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Artikel Heissigs in *UAJb* (erscheinend Februar 1966) verweisen kann, worin u.a. nachgewiesen wird, daß die hier besprochene Arbeit vielfach aus "Mongolische Handschriften ..." hätte profitieren können (Titel des Aufsatzes: Zur Bestandaufnahme und Katalogisierung mongolischer Handschriften und Blockdrucke in Japan).

Die Transkription der mongolischen Wörter ist i.a. vorzüglich, wie es ja bei einem Werk, das unter Poppes Leitung entstanden war, nicht anders zu erwarten war. In einigen komplizierteren Fällen ließe sich jedoch eine andere und wohl bessere Auffassung vertreten. So wird S. 109 'Palast' korrekt *ordo* transkribiert, dagegen in der beigefügten Errata-Tafel in *ordu* verbessert, anscheinend nach derselben Regel, die auch Grønbech und Krueger bewogen hat, in *An Introduction to Classical (Literary) Mongolian* (Wiesbaden, 1955, S. 98) *ordu* zu schreiben: im Ordos heißt es *ųrdų*, das aber kann angeblich nur aus **ordu* entstanden sein. Jedoch scheint hier im Ordos eine Sonderentwicklung vorzuliegen (vielleicht eine Tendenz, *o* vor *r* in *ų* zu verwandeln, wie auch in mongol. *qor* 'Köcher' > ordos *χųr*). Für die Lesung *ordo* sprechen gewichtigere Gründe: die Schreibung *ordo* in der Geheimen Geschichte der Mongolen, die aus westmittelmongol. *orda* stammende Form in türkischen Lehnwörtern (im Westmittelmongolischen steht nach *o* nicht wieder *o* wie im Ostmittelmongolischen, sondern *a*), ferner die Tatsache, daß der Name der Ordos selbst (ein Plural von *ordo*) im Mandschu (das im Gegensatz zur mongolischen Schrift *o* und *u* klar unterscheidet) *ordos* heißt, vgl. Rezensent, *Türkische und mongolische Elemente im Neupersischen*, II, Wiesbaden, 1965, 37; *ųrdų* kann also nur eine relativ junge Entwicklung sein (wohl nicht vor dem 17. Jahrhundert, der Machtübernahme der Mandschu in China).

Jedoch sind dies, im größeren Zusammenhang gesehen, Bagatellfragen, die den Wert des Werkes in keiner Weise mindern. Wir beglückwünschen die Herausgeber zu dieser schönen Leistung, die eine spürbare Lücke in der Darstellung der mongolischen sowie vor allem der mandschu Literatur geschlossen hat.

Göttingen — Gerhard Doerfer

Kuo-Yi Pao, *Studies on the Secret History of the Mongols* (= *Indiana University Publications, Uralic and Altaic Series*, Volume 58). Bloomington, Indiana, Indiana University, and The Hague, Mouton & Co., 1965. VI + 163 pages, Price $ 4.00.

After the appearance of Haenisch's epoch-making works and Pelliot's excellent but, unfortunately, unfinished work on the *Secret History*, many years had passed before a new work on one particular part of the *SH* was undertaken by Mr. Pao (Unensechin of the Borjigin clan, a Mongol of the Khorchin banner). The author of the book under review chose Chapter IX of the *SH* for that reason that it is one of the chapters not translated by Pelliot. The plan and the arrangement of the book is partly due to the fact that it represents the author's Master of Arts dissertation. This explains why it begins with a brief survey of the existing literature which is, however, of interest in so far as it gives also a few titles of recent Japanese and Chinese works. A more complete bibliography is found on pp. 159-163. However, some titles are missing, e.g., Doerfer's article on the time of compilation of the *SH*.

The introductory survey is followed by the text of Chapter IX. It deserves attention, if for no other reason, because it gives two transcriptions, namely, a crude one which represents transliteration of the Chinese characters and is, in principle, similar to Haenisch's transcription, and another transcription which is more elaborate and corresponds more or less to Pelliot's transcription, avoiding, however, Pelliot's *ä* and *ï* which are utterly out of place. It is to be remarked that such a double transcription serves its

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purpose very well. Everyone familiar with Pelliot's edition has noticed that in it diacritical marks are used, no reason being given for writing *ö* in one case but *o* in another word, etc. Pao gives both the transliteration and reconstruction of the text as it is believed to have been read at the time of its compilation.

The text is followed by translation. It differs from Haenisch's translation in numerous details, these divergences being explained in the notes (pp. 43-72). The notes number 111 and explain as many words and expressions, some of them being compared with corresponding forms in the *Hua-yi yi-yü*, *Muqaddimat al-Adab*, and other sources of the XIVth century. Some words are explained by Pao as occurring in his native dialect, e.g., *nelke* "swaddles" (p. 48). Other words were etymologized quite successfully, e.g., *köbšildü-* "to get cold together": cf. *noyitan – nobšildu-* and *köyiten* "cold" – *köbšildü-* (p. 51). Indeed, *köbšildü-* is derived from **kö-*, like *kö-ldü-* "to freeze", *kö-re-* "to become cold", *kö-ši-* "to become stiff", etc. Some forms have been left without explanation, e.g., *ǰemlen* "to make for rations, provisions" (p. 57). It is formed from a noun in *-m* from **ǰe-* "to eat" = Turkic *ye-* "to eat", and Evenki *ǰęp-*, Manchu *je-* "to eat".

The final part (pp. 73-157) gives a glossary of all words which occur in Chapter IX. This glossary has a great advantage over Haenisch's dictionary because it lists all grammatical forms, whereas Haenisch's dictionary gives only a few basic forms of a given word. Thus, under *a-* "to be", Pao gives, i.a., *adqun* "be!" and *atuqai* "let him be!" (p. 74) which are missing in Haenisch's dictionary. Under *aman* "mouth" we find, i.a., *amanu* and *ama'ariyan* (p. 76); under *čerbi* (a title) we find *čerbilü'e* and *čerbine*; under *darqala- — darqalarun*, *darqalasu*, *darqaladqun*, *darqaladqungü* (p. 90), etc. This listing of all grammatical forms attested is very useful. Therefore, in a future complete dictionary of the *SH* all forms should be given, with indications where they occur, irrespectively of the fact that *bolba* "he became" might occur several hundred times. The other advantage of Pao's glossary is that it is also a comparative glossary. It gives the equivalents in Written Mongolian, Khalkha, *Hua-yi yi-yü*, *Muqaddimat al-Adab*, etc. This method should also be used in compiling the future complete dictionary of the *Secret History*. In one word, Pao's glossary of words which are attested in one chapter should serve as an example to the author or authors of a complete dictionary.

In conclusion, I wish to express the hope that more works on the *SH* as fine as the reviewed one will appear in the nearest future.

Seattle Nicholas Poppe

Gerhard Doerfer, *Türkische und mongolische Elemente im Neupersischen. Unter besonderer Berücksichtigung älterer neupersischer Geschichtsquellen, vor allem der Mongolen- und Timuridenzeit*, Band II: *Türkische Elemente im Neupersischen* alif *bis* tā (= *Akademie der Wissenschaften und der Literatur*, *Veröffentlichungen der Orientalischen Kommission*, Band XIX). Wiesbaden, Franz Steiner Verlag, 1963. VIII + 671 pages in 8°.

The book under review is the second volume of an extensive work the first volume of which, the one dealing with the Mongolian elements in Persian, was reviewed in this journal (vol. X, 1, 1965, pp. 75-79). It deals with words with initial vowels and the consonants *b* and *t*. The volume contains an enormous material which will become usable after the appearance of a general index. To illustrate what is meant here, let it be mentioned that the entry *ōzan* (p. 147) deals also with *qopuz* "violin"; the entry *ōn* "ten" (p. 163) deals also with Mongolian *daruġa* "chief", etc. Consequently, to find a particular word, one has to wait until the index appears. Therefore, full appreciation of this work is not yet possible.

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