Chomolangma, Demawend und Kasbek

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Chomolangma

BALTHASAR BICKEL
Verb Agreement and Epistemic Marking: a Typological Journey from the Himalayans to the Caucasus 1–14

Epistemic markers sometimes register knowledge about specific arguments instead of propositions. They are then in minimal contrast to agreement morphology which registers identity of arguments. This similarity leads one to expect that the definition of the relevant person category—the referent whose knowledge is at stake in epistemic systems, the referent whose features are unified in agreement systems—shows the same typological variation. A survey of mostly Himalayan and Caucasic data largely bears out this prediction: person categories in both systems are variably defined as speaker vs. other, as addressee vs. other, or as informant vs. other (speaker in statements, addressee in questions). The only option that has not yet been discovered in epistemic systems is the three-way distinction between speaker vs. addressee vs. other that is popular among agreement systems.

CHRISTOPH CÜPPERS
Some Remarks on the Entries and Quotations Taken from the rtsis gzhi phyogs bgrigs (Rtsii) in S. C. Das’ Tibetan-English Dictionary 15–28

Sarat Chandra Das’ A Tibetan-English Dictionary is a tool still widely used by students of Tibetan studies and with the creation of a digitized version of it, it becomes easier to collate all the entries which have been taken from a particular text at Das’ disposal. Not all of his texts or documents have been surfaced so far, as for example the rTsis gzhi phyogs bgrigs which has been abbreviated as Rtsii. When having a closer look at all these quotations from Rtsii I realised that we have some parallels in a collection of Tibetan government decrees kept in the Bavarian Statelibrary in Munich. With these parallels it became possible to emend or confirm a few entries in Das’ Dictionary.
Scott DeLancey
Kurtoep and Tibetan 29–38

The “East Bodish” languages of eastern Bhutan and the Mon-Yul Corridor have long been considered the closest relatives of Tibetan, and some scholars have suggested that they might even be considered varieties of Tibetan. This paper addresses the relationship between East Bodish and Tibetan through a set of grammatical comparisons between Tibetan and Kurtoep, an East Bodish language of Bhutan. We conclude that the close correspondence between several patterns of morphophonemic alternation in the two languages shows that their relationship is indeed extremely close, but that some fundamental differences, in particular in the copulas, are sufficient to require that we recognize Tibetan and East Bodish as distinct.

George van Driem

The world’s two largest linguistic phyla meet in the Himalayas. Language communities representing four other language families have settled the periphery of the Himalayas, and the greater Himalayan region is also home to three splendid language isolates. Language, archaeology and population genetics unveil different chapters in the prehistory of our species. How can the disparate reconstructions derived from these three disciplines be correlated insightfully to help us unravel forgotten episodes of our past?

Franz-Karl Ehrhard
Addressing Tibetan Rulers from the South: mChog-ldan mgon-po (1497–1531) in the Hidden Valleys of Bhutan 61–91

Memories of mChog-ldan mgon-po (1497–1531) and his line of incarnation remained alive in Bhutan up into the 20th century. The present paper describes his studies, his ties to Rig’dzin Padma gling-pa (1450–1521) and his various sojourns in the “Hidden Valleys” (sbas yul) of Bhutan, all on the basis of the biography of this treasure discoverer (gter ston), which has survived as a block print. In his efforts to repel hostile armies on Tibet’s borders, mChog-ldan mgon-po is seen to have clearly measured up to the expectations placed in a rebirth of Rig’dzin rDo-rje gling-pa (1346–1405).

Helmut Eimer
Die Überlieferung der großen Biographie des Atiśa von Mchims Nam mkha’ grags 93–105

The blockprint editions of the Bka’ gdams legs bams cover a comprehensive biography of Atiśa, viz. the Jo bo rin po che rje dpal ldan a ti sha’i rnam thar rgyas pa yongs grags by Mchims Nam mkha’ grags (1210–1285). Two manuscripts contain, as will
be demonstrated, a somewhat shortened version of this text which the same monk-
scholar added to his still unstudied collection of Bka’ gdamgs biographies.

MICHAEL HAHN
Miscellanea Etymologica Tibetica VIII
Ting nge ’dzin et alia 107–118

The paper discusses and criticizes the etymology of Tibetan ting nge ’dzin, the stan-
dard rendering of Sanskrit samādhi “concentration, meditation, meditative absorp-
tion,” proposed by Jan Nattier in 1991, in which the syllable ting is claimed to be the
Chinese word 定. A different etymology of purely Tibetan origin is suggested.

VERONIKA HEIN
Reo Purgyal – Ein Götterberg im westlichen Himalaya 119–130

The name of the highest mountain of Himachal Pradesh – Reo Purgyal – has got a
confusing number of versions. In this paper the most convincing forms are discussed
and related to his function as a local deity of Nako. Some of his relevance can be
shown in the text of a song in Tibetan and Kinnauri, a transcription of which is
presented and commented on.

KARÉNINA KOLLMAR-PAULENZ
Eine frühe mongolische Übersetzung des Maṇi bka’ ’bum 131–143

The paper discusses a Mongolian manuscript of the Maṇi bka’ ’bum, the pseudo-
historical Tibetan work of the 12th century, albeit attributed by legend to the Yar
klung ruler Srong btsan sgam po, which was bought in 2005 by the Swiss collector
Richard Ernst in Ulanbator. Up to now three independent Mongolian translations of
this work are known: the famous translation prepared by the Jaya Pandita in the year
1643/44 which is preserved in the Beijing xylograph edition of 1712, an earlier trans-
lation prepared by Siregetu gūsi corji and a translation prepared by Manjusiri darqan
blam-a and Coytu mergen ubasi. The translator of the Maṇi bka’ ’bum manuscript
preserved in the Historical Museum of Berne, has hitherto not been known. A com-
parison of the Maṇi bka’ ’bum manuscript of the Ernst collection, which according to
the colophon was translated by Manjusiri darqan blam-a and Coytu mergen ubasi,
and the manuscript of the Berne Museum has brought to light that both are identical.
Moreover an analysis of the manuscript strongly suggests that both as yet unknown
translators were active in the late 16th, early 17th century. The manuscript of the
Ernst collection was probably written in 1593.

ALEX LEUKART
Dzogchen im Kino 145–146

An interesting Tibetan allegory to illustrate the normal, intermediate and highest
levels of consciousness.
KLAUS SAGASTER

Fida Hussain’s Account of Shamanism in Baltistan 147–151

The paper deals with an account of an oracle séance in Baltistan, North-East Pakistan. The séance was a fake, meant for earning some money, it still reflects the typical features of a true shamanic performance. It is a rare evidence of the survival of Shamanism in Muslim Tibet.

ANJU SAXENA

ñum and ōm in Kinnauri 153–163

All languages seem to have some linguistic means to encode spatial expressions and in many languages, forms denoting spatial expressions are also used to encode temporal expressions. In this paper spatial and temporal extensions of two morphemes – ñum and ōm – in Kinnauri will be discussed. It will be suggested here that ōm and ñum represent two components of a unit, ōm denoting the first part, or the first half of a unit and ñum denoting the second or the remaining portion of a unit. The various interpretations of ñum and ōm are interrelated, forming a network.

DIETER SCHUH

Die Herrscher von Baltistan (Klein-Tibet) im Spiegel von Herrscherurkunden aus Ladakh 165–225

A fundamental handicap in all descriptions of the history of Baltistan/Little Tibet published so far is the complete lack of precise and reliable dates for historical events. This holds true especially for the reigning periods of the rulers of the five major parts of this country. The following paper contains the translation and edition of many unpublished legal documents from Ladakh, relating to Baltistan and the wars, fought by troops from Ladakh against Shigar and Skardu. They provide us with precise dates for many historical events in the history of Baltistan and form a reliable base for the re-writing of the history of this country.

RENA TE SÖHNEN-THIEME

Abu Doñbu and his Foster-Parents An Episode from the Kesar Epic in Baltistan 227–256

This contribution consists of an edition and English translation, with an introduction and a glossary, of a remarkable episode (about Abu Doñbu as a ‘dumb cripple’) from the hitherto unpublished, extensive oral version of the Tibetan Kesar epic recorded and transcribed in 1980 in the Stak valley in West Baltistan (North-East Pakistan). In the introduction some observations on the epic narrative and epic dialogue are presented, especially with regard to the vocabulary; grammatical forms are identified, as far as possible, in the Glossary, the analysis of verbal categories being mainly based on R. Bielmeier’s linguistic research on the Balti language (published 1985).
JACKSON T.-S. SUN

Tonality in Caodeng rGyalrong 257–280
The Caodeng dialect of rGyalrong features a number of interesting pitch-related phenomena. Aside from a largely predictable type of level and falling contours contingent on syllable-coda types, there is a contrastive pitch stepdown on the stem-penult syllable. The lexical-distinctive and grammatical functions of this phonologically significant pitch accent system are explored in detail in this paper. To put this article in typological perspective, the Caodeng tonality system is compared with the rather analogous Tokyo pitch accent system, as well as certain other accentual or restricted-tone systems in Tibeto-Burman.

NICOLAS TOURNADRE

Arguments against the Concept of ‘Conjunct’/ ‘Disjunct’ in Tibetan 281–308
The concepts of ‘conjunct’ and ‘disjunct’ were introduced by Hale in 1980 to describe a pattern of person marking observed in Newar, a Tibeto-Burman language of Nepal. Apparently similar phenomena are also found in other Tibeto-Burman languages, such as the “Tibetic” languages derived from Old Tibetan. The aim of the present paper is to make explicitly clear why the concepts of ‘conjunct’ and ‘disjunct’ are not appropriate to describe person marking in Tibeto-Burman. A cognitive approach based on the semantic and pragmatic notion of ‘egophoric’ related to ‘personal knowledge’ and opposed to other evidentials (sensory, inferential, etc.) provides a better account for the linguistic facts.

HELGA UEBACH – BETTINA ZEISLER

rJe blas, pha los and Other Compounds with Suffix -s in Old Tibetan Texts 309–334
In Old Tibetan texts one may find quite a number of compounds showing an -s suffix in the second element. This suffix might either express collectivity or a resulting state. It is also used to derive abstract nouns. In later texts, some of these compounds appear only in their s-less form, while others, especially those related to the administration of the empire, have become obsolete and their meaning has still not been clarified sufficiently. A selection of such compounds will be presented here and the grammatical function of the suffix will be discussed in each case.

RALF VOLLMANN

Tibetan Grammatical Categories and the Notion of ‘Ergativity’ 335–358
Tibetan is one of the few ergative languages having its own long-standing grammatical tradition. Additionally, Tibetan was considered early by European linguistic forefathers, such as G. von der Gabelentz. It would therefore be exciting to find traditional descriptions of ergativity. Ergativity, however, is only very indirectly mentioned in Tibetan grammars; on the basis of Thonmi’s terminology, Situ seems to discuss syntactic frames which might imply the use of the ergative marker.
Bettina Zeisler

„Wenn du deine Mühle gemahlen hast, wonit mahlst du dann dein Mehl?“ – Idiomatische Wendungen im Ladakischen

Spoken Ladakhi is rich in embellishing expressions: onomatopoeia, collocations, and idiomatic phrases. The competent Ladakhi speaker may even formulate sentences, the content of which, taken literally, would violate the physical laws. On a second glance, they are much less exotic or illogical than they seem, differing only gradually from conventions and collocations in European languages.
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Demawend

PATRIZIA DE BERNARDO STEMPPEL
The Celtic Relative Verb in the Light of Indo-Iranian 389–401
In the 3rd person singular of relative verbal forms, Goidelic mainly employs a special ending with -s, different from another one deriving from *-yo which it shares with Gaulish and Brittonic and which is also used for other persons of the verb. This sigmatic relative-ending is now traced back to a conglutinate *yo + so, thus implying the existence of the same archaic syntax found in Old Indo-Iranian relative clauses. Moreover, attention is called to later types of interaction of *so and *yo- as markers of relativity in Iranian, Gothic and Celtic.

GEORGE DUNKEL
Chips from an Aptonotologist’s Workshop II 403–412
First, new evidence is presented for the adverbial ending *-na (as in Gr. ἵ-να ‘where’, Ved. Instr. téna ‘with it’): IE *éns(s)-ter+na ‘within’, *nu-na ‘now’, *spm-a+na ‘once’, *yi-na ‘apart’, Ved. pù-na+r ‘back’, Germanic *üt ‘out’ and *upp ‘up’, Latin pō-ne ‘after’, super-ne ‘above’, dū-ne-c ‘until’, and dē-nī-que ‘finally’. Certain implications for the development of final short vowels in Latin are drawn, with remarks on nōn ‘not’ and cēu ‘like’. – In the second study a case of particle syncretism in the proto-language is elucidated by tracing the historical relationship between 1. *-(s)kē ‘and’ (< *skē-o ‘follows’), 2. *-(s)kē ‘if’ (< 1. *-(s)kē), and indefinite/generalising 3. *kē (< *kē-h₁ ‘somehow’).

DESMOND DURKIN-MEISTERERNST
Yaghnobi 413–422
The remarkable survival of Yaghnobi in Tajikistan despite calamities means that this language now faces the challenge and the opportunities of being a minority language in the 21st century. There seems to be a healthy number of speakers. A new Yaghnobi-Tajik dictionary by a native speaker allows a glimpse into the adaptation of the language to the modern world and gives the opportunity to survey the verbs presented in this dictionary for the first time.

SONJA FRITZ – JOST GIPPERT
Bergland unter 423–436
The present article deals with the semantic adaptation of Sanskrit terms that are related to a mountainous environment to the maritime world of the Maldive islands in the Indian ocean. On the basis of a historical analysis of several toponyms (names of atolls, islands and villages) in the Maldivian language (Dhivehi) the authors pro-
pose new etymologies which reflect the migration of the ancestors of the present-day Maldivians from Northern India to their insular home.

**Stefan Georg**

Was sind Mediae Aspiratae
(und warum fehlen sie dem Indogermanischen)?

The reconstruction of *mediae aspiratae* for Proto-Indoeuropean is uncontroversial, but the resulting system of stops has repeatedly met with objections from a typological point of view. This paper attempts to reinterpret the traditional *mediae aspiratae* of Indo-European as onsets of “breathy voiced” syllables. Further typological considerations lead to the reconstruction of a system of tonal oppositions for the reconstructed language, which allows to explain restrictions of Indo-European root structure, which have so far not been understood. The paper closes with a set of speculations about Grassmann’s law, which may have been a process already operative at the Proto-Indo-European level—but the well-known obstacles of such assumptions are not denied. On the other hand, the long missed *tenues aspirate* could as well have been found.

**Ivo Hajnal**

Indogermanische Dichtersprache

und die Grenzen der Rekonstruktion

The notion Indoeuropean Poetic Language does not describe a self-contained, fully reconstructed register. It is rather used for different levels of reconstruction which are attributed to poetic language: for instance metrics, syntax or text genres. The present study tries to depict all levels of reconstruction known today and provides an integrative view of (the) Indoeuropean Poetic Language.

**Michael Janda**

Häuser des Mondes: Ein indoiranisches Mythenfragment

im avestischen Hymnus an Tištiriia-Sirius

The description of the divine star Tištiriia-Sirius in his Young Avestan hymn presents striking parallels with the Old Indian tradition concerning the star Tiṣya. Linguistic evidence shows that the speakers of Proto-Indo-Iranian already admired the twinkling of the brightest fixed star and his control of rain and fertility; they connected him mythically with the belt of Orion and with the lunar orbit. A secret myth of both traditions found the home of the intoxicating drink *Saŋma* in a lunar mansion.

**Jean Kellens**

Les cosmogonies iraniennes entre héritage et innovation

The Old Iranian cosmogonies cannot be considered as “hieratic tokens”. They revealed a great formal variability and many conceptual innovations which are clearly due to the creativity of the poets.
KLAUS T. SCHMIDT
Westtocharische Überschriften zu den Pranidhibildern der Ritterhöhle in Kiriş 513–524

The captions in the “Cave of Knights” in Kiriş show that the frescoes depict Pranidhi scenes. This article aims to make the important caption texts available for further research.

NICOLAS SIMS-WILLIAMS
Bactrian Tallies 525–532

Edition and analysis of a series of short Bactrian texts written on “tallies” – temporary accounting records consisting of wooden sticks split lengthwise into matching halves, each of which would be held by one of the two persons involved in the transaction.

PRODS OKTÖR SKJÆRVO
The Story of Aži Dahāka in the 9th Book of the Dēnkard and Pahlavi āyēb “Blaze, Conflagration” 533–549

Book 9 of the Pahlavi Dēnkard contains three exegetical commentaries of the Old Avestan texts: the Südgar, Warštmańsr, and Bag nask. The Südgar commentary on Yasna 51, which sums up the myth of Dahāg (Aţdahâg) and his evil reign, contains a pair of hitherto unrecognized Pahlavi words: āyēb “fire, conflagration” and āyīftan “light (a fire).”

REINHARD STEMPPEL
Zur Geschichte des bestimmten Artikels in den semitischen Sprachen 551–560

The different definite articles found in various Semitic languages cannot be traced back to a common ancestor form. Nevertheless, the syntax of the article in Canaanite and Arabic allows us to reconstruct for these two languages an original relative pattern like those known from Akkadian, Aramaic and Ethiopic, from which the definite article was developed by reanalysis.

XAVIER TREMBLAY
Les prétendus cas de traitement perse des prépalatales suivies de waw en ossete et l’évolution de la séquence *sf dans les langues iraniennes 561–575

Whereas the evolution of *cy follows a clear-cut course in Ossetic, turning to fs except before i, where the group is delabialised in s, and reveals that this sequence merged early with *sp, the indo-iranian sequence *spʰ exhibits a bewildering array of reflexes: fs from *sp as expected, but fs from *fš as well, f and even s: Pašto, Avestan and Waxī treated the sequence as sw. In all Iranian languages more than one evolution is attested. This polymorphy points to an original unstable stage *sf, thus betokening that the surd aspirates became fricatives also after sibilants. The “classical” Iranian
reinforcement *spʰ > sp, *stʰ > st, *skʰ > sk would then have occurred parallelly in each Iranian language, as an areal phenomenon and not as an inheritance.

IWAR WERLEN
Die Grundwörter der Oberwalliser Gipfelnamen 577–614
The determinata of mountain peak names from the Upper Valais (Switzerland) will be analysed on the basis of the collection of place/field names of the Upper Valais and the nomenclature of the Swiss National Map. Mountain peaks began to be named in the course of the 19th century when the Alps were gradually opened up alpinistically and geometrically surveyed. Most of the lemmata are therefore of Valais German origin. The most important naming motives relate to descriptions of body parts, topography and human artefacts.

PAUL WIDMER
Drei griechische *ōu-Stämme 615–630
The isolated Greek stems *pátr-, *mátr-, and *dmóy- are argued to be secondary derivatives based on adverbial forms in *-eũ which paradigmatically belong to athematic nouns. Other IE kinship terms are derived in a comparable manner. Adverbials in *-eũ formed to thematic stems are the starting point of the productive oixeýs-type.

Kasbek
WINFRIED BOEDER
Swanische Präverbien und Klitika 631–656
The numerous clitics of Svan provide a solid basis for the study of its constituent structure. The present paper focuses on clitics in relation to the verbal group consisting of “preverb – negation – verb”. Only clitics (second position clitics and preverbal clitics) are allowed to occur between these constituents. During the development of Kartvelian, the range of possible elements between preverb and verb (tmesis) has been restricted, firstly to negation and clitics, then exclusively to clitics, and lastly to zero. When preverb and verb form a construction, intervening stressed words (here: negation) are a more severe “disturbance” than clitics whose position can be controlled by phonological (non-syntactic) properties (“after the first phonological word”). The Modern Georgian verbal compound (with no intervening element) is the final step in this development, which is connected to the general loss of intra-phrasal clitics.

GEORGE HEWITT
Similarities and Differences: some Verbal Contrasts between Georgian and Mingrelian 657–676
The article examines the formation of some pairs of verb-forms (e.g. ‘teach’ vs ‘learn’) in two related languages from the Kartvelian family, viz. Georgian and Mingrelian.
Given that the languages share most of the basic morphological categories, it is interesting to compare the differences that emerge. The most striking distinction is the presence in Series III Mingrelian scribes of the phenomenon of inversion with a class of verbs that in all other respects would be treated as simple intransitives with one associated argument; the corresponding Georgian forms have their sole argument in the Nominative and do not exhibit inversion. An explanation is proposed to account for this peculiarity.

MICHAEL JOB
Georgisch uszi „Opferstier“ – ein indogermanisches Lehnwort? 677–693
According to G. A. Klimov, Georgian uszi “sacrificial ox” is of Indo-European origin, a view quoted by recent Kartvelian etymological dictionaries. This paper is trying to show that there are serious problems with this particular account and that an explanation of this word as based on a Georgian root is available. There is no need to assume it is borrowed from an ultimately unidentifiable source.

RENAO PIVA
Der Kochtopf am Schwarzen Meer 695–702
In this article, we try to trace back the origin of a word meaning ‘cooking pot of clay’ which is widely spread in the whole Black Sea region, including three of the four Kartvelian languages. As none of today’s etymologies can be right, we make a new proposal through a loan from a language spoken by a people who, in medieval times, often made their living as potters in the Byzantine Empire, i.e. the gypsies.

WOLFGANG SCHULZE
Towards a History of Khinalug 703–744
Khinalug is generally considered to represent the most deviant East Caucasian language. It differs from the East Caucasian etalon especially with respect to its morphology and its lexicon. In the present paper, I propose a number of diagnostic procedures (local traditions, toponyms, to sound patterns, cultural terms, lexicon) that can help to unearth the ‘forgotten’ history of this language and its speakers. I argue that Khinalug must have been in contact with an earlier layer of East Caucasian that included Proto-Nakh, Early Lak, and the western portion of Proto-Lezgian. The Khinalug speakers seem to have migrated into their present location from places in the central or western regions of the southern slopes of the Great Caucasus mountain range.

Die Autoren der Beiträge 745