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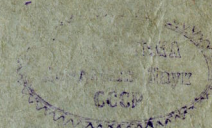
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ANTOINE MOSTAERT, CICM
AND
COMPARATIVE MONGOLIAN FOLKLORE

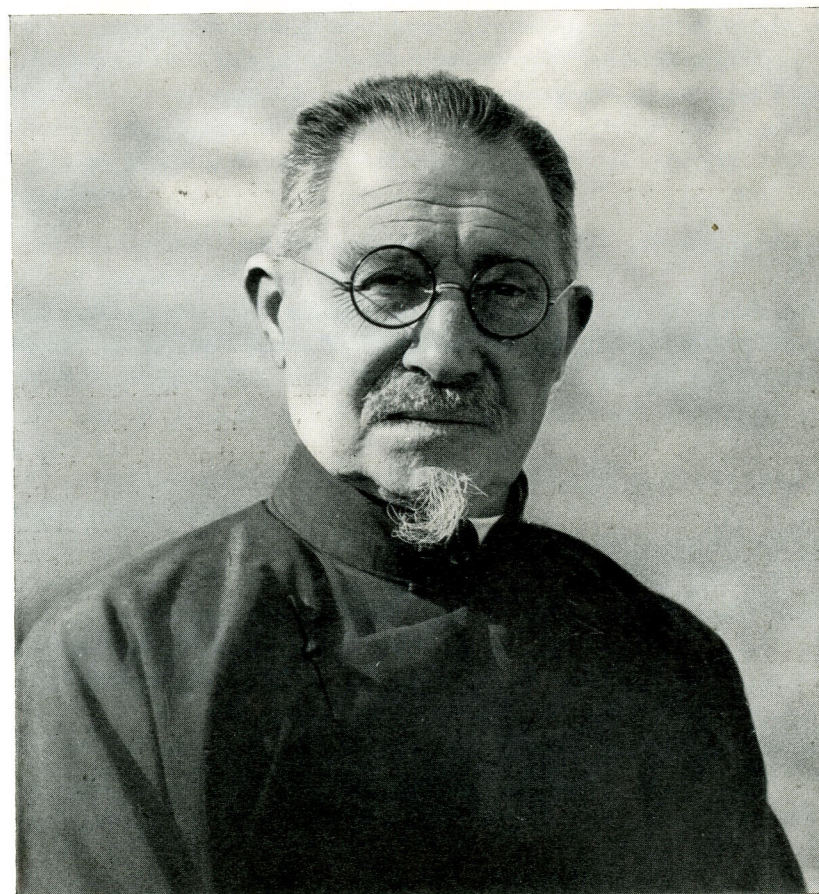
by
ROBERT A. RUPEN
Cambridge, Mass.

In the year 1955 will be celebrated the Reverend Antoine Mostaert's 50th anniversary of ordination as a priest, and of his being commissioned to China (September 13, 1905), and in 1956, his 75th birthday (born August 10, 1881, at Bruges). He went to the mission at Poro-Balgason, in the southern Ordos region of Inner Mongolia, in 1906, where he remained until October of 1925. Father Mostaert then went to Peking, where he remained with few interruptions for over twenty years, organizing and publishing the materials he had gathered in his long period of work in the Ordos, and making new contributions. In November of 1948 he left Peking, and in December, left Shanghai for Manila. On February 28, 1949, he arrived in New York, and since March of 1949 has been actively and vigorously pursuing his rich scholarly work at "Missionhurst" in Arlington, Virginia, U.S.A.

What was said of him while he was still in Peking, referring to 1945, may be repeated, *mutatis mutandis*, of him while at Missionhurst, referring to 1955: "Here in Peking scholars from every nation come to consult Father Mostaert and find in him a congenial scholar who is always ready to help them solve vexing problems and advise them how to pursue specialized scientific studies."

In the 1945 volume of *Monumenta Serica*, dedicated to Father Mostaert and from which the above is quoted, a bibliography lists seventeen of his works, ranging in date from 1914 to 1945, and in content from the great *Dictionnaire Ordos* in three volumes (1941, 1942, and 1944), to notes contributed to the Planchet edition of Huc's *Souvenirs d'un voyage dans la Tartarie et le Thibet* published at Peking in 1924 (the frontispiece to this volume of *Monumenta Serica* presents Father Mostaert's portrait).

To this earlier bibliography, I should like to add a translation published



in 1935, and several works which Father Mostaert has published since 1945. The translation is a Russian version of 'The Mongols of Kansu and their Language,' *Bulletin of the Catholic University of Peking*, volume 8 (1931), pp. 75-89 (item no. 10 in the *Monumenta Serica* bibliography):

10a. Moster, Antuan, 'Mongoly Gan'su i ikh yazyk' (perevod s angl. Kallinikova). S predisloviem G. D. Sanzheeva. V knige *Yazyki Zaru-bezhnogo Vostoka*, sbornik I. Pod red. K. Alaverdova (Moskva, 1935), pp. 94-107.

Father Mostaert's more recent publications include (numerical sequence that of *Monumenta Serica* bibliography):

18. *Folklore Ordos* (*Traduction des Textes oraux ordos*), Monumenta Serica, Monograph Series XI (Peip'ing, 1947), pp. viii + 606. [Translation of *Textes oraux ordos*, Monumenta Serica, Monograph Series I (Peip'ing, 1937), pp. lxx + 768. (Item no. 14 in *Monumenta Serica* bibliography.)]

19. 'Trois passage de l'*Histoire secrète des Mongols*,' *Studia Orientalia*, XIV (Helsinki, 1950), pp. 7.

20. 'A propos du mot širolγa de l'*Histoire secrète des Mongols*,' *HJAS*, XII (1950), pp. 470-476.

21. 'Sur quelques passages de l'*Histoire secrète des Mongols*,' *HJAS*, XIII (1950), pp. 285-361; XIV (1951), pp. 349-403; XV (1952), pp. 285-407.

22. (With Francis Woodman Cleaves), 'Trois documents mongols des Archives secrètes vaticanes,' *HJAS*, XV (1952), pp. 419-506 + 8 plates.

23. Introduction to *Altan tobči, A Brief History of the Mongols*, Scripta Mongolica I (Harvard-Yenching Institute, 1952), pp. ix-xxi.

24. 'Remarques sur le paragraphe 114 de l'*Histoire secrète des Mongols*,' *Central Asiatic Journal*.

Work completed but not yet published:

25. Introduction to Rudolf Loewenthal's translation of Ts. Zhamtsarano's *Mongol'skie letopisi XVII veka*; English title, *The Mongol Chronicles of the Seventeenth Century* (announced for publication by Otto Harrassowitz, Wiesbaden).

26. 'Le mot Natigay/Nacigay chez Marco polo' — reference by Francis Woodman Cleaves in *HJAS*, XVII (1954), p. 124.

27. *Erdeni-yin Tobči*, by Saγang Sečen, Scripta Mongolica II (Harvard-Yenching Institute). Including an introduction, three manuscripts of the text, a copy of an 18th-century map of the Ordos country and Father Mostaert's note about the map.

Of the recent work of Father Mostaert, *Folklore Ordos* is here the

subject of an attempt to place it in relation to other work on Mongolian folklore and epics. This will be done only bibliographically, not critically, and in any case only in an exploratory manner. The degree to which the experience of hearing the same stories, listening to the same songs, idolizing the same heroes, and hating the same villains, forged among various Mongolian groups a common link and contributed to "Mongolian nationalism" and/or "Pan-Mongolism" is one of many problems about which the cited works offer important evidence.

In this realm of comparative Mongolian folklore, Father Mostaert's main contributions are the aforesaid *Folklore Ordos* and the *Textes oraux ordos* from which it is translated. The introduction to the latter work specifically cites sources for parallel stories and songs found in parts of Mongolia other than the Ordos (see particularly, pp. XII-XVI).

Shirokogoroff's review of *Textes oraux ordos*¹ calls on Professor Poppe's authority to point out that use of the great work collected by Tsyben Zhamtsarano, principally among the Buriats, is limited in scientific value because he never translated it from the Mongolian transcription in which it was published,² and certainly Father Mostaert's translation of his work into French is of inestimable value.

Also, parts of Father Mostaert's *Ordosica* [Bulletin No. 9 of the Catholic University of Peking (November, 1934)] are relevant to comparative study of Mongolian lore: 'Sanang Setsen dans la légende' (pp. 67-72); 'Deux légendes ordos relatives à Tsingis-Khan' (pp. 73-77); and 'Quelques poésies ordos' (pp. 78-96).

In addition, Father Mostaert in the third volume (1944) of his great *Dictionnaire ordos* includes an ethnographic and folklore index (pp. 913-945) of primary importance.

The folklore common to widely separated areas of Mongolia is graphically pointed up by a single, and simple, example: Zhamtsarano's brief autobiographical note about his Buriat childhood³ recalls specifically the following which find echoes in Father Mostaert's record of Ordos lore: "the many-headed monstrous mangus" (cf. pp. 144-146, 598, *Folklore ordos*); "the trilogy — Gesne-Khan, Ardzhi Burdzhi Khan, Vikarmidzhid

¹ *Monumenta Serica*, III (1938), pp. 298-300. Haenisch's review, in *Orientalistische Literaturzeitung*, XLI, No. 8-9 (1938), pp. 569-571, similarly requests a translation.

² The bibliography which follows in this article indicates which of Zhamtsarano's collections are now available in translation.

³ In 'Vvedenie (O sobiranií pamyatnikov mongol'skoí narodnoí slovesnosti),' pp. xi-xvi, in 'Epicheskie proizvedeniia Ekhrít-bulgatov. Kha-oshir Khubun,' *Proizvedeniia narodnoí slovesnosti Buryat. Obraztsy narodnoí slovesnosti mongol'skikh plemen. Teksty*, t. I, vyp. III (Petrograd, 1918).

Khan" (cf. pp. 251-323); "a poem about the two horses of Činggis Khan" (cf. pp. 328-336, and *Chanson* No. 1, p. 337). Much of the material collected by Zhamtsarano among the Buriats and Khalkhas finds counterpart in the material collected by Father Mostaert in the Ordos country.

Apart from Father Mostaert's work, the publications of Father Paul Serruys are available to us concerning Inner Mongolian folklore and epics: 'Folklore Contributions in Sino-Mongolica. Notes on Customs, Legends, Proverbs and Riddles of the Province of Jehol,' *Folklore Studies*, VI (1947), pp. 1-128, and 'Notes marginales sur le Folklore des mongols ordos,' *Han-hiue, Bulletin du Centre d'Études sinologiques de Pékin*, III, No. 1-2 (Peking, 1948), pp. 115-210.

The latter study, 'Notes marginales . . .,' analyzes Father Mostaert's *Folklore ordos* and relates the themes and stories to those found in other parts of Mongolia and of the world. Toward further study of these literary (and hence cultural and political) elements common to the various parts of Mongolia, the following bibliography is offered here:

(A) Bibliography:⁴

B. Laufer, *Ocherk mongol'skoí literatury*, perevod V.A. Kazakevicha pod redaktsiei i s predislaviem B. Ya. Vladimirtsova (Leningrad, 1927), pp. xxi+95. This translation adds Vladimirtsov's important supplementary bibliography to a Russian version of Berthold Laufer's bibliographical article, 'Skizze der mongolischen Literatur,' *Keleti Szemle - Revue orientale*, VIII (1907), pp. 165-261.

B. Ya. Vladimirtsov, 'Bibliografiya mongol'skikh skazok,' *Zhivaya Starina*, XXI (1912) [St. Petersburg, 1914], pp. 521-528.

A. D. Rudnev's bibliography, in part II, 'A Short Note on the Mongolian Epic,' in 'A Buriat Epic (Kha-Oshir, son of Khan Bugdur Khan),' *MSFO*, LII (1924), pp. 245-249.

N. N. Poppe, 'Russische Arbeiten auf dem Gebiet der Mongolistik, 1914-1924,' *AM*, I, No. 2-4 (1924), pp. 676-681.

N. N. Poppe, 'Russische Arbeiten auf dem Gebiet der Mongolistik während der Jahre 1926-1927,' *AM*, V, No. 2 (1928), pp. 214-224.

N. N. Poppe, 'Bibliografiya mongolovednoí literatury za 1917-1932,' *Bibliografiya Vostoka*, No. 5-6 (1934), pp. 37-50.

N. N. Poppe, 'Stand und Aufgaben der Mongolistik,' *ZDMG*, 100, I (1950), pp. 52-89.

E. N. Yakovleva, 'Bibliografiya Mongol'skoí Narodnoí Respubliki,' *Trudy nauchno-issledovatel'skoí assotsiatsii po izucheniiyu natsional'nykh i kolonial'nykh problem*, XVIII (Moskva, 1935), pp. 230. (Especially pp. 166-171.)

'Mongol'skaya Narodnaya Respublika. Bibliografii knizhnoí i zhurnal'noí literatury na russkom yazyke, 1935-1950 gg.,' *Trudy Mongol'skoí Komissii*, vyp. 42 (Akad. Nauk SSSR/Komitet Nauk MNR, Moskva, 1953), pp. 88. (Especially pp. 67-68.)

(B) Buriat Folklore and Epic Poetry:

Tsyben Zhamtsaranovich Zhamtsarano, 'Materialy k izucheniiyu ustnoí literatury mongol'skikh plemen (Obraztsy narodnoí literatury buryat - Ekhríd i Bulgad),' *Zapiski*

⁴ Abbreviations employed in bibliography: HJAS - Harvard Journal of Asiatic Studies. AM - Asia Major. ZDMG - Zeitschrift der Deutschen Morgenländischen Gesellschaft. WZKM - Wiener Zeitschrift für Kunde des Morgenlands. MSFO - Mémoires de la Société Finno-ougrienne.

vostochnago otdeleniya Imperatorskago Russkago Arkheologicheskago Obshchestva, XVII (1906) [St. Petersburg, 1907], pp. 0109-0128. (Mongolian transcription and Russian translation.)

Zhamtsarano, 'Obraztsy narodnoi slovesnosti mongol'skikh plemen, Teksty,' *Proizvedeniya narodnoi slovesnosti Buryat*, volume I: Part I (Petrograd, 1913). *Alamzhi-mergen (bylina)*, pp. 1-158. (Available in translation as: *Alamzhi-mergen. Buryatskii Epos* (Moscow-Leningrad, 1936), pp. 273. Translation by Ivan Novikov and commentary by G. Sanzheev.) – Part 2 (Petrograd, 1914). *Aidurai-mergen*, pp. 159-214, and *Irensei*, pp. 215-502. – Part 3 (Petrograd, 1918). Especially significant: includes Rudnev's biographical sketch of Zhamtsarano, pp. iii-viii; portrait of Zhamtsarano, p. x; and Zhamtsarano's introduction, divided into an autobiographical sketch, pp. xi-xvi, and a general discussion of the Mongolian epic, pp. xvii-xxxiv. Also includes, in Mongolian-transcription, *Kha-oshir-Khubun*, pp. 503-632, and a fragment of another version of the same epic, pp. 633-648. (This latter, the fragment, is available also in both English and Russian translation: A. Rudnev, 'A Buriat Epic (Kha Oshir, Son of Khan Bugdur Khan),' *MSFO*, LII (1924), pp. 238-245; A. D. Rudnev, 'Kha Oshir. Perevod otryvka buryatskoï byliny,' *Sbornik muzeya antropologii i etnografii pri Akad. Nauk SSSR*, t. V, vyp. II. *Ko dnyu 80-letiya akademika V. V. Radlova* (1837-1917), [Leningrad, 1917-1925], pp. 557-572.)

Zhamtsarano, *Proizvedeniya narodnoi slovesnosti Buryat*, volume II: Part I (Leningrad, 1930). *Geser-bogdo, epopeya*, pp. 1-166. – Part 2 (Leningrad, 1932). (Cycle of Geser, Oshor Bogdo, and Khurin-Altai), pp. 167-330.

B. Baradin, *Otryvki iz buryatskoï narodnoi literatury* (St. Petersburg, 1910).

G. D. Sanzheev, 'Po etapam razvitiya buryato-mongol'skogo geroicheskogo eposa,' *Sovetskii Fol'klor*, No. 4-5 (1936), pp. 58-67.

N. N. Poppe, 'Problemy izucheniya buryat-mongol'skogo fol'klora,' *Sovetskii Fol'klor*, No. 2-3 (1935), pp. 51-86.

N. N. Poppe, 'Problemy buryato-mongol'skogo literaturovedeniya,' *Zapiski Instituta Vostokovedeniya Akad. Nauk SSSR*, III (1935), pp. 13-37.

N. N. Poppe, 'Buryat-mongol'skii fol'klornyĭ i dialektologicheskii sbornik,' *Trudy Instituta Vostokovedeniya*, XXI (Moscow-Leningrad, 1936), pp. 168.

English versions of Buriat epics: Jeremiah Curtin, *A Journey in Southern Siberia. The Mongols, Their Religions and Their Myths* (London, 1909), pp. 125ff.

(C) Khalkha Folklore and Epic Poetry:

Ts. Zh. Zhamtsarano i A. D. Rudnev, 'Obraztsy mongol'skoï narodnoi literatury, vyp. I, Khalkhaskoe narechie (teksty v transkriptsiĭ),' *Izdaniya fakul'teta vostochnikh yazykov Imperatorskago S.-Peterburgskago Universiteta*, No. 26 (St. Petersburg, 1908). Lithographed. Pp. 14+CCLXXXVIII.

N. N. Poppe, 'Khalkha-mongol'skii geroicheskii epos,' *Trudy Instituta Vostokovedeniya*, XXVI (Moscow-Leningrad, 1937), pp. 125.

N. N. Poppe, 'Zum Khalkhamongolischen Heldenepos,' *AM*, V (1928), pp. 183-213.

N. N. Poppe, 'Proizvedeniya narodnoi slovesnosti Khalkha-Mongolii. Severno-khalkhaskoe narechie,' *Izvestiya Akad. Nauk SSSR*, VIII, pp. 168.

(D) Oirat Folklore and Epic Poetry:

B. Ya. Vladimirtsov, *Mongolo-oiratskoï geroicheskoi epos. Vvedenie, perevod*. (Petrograd-Moscow, 1923). (This work also includes much information about Buriat epics.)

(E) Darkhad Folklore and Epic Poetry:

G. D. Sanzheev, *Darkhatskii govor i fol'klor* (Leningrad, 1931).

(F) Kalmyk Folklore and Epic Poetry:

F. v. Erdmann, 'Kalmückischer Dschangar, Erzählung der Heldentaten des erhabenen Bogdo-Chan Dschangar,' *ZDMG*, XI (1857), pp. 708-730.

A. Pozdneev, *Kalmytskaya Khrestomatiya* (St. Petersburg, 1892).

V. Kotvich, 'Kalmytsiya zagadki i poslovitsy,' *Izdaniya fakul'teta vostochnikh yazykov Imperatorskago S.-Peterburgskago Universiteta*, No. 16 (St. Petersburg, 1905), pp. 110. (Bibliography of Kalmyk items, pp. VII-VIII; of Buriat, pp. VIII-IX; of "Mongolian", pp. IX-X.)

G. F. Ramstedt, 'Kalmückische Sprachproben,' *MSFO*, XXVII (1909).

Kalmytskii tekst 10 poem o khan Dzhangare, zapisannykh v 1908 g. N. Ochirovym, lithographed (St. Petersburg, 1910).

Dzhangar, geroicheskaya poema Kalmykov, s prilozheniem vnov' otkrytoi i pervyie izdavaemoi tret'eï glavy, v original'nom kalmytskom tekste. Edited by A. Pozdneev (St. Petersburg, 1911).

S. A. Kozin, *Dzhangariada. Geroicheskaya poem Kalmykov. Vvedenie v izuchenie pamyatnika i perevod torgutskoï ego versii* (Moscow-Leningrad, 1940), pp. vi+252.

(G) Geser Khan

Bibliography in f.n. 1 and 2, pp. 78-79, in Berthold Laufer's review of H. Francke, 'Der Frühlingsmythus der Kessarsage,' *WZKM*, XV (1901).

N. N. Poppe, 'Geseric. Untersuchung der sprachlichen Eigentümlichkeiten der mongolischen Version des Gesser Khan,' *AM*, III (1926), pp. 1-32; 167-193.

N. N. Poppe, 'O nekotorykh novykh glavakh 'Geser Khana',' *Vostochnye Zapiski*, I (Leningrad, 1927), pp. 190-200.

S. A. Kozin, 'Geseriada. Skazanie o milostivom Geser Mergen khane iskorenitele desyati zol v desyati stranakh sveta,' *Trudy instituta antropologii, etnografii i arkheologii*, VIII, No. 3 (Moscow-Leningrad, 1935), pp. 245.

S. A. Kozin, 'Obshchaya kharakteristika svoda mongol'skogo eposa o Gesere,' *Izvestiya Akad. Nauk SSSR*, V (1946), pp. 173-178.

S. A. Kozin, *Epos mongol'skogo naroda* (1948).

Louis Ligeti, 'Un episode d' origine chinoise du 'Geser-Qan',' *Acta orientalia*, I (Budapest, 1950-1951), pp. 339-357.

Pavel Poucha, 'Mongolská návštěva v Československu,' *Nový Orient*, IX, No. 3 (Prague, March 14, 1954), pp. 44-46.

Dm. Moldavskii, 'Eshche raz ob epose Geser,' *Zvezda*, No. 7 (July, 1954), pp. 126-127.

Damdinsuren, 'Istoricheskie korni Geseriady. Rukopis,' *Inst. Vostokovedeniya AN SSSR*, pp. 230.

(H) Stories from India:

A. N. Veselovskii, 'Skazaniya o Vikramaditya,' *Sobranie sochinenii*, VIII, No. 1, pp. 18-72.

Vladimirtsov, 'Mongol'skii sbornik razkazov iz Pañcatantra,' *Trudy muzeya antropologii i etnografii Ross. Akad. Nauk*, V (Petersburg, 1921), pp. 401-552.

Enekeg-ün yaġar-un Bikarmijid qaġan-u tuġuġi orosibai (skazanie o Bikarmidzhid-Vikramaditya, izvestnoe i pod drugim zaglaviiem, Maqasamadi qaġan-u tuġuġi, izd. Mongol'skii Uchkom, Urga, 1923).

Bikarmijid qaġan namtari Arġi Borġi qaġan-dur modun kümün-ü ügülgögen üliġerud (Ulan Bator, 1929).

(I) The Two Horses of Činggis Khan:

Činggis-un qoyar ere ġaġal-un tuġuġi orosibai (Bylina, pervoe izdanie: izd. Min. Inostr. Del. (ġadaġadu-yin yamun), Urga; vtoroe izdanie: izd. Mongol'skii Uchkom, Urga, 1922).

Russian translation of poem published by Sodnom Baldan and L. S. Puchkovskii in *Sovremennaya Mongoliya* (Ulan Bator, 1935).

(The content of the poem is summarized, and its significance analyzed, by N. N. Poppe, 'Khalkha-mongol'skii geroicheskiĭ epos,' pp. 15-16.)

Thus a very extensive and important literature - far from completely listed above - treats of Mongolian folklore and epics; most of this literature is in Russian, and deals with the Kalmyks, Buriats, Khalkhas, and Oirat, the Mongols inhabiting areas which have traditionally been of most immediate concern to Russia. Father Mostaert has made available a solid body of Southern Mongolian material to compare with this other literature. When we add to this folklore contribution his extensive linguistic contributions, not to forget the great historical value of his work, it becomes clear that Father Mostaert is one of the world's great scholars. To this tribute to a scholar must be added tribute to a man: generous, exceptionally modest and unassuming, kind, always ready with his help and guidance. Father Mostaert is a rare person: may he be permitted to continue his work for many, many years to come.