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**BULLETIN**

**OF THE CSOMA DE KÖRÖS  
SYMPOSIUM**



BUDAPEST

**LIBRARY OF THE HUNGARIAN ACADEMY  
OF SCIENCES**



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**OF THE CSOMA DE KÖRÖS  
SYMPOSIUM**

**EDITED BY J. TERJÉK**

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OF SCIENCES**

The BULLETIN of the Csoma de Kőrös Symposium offers regular information and bibliography in the fields within the purview of the Symposium, such as Tibetan Studies, Central Asiatic Studies and Lamaism.

REGULAR INFORMATION provided by the Bulletin includes accounts of the work of university departments, institutes and libraries. It reports on scholarly achievement, research of major importance and occasionally initiates learned debates as well.

BIBLIOGRAPHY of TIBETAN STUDIES includes retrospective bibliographies of the complete works of outstanding scholars, and lists of Tibetological articles published in long established, well-known periodicals. A current bibliography affords a continuous review of articles and books in Tibetan Studies. With a view to prompt publication of data the Editor welcomes off-prints and books. All communication, books for review etc. should be addressed to Dr. J. Terjék, Library of the Hungarian Academy of Sciences, H-1361 Budapest, P. O. B. 7.

The BULLETIN of the Csoma de Kőrös Symposium normally appears twice a year, in spring and autumn.

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## ANNUAL REPORT OF THE CSOMA DE KŐRÖS SOCIETY 1977–1978

The Kőrösi Csoma Társaság (Csoma de Kőrös Society) was founded in 1968 and since 1969, the life and work of the Society has been divided into annual sections by assembly meetings in April, around the birthday of Alexander Csoma de Kőrös; the yearly sections from three years groups marked by general assembly meetings for the re-elections of officials. Thus the year under review began with the General Assembly meeting on April 12th, 1977, and ended with a General Assembly meeting for the re-election of officials on April 18th, 1978. Both general meetings (along with most ordinary meetings held monthly as a rule, with a summer interval) were held in the headquarters of the Hungarian Academy of Sciences, on Tuesday evenings.

The President K. Czeglédy opened the General Assembly meeting on April 12th, 1977. Professor B. Csongor delivered a lecture on a basic source of Chinese Taoist philosophy, *Chuang-tzū*, and on the important trend of classical Chinese philosophy based on this treatise or referring to it. The lecture was illustrated by verse passages in the translation Professor Csongor is currently engaged on.

The General Secretary G. Kara gave the annual report of the Society, the tenth anniversary of the Society. He recalled the memory of the deceased members of the Society, first of all that of J. Németh, the late Honorary President, and B. Rinčen, a late Honorary Member of the Society. Then G. Kara reported on the meetings and lectures held during the previous year and on the Csoma de Kőrös Memorial Symposium (September 24–30, 1976, Mátrafüred). Finally he reported on the publications of the Society in the previous year.

After the report had been adopted by the assembly, the President submitted a motion to the effect that Professor *I. Ligeti* should be elected as *Honorary President* of the Society; the motion was carried unanimously.

The final procedural motion concerned the awards given by the Society for scholarly services rendered to Hungarian Oriental Studies and to the Society for scholarly services rendered to Hungarian Oriental Studies and to the Society respectively. The President announced the foundation of a **Csoma de Kőrös Prize**. 100 000 Forints had been offered by an anonymous donor with the intention that the interest accruing in two years would be given every second year to a Hungarian scholar under 40 year and with outstanding merit in the field of Tibetan, Altaic or Buddhist studies. For the first occasion, the founder offered another sum of 10 000 Forints as an introductory reward. The award is to be made by a sub-committee of three members appointed by the Committee of the Society, and to be approved by the President of the Hungarian Academy of Sciences. The reward will be handed over by the President at the annual General Assembly meeting. For this year Professor B. Csongor, Professor A. Róna-Tas and Professor G. Uray were the members of this sub-committee. On their decision, approved by the President of the Hungarian Academy of Science, the Csoma

de Kőrös Prize was offered to Dr. *J. Terjék*, Tibetologist, an expert on the work and legacy of A. Csoma de Kőrös, on the Collection of Csoma de Kőrös in the Oriental Collections of the Hungarian Academy of Sciences.

The **Commemoration Medal of Csoma de Kőrös** is awarded approximately every three years to prominent scholars. The first two recipients were the late J. Németh and Prof. L. Ligeti; according to the decision of the Committee of the Society, the President presented it to Professor *L. Rásonyi*, giving an outline of his career as a Turcologist, a former Keeper of Oriental Collections of the Library of the Hungarian Academy of Sciences.

The series of ordinary meetings – lectures followed by comments and dispute – began on **May 17th, 1977**, with a thorough analysis of verse and prose in different Korean genres. The lecture was entitled *On the early Korean poetry (Hyangga)* and was given by the Sinologist F. Mártonfi. The lecture, illustrated by impressive literary material, reflected the Chinese background to the poetry and the lecturer's interest in Sinology. On **June 14th**, L. Rásonyi in his lecture under the title *Bulaqs and Oghuzes in medieval Transylvania* dealt with many colourful details from the past centuries of the Carpathian Basin, especially in its South Eastern region in Transylvania, connected by ethnic and folklore influence to the steppe region, as shown in the reception of toponymic, ethnonymic etc. elements of Turkic language and character.

An extraordinary meeting was organized on **June 21st**, when Professor A. H. Magomedov (U.S.S.R.), an Ossete visitor gave a lecture in Russian on *Ossetic society after the age of the Mongols*. The lecturer described Alan society prior to Mongolian rule; he also treated the description of the land by the Hungarian monk Julianus from the 1230's. The other extraordinary meeting of the summer period was held on **July 26th** at the Inner-Asian Institute of Eötvös Lóránd University. Professor S.V. Shastri (India) gave an interesting lecture on *The concept of time in ancient Indian thought*. The lecturer, well-versed in the ancient philosophy and literature of his country, exposed the differing concepts of time both in India and in Europa.

As a beginning to the autumn session, on **September 13th**, Prof. G. Kara made a fascinating attempt to describe and compare *Money and writing in Inner Asia* as economic and cultural media, mediating between peoples *via* wares and communications. Drawing on many examples from the past of Inner Asian peoples and cultures, the lecturer pointed out several similarities and parallels between the functioning of money and writing as sign or semiotic systems. The next lecture was held on **October 11th**, on *The beginnings of Tamil literature* by I. Major, Indologist. This South Indian culture, using Brāhmī script from the 3rd–2nd centuries B.C., has developed a rich literature, as was demonstrated by the lecturer, in conjunction with a literary history outline, by selected passages in his own translation. On **November 15th** I. Mándoky Kongur, Turcologist, gave a lecture under the title *On a research-trip in Kazakhstan*. He dealt with linguistic and folkloric peculiarities of the territory and various other connected topics, illustrated with film-projecting. The last ordinary meeting of the year, on **December 13th**, was devoted to the anniversary of the fall of the short-lived revolutionary government in South China, under the leadership of the Chinese Communist Party in 1927, December 11–13, and its reception in the illegal Hungarian Press:



*The Commune in Canton and its echo in Hungary*, by Prof. S. Józsa, Sinologist. He gave a concise account of the revolutionary movement from 1925 on centered in Shanghai and later in Wuhan. A Hungarian internationalist journalist, Lajos Magyar, an expert in Chinese economy, working at the Soviet consulate in Shanghai, was an eye-witness to the events and analysed them in his writing in Soviet newspapers and illegal Hungarian periodicals.

On the first ordinary meeting of the year 1978, on **January 17th**, the public could acquaint themselves with the scenes of Soviet Armenia where Dr., E. Schütz had made a study-trip recently, and with his wide-ranging comparative studies in the history and language, from the Byzantine to the Armenian sphere, Cumanian and Kipčak or Arabic and Persian culture and history included. On **February 14th** C. Melles, Mongolist, lectured about the *Tungusian Lord's Prayer*, the oldest written record extant of the Tungusian languages. She reported on her research in this field, especially on this valuable old text, published by Witsen in the 17th century. On **March 21st**, I. Vásáry, Turcologist, gave a lecture entitled *A report on our research into ancient Hungarian history during the reform era*, namely during the first half of the 19th century. He found for the nation-forming progressive trend in the 18th century literary and historical interest in Hungarian history prior to and on the conquest of our land; this emerged in the period of the „enlightenment”. But in the Hungarian „reform era” when the past was searched for national glorification and polished to hide the backwardness of the contemporary Hungarian economy and society, many illusions became entangled in the enthusiasm, some of which even prevailed over scholarly interest.

The General Assembly meeting for the election of officials, on **April 18th**, was introduced by Prof. F. Tőkei, Vice-President of the Society, with a festive address: *On the prospects of Oriental Studies*. As a Sinologist and an expert on the Marxist concept of history, he delineated the new vistas opened up by a Marxist theory of history in Oriental research. Aiming at a wider horizon and clearer perspectives for Oriental research, the address concluded in a wish for interdisciplinary cooperation of the traditional philology of the Orient with ethnology, archaeology etc. for a complex approach to the legacy of human past and progress.

G. Kara gave the annual report on the activity of the Society in the previous year. He recalled the memory of those members of the Society who had died in the previous year, among them the late Honorary Member of the Society B. Gafurov (U.S.S.R.). After a summary of the lectures, ordinary, special and committee meetings of the past year of the Society, he reported on the successful program for general education and public culture of the Society, namely the work of Oriental Student Circles in secondary schools, excellently organized by J. Terjék, with the help of university departments in Oriental studies, the Oriental Collections of the Library of the Hungarian Academy of Sciences among others. Cooperation between the Society and the university Departments of the Philological Faculty of Eötvös Lóránd University, Budapest (organized by A. Fodor) resulted in a well-attended series of university lectures on Oriental scripts, a type of program planned to continue on other Oriental topics. Further on G. Kara wished success to those members of the Society who had been enthusiastic to organize a provincial branch of the Society in the country town Túrkeve.

He also mentioned recent publications of the Society and finally informed the assembly on the participation of the Society in the Chuvash conference organized by the József Attila University, Szeged and by the Ho Chi Minh Teacher-training College, Eger. At the end of his speech G. Kara resigned his General Secretary rank, offering his office for due election.

After the report the ballot for the new board of direction for the next three years was taken and the following were elected:

L. Ligeti	Honorary President
K. Czeglédy	President
S. Kakuk	Vice-President
F. Tőkei	Vice-President
J. Terjék	General Secretary
T. Iványi	Secretary
G. Dávid	Recording Secretary
A. Fodor	Treasurer

E. Apor, L. Lőrincz and E. Schütz were elected as members of the Auditing Committee.

Finally G. Kara proposed honorary membership for Professor *Lokesh Chandra*, Indologist, Director of the New Delhi International Academy of Indian Culture, a Member of Parliament, a friend of Hungary and Hungarian orientalists. In a secret vote, the assembly accepted him unanimously. Thus Professor Lokesh Chandra joins, as Honorary Member, the prominent representatives of Oriental studies in our Society.

The assembly meeting and the yearly work of the Csoma de Kőrös Society closed with a cordial concluding address by the President.

*HILDA ECSEDY*

### **PROPOSITION OF HONORARY MEMBERSHIP FOR THE INDIAN SCHOLAR, PROF. DR LOKESH CHANDRA**

*Dr Lokesh Chandra, an internationally outstanding scholar on the influence of traditional Indian culture in Inner-, East- and South-Asia, is the director of the New Delhi International Academy of Indian Culture, a scientific institute, collection and publishing house; he has written and edited a number of publications. He has established fruitful connections with Hungarian scholars of Tibetan, Mongolian and Inner-Asian philology. A few years ago he visited Hungary at the invitation of the Altaic Research Section of the Hungarian Academy of Sciences, as a result of which he contributed by writing a preface to the publication of some of the Hungarian Csoma de Kőrös Tibetan collection in Delhi, which, along with Dr J. Terjék's paper, was timed to coincide with the visit of the Hungarian head of state to India. He has also pledged to present the facsimile volumes of the Mongolian Buddhist Encyclopaedia to the Inner-Asian*

*Department of the Eötvös Lóránd University of Philosophy and Arts; the Library of the Hungarian Academy of Sciences benefits greatly from the book-exchanges made possible by his generous cooperation. His institute is always open to Hungarian scholars – there are several working there at the moment – and is also ready to collaborate on further joint publications.*

*On the basis of what has been described here, I propose that Dr Lokesh Chandra be elected Honorary Member of the Csoma de Kőrös Society.*

**PROF. G. KARA**

## **ON EDUCATIONAL ACTIVITY OF THE CSOMA DE KÖRÖS SOCIETY IN SECONDARY SCHOOLS**

The Csoma de Kőrös Society has from the very moment of its re-establishment in 1969 considered as one of its most important aims to acquaint the largest possible numbers of the Hungarian public with Oriental cultures, the past and recent history of Asian and African peoples, their ways of life and thinking; this is done in the hope that it will effectively contribute to the promotion of better understanding and rapprochement between peoples of such diverse cultural heritages as those of the European and Oriental pasts.

Since young people are the most susceptible to new ideas and are curious to explore hitherto hidden new worlds for themselves, we regard it of primary importance to involve secondary school students in our educational programmes. To this end we have launched an experimental project for twelve schools in the county of *Bács-Kiskun*, one of the nineteen Hungarian counties. This has involved organizing special student-circles called *Csoma de Kőrös Student-Circles* each under the supervision of one or two teachers. To these teachers, whose main subject is either Hungarian literature or history, Oriental topics are as alien as to the students themselves. They are also faced with the difficulty that the literature on Oriental studies in Hungarian is rather scarce. So we first organized a small but enthusiastic group of orientalists, mostly young people, who undertook to prepare a series of teachers' handbooks under the general title *The Cultural history of Oriental peoples* in six months. The series contains eleven books. They are as follows: *The Ottoman Empire, The Arab World, Armenian Culture, Georgian Culture, The Persians, The History of China, Japan, Tibetan Culture, The Mongols, The History of Inner-Asia and India*. The participant teachers were all sent the mimeographed copies of these books together with thematic bibliographies of available Hungarian books.

Each Csoma de Kőrös student study circle holds a meeting once or twice a month. Naturally it is the teacher who introduces the topic of the meeting to the students but he caters for the spontaneous activities of the students at the same time. For each meeting one or two students have been invited by the teacher to give account of some aspects of the relevant theme. For this they are given sufficient help by the teacher, and, if needed, by a specialist in the field, a member of our Society, through written or oral consultation.

At the end of this first, experimental year we called together all the participant teachers to discuss and make use of their experience for the future. The results, considering the difficulties of the beginning and the novelty of our movement, seemed satisfying. As to the future two main points arose: the teachers asked for illustrated material (photos, slides, maps, etc.) and they suggested a greater flexibility in performing the programme, the possibility, for instance, to deal with one subject through half a year (which needs, however, more help from the orientalists of the Society).

In September 1978 we launched the second year of our educational programme, extending it to four other counties. This year we were able to supply the student circles with a wider range of teaching aids and better auxiliary materials than in the previous year. These are of the following kinds: a set of pre-recorded tapes, presenting pieces of music and formal recitation of religious and secular texts; two sets of slides for each field (one specially prepared by the Society and the other commercially published); an oriental collection of books in Hungarian (each in three copies, to be loaned to the participants of the student-circles); an album of maps (with ten-fifteen maps for each field, specially prepared by the Society for this purpose); supplementary parts to the series *Cultural History of Oriental Peoples* mentioned above and finally we have started a new series *On the Original Homeland of the Hungarians and Their Oriental Connections*, of which the following pieces are already prepared: *Shamanism*, *Runic writing* and *On the sources of the Hungarian prehistory*.

In September 1978 the Csoma de Kőrös Student Circles began their work in 21 secondary schools of 5 counties with a lecture about Alexander Csoma de Kőrös, the founder of Tibetology and patriot. Later, they can choose from among the following programmes: the cultural history of the East (with a new theme every month throughout the whole year), Hungarian prehistory (through half a year, then either a continuation with the former programme or a change to a special programme called local history and its oriental relations, or one of the themes of the cultural history programme studied in detail for half a year or even longer (in this case special aid is given to the circles by the Society, in the form of consultations, books, etc.). Once a year each student-circle may ask for a guest lecturer from the Csoma de Kőrös Society.

In the near future our Society plans to launch another new programme, on *Oriental languages*. To this end we are preparing a series of handbooks on various languages (e.g. in the first phase the series will contain works on Arabic, Hebrew, Japan, Tamil, Georgian, Mongolian, Tibetan, etc.). These volumes will be neither grammars nor readers but are intended to show the language in work and explain its main aspects to those who do not know the language in question and are not necessarily willing to learn it.

Our educational programmes serve a double aim. First, we gain an understanding public for future oriental studies, and secondly, we can ensure the replacement of the present generations of orientalists from among the participants of the Csoma de Kőrös Student Circles.

T. IVÁNYI

## ÜBER DIE MONGOLISCHE EPEN-REIHE DER ASIATISCHEN FORSCHUNGEN

(Mongolische Epen I–VII. Otto Harrasowitz, Wiesbaden)

Der Verlag Otto Harrasowitz, der auch bisher der eifrigste Herausgeber der mongolischen Literatur und Folklore war, begann 1975 ein neues Unternehmen: er startete eine Epen-Reihe, die die hervorragendsten Schöpfungen der mongolischen Heldenepik enthält. Die wirkliche Arbeit wird im *Seminar für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn* unter der Leitung von Professor *Walther Heissig*, einem der hervorragendsten Erforscher der mongolischen Literaturgeschichte und Folklore, geleistet. Die Tatsache ferner, dass die Texte der Werke von *Nikolaus Poppe* übersetzt und herausgegeben werden, garantiert das hohe Niveau.

Die Forscher der mongolischen Literatur und Folklore waren auch bisher im klaren darüber, dass die Heldenlieder oder Heldenepen auch in weltliterarischer Hinsicht bedeutende Schöpfungen der mongolischen Folklore sind (der Verfasser ist zwar mit dem Gebrauch des Begriffs "Epos" auf dem Gebiet der mongolischen Folklore nicht einverstanden, fühlt sich aber gezwungen, den bereits klassisch gewordenen terminus technicus doch zu übernehmen). Darüber hinaus haben sich aber auch die Folkloristen und Literarhistoriker mit grossem Interesse den mongolischen Epen zugewandt, die sich mit der Volksdichtung jener Völker beschäftigten, die je mit den Mongolen in Berührung kamen. Die neuesten Forschungen bestätigen nämlich immer mehr die Hypothese, dass es zwischen den epischen Heldengedichten der vielsprachigen Völker Innerasiens enge Beziehungen gibt, dass diese epischen Werke eine Wirkung aufeinander hatten, und dass vielleicht gerade die Ähnlichkeiten und Gemeinsamkeiten in der Heldenepik auf die noch im Dunkeln liegenden Ereignisse der Geschichte ein Licht werfen können.

Auf dem Bereich der epischen Ähnlichkeiten möchten wir nur auf drei wesentlich scheinende Momente aufmerksam machen. Die Turkologen-Folkloristen und die Erforscher der mongolischen Volksdichtung wissen, dass zwischen der mongolischen und der jakutischen Heldenepik ausserordentlich grosse Ähnlichkeiten festgestellt werden können und – was noch mehr ist –, dass diese Ähnlichkeiten oft zu Gemeinsamkeiten werden. Im Zusammenhang damit taucht natürlich die Frage auf, wie diese Erscheinung erklärt werden kann, denn diese enge Beziehung geht scheinbar über die einfache Wanderung von Motiven und Elementen hinaus. Die Untersuchung der mongolischen Heldenepik und ihr Vergleich mit der jakutischen kann vielleicht neue Angaben zur Erklärung der bisher noch nicht genügend erschlossenen Ereignisse der Geschichte des jakutischen Volkes liefern.

Ein anderes wesentliches Problem stellt die Untersuchung der epischen Heldengedichte der Altaitürken dar. Mit der Hilfe des sich anhäufenden Materials gewinnen wir einen Einblick in eine seltsame, synkretische Epik, in der die von der mongolischen Epik unabhängigen, alten, altaisch-türkischen Elemente genauso aufzufinden sind wie die späteren Elemente: die Motive der mongolischen Heldenepik. Obwohl uns

die Untersuchung der synkretischen Formen der Heldenepik an sich schon interessante Lehren bieten könnte, erscheint es dem mongolischen Folkloristen wichtiger, dass wenigstens ein Teil der mongolischen Elemente der altaischen Heldenepik noch aus der Zeit stammt, als der Buddhismus auf dem Gebiet der Mongolei noch keine Wurzeln schlagen konnte. Die Untersuchung der entlehnten mongolischen Elemente und Motive kann unser bisheriges Wissen über die präbuddhistische mongolische Heldenepik auf wertvolle Art ergänzen.

Die dritte sehr wichtige Aufgabe ist die Untersuchung der burjatischen epischen Heldengedichte. Die vergleichende Untersuchung der burjatischen Heldenepik und der mongolischen epischen Werke wurde noch nicht durchgeführt, obwohl bereits Versuche unternommen wurden, vor allem von der im Oktober 1978 in der BRD, in Bonn abgehaltenen Konferenz über die innerasiatische Heldenepik, an der auch der Verfasser dieser Zeilen teilnehmen konnte. Den ersten Schritt auf dem Wege zu den erwähnten vergleichenden Untersuchungen bedeutet zweifellos der sich in Vorbereitung befindende Katalog der Motive und Index der Elemente, der in der Betreuung des Seminars für Sprach- und Kulturwissenschaft Zentralasiens unter der Mitwirkung von Professor N. Poppe und den Mitarbeitern des Seminars zusammengestellt wird.

Der Verfasser dieses Artikels hat die Absicht, diese Arbeit auf dem Gebiet der burjatischen Heldenepik durchzuführen, denn er ist der Meinung, dass die Beziehungen zwischen der mongolischen und burjatischen Heldenepik, ihre Gemeinsamkeiten und Eigentümlichkeiten nach der Fertigstellung der mongolischen bzw. burjatischen Kataloge und Indizes endgültig geklärt werden können. Die Untersuchung der epischen Heldengedichte der Burjaten kann auch für die Geschichtswissenschaft nützliche ergänzende Angabe liefern. Es ist bekannt, dass die burjatische Heldenepik – genauso wie die Heldenepik anderer, mongolischer oder türkischer Völker – zahlreiche Elemente der Geschichte der burjatischen Bildung, der geistigen und materiellen Kultur der Burjaten enthält. Die burjatischen Epen weisen aber auch solche eigenartigen Elemente auf, die gewisse bisher nur archäologisch nachgewiesene Hypothesen bestätigen können. Aus den Forschungen des sowjetischen Archäologen, Professor Okladnikov, wissen wir, dass auf dem heute von den Burjaten bewohnten Gebiet vor dem Erscheinen der Burjaten manichäische Kulturen blühten. Einzelne Elemente des Manichäismus wurden genauso wie Elemente des Masdaismus in die burjatische Heldenepik eingebaut und sind zu deren Bestandteilen geworden.

Diese Tatsache wird die These über die kulturelle Kontinuität offenbar bestätigen, die These besagt nämlich, dass die aufeinander folgenden innerasiatischen Völker ihre Kulturschätze einander übergaben, demnach wir die geistige Kultur der einzelnen Völker als Erbe behandeln müssen, das von den Vorgängern auf die einzelnen Völkerschaften übertragen wurde und dem natürlich ein jedes Volk das Seine beigab. Die Untersuchung der burjatischen Heldenepik könnte also auch bei der Erforschung der Ethnogenese der Burjaten eine nützliche Hilfe leisten. Gerade die bereits erwähnte Bonner Konferenz lieferte einen sprechenden Beweis dafür, was für beinahe unüberwindbare Hindernisse die sprachlichen Grenzen auch für die Erforscher der einander ziemlich nahe liegenden Gebiete bedeuten. Nach dem einen oder anderen Vortrag kamen wir erneut darauf, wie sehr uns bei der Arbeit geholfen werden könnte, wenn die allmählich schon vor hundert Jahren aufgezeichneten, aber bis zum heutigen Tage noch nicht übersetzten Werke endlich uns allen zugänglich gemacht würden.

Auch im weiteren bedeutet für die Erforscher der innerasiatischen Heldenepik die Untersuchung der westlichen Beziehungen eine sehr schwere Aufgabe. Es kann nicht bezweifelt werden: wie die Welt des Ostens die des Westens befruchten konnte, wie *Tausendundeine Nacht* und *Pantschatantra* die europäische Literatur beeinflussen konnten (die Analysen dieser Wirkungen machten eine ganze Bibliothek aus), so übte auch die Kultur des Westens eine Wirkung auf den Osten aus. Wir übergehen oft dieses wichtige Problem, sozusagen als Reaktion auf die frühere Bestrebung, als man in der Heldenzeit der Orientalistik, vor allem um die Mitte des vorigen Jahrhunderts, im Banne der Entdeckungen um jeden Preis parallele Erscheinungen zwischen der Kultur des Westens und des Ostens finden wollte und z. B. auch in der innerasiatischen Heldenepik unbedingt eine westliche Wirkung zu entdecken glaubte. Der grösste Teil der Forscher hütet sich auch heute noch vor der Untersuchung der westlichen Wirkung und hat oft die unbegründete Befürchtung, dass die asiatischen Kollegen ihm die Suche nach westlichen Elementen in den Schöpfungen des eigenen Volkes verübeln werden. Der Stand der Dinge ist allerdings der, dass die einzelnen Kulturen einander beeinflussen – unabhängig vom Willen der Menschen. Was die Archäologen nicht leugnen – auch nicht leugnen können –, warum sollten das die Folkloristen schamhaft verschweigen?

Die Reihe der Asiatischen Forschungen wurde jedenfalls von der Erkenntnis ins Leben gerufen, dass die nur in burjatischer oder mongolischer Sprache erschienenen Werke zugänglich gemacht werden müssen und nicht nur den bereits erwähnten, sich mit der östlichen Folklore beschäftigenden Kollegen, sondern allen, die sich für die Heldenepik Innerasiens interessieren. Es ist nicht die Aufgabe des Verfassers dieses Artikels, auf die allgemeinen folkloristischen Gesichtspunkte aufmerksam zu machen, er irrt aber kaum, wenn er die Veröffentlichung der mongolischen Epen in Übersetzungen auch für die Erforscher der Theorie der Folklore als wichtig erachtet. Die Heldenepik Innerasiens erschien nämlich auf der Landkarte der Forscher immer als ein weisser Fleck.

Von der Mitte unseres Jahrhunderts an begann mit dem Heranwachsen der jungen mongolischen Generation der Folkloristen eine gewaltige Sammelarbeit und verlegerische Tätigkeit in der Mongolischen Volksrepublik und auch im burjatischen Gebiet. Die Zahl der herausgegebenen Werke wurde immer grösser, die Epen wurden aber, abgesehen von wenigen Ausnahmen – hier denken wir vor allem an die zweisprachigen, burjatisch-russischen Publikationen – nur in der Originalsprache veröffentlicht, mit verschiedenen Schriftweisen, oft in der Transkription mit lateinischen Buchstaben, die zu lesen oft noch schwieriger war als die Entzifferung der Texte mit zyrillischen Buchstaben. Der Zugang wurde manchmal auch durch die Schwierigkeit der Beschaffung der Bücher erschwert. Die Aufgabe also, die das Seminar für Sprach- und Kulturwissenschaft Zentralasiens mit der Organisierung der Übersetzungen und der Verlag Otto Harrasowitz mit der Verlegung der übersetzten Werke auf sich nahmen, ist in der Geschichte der mongolischen Forschungen von epochaler Bedeutung. Die deutsche Übersetzung ist nämlich allen Interessenten zugänglich, gut leserlich und lässt die bisherigen sprachlichen Probleme auf einen Schlag verschwinden.

Welche Schwierigkeiten die Übersetzer (N. Poppe, W. Heissig, V. Veit) bewältigen mussten, damit die Übersetzungen sprachlich und inhaltlich treu und genau werden, weiss nur der, der selbst schon einmal den Versuch unternommen hat, eine Schöpfung der innerasiatischen Heldendichtung in eine europäische Sprache zu übertragen.

Die bisher erschienenen sieben Bände bedeuten aber nur den Auftakt zur Verbreitung der epischen Werke der mongolischen Völker Innerasiens. Wir möchten nur auf die ziemlich umfangreichen burjatischen Epen hinweisen (auf die Geser-Variante der Echirit-Bulagat und von Unga, oder auf Erensej), die zwar auch bereits in russischer Sprache erschienen sind, heute trotzdem zu den Buchraritäten gezählt werden können.

Von der Existenz und von den inhaltlichen und formalen Besonderheiten der burjatischen Epen wussten wir auch bisher viel, unsere Kenntnisse stammten aber hauptsächlich aus Berichten über diese Epik; das uns zur Verfügung stehende Material, das hätte untersucht werden können, war nicht besonders reichlich. Der Verfasser dieser Zeilen erfuhr es im Laufe eines Privatgesprächs, dass in Ulan-Ude, im Zentrum der burjatischen Epenforschung, neue Bände zum Druck vorbereitet werden, die bisher unbekannte burjatische Epen enthalten. Bis uns diese zugänglich werden, bedeuten die in den Asiatischen Forschungen übersetzten burjatischen Epen eine grosse Hilfe für diejenigen, die die burjatischen Heldengedichte bzw. die damit eng verbundene burjatische Mythologie untersuchen wollen.

Bekanntlich ist der Fundort der burjatischen Mythologie das Epos. Das burjatische Epos steht der Mythologie viel näher als das mongolische und der Verfasser dieses Artikels vertritt den Standpunkt, dass das burjatische und das mongolische Epos zwei verschiedene Stadien der Entwicklung des innerasiatischen Epos darstellen. Seine Studie über diese Frage, die er für die Bonner Konferenz im Oktober 1978 verfasste, wird zusammen mit den dort vorgelesenen übrigen Vorträgen hoffentlich in Bälde auch im Druck erscheinen.

Das burjatische Epos ist allerdings eng mit der Mythologie verbunden, seine Helden sind zumeist mythische Gestalten, Degen göttlichen Ursprungs und die Beweggründe ihrer Taten sind nicht in der menschlichen Gesellschaft zu suchen.

Als 53. Band der Asiatischen Forschungen und Fortsetzung der Mongolischen Epen VI. erschien das berühmte Epos von Manšūt Imegenov *Büxü Xara Xübüün mit eisernen Schubkarren* in der Übertragung von Professor N. Poppe. Obwohl dieses Epos bei weitem nicht die bedeutendste Schöpfung der mongolischen bzw. burjatischen Heldenepik ist, enthält sie trotzdem zahlreiche Probleme, die für die Erforscher der burjatischen Mythologie und der Mythologie der bereits im Nebel der Vergangenheit verschwundenen Völker Innerasiens ausserordentlich aufschlussreich sind. Das Epos macht uns mit der Hierarchie und der Zahl der Götter bekannt und erwähnt auch einen schöpferischen Gott:

Früher, zu einer früheren Zeit wurden sie geboren:  
im Westen wurden sie geboren,  
die fünfundfünfzig Tengri  
wurde er genau mit ihnen geboren:  
Zaria Sagan Tengri  
wurde zusammen mit ihnen als der Schöpfer geboren.

Hier ist für den Erforscher der burjatischen Mythologie ein sehr wichtiges Moment, dass in der gegebenen Periode der Begriff des schöpferischen Gottes, der vermutlich die Menschheit schafft, bereits erscheint. In dem Epos tauchen ausserdem die



sieben Schmiede auf, die auch in anderen burjatischen Mythen aufzufinden sind, und hinter denen aller Wahrscheinlichkeit nach das Sternbild des Grossen Bären verborgen ist. In den burjatischen Epen wurde ihre Stern-Gestalt schon in den Hintergrund gedrängt, sie verwandelten sich in Schmiede, deren Aufgabe vor allem darin besteht, den Helden, den Sohn der Götter, zu härten, bevor er die die Erde bedrohenden überirdischen Wesen zu überwältigen versucht.

Sodann war es so:

Die eintausend weissen Himmelsbuddhas  
trugen ihn (d.h., den zukünftigen Helden) zu den sieben Schmieden  
von Khanji  
und liessen ihn härten,  
trugen ihn zu den sieben Schmieden von Senji  
und liessen (ihn) zusammenschweissen.

Der Kampf dieses Helden göttlichen Ursprungs mit den dämonischen Wesen, die er schliesslich und selbstverständlich besiegt, zieht sich durch das ganze Epos hindurch.

Für den Erforscher des innerasiatischen Epos ist die Reihe der *Asiatischen Forschungen* geradezu eine Schatzgrube. Hoffentlich werden allmählich – den Kräften der Mitarbeiter entsprechend – alle erhaltenswerten mongolischen und burjatischen Epen in Übersetzungen erscheinen, die die heldenepische und mythologische Kultur der mongolischen Völker Innerasiens der allgemeinen menschlichen Kultur näherbringen können.

## DIE BISHER ERSCIENENEN BÄNDE DER MONGOLISCHEN EPEN-REIHE

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LOUIS LIGETI



AKADÉMIAI KIADÓ, BUDAPEST 1978

Alexander Csoma de Kőrös (1784–1842) was the first European to study the Tibetan language and culture. In 1819 he set out for the East to investigate the origins of the Hungarian people and later on he published a series of Tibetological works.

The Csoma de Kőrös Society, under the auspices of the Hungarian Academy of Sciences, held a Symposium dedicated to his memory at Mátrafüred, 1976. Outstanding representatives of Tibetan and Central Asian studies from sixteen countries participated at the conference. Various branches of Tibetan studies including linguistics, culture, history and sociology, Lamaism (Tibet, Himalayan region, Mongolia etc.) and related fields such as Tangut studies and Central Asian culture were dealt with.

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## ABBREVIATIONS

<b>A</b>	Annali. Istituto Orientale di Napoli (Napoli)
<b>AA</b>	Artibus Asiae. Institute of Fine Arts. New York University (Ascona)
<b>AAL</b>	Asien, Afrika, Latein-Amerika (Berlin)
<b>AAAs</b>	Arts Asiatiques. Annales du Musée Guimet et du Musée Cernuschi. École Française d'Extrême Orient (Paris)
<b>AASe</b>	Azija i Afrika Segodnja. Ežemesjačnyj naučnyj i obščestvenno-političeskij žurnal Instituta Vostokovedenija i Instituta Afriki Akademii Nauk SSSR (Moskva)
<b>AASt</b>	Asian and African Studies. Department of Oriental Studies of the Slovak Academy of Sciences (Bratislava–London)
<b>AAST–CMSF</b>	Atti della Accademia delle Scienze di Torino. Classe di Scienze Morali, Storiche e Filologiche (Torino)
<b>AAWG–PHK</b>	Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-Historische Klasse (Göttingen)
<b>ABAW–PHK</b>	Abhandlungen. Bayerische Akademie der Wissenschaften. Philosophisch-Historische Klasse (München)
<b>ABOS</b>	Annual Bibliography of Oriental Studies for... Tōyōgaku Bunken Ruimoku. University of Kyoto (Kyoto)
<b>ABVD</b>	Abhandlungen und Berichte des Staatlichen Museums für Völkerkunde Dresden. Staatliche Forschungsstelle (Berlin)
<b>Ac</b>	Acme. Annali della Facoltà di Lettere e Filosofia dell' Università degli Studi di Milano (Milano)
<b>AcA</b>	Acta Asiatica. Bulletin of the Institute of Eastern Culture (Tokyo)
<b>ACF</b>	Annali di Ca' Foscari. Serie Orientale. Venezia, Fac. di Lingue e Letterature (Venezia)
<b>AD</b>	Ars Decorativa. Annuaire du Musée des Arts Décoratifs et du Musée d'Art d'Extrême Orient Ferenc Hopp (Budapest)
<b>Ae</b>	Aevum. Rassegna di scienze, storiche, linguistiche e filologiche. Università Cattolica del Sacro Cuore. Facoltà di Lettere e Filosofia (Milano)
<b>AES</b>	Archives Européennes de Sociologie (Paris)
<b>AF</b>	Ausgrabungen und Funde. Nachrichtenblatt für Ur- und Frühgeschichte. Zentralinstitut für Alte Geschichte und Archäologie der Deutschen Akademie der Wissenschaften zu Berlin (Berlin)
<b>AfAs</b>	L'Afrique et l'Asie. Revue trimestrielle politique, sociale et économique. Bulletin des "Anciens" du Centre des Hautes Études Administratives sur L'Afrique et l'Asie Modernes (Paris)
<b>AHAW–PHK</b>	Abhandlungen der Heidelberger Akademie der Wissenschaften. Philosophisch-Historische Klasse (Heidelberg)
<b>AIBL–CR</b>	Académie des Inscriptions et Belles-Lettres. Comptes Rendus des Séances de l'année... (Paris)
<b>AJA</b>	American Journal of Archaeology. Archaeological Institute of America (Princeton, N.J.)
<b>AJS</b>	American Journal of Sociology (Chicago, Ill.)

<b>AK</b>	Aziya Kenkyu. Aziya Seikei Gakkai (Tokyo)
<b>AKL–AWL</b>	Abhandlungen der Klasse der Literatur. Akademie der Wissenschaften und der Literatur (Mainz-Wiesbaden)
<b>AKM</b>	Abhandlungen für die Kunde des Morgenlandes. Deutsche Morgenländische Gesellschaft (Wiesbaden)
<b>AL</b>	Acta Linguistica. Academiae Scientiarum Hungarica (Budapest)
<b>ALH</b>	Acta Linguistica Hafniensia. International journal of structural linguistics (Copenhagen)
<b>ALi</b>	Analecta Linguistica. Informational bulletin of linguistics (Budapest)
<b>An</b>	Anthropos. Internationale Zeitschrift für Völker- und Sprachenkunde. Anthropos-Institut (Freiburg)
<b>AnCF</b>	Annuaire du Collège de France (Paris)
<b>AnL</b>	Anthropological Linguistics. A publication of the Archives of Languages of the World. Indiana University. Anthropology Department (Bloomington, Ind.)
<b>AO</b>	Acta Orientalia. Societates Orientales Danica, Norvegica, Svecica (Copenhagen)
<b>AOH</b>	Acta Orientalia Academiae Scientiarum Hungaricae (Budapest)
<b>AORS</b>	Annual of Oriental and Religious Studies. Suzuki Gakujutsu Zaidan Kenkyu Nempo. Suzuki Research Foundation (Tokyo)
<b>ÄÖAW–PHK</b>	Anzeiger. Österreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse (Wien)
<b>APAMNH</b>	Anthropological Papers of the American Museum of Natural History (New York)
<b>ARA</b>	Annual Review of Anthropology (Palo Alto, Calif.)
<b>ArAt</b>	Archaeologica Atlantica (Hamburg)
<b>ARCS</b>	The Annual Report on Cultural Science. The Faculty of Letters. Hokkaido University (Hokkaido)
<b>ArLi</b>	Archivum Linguisticum. A review of comparative philology and general linguistics (Menston)
<b>ArO</b>	Ars Orientalis. The arts of Islam and the East. Freer Gallery of Art. Smithsonian Institution. Department of the History of Art. University of Michigan (Ann Arbor, Mich.)
<b>ArOr</b>	Archiv Orientalní. Československá Akademie Věd. Orientalní Ústav (Praha)
<b>AS</b>	Asiatische Studien. Études Asiatiques. Zeitschrift der Schweizerischen Gesellschaft für Asienkunde (Bern)
<b>AsAf</b>	Asian Affairs. Journal of the Royal Central Asian Society (London)
<b>ASAWL–PHK</b>	Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig. Philologisch-Historische Klasse (Berlin)
<b>ASo</b>	Acta Sociologica. Scandinavian Sociological Association (Copenhagen)
<b>ASPR</b>	Asian Studies Professional Review. Ann Arbor, Association for Asian Studies (Ann Arbor, Mich.)
<b>ASSR</b>	Archives de Sciences Sociales des Religions. Institut de Sciences Sociales des Religions. Centre National de la Recherche Scientifique. Groupe de Sociologie des Religions (Paris)
<b>Au</b>	AUMLA. Journal of the Australasian Universities Language and Literature Association (Christchurch)
<b>AUL–TJH</b>	Acta Universitatis Lundensis. Sectio 1. Theological Juridica Humaniora (Lund)
<b>AV</b>	Archiv für Völkerkunde. Verein "Freunde der Völkerkunde". Museum für Völkerkunde (Wien)
<b>BA</b>	Baessler-Archiv. Beiträge zur Völkerkunde. Museum für Völkerkunde Berlin (Berlin)

<b>BAS</b>	Bibliography of Asian Studies. The Association for Asian Studies (Ann Arbor, Mich.)
<b>BASOR</b>	Bulletin of the American Schools of Oriental Research (Montana, Mich.)
<b>BAWJ</b>	Bayerische Akademie der Wissenschaften. (Jahrbuch) (München)
<b>BBMHS</b>	Bulletin of the British Museum. (Natural History.) Historical Series (London)
<b>BDCRI</b>	Bulletin of the Deccan College Research Institute (Poona)
<b>BDK</b>	The Bukkyō Daigaku Kenkyū-kiyō. (Kyōtō)
<b>BEFEO</b>	Bulletin de l'École Française d'Extrême Orient (Paris)
<b>BIA</b>	Bulletin of the Institute of Archaeology. University of London (London)
<b>BICBAS</b>	Bulletin of the Institute of China Border Area Studies. National Chengchi University (Taipei, Taiwan, China)
<b>BIHBR</b>	Bulletin de l'Institut Historique Belge de Rome (Bruxelles—Rome)
<b>BJS</b>	The British Journal of Sociology (London)
<b>BK</b>	The Bijutsu Kenkyu. The Journal of Art Studies. The Institute of Art Research (Tokyo)
<b>BL</b>	Bibliographie Linguistique de l'année... Comité International Permanent des Linguistes (Utrecht—Anvers.)
<b>BLET</b>	Bulletin Linguistique et Ethnologique. Institut Grand-Ducal. Section de Linguistique, de Folklore et de Toponymie (Luxembourg)
<b>BMFEA</b>	Bulletin. The Museum of Far Eastern Antiquities. (Östasiatiska Museet.) (Stockholm)
<b>BN</b>	Beiträge zur Namenforschung (Heidelberg)
<b>BO</b>	Bibliotheca Orientalis. Tweemaandelijks recenserend en bibliografisch tijdschrift op het gebied van het Nabije Oosten. Nederlands Instituut voor het Nabije Oosten (Leiden)
<b>BP</b>	Bibliographie de la Philosophie. Institut International de Philosophie (Paris)
<b>BS</b>	Bulletin Signalétique. Centre National de la Recherche Scientifique (Paris)
<b>BSAP</b>	Bulletin de la Société Royale Belge d'Anthropologie et de Préhistoire (Bruxelles)
<b>BSIM</b>	Bibliographie zur Symbolik, Ikonographie und Mythologie. Internationales Referateorgan (Baden-Baden)
<b>BSOAS</b>	Bulletin of the School of Oriental and African Studies. University of London (Hertford)
<b>BT</b>	Bulletin of Tibetology. Namgyal Institute of Tibetology (Gangtok)
<b>BTTLV</b>	Bijdragen tot de Taal-, Land- en Volkenkunde. Koninklijk Instituut voor Taal-, Land- en Volkenkunde (Leiden)
<b>BTU</b>	Bulletin of Tezukayama University (Nara)
<b>BVVAK</b>	Bulletin. Vereeniging van Vrienden der Aziatische Kunst (Amsterdam)
<b>C</b>	Cultures. UNESCO (Paris)
<b>CA</b>	Current Anthropology. A world journal of the sciences of man (Chicago, Ill.)
<b>CAJ</b>	Central Asiatic Journal. International periodical for the languages, literature, history and archaeology of Central Asia (Wiesbaden)
<b>CIL</b>	Cahiers de l'Institut de Linguistique. Université Catholique de Louvain (Louvain)
<b>CJL</b>	The Canadian Journal of Linguistics. Canadian Linguistic Association (Toronto)
<b>CK</b>	Chūgokukoten-kenkyū. Waseda daigaku chūgokukoten kenkyūkai (Tokyo)
<b>CLOS</b>	Cahiers de Linguistique d'Orientalisme et de Slavistique. Institut de Linguistique Générale et d'Études Orientales et Slaves. Université de Provence (Marseille)
<b>Cour</b>	Le Courrier. UNESCO (Paris)

<b>CSC</b>	Comparative Studies of Culture. College of General Education. University of Tokyo (Tokyo)
<b>CSSH</b>	Comparative Studies in Society and History (London)
<b>D</b>	Daedalus. Journal of the American Academy of Arts and Sciences (Cambridge, Mass.)
<b>DI</b>	Diogenè (Paris)
<b>Dia</b>	Dialectica. International review of philosophy of knowledge (Lausanne)
<b>DÖAW-PHK</b>	Denkschriften. Österreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse (Wien)
<b>DV</b>	Drevnij Vostok. AN SSSR. Institut Vostokovedenija (Moskva)
<b>E</b>	Ethnolgoica (Köln)
<b>EAA</b>	Estudios de Asia y Africa. El Colegio de Mexico (Mexico)
<b>EACS</b>	East Asian Cultural Studies. The Centre for East Asian Cultural Studies (Tokyo)
<b>EACSS</b>	East Asian Cultural Studies Series. The Centre for East Asian Cultural Studies (Tokyo)
<b>EAZ</b>	Ethnographisch-Archäologische Zeitschrift. Bereich Ur- und Frühgeschichte und Bereich Ethnographie der Sektion Geschichte der Humboldt-Universität zu Berlin (Berlin)
<b>EF</b>	Ethnologie Française. Revue trimestrielle de la Société d'Ethnologie Française (Paris)
<b>Eth</b>	Ethnology. An international journal of cultural and social anthropology. Department of Anthropology. University of Pittsburgh (Pittsburgh, Pa.)
<b>EW</b>	East and West. Istituto Italiano per il Medio ed Estremo Oriente (Rome)
<b>EZZ</b>	Ethnologische Zeitschrift. Eine Zeitschrift der Sammlung für Völkerkunde der Universität Zürich (Zürich—Bern)
<b>F</b>	Fabula. Zeitschrift für Erzählforschung (Berlin)
<b>FL</b>	Folia Linguistica. Acta Societatis Linguisticae Europaeae (The Hague)
<b>FO</b>	Folia Orientalia. Revue des études orientales. Académie Polonaise des Sciences. Centre de Cracovie. Commission Orientaliste (Kraków)
<b>FoL</b>	Foundations of Language. International journal of language and philosophy (Dordrecht)
<b>G</b>	Glossa. A journal of linguistics. Glossa Society. Department of Modern Languages of Simon Fraser University (Burnaby)
<b>GGA</b>	Göttingische Gelehrte Anzeigen (Göttingen)
<b>H</b>	L'Homme. Revue française d'anthropologie. École Pratique des Hautes Études-Sorbonne (Paris-La Haye)
<b>HDBK</b>	Hiroshima daigaku bungaku bu kiyō (Hiroshima)
<b>HIJ</b>	The Historical Journal (London—New York)
<b>HJ</b>	Heidelberger Jahrbücher. Universitäts-Gesellschaft Heidelberg (Berlin—Heidelberg—New York)
<b>HJAS</b>	Harvard Journal of Asiatic Studies. Harvard-Yenching Institute (Cambridge, Mass.)
<b>HKCG</b>	Handelingen van de Koninklijke Commissie voor Geschiedenis. Koninklijke Academie van België (Brussel)
<b>HL</b>	Historiographia Linguistica. International Journal for the History of Linguistics (Amsterdam)
<b>HR</b>	History of Religions. An international journal for comparative historical studies. The University of Chicago (Chicago, Ill.)
<b>HS</b>	Hokudai Shigaku. Hokkaido University (Sapporo)

<b>HT</b>	History and Theory. Studies in the philosophy of history (Middletown, Conn.)
<b>HTR</b>	Harvard Theological Review. Faculty of Divinity in Harvard University (Cambridge, Mass.)
<b>HZ</b>	Historische Zeitschrift (München)
<b>I</b>	Isis. An international review devoted to the history of science and its cultural influences. History of Science Society (Washington)
<b>IJJ</b>	Indo-Iranian Journal (The Hague)
<b>IL</b>	Indian Linguistics. Journal of the Linguistic Society of India (Poona)
<b>In</b>	Inquiry. An interdisciplinary journal of philosophy and the social sciences (Oslo)
<b>IR</b>	Indological Review (Kyōtō)
<b>IRSH</b>	International Review of Social History. Internationaal Instituut voor Sociale Geschiedenis (Amsterdam)
<b>ISSJ</b>	International Social Science Journal. UNESCO (Paris)
<b>ISSS</b>	Illinois Studies in the Social Sciences (Urbana-Chicago, Ill.-London)
<b>It</b>	Items. Social Science Research Council (New York)
<b>JA</b>	Journal Asiatique. Société Asiatique (Paris)
<b>JAAS</b>	Journal of Asian and African Studies. Institute for the Study of Languages and Cultures of Asia and Africa (Tokyo)
<b>JAF</b>	Journal of American Folklore. The American Folklore Society (Philadelphia, Pa.)
<b>JAH</b>	Journal of Asian History (Wiesbaden)
<b>JAOS</b>	Journal of the American Oriental Society (Baltimore, Md.)
<b>JAS</b>	The Journal of Asian Studies. Association for Asian Studies (Ann Arbor, Mich.)
<b>JASBangl.</b>	Journal of the Asiatic Society of Bangladesh (Dacca)
<b>JESHO</b>	Journal of the Economic and Social History of the Orient (Leiden)
<b>JFL</b>	Journal of the Faculty of Literature. Chūō University (Tokyo)
<b>JHAW</b>	Jahrbuch. Heidelberger Akademie der Wissenschaften (Heidelberg)
<b>JHP</b>	Journal of the History of Philosophy. University of California (San Diego, Calif.)
<b>JHUS—HPS</b>	The Johns Hopkins University Studies in Historical and Political Science (Baltimore, Md.-London)
<b>JIES</b>	The Journal of Indo-European Studies (Hattiesburg, Miss.)
<b>JIPA</b>	Journal of the International Phonetic Association (London)
<b>JL</b>	Journal of Linguistics. Linguistic Association of Great Britain (London)
<b>JMH</b>	The Journal of Modern History. Modern European History Section of the American Historical Association (Chicago, Ill.)
<b>JMVZ</b>	Jahrbuch des Museums für Völkerkunde zu Leipzig (Berlin)
<b>JOS</b>	Journal of Oriental Studies. The Centre of Asian Studies. University of Hong Kong (Hong Kong)
<b>JP</b>	Journal of Phonetics (London—New York)
<b>JPS</b>	The Journal of Philosophical Studies. The Kyoto Tetsugaku-Kai. Kyoto University (Kyoto)
<b>JR</b>	The Journal of Religion. Divinity School of the University of Chicago (Chicago, Ill.)
<b>JRAS</b>	Journal of the Royal Asiatic Society of Great Britain and Ireland (London)
<b>JRH</b>	The Journal of Religious History (Sydney)
<b>JS</b>	The Journal of Asiatic Studies. Asiatic Research Center, Korea University (Seoul)
<b>JSFOu</b>	Journal de la Société Finno-Ougrienne (Helsinki)
<b>JSGUF</b>	Jahrbuch der Schweizerischen Gesellschaft für Ur- und Frühgeschichte (Basel)



<b>JSH</b>	Journal of Social History (Berkeley, Calif.)
<b>JSSS</b>	Journal of the South Seas Society (Singapore)
<b>K</b>	Kailash. A Journal of Himalayan Studies (Kathmandu)
<b>KI</b>	Klio. Beiträge zur alten Geschichte. Deutsche Akademie der Wissenschaften zu Berlin. Zentralinstitut für Alte Geschichte und Archäologie (Berlin)
<b>Kr</b>	Kratylos. Kritisches Berichts- und Rezensionsorgan für indogermanische und allgemeine Sprachwissenschaft (Wiesbaden)
<b>KZ</b>	Kōkogaku Zasshi. Journal of the Archaeological Society of Nippon (Tōkyō)
<b>KX</b>	Kaogu Xuebao (Peking)
<b>L</b>	Lingua. International review of general linguistics (Amsterdam)
<b>La</b>	Langages (Paris)
<b>LaS</b>	Language in Society (Cambridge)
<b>LB</b>	Linguistische Berichte. Forschung, Information, Diskussion (Braunschweig)
<b>Lg</b>	Language. Journal of the Linguistic Society of America (Baltimore, Md.)
<b>LI</b>	Linguistic Inquiry (Cambridge, Mass.)
<b>LiA</b>	Linguistic Analysis. A Research Journal Devoted to the Publication of High Quality Articles in Formal Syntax, Semantics and Phonology (New York)
<b>LiAn</b>	Linguistica Antverpiensia. Rijksuniversitair Centrum Antwerpen. Hoger Instituut voor Vertalers en Tolken (Antwerpen)
<b>LiLi</b>	Zeitschrift für Literaturwissenschaft und Linguistik (Tübingen)
<b>Lin</b>	La Linguistique. Revue internationale de linguistique générale (Paris)
<b>LS</b>	Language Sciences. Indiana University. Research Center for the Language Sciences (Bloomington, Ind.)
<b>M—NS</b>	Man. (New Series.) The journal of the Royal Anthropological Institute (London)
<b>MAGW</b>	Mitteilungen der Anthropologischen Gesellschaft in Wien (Wien)
<b>MAS</b>	Modern Asian Studies (London)
<b>MAST—CMSF</b>	Memorie dell' Accademia delle Scienze di Torino. Classe di Scienze Morali, Storiche e Filologiche (Torino)
<b>MCB</b>	Mélanges Chinois et Bouddhiques. Institut Belge des Hautes Études Chinoises (Bruxelles)
<b>MFL</b>	Memoirs of the Faculty of Letters. Kyoto University (Kyoto)
<b>MIOC</b>	The Memoirs of the Institute of Oriental Culture. University of Tokyo (Tokyo)
<b>MLP</b>	La Monda Lingvo-Problemo. Socia lingvistika, politika, jura, psikologia, ekonomika (London—Rotterdam)
<b>MMA</b>	Memoirs of the Museum of Anthropology. University of Michigan (Ann Arbor, Mich.)
<b>MPRIBU</b>	Memoirs of the Postgraduate Research Institution Bukkyo University (Kyoto)
<b>MRDTB</b>	Memoirs of the Research Department of the Toyo Bunko (Tokyo)
<b>MS</b>	Monumenta Serica. Journal of oriental studies. Monumenta Serica Institute at the University of California (Los Angels, Calif.)
<b>MSAR</b>	Mémoires Présentés par Divers Savants à l'Académie des Inscriptions et Belles-Lettres de l'Institut de France (Paris)
<b>Mu</b>	Le Muséon. Revue d'études orientales (Louvain)
<b>Mus</b>	Museum. UNESCO (Paris)
<b>N</b>	Names. Journal of the American Name Society (New York)
<b>NAA</b>	Narody Azii i Afriki. Istorija, ekonomika, kul'tura. Akademiya Nauk SSSR. Institut Vostokovedenija. Institut Afriki (Moskva)

<b>Naam</b>	Naamkunde. Mededelingen van het Instituut voor Naamkunde te Leuven en de Commissie voor Naamkunde en Nederzettingsgeschiedenis te Amsterdam (Leuven)
<b>NAWG—PHK</b>	Nachrichten der Akademie der Wissenschaften in Göttingen. Philologisch-Historische Klasse (Göttingen)
<b>NGM</b>	National Geographic Magazine. National Geographic Society (Washington)
<b>NGNVO</b>	Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens-Hamburg. Zeitschrift für Kultur und Geschichte Ost- und Südasiens (Hamburg)
<b>NH</b>	Natural History. The journal of the American Museum of Natural History (New York)
<b>NJL</b>	Norwegian Journal of Linguistics. (Norsk Tidsskrift for Sprogvidenskap) (Oslo)
<b>Nu</b>	Numen. International review for the history of religions. International Association for the History of Religions (Leiden)
<b>O</b>	Oriens. Milletlerarasi Şark Tetkikleri Cemiyeti Mecmuasi (Leiden)
<b>ObM</b>	Objets et Mondes. La revue du Musée de l'Homme. Museum National d'Histoire Naturelle (Paris)
<b>OC</b>	Oriental Culture. The Institute for Oriental Culture. The University of Tokyo (Tokyo)
<b>OE</b>	Oriens Extremus. Zeitschrift für Sprache, Kunst und Kultur der Länder des Fernen Ostens (Wiesbaden)
<b>OLP</b>	Orientalia Lovaniensia Periodica. Instituut voor Oriëntalistiek (Leuven)
<b>OLZ</b>	Orientalische Literaturzeitung. Monatschrift für die Wissenschaft vom ganzen Orient und seinen Beziehungen zu den angrenzenden Kulturkreisen (Berlin)
<b>OM</b>	Oudheidkundige Mededelingen. Rijksmuseum van Oudheden (Leiden)
<b>On</b>	Onoma. Bibliographical and information bulletin. International Committee of Onomastic Sciences (Leuven)
<b>OS</b>	Orientalia Suecana. Institutionen för Semitiska Språk vid Uppsala Universitet (Stockholm)
<b>ÖZV</b>	Österreichische Zeitschrift für Volkskunde. Verein für Volkskunde (Wien)
<b>P</b>	Paideuma. Mitteilungen zur Kulturkunde. Frobenius-Institut an der Johann Wolfgang Goethe-Universität Frankfurt am Main (Wiesbaden)
<b>PAPS</b>	Proceedings of the American Philosophical Society (Philadelphia, Pa.)
<b>PBA</b>	Proceedings of the British Academy (London)
<b>PFEH</b>	Papers on Far Eastern History. Department of Far Eastern History. The Australian National University (Camberra)
<b>Ph</b>	Philosophia. Waseda University Philosophical Society (Tokyo)
<b>PILUS</b>	Papers from the Institute of Linguistics. University of Stockholm (Stockholm)
<b>PK</b>	Pamjatniki Kul'tury. Novye Otkrytija. Akademija Nauk SSSR. Naučnyj Sovet po Istorii Mirovoj Kul'tury (Moskva)
<b>PL</b>	Papiere zur Linguistik (München)
<b>PO</b>	Przegląd Orientalistyczny (Warszawa)
<b>PP</b>	Past and Present. A journal of historical studies. The Past and Present Society (Oxford)
<b>PSQ</b>	Political Science Quarterly. The Academy of Political Science. Faculty of Political Science of Columbia University (New York)
<b>QQ</b>	Queen's Quarterly. Politics, foreign affairs, science, arts and letters (Kingston, Ont.)
<b>QRS</b>	Quaderni de „La Ricerca Scientifica”. Consiglio Nazionale delle Ricerche (Roma)
<b>RA</b>	Revue Archéologique (Paris)

<b>RAHAL</b>	Revue des Archéologues et Historiens d'Art de Louvain. Publication des anciens et des étudiants de l'Institut Supérieur d'Archéologie et d'Histoire de l'Art de l'Université Catholique de Louvain (Louvain)
<b>RBPH</b>	Revue Belge de Philologie et d'Histoire. Société pour le Progrès des Études Philologiques et Historiques (Bruxelles)
<b>RECEQ</b>	Revue d'Études Comparatives Est-Quest (Paris)
<b>RFS</b>	Revue Française de Sociologie. Centre d'Études Sociologiques. Centre National de la Recherche Scientifique (Paris)
<b>RG</b>	Rapport de Gestion. Société Suisse des Sciences Humaines (Bern)
<b>RH</b>	Revue Historique (Paris)
<b>RHE</b>	Revue d'Histoire Ecclésiastique. Université Catholique de Louvain (Louvain)
<b>RHPR</b>	Revue d'Histoire et de Philosophie Religieuses. Faculté de Théologie Protestante de l'Université des Sciences Humaines de Strasbourg. Facultés de Théologie Protestante de Montpellier et de Paris (Paris)
<b>RIA</b>	Rivista di Antropologia. Pubblicazione dell'Istituto Italiano di Antropologia (Roma)
<b>RIL—CLMS</b>	Rendiconti. Istituto Lombardo. Accademia di Scienze e Lettere. Classe di Lettere e Scienze Morali e Storiche (Milano)
<b>RIOALAC</b>	Revue. International Organization for Ancient Languages Analysis by Computer. (Liège)
<b>RISS</b>	Revue Internationale des Sciences Sociales. UNESCO (Paris)
<b>RO</b>	Rocznik Orientalistyczny. Polska Akademia Nauk. Komitet Nauk Orientalistycznych (Warszawa)
<b>RPFE</b>	Revue Philosophique de la France et de l'Étranger (Paris)
<b>RS</b>	La Ricerca Scientifica. Rendiconti dell'attività del Consiglio Nazionale delle Ricerche (Roma)
<b>RSO</b>	Rivista degli Studi Orientali. Pubblicata a cura dei professori della Scuola Orientale della Università di Roma (Roma)
<b>S</b>	Shikan. The Historical Society of Waseda University (Tokyo)
<b>See</b>	Saeculum. Jahrbuch für Universalgeschichte (Freiburg—München)
<b>SAW—G</b>	Sitzungsberichte der Akademie der Wissenschaften der DDR. Gesellschaftswissenschaften (Berlin)
<b>SBAW—PHK</b>	Sitzungsberichte. Bayerische Akademie der Wissenschaften. Philosophisch-Historische Klasse (München)
<b>Sc</b>	The Sciences. The New York Academy of Sciences (New York)
<b>SCO</b>	Studi Classici e Orientali. Università degli Studi di Pisa. Istituto per le Scienze dell'Antichità (Pisa)
<b>Scr</b>	Scriptorium. Revue internationale des études relatives aux manuscrits (Gand)
<b>ScS</b>	Scientia Sinica. Academia Sinica (Peking)
<b>Se</b>	Semiotica. Journal of the International Association for Semiotic Studies (The Hague)
<b>SEH</b>	The Socio-Economic History. (Shakai-Keizai-Shigaku.) (Tokyo)
<b>Sh</b>	Shigaku. Miya-Shigaku-Kai (Tokyo)
<b>SHAW—PHK</b>	Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Philosophisch-Historische Klasse (Berlin-Heidelberg-New York)
<b>Shi</b>	Shien. The journal of historical studies. The Historical Society of Rikkyo University (Tokyo)
<b>Shir</b>	The Shirin. The Shigaku Kenkyukai. Kyoto University (Kyoto)

<b>SHPS</b>	Studies in History and Philosophy of Science (London)
<b>ShZ</b>	Shigaku-Zasshi. Historical Journal of Japan (Tokyo)
<b>SL</b>	Studia Linguistica. Revue de linguistique générale et comparée (Lund)
<b>SM</b>	Scripta Minora. Kungl. Humanistiska Vetenskapssamfundet i Lund (Lund)
<b>SNV</b>	Strany i Narody Vostoka. Akademija Nauk SSSR. Vostočnaja Komissija Geografičeskogo Obščestva SSSR (Moskva)
<b>SO</b>	Studia Orientalia. Societas Orientalis Fennica (Helsinki)
<b>SÖAW–PHK</b>	Sitzungsberichte. Österreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse (Wien)
<b>Sp</b>	Die Sprache. Zeitschrift für Sprachwissenschaft. Wiener Sprachgesellschaft (Wien)
<b>SR</b>	The Scientific Researches (Tokyo)
<b>SS</b>	Studi di Sociologia. Università Cattolica del Sacro Cuore (Milano)
<b>SZG</b>	Schweizerische Zeitschrift für Geschichte. Allgemeine Geschichtsforschende Gesellschaft der Schweiz (Zürich)
<b>T</b>	Tribus. Veröffentlichungen des Linden-Museums (Stuttgart)
<b>TAPS</b>	Transactions of the American Philosophical Society (Philadelphia, Pa.)
<b>Te</b>	Temenos. Studies in comparative religion (Helsinki)
<b>TG</b>	The Toyo Gakuho (Tokyo)
<b>TICJ</b>	Transactions of the International Conference of Orientalists in Japan. The Institute of Eastern Culture (Tokyo)
<b>TJ</b>	The Tibet Journal. Library of Tibetan Works and Archives (Dharamsala)
<b>Tō</b>	Tōhōgaku. Tōhō Gakkai (Tokyo)
<b>TōGa</b>	The Tōhō Gakuhō. Kyoto University (Kyoto)
<b>TōKe</b>	The Tōyōshi-Kenkyū. The Tōyōshi-Kenkyū-Kai. Kyoto University (Kyoto)
<b>TP</b>	T'oung Pao. Archives concernant l'histoire, les langues, la géographie, l'éthnographie et les arts de l'Asie Orientale. Centre National de la Recherche Scientifique (Leiden)
<b>TSB</b>	The Tibet Society Bulletin (Bloomington, Ind.)
<b>U</b>	Universitas. Zeitschrift für Wissenschaft, Kunst und Literatur (Stuttgart)
<b>UAJb</b>	Ural-Altäische Jahrbücher. Internationale Zeitschrift für uralische und altaische Forschung (Wiesbaden)
<b>UCP–A</b>	University of California Publications in Anthropology (Berkeley-Los Angeles, Calif.–London)
<b>UCP–L</b>	University of California Publications in Linguistics (Berkeley-Los Angeles, Calif.–London)
<b>UZ</b>	Učenyje Zapiski. Gosudarstvennogo Universiteta imeni Ždanova. Serija Vostokovedčeskich Nauk (Leningrad)
<b>VIJ</b>	Vishveshvaranand Indological Journal. Vishveshvaranand Institute of Sanskrit and Indological Studies. Panjab University (Hoshiarpur)
<b>VJa</b>	Voprosy Jazykoznanija. Akademija Nauk SSSR. Institut Jazykoznanija (Moskva)
<b>VKAW–KL</b>	Verhandelingen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België. Klasse der Letteren (Brussel)
<b>VKNAW–KL</b>	Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen. Afdeling Letterkunde (Amsterdam–London)
<b>VMU</b>	Vestnik Moskovskogo Universiteta. Serija 14. Vostokovedenie (Moskva)
<b>WPS</b>	Waseda Political Studies. Graduate Division of Political Science. Waseda University (Tokyo)

<b>WO</b>	Die Welt des Orients. Wissenschaftliche Beiträge zur Kunde des Morgenlandes (Göttingen)
<b>WZKM</b>	Wiener Zeitschrift für die Kunde des Morgenlandes (Wien)
<b>WZKS</b>	Wiener Zeitschrift für die Kunde Südasiens und Archiv für Indische Philosophie. Österreichische Akademie der Wissenschaften. Kommission für Sprachen und Kulturen Südasiens. Indologisches Institut der Universität Wien (Leiden–Köln–Wien)
<b>Z</b>	Zygon. Journal of Religion and Science (Chicago, Ill.)
<b>ZAS</b>	Zentralasiatische Studien des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn (Wiesbaden–Bonn)
<b>ZDL</b>	Zeitschrift für Dialektologie und Linguistik (Wiesbaden)
<b>ZDMG</b>	Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
<b>ZPE</b>	Zeitschrift für Papyrologie und Epigraphik (Bonn)
<b>ZPSK</b>	Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung (Berlin)
<b>ZRG</b>	Zeitschrift für Religions- und Geistesgeschichte (Köln)
<b>ZV</b>	Zeitschrift für Volkskunde. Deutsche Gesellschaft für Volkskunde (Stuttgart–Berlin, etc.)

