pallas' *Sammlungen* (and, for the correct meaning, Lessing's *Dictionary*); p. 140, n. 42, see Bredon-Mitrofanov, *The Moon Year*. P. 68: *Janggi, kündü, bošoŷo* are Mongolian ranks of the Manchu period. For Tibetan names and terms see p. 91, *Ningbuu (Sññ-po)*, *Marpa*, pp. 152 ff. *Čorġi*, *Rabġamba*, *Gesġüi*, etc., p. 156, *Dälba*. In the translation it would have been better to give also the Mongolian form of the Indian or Pseudo-Indian names.

Instead of listing here my sorrowful remarks concerning the tremendous quantity of misprints and mistakes, I finish this notice by recalling Bawden's review in *BSOAS*, vol. XXXII, 1969, pp. 637-638, but mitigating its effect by the hope that even this not quite fortunate rebirth of Kṛṣṇa by Dr. Lohia will help in recovering the Enchanted Golden Throne of Bigarmıjıd.

G. KARA

UNIVERSITY OF BUDAPEST

Manual of Mongol Astrology and Divination, with a Critical Introduction by the Reverend ANTOINE MOSTAERT, C.I.C.M. and an Editor's Foreword by FRANCIS WOODMAN CLEAVES. Harvard-Yenching Institute, Scripta Mongolica, IV. Pp. vi + 127, Cambridge, Mass.: HARVARD UNIVERSITY PRESS. 1969. \$7.00.

Arts of divination (Mong. *tölge, üfel, üfelge, mergele*), an ancient witness of human interest in future events, had been widely practised by the Mongols through many centuries, but among its various kinds as, e.g., scapulimancy (*daluyin tölge*), fortune-telling by dice (*šooyin tölge*), by coins (*joŷos-un tölge, Kitad-un tabun joŷos-un üfel*), by cards, etc., as well as chiromancy (*ġar tölge*), physiognomy, dream-reading (*Jegüdiin-ü tayılburı*), augury (*sıbayun-u iro*), zoomancy (e.g., divinatory "hippology," *morin-u iro*), different other presages (e.g., *nayan nıġen mayu iru-a, nayan tülkıġür, arban qoyar jıl-ün iru-a-yin üfekü, kümün-ü bey-e tataqu-yi üfeküi sudur, berı-yin jırıqai*, etc.), oracles, prophecy (*surıyal* or *lündün*, Tib. *luñ-bstan*; cf. e.g., A. Sárközi, "On a Preclassical Mongolian Prophetic Book" in *Acta Orient. Hung.*, vol. XXIV), geomancy and weather-lore (*čay ayur-un bayıdal*), strange though it may appear, it is astrology (*jırıqai*), a knowledge born in irrigation cultures, that was the most respected in the land of pasture.

Most of the Mongols' divinatory practices were of foreign origin, Indo-Tibetan and Chinese, with or without traces of an intermediary influence of the Uighur civil-

ization, but it is their astrology that shows the best example of this coexistence or mixture of the different elements: here we may find the Twelve Animals Cycle of Central Asia combined with the Chinese terms of the Ten Celestial Branches, the latter, like the names of the Eight Diagrams appearing in Tibetanized or Manchu form; names of constellations and those of lunar mansions borrowed from the Uighurs go back to Indian traditions transmitted by the Sogdians or other Indo-Europeans of Central Asia; and an ancient Eastern version of the Western zodiac may figure with the genuine Mongol names of the months in the same astrological work. (For the Mongol names of the months cf. also L. Ligeti, *Rapport préliminaire*, p. 45, n. 1: list of "zoic" names according to *Pa Hung Yi She*: *qubi sara*, *qufir s.*, *ügeljin s.*, *kököyi s.*, *ügele[r] s.*, *üyirü s.*, *shê-hu* [read *buyu*] *s.*, *quča s.*, *k'o-lê-l'u-erh* [?] *s.*, *yi-lê-lê-hu* [read *itelgü*] *s.*, *kököler s.*; in a Buryat MS entitled *Rus-un lite* "Russian Calendar," Leningrad Coll. Žamcarano II, 15, we have *quča* = *marta* "March," *ulayan jutang*, *yeke burqan*, *bay-a burqan*, *öböljin*, *kököi*, *qubi*, *qufir*, *ular-a egüri*, *γuran*, *buyu*; for a further and more distant analogy see A. P. Duljzon's description of one of the West-Siberian Turkish languages: "Čulymsko-tjurkskij jazyk" in *Jazyki narodov SSSR*, vol. II, Moscow, 1966, p. 463).

Mongolian divinatory practices, astrology, calendar and related questions of chronology as well as the written sources frequently have been treated in philological literature. (For the transcription of a hitherto unedited preclassical text see L. Ligeti's *Recueil des monuments de la langue mongole*, vol. V, Budapest, 1967, pp. 159-188, and cf. his *Rapport préliminaire*, pp. 62-63 and pl. VII; for some bibliography cf. W. Heissig's *Mongolische Handschriften, Blockdrucke, Landkarten*, C. R. Bawden's brief account in *ZDMG*, vol. 108, 1958, pp. 317-337, A. Pozdneeve's *Očerki byta buddijskich monastyrej* and R. de Nebesky-Wojkowitz's *Oracles and Demons of Tibet*, ch. XXIV). Nevertheless the Rev. Antoine Mostaert's book under review is the first monograph entirely devoted to this interesting province of Mongolian cultural history. Here the Reverend Antoine Mostaert, author of such works of first importance as the magnificent *Dictionnaire ordos*, the inexhaustible *Textes oraux ordos* or the series of brilliant notes on difficult passages from the *Secret History of the Mongols*, offers us a beautifully written and fully preserved manuscript of an astrological manual which he purchased some fifty years ago among the Ordos Mongols. The manuscript (reproduced in a clear facsimile usual with the *Scripta Mongolica*) consists of sixty-one leaves of pōthi-form. The orthography of the manuscript presents Ordos peculiarities well known from the author's other works. Some of the leaves are illustrated with astrological symbols and "icons" of the

Twelve Animals, the latter portrayed in the form of winged beings with folded hands and with serpent-like bottom. (I do not think, as does the author, that they are kneeling on an object like a coiled snake; probably their wings symbolize the air, realm of Garuḍa, while the lower part of the body represents the water of the Nāgas; according to f. 55r, the Black Hound of Heaven has a similar body).

The facsimile (pp. 67-127) is preceded by a large *Introduction* (in French, pp. 1-65). After giving a short description of the MS (*Remarques préliminaires*, pp. 1-2, the summary of which may be read in English in Professor F. W. Cleaves' *Editorial Foreword*, pp. v-vi), the Reverend Antoine Mostaert examines the content of the manual, transliterating and translating several important passages (*Contenu de l'ouvrage*, pp. 2-65).

The first part of the manual contains a general outline of astrology and the elements of the calendar, e.g., f. 7v enumerates the "Colours [and the Animals] of the Months" and those of the auspicious hours of the days, while the Ten Celestial Branches of the Chinese substitute for the Mongolian names of colors (e.g., *bing bars** instead of *ulayan bars* 'Red Tiger' and *ding taulai** instead of *ulayayčēn taulai* 'Red She-Hare'; otherwise this is the same late Kälacakra or Čay-un kürdün system as that used for the years).

The calendar (ff. 8r-19r, pp. 3-4) describes the characteristics of each month, gives its names according to the Chinese (*tariyačēn* 'peasant'), Indian, Tibetan and Mongolian tradition, and shows the corresponding constellation of the zodiac and the lunar mansion. Each descriptive paragraph (illustrated as mentioned above) is followed by a schedule showing the characteristics of the days. This is where the use of the astrological symbols, 38 in number is explained (e.g., the 12th is a "black sun" marking a day of victory over the demons). The calendar part ends with the definition of the Seven Planets and with that of the 28 lunar mansions.

The second half of the manual deals with the astrological character of the constellations, the influences of the Twelve Animals and those of the Twelve Masters of the day. This part teaches about the good and bad years and days and indicates those favorable or unfavourable for different affairs to be done; here, too, the book enumerates the presages for marriages and the activity of various supernatural forces as, e.g., the Black Hound of Heaven or the planet Jupiter (*Tayisui*).

The two parts of the manual present an almost complete description of Mongolian classical astrology, to which the Reverend Antoine Mostaert's present book offers a solid and stimulating introduction even for a student not familiar with the Mongolian language. His introduction will surely be a reliable basis for all future

investigations in this important and intricate matter of Mongolian as well as Central Asian cultural history.

G. KARA

UNIVERSITY OF BUDAPEST

a. 丙寅

b. 丁卯

Theses and Dissertations on Southeast Asia: An International Bibliography in Social Sciences, Education and Fine Arts. By D. R. SARDESAI and BHANU D. SARDESAI. Pp. iv + 176. *Bibliotheca Asiatica*, 6. Zug, Switzerland: INTERDOCUMENTATION COMPANY AG. 1970. Sw. Fr. 40, \$9.25.

Reviewing bibliographies is like reviewing telephone directories. As the Scotswoman remarked, "It's a fine story, but affy disconnected." Most bibliographies, by their nature, bear testimony more to perseverance than to discrimination, and only those who have undertaken the labors of compilation are really in a position to manifest anything other than muttered gratitude. Bibliographies of theses and dissertations, themselves often monuments to unremitting, usually unrewarded, and (it must be said) frequently unnecessary toil, constitute a kind of *summa* of the foregoing. Only bibliographies of bibliographies, like digests of digests, betray a greater degree of involution.

In truth, one of the unnerving things about the bibliography industry (in which I myself have from time to time attempted to engage) is precisely the way they feed off each other, duplicate each other, and overlap with each other. Which of us working in Southeast Asia, for example, has not already a mental catalogue (or a drawer- or shelf-full) of "bibliographies of academic theses prepared in this or that country, university, or institution"? Is this, then, the dissertation bibliography to end all dissertation bibliographies (at least until the years from 1968, the date of the most recent entries)? The answer probably has to be that no, it is not, though it gets near to it—and will therefore be consulted before one goes through the laborious business of consulting all the others as well, in descending order of probability.

It contains 2,814 entries, organized in eight major categories (Anthropology, Sociology, Religion and Folklore; Economics; Education; Fine Arts; Geography; History and Archeology; Linguistics and Literature; and Political Science and International Affairs), division within these being according to area (Southeast Asia - General; Burma; Indonesia; Laos, Cambodia, Vietnam; Malaysia, Singapore; Philippines; and Thailand). Though this is not stated, it appears to cover the years "from the beginning" until 1968. It purports to include all doctoral (or equivalent) dissertations presented at the institutions

canvassed, together with a proportion (arbitrary, according to availability) of M. A. (or equivalent) theses. Though there is unfortunately no list of (let alone index to) the institutions covered (the preface is lamentably short of a variety of hard data of this kind), these certainly include most United States institutions, and others, in Britain, Holland, France, Germany, Czechoslovakia, Russia, Australia and Japan. Where Southeast Asian countries themselves are concerned, listing seems to be almost solely of English-language materials, and to be largely confined to Malaysia/Singapore and the Philippines. Though the authors wisely disavow any claim to "complete comprehensiveness," it would have been helpful if they had given us more guidance concerning that which is omitted, as well as that which is included. Finally, there is but one index to the collection, an alphabetical list of authors, and while this may suffice for most purposes, given the categorization of entries in the manner referred to, other forms of finding aid would have been helpful.

Concerning the entries themselves there are, as is perhaps inevitable, many oddities. Pagination is given only rarely, but in the case of most Australian National University theses (to my own knowledge) incorrectly anyway. There are inconsistencies in the entry words for Malay names (*Mohamed* Taib bin Osman, for example, but *Hussein*, Ismail bin). A proportion of entries, at least are mis-categorized (Taufik Ismail's dissertation on Minangkabau, for example, under Malaysia/Singapore; and Emily Sadka's historical study of the protectorate system in Malaya under Political Science). This is, of course, to carp—but not perhaps unreasonably if bibliography is an endless search for accuracy.

To conclude on a more positive note, no doubt it would have been better had this review been written after two or three years of use, by which time the real value that one suspects may lie in the compilation will have had an opportunity to become more readily apparent. At any rate, even at \$9.25 for 176 small pages, we must be grateful for the labor of love the compilers have spent on making what is probably the first serious attempt (for Southeast Asia) to put together a genuinely international list of unpublished, but now no longer ungathered, flowers of academe.

WILLIAM R. ROFF

COLUMBIA UNIVERSITY

Les théologiens Byzantins et l'Islam: textes et auteurs (VIII^e-XIII^e s.). By A.-T. KHOURY. Pp. 336. Louvain: ÉDITIONS NAUWELAERTS. 1969. 390 fr. belges.

For too many decades the works of the Byzantine theologians who wrote about Islam have remained locked