REVIEWS

La fabrique du lisible: La mise en texte des manuscrits de la Chine ancienne et médiévale. Sous la direction de Jean-Pierre DRÈGE avec la collaboration de Costantino MORETTI. Paris: Collège de France, Institut des hautes études chinoises, 2014, 420 pp. ISBN: 978-2-85757-073-8.

In recent years, materiality has become the watchword in many manuscript-related fields, drawing more attention to the relationship between manuscripts and their support. It encourages scholars to examine manuscripts as physical objects in their immediate context and utilise the knowledge gained from the investigation of material features to uncover how manuscripts were made, transmitted and read. *La fabrique du lisible: La mise en texte des manuscrits de la Chine ancienne et médiévale* (hereafter: *La fabrique*) is one of the latest contributions inspired by this academic trend. The book, focusing on visual and material aspects of Chinese manuscripts, consists of seven parts: (1) Textes du Canon confucéen et philologie; (2) Histoire; (3) Maîtres; (4) Belles-lettres; (5) Bouddhisme et taoïsme; (6) Textes, images et signes; (7) Formes et formats. The first four sections follow the order of Chinese four-fold bibliographical classification, covering non-religious genres from early to medieval China, while the fifth section is devoted to Buddhist and Taoist manuscripts. The articles deployed themselves in a well-structured way, beginning with a brief introduction to the transmission history, followed by detailed descriptions of manuscripts' physical appearances as well as in-depth analyses with regard to their production and usage. The last two sections jump out of the arrangement according to genres of manuscripts and use specific codicological elements to string chapters together. The former one depicts a multifarious picture of image–text relations, with an article addressing punctuation marks attached at the end. The latter is a well-rounded chronological coverage of

Chinese book forms before the ascendance of printing, comprising silk, bamboo and wood manuscripts prevalent in early China and scroll, *pothi*, concertina (accordion), whirlwind (tourbillion), codex in medieval manuscript culture, as well as the interplay among them. The framework of this 420-page large volume and a wide spectrum of selected themes within display the ambition of delineating a comprehensive integration of Chinese manuscripts, which is not always easy to accomplish considering the time scope and the diversity of manuscripts it concerns. This challenging work was assumed by participants of the research seminar organised at the Centre de recherche sur les civilisations de l'Asie orientale (CRCAO) and thanks to their joint effort, this book finally presents itself to readers in the way it wishes to be seen.

Contributors constitute a remarkable feature of *La fabrique*. This large volume is the result of co-operative endeavours of thirteen researchers all based at French research institutes who are in the forefront of Chinese manuscript studies. It is not a coincidence that it was delivered by French academic community, given that France has a long and influential history in book studies going back to the mid-1900s, nurturing some of the world-renowned book historians, such as Henri-Jean Martin and Roger Chartier mentioned in the 'Introduction'. In the last decades, they associated the material aspects of books with social environment and promoted the field to a new stage where researching the manifestation of texts is seen as a way to reconstruct their production, transmission and reception, laying the theoretical base for later research either on printed books or manuscripts. Another intellectual background breeding *La fabrique* is the profound accumulation of Dunhuang Studies in France, starting from the early 20th century when a large portion of manuscripts found in the Dunhuang library cave were transported to the Bibliothèque nationale de France and initiated the century-long ploughing and harvesting. The *La fabrique*, in which a dominant number of materials used are from Dunhuang library cave and mainly composed by scholars working on this manuscript corpus, is certainly one part of this continued tradition.

Articles in *La fabrique* are characterised by meticulous case study and systematic codicological description, displaying a wealth of information on textual history, content organisation and physical appearances of manuscripts. Moreover, they do not end at introducing manuscripts' external features, but extend themselves to a depth where an impressive richness and variety of material situations and practices are revealed. Authors, with extra scrutiny, separate the roles of writer, editor, copyist and reader, through which the life cycle of manuscripts is recovered as an interactive process of creation and consumption where multiple roles were engaged and dynamic practices were involved. Another feature that distinguishes *La fabrique* is the comprehensive manner it takes. As the 'Introduction' states, the volume attempts to restore the continuity between early and medieval manuscripts, which were too often split apart because of the wide chronological break between the two groups of manuscripts that have survived. The volume achieves this goal almost perfectly through bringing its readers a multitude of manuscripts (more than 450) ranging from bamboo slips dated back to Warring States period to codices in late medieval China. Materials used in *La fabrique* are mainly paper manuscripts, but it also concerns itself with a plurality of bamboo, wood and silk manuscripts both from the south and north, and

even a handful of printed books. It is also valuable that authors employ Han administration documents to facilitate their discussions, while in a much more common case administration documents are ignored by codicologists even though they are superior in number among surviving early manuscripts. What is more crucial, the inclusion of materials of different types from different time periods on such a scale does not make *La fabrique* a farraginous assemblage of discrete manuscripts. Materials are arranged in a coherent and comparative way, forming a juxtaposition of codicological habits and spinning an intricate web of similarities and differences. This makes the volume even more prominent, because it not only links manuscripts that are always divided by domains, but also unfolds a complex scenario where continuity and discontinuity coexisted beneath major transformations in material and form, which further complicates the historiography of Chinese books.

To arrange such a content-rich volume, a series of editorial choices were given mature consideration, one of which was how to design its skeleton. The first four sections of *La fabrique* adopt the Chinese traditional four-fold system, with an additional section set up to remedy the lack of a place for religious texts in this bibliographic system. It proves to be effective, because finally this volume presents an orderly and encyclopaedic look of a wide range of manuscripts which are disorganised in nature. But because manuscripts, no matter early or medieval ones, are quantitatively heterogeneous, disparity exists in the first five sections (Textes du Canon confucéen et philologie 11 topics, 64 pages; Histoire 2 topics, 12 pages; Maîtres 10 topics, 96 pages; Belles-lettres 2 topics, 26 pages; Bouddhisme et taoïsme 10 topics, 80 pages). Sections of historical works and literature occupy an obviously smaller number of pages and concern themselves with fewer topics. However, even under ideal circumstances where numbers of each genre are evenly distributed, arranging a codicology-themed volume into any form of genre-based system still has the disadvantage that genre division might block readers from seeing major codicological patterns which can be more visible in a vast pool of mixed manuscripts. In terms of content, manuscripts certainly can be divided into different types, but in terms of physical features, they shared so many conventions of practices and techniques that genre division might not be the best solution. It is also true for Chinese manuscripts, in which double-lined writing, spacing, usage of hierarchical punctuation marks display similar craft devices and stable preferences no matter what genres they belong to. To articulate the codicological grammar of the majority of manuscripts on a more systematic basis, structuring the book according to cross-genre material features might be an alternative.

There is still room for improvement for *La fabrique*, only to give added brilliance to what is already splendid. The parts of early manuscripts and Buddhist manuscripts could be more comprehensive, if we take the hugeness of the number of manuscripts available into account. Paper and ruling are both key components of codicological studies, so it would be helpful if readers could be informed of more knowledge about them in a more substantial and concentrated way. In addition, except for social and cultural history of manuscripts, auxiliary tools and methods for dating and localising manuscripts also deserve specific attention when considering materiality of manuscripts, especially in the case where relevant research is still in an uneven

state. But we should also realise that one step in any aspects of what I have mentioned means an exhaustive dive in as vast as extant manuscripts, since not enough previous studies can be relied on. In some cases, researchers even have to start from next to nothing. Filling these unfortunate voids is not easy and *La fabrique* certainly constitutes a starting point towards future research.

Despite the imperfection, *La fabrique* is definitely a remarkable volume composed and edited in a comprehensive and meticulous manner, sketching a panorama of the materiality of early and medieval manuscripts in China. It opens the gateway for students and researchers who engage in this field, setting basic standards and serving as an indispensable foundation. It is also a significant progress in manuscript research on interdisciplinary level, considering that Chinese codicology had long been absent from the view of codicologists working on other manuscript cultures. This clear and comprehensible handbook will be the first reference work on the book list for them to obtain reliable codicological information about Chinese manuscripts if they are interested in comparative research. Behind all these achievements are contributors completing their work to the best of their abilities, who deserve the deepest gratitude. Meanwhile, it will be more supportive if their pioneering works can be translated into Chinese and/or English, which will render this outstanding volume more accessible to a wider group of researchers.

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The Other Greek: An Introduction to Chinese and Japanese Characters, Their History and Influence, by Arthur COOPER, edited by Imre GALAMBOS. Leiden: Brill, 2018. ISBN: 978-9-00436-904-7.

Both the editor of this book, Imre Galambos, and the reviewer were trained in East Asian languages at universities, which is now the default route to a life of scholarship in that field. The original author, Arthur Cooper, however, did not follow that route. This book therefore reminds us that it is only since the end of the Second World War that the university route to knowledge of East Asian languages has become the norm.

In the 19th century and right up to 1939, many who were later to become scholars of East Asia first acquired their knowledge of Chinese, Japanese or Korean through years of residence as diplomats, missionaries, teachers or military language students. The outbreak of war with Japan in 1941, however, created new and pressing demands for linguists in Britain, Australia, Canada and the United States: at the School of Oriental and African Studies in London, starting early in 1942, short courses in Japanese and Chinese were offered to 18-year-olds straight out of school, and secret courses in Japanese for decryption work were started in Bedford and later at Bletchley Park, the headquarters of the Government Code and Cypher School. Some of the graduates of these courses, after the end of the war, took their studies further and their names are now well known: David Hawkes and Michael Loewe in Chinese studies, Ronald Dore and Patrick O'Neill in Japanese studies, and William Skillend in Korean

studies. However, Arthur Cooper (1916–1988), the author of *The Other Greek*, did none of these courses. So how did he come to write a textbook of Japanese during the war, to publish in 1973 a best-selling collection of translations from the poetry of Li Bai and Du Fu, and to spend decades working on two books on Chinese?

Arthur Cooper first exercised his prodigious linguistic talents on Icelandic when he went on a bicycling holiday there aged 16, and after leaving school he spent a year at Stockholm University studying philology and art history and there he learnt Swedish. He never completed a university degree and instead followed his elder brother Josh into the Government Code and Cypher School. In 1939 he was posted to Hong Kong to work at the Far Eastern Combined Bureau, which was the cover name for an interception, decryption and translation unit mainly focused on Japan. At some point he visited Japan, but it was at this time that he not only began to learn Chinese and Japanese, but also to flex his intellectual muscles as a codebreaker.

Many of the details of his life are sketchy, but Galambos has drawn upon various memoirs as well as members of Cooper's family to add what he can to the thin factual record. Arthur Cooper moved with the Far Eastern Combined Bureau to Singapore after the outbreak of war in Europe and stayed on until just before the surrender of Singapore, doing what he could for the defence of the island by listening to the conversations of Japanese bomber pilots. He made his way to Australia via the Philippines, and then returned to Britain and the Government Code and Cypher School later in 1942. In 1947 he was seconded to the Australian government, returning in 1953 for work at the Government Communications Headquarters, which was the successor to the Government Code and Cypher School. In the 1960s he worked for the Ministry of Education but was something of a misfit and retired in 1968, aged only 52. He devoted the rest of his life to the study of Chinese and never held a university position.

Cooper completed the typescript of *The Other Greek* in the early 1970s: it was not published in his lifetime, although it was for a while under contract with the publisher André Deutsch. The title alludes to Cooper's conviction that the written language of ancient China was the only comparable tradition to Ancient Greek in human history. He draws attention at the outset to a number of significant parallels, such as the continuing use of Ancient Greek roots and Chinese characters to coin words for new concepts, such as 'telephone'. 'Th[e] invention of writing', he notes, 'occurred on each side of the Eurasian landmass, probably independently or virtually independently but earlier at our end' (33). Cooper's purpose, therefore, is to bridge the gap by describing what the Chinese system of writing is, 'so that its relevance to the history and culture of the Far East, and its advantages as well as its disadvantages today, may be judged with some understanding' (25). After all, he argues, 'if this civilization [China and East Asia] learns from ours and we do not care to learn anything from theirs, which must in the end be the gainer?' (24).

Cooper did not write this book for scholars or students. Rather, he wrote it 'with the purpose of introducing pleasures which, because its subject seems remote and exotic, are too often thought of as being for the specialist alone' (26). First there is a lengthy introduction, in which he begins to explain the workings of the Chinese writing system, with each character numbered and printed in a larger size in the margins.

Then he introduces various poems, explaining the characters and their associations and meanings, as well as the structures and literary devices in each poem, all in clear and accessible language. Throughout the volume are to be found his meditations and speculation about language, phonological change, etymologies, meanings and much else. Some of these are of no small interest, while others are less convincing. He makes few references to current scholarship, although he corresponded extensively with contemporary sinologists, some of whom are mentioned in passing.

Cooper had a keen sense of history and was, of course, well aware that in the People's Republic written Chinese was undergoing a transformation at just the time he was writing his book. He suspected that 'the purpose of some of these reformed characters is … to make the old language harder' (36) and therefore less accessible for the populace. Be that as it may, he shrewdly recognised that a serious consequence of these changes was to deinternationalise a script that had once been used all over East Asia.

His passion for the phenomenon of language and his ability to make references to languages such as Icelandic and Russian for the purpose of comparison are striking, as too is his missionary zeal to introduce Chinese characters and the literatures they inscribe to a broader public. Just how receptive would the public have been in the 1970s to what is, for a non-specialist, a demanding book? Although Chinese is now being taught in some schools and larger numbers of students are studying Chinese at university, there is little sign of an increased appetite for mastering the intricacies of literary Chinese, and indeed fewer and fewer now are familiar with Ancient Greek. In short, it seems sadly unlikely that Cooper's enthusiasm for written Chinese would have broken down many barriers.

Since *The Other Greek* was written nearly fifty years ago, it is inevitably dated at several levels. Firstly, Cooper was obviously unable to take advantage of some of the spectacular finds of early Chinese texts on silk or bamboo, for the Mawangdui silk texts only came to light in 1973 and the Guodian Chu bamboo texts in 1993. Secondly, the development of word processing technology has rendered his comments about the difficulty of typewriting Chinese characters redundant. And thirdly, the population statistics are out of date, he refers to the 'Far East', a term that has long since gone out of fashion, and the presumed reader is a 'he'. He was, however, ahead of his time in adopting Pinyin romanisation and in some places giving Japanese, Korean and Vietnamese pronunciations of characters to remind readers of the pervasive use and naturalisation of 'Chinese' characters throughout East Asia.

Cooper's aims for this book were undoubtedly worthy, but perhaps unrealistic. Nevertheless, his unconventional discursive style, his ability to speculate to good effect and his depth of understanding are of lasting appeal, and this book has much to offer students and specialists who already have a knowledge of Chinese characters. Galambos has thus rendered a valuable service in labouring to bring Cooper's work into the public domain, and in persuading the publishers to include Cooper's handwritten sketches of the early forms of some characters as well as nearly 500 larger characters in the margins.

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HANß, Stefan: *Die materielle Kultur der Seeschlacht von Lepanto (1571). Materialität, Medialität und die historische Produktion eines Ereignisses. Teilband 1–2.* [Istanbuler Texte und Studien. Hrsg. vom Orient-Institut Istanbul Band 38.] Würzburg: Ergon Verlag, 2017, 1006 pp. ISBN: 978-3-95650-264-4.

One of the most significant engagements of early modern history, the Battle of Lepanto served as a popular inspiration for several books, studies and dissertations. Based on written and material sources, this book illustrates in particular how the victory of Lepanto affected Christian Europe as a whole.

The first two chapters reveal the author's research, while the reader may find his conclusions in the third one. There is a fourth chapter, too, an appendix that includes all sources and literature as well as illustrations and place index of this two-volume work. The structure of the book is clear and allows getting a very good overview of its contents. At the end of each section and subsection, there is a short summary of Hanß's major findings. The used references are also very clear and thoroughly researched.

The first chapter of the book is dealing with the effects of the Battle of Lepanto, presenting examples how the later generations found new connections with the encounter, giving each time a new attributed meaning of the interpretation according to the actual political point of view. The examples listed shows clearly that the Ottoman opponent was replaced with the actual enemy of the era. The battle has always been seen as a fight between Good and Evil, where Christianity (in other words, Good) won. As such, it provided a great precedent for future generations. This approach is particularly obvious in a volume where the author established a parallel between the naval battle of Lepanto and the fight between Harry Potter and Voldemort.[1] The book provides a fine summary of the known fact that such an action could be interpreted even as a heroic struggle or a disgraceful victory without any effective outcome. It could be pictured as either a universal victory of Christianity or a specifically Spanish or Venetian triumph, a clash of civilisations, a historical turning point, a psychologically important victory, or a miraculous episode, affected by divine intervention. As a novel way, Stefan Hanß researched the origins of these different interpretations in more depth and detail as ever before.

The second chapter of the book contains a careful analysis of the texts of coverages, secret reports and messages in cypher on the battle. It deals also with the depiction of Lepanto in printed records (as leaflets, witness reports, poems, poetries and songs), or with the festivals, victory processions, compositions and pictorial sources, like engravings, paintings of the victory, frescos or portraits of participators. The reader may learn from the analyses that Europe as a whole honoured the victory, but in their reports on church services or on victory festivals every state or even every

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[1] CARPENTIER BROWN, Nancy 2007. *The Mystery of Harry Potter. A Catholic Family Guide.* Huntington, Ind.: Our Sunday Visitor Publishing, cited on p. 24 of the volume under review.

religious denomination accentuated different elements of the triumph, according to their actual political interest.

The author devotes great attention to present those tangible memories (like commemoratives, statues and monuments) and trophies which could have helped to make the Battle of Lepanto more tangible for the contemporaries and for future generations as well. He also concentrates on revealing the connotation of these objects and—if it was ascertainable—their afterlife. The figures and data of the captured goods is a question, which seems accurate at a first glance, but will become quite doubtful after a deeper investigation, and which every researcher or reader of the Battle of Lepanto will run into. Reports on a giant pray made it possible to show the significance of the victory and the devastating defeat of the Ottomans, but if one measures the true data in the reports, only mere speculations will be found. Stefan Hanß compares all the lists and items of the captured goods with each other to point out how contradictory their data were.

The author tries to track every extractable data from the sources, like weapons, clothes, flags, victory insignia, and even those 'perishable' acquisitions as the seized foods taken from the Sultan's navy.

Even though the first reports highlighted already that the triumph was a result of divine providence, the spiritual interpretation of the events got much greater emphasis only when it became obvious that no significant victories would happen again in the near future. The accentuation of Lepanto's miraculous nature could be studied primarily by studying its paintings' allegorical imagery. Furthermore, the book provides a great overview of the prophecies and oracles that worked as a basis of contemporary beliefs. The people of early modern history believed from these predictions the impending end of the Ottoman Empire (along with the end of the world). Although the interpretation of the victory is linked to Christianity, many mythological characters of ancient Greece and Rome appear in the portrayals of the battle, as a heritage of the Renaissance.

By his own admission, the author conducted research in 170 public collections (archives, libraries and museums) in Belgium, Germany, France, Great-Britain, Italy, Austria, Poland, Portugal, Spain, Czech Republic, Hungary, Netherlands, Switzerland, Turkey, Vatican and in the United States. However, the research could not be equally thorough in all these countries' public collections. Its major part was carried out in the (former) countries of the victorious Holy League: Spain, Venice and the Papal States. One cannot help but notice that the research covered only one source of one public collection of the Turkish opponent, while Turkish chronicles and archival sources were completely missing.[2] As a partial compensation, the—otherwise very extensive and thorough—literature list contains Turkish authors as well, but only those who are internationally renowned, and not necessarily those who are expert researchers of the Battle of Lepanto. I must insist on the conclusion that one can classify the

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[2] The only public collection mentioned above is Selimiye Yazma Eser Kütüphanesi in Edirne, Turkey.

available sources and literature according to the conflicting parties of Lepanto, as none of the researchers seemed to make any effort to adopt analysis from the opponent party.[3] This is the reason why I find this work somewhat one-sided. The chapter dealing with messages and spy reports contains a detailed synopsis illustrated with pictures about the news of victory spreading throughout Europe. It shows also the net of spies operated by certain courts. Nevertheless, the reader will not get any information regarding the flow of information within the Ottoman Empire after the Battle, not even a brief summary. The book offers a detailed study of the winner parties' propaganda, but remains silent about the reactions of the Turkish party. When examining the phenomenon of hero-worship having emerged after the triumph of the Christians, the author identifies some occurrences about the fall of Müezzinzade Ali Paşa[4], leader of the Sultan's navy, as the Paşa's death was a turning point of the battle. His conclusion shows how the figures of the Ottomans worked as counterpoints in comparison with the Christian heroes and martyrs in the Europeans' narratives. However, the aspects of the other party are completely missing and the reader will never know how the Christians were pictured in the Ottoman reports. There is only one comparison in that regard when the author describes the matter of General Giovanni Andrea Doria, leader of the League's right wing army and his opponent, Uluç Ali Paşa, a former pirate and leader of the Ottomans' left wing. The author mentions that while Turkish sources describe Ali as an honourable warlord, who saved the rest of the Sultan's navy from total annihilation, his deeds were prejudiced as cowardly and disgraceful acts. Even though the comparison is quite suggestive, one cannot forget that the Holy League had to give reasons why they led Uluç Ali with the rest of the Ottoman navy. The first reports did not insult the Paşa himself; they emphasised the small number of the escaped ships instead.[5] Ali's negative judgement was not equable in the Christian sources and his commanding skills were never questioned. Philip II of Spain even offered him a Spanish peerage and the territory of Tunis in 1569, in the midst of the Ottoman–Venetian War, if he were to change sides.[6] Ferenc Forgách,

[3] SCHMIDT Anikó 2017. *'A legjobb alkalom, mit a századok láttak'. Az Oszmán Birodalom a ciprusi hadjárat idején (1570–1573).* ['The most memorable occassion witnessed by centuries'— The Ottoman Empire until the War of Cyprus (1570–1573)]. (PhD dissertation, Eötvös Loránd University, Faculty of Humanities, Doctoral School of History, Budapest, 7.)

[4] Ottoman names are used according to the current Turkish spelling.

[5] According to a source—a letter written on 25th October 1571 by Nicolaus Secretarius to Miklós Sibrik—kept by the National Archives of Hungary, only one ship managed to escape from the soldiers of Holy League. '*Az viadal közt Uchali basa harminc gályával futam[od]ik el. Andrea Dore könnyű vékony fákon utána sietvén eléri. Az basa egy kis hajón elszalad. De* [Doria] *mind az harminc gályát elnyeri és visszahozta* [Uchali flees on 30 galleys in the fight. Andrea Dore follows him in haste on light and thin trees. Ali Pasha runs away on a small ship, but all the 30 galleys are won and brought back by Doria]'. In: Magyar Nemzeti Levéltár Országos Levéltára, Batthyány család levéltára, Missiles (1527–1944) (= P 1314) No. 31226 (117. d.). Cited in Schmidt 2017: 189, see Footnote 3 above.

[6] BICHENO, Hugh 2003. *Crescent and Cross: The Battle of Lepanto 1571.* London: Phoenix, 179.

Bishop of Várad[7] and Miguel de Cervantes Saavedra, who was involved in the battle, wrote about Ali's abilities in the Battle of Lepanto and the subsequent events approvingly, with great respect and admiration. The latter wrote about the talent of the Ottoman warlord as follows: '[Uchali] marked out himself from the others during the battle, and brought along the flag of the Order of Malta, as a sign of his heroism.'[8]

The fact that the Ottoman party appears in the book only sparsely makes the chapter about the captured Muslims even greater and more important. It contains a census of the captured that provides very detailed data like name, origin, age and rank of the captured person. In cases when further additional information survived, the reader can also learn almost entire biographies, studying the prisoners' personal destiny as well. There are data provided about the conditions of captivity, the death rates of the prisoners and their gifting too. As the captured Muslims were living mementos of the Battle of Lepanto, their mere presence worked as a reminder of the Holy League's victory and the heroic deeds of their donator for their new masters. The fate of the captured Renegades (Christians converted to Islam) is also very intriguing, since they had to respond to their actions before the investigators of the Inquisition. The interrogation protocols provide several details regarding the interrogated person's life, conditions of captivity and religious switch as well as the way how they treated other Christians after their conversion. The author rightly handled these sources with reservation, as the decision of the inquisitorial system depended on the confession of the prisoner. (In the case of a positive decision, the person was rebaptised.) The captives were also aware of the importance of their confession, which greatly affected the subject of their statement. This kind of sources are very informative though, and show how permeable the religions were, even in times of persecutions of Protestants, Jews and Moors. The book deals in detail with the liberated Christian prisoners too, trying to identify with the help of certain reports and lists of freed persons their exact number and further data (their names, origin, age and, if possible, their future destiny).

As a summary, it can be concluded that this book of two volumes is grounded on thorough research with impressive resource and literature base. Its findings and single components may not provide new discoveries, as the Battle of Lepanto was studied from the perspective of contemporary news, pictorials and prophecies with the same research results. Still, the author's accurate exploration of European sources and his interdisciplinary approach provide a number of new statements regarding the battle. The chapters dealing with prizes and prisoners of war are particularly significant. One of the most important lessons of Stefan Hanß's work is that the written and material sources of a historical affair could move far away from the actual event. Such

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[7] BORZSÁK István (trans.) 1977. 'Forgách Ferenc: Emlékirat Magyarország állapotáról Ferdinánd, János, Miksa királysága és II. János erdélyi fejedelemsége alatt [De statu rei publicae Hungaricae Ferdinando, Johanne, Maximiliano regibus ac Johanne secundo principe Transsylvaniae commentarii]'. In: KULCSÁR Péter (ed.) *Humanista történetírók* [Humanist historiographers]. Budapest: Szépirodalmi Könyvkiadó, 567–1039; see, for example, pp. 1015–1018.

[8] CERVANTES SAAVEDRA, Miguel de: *Az elmés nemes Don Quijote de la Mancha* [The ingenious gentleman Don Quixote of La Mancha]. Budapest: Magyar Helikon, 1970, 356–357.

sources provide only a broad framework for the interpretation of the source's writer or its client. That makes the book a very conductive reading for all those who wish to study the cultural history, information flow and propaganda of early modern Europe, and, of course, for those who are interested in the history of the Battle of Lepanto.[9]

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MYLIUS, Klaus: *Śaurasenī. Grammatik und Glossar.* [Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen, 27.] Wiesbaden: Harrassowitz Verlag, 2018, 89 pp. ISBN 978-3-447-11130-0.

Śaurasenī is one of the chief dramatic Prakrits. It is deemed to be the Prakrit of Madhyadeśa, because it took its name from Śūrasena, the ancient name of the country around Mathurā. In Sanskrit plays, ladies speak *Śaurasenī* in prose, while they use *Māhārāṣṭrī* in their songs. In all, *Śaurasenī* occupies the first place among Prakrits employed in the prose passages of Sanskrit plays. In Sanskrit dramas, it is spoken by women, the *vidūṣaka* 'clown, jester', children, eunuchs, astrologers, the insane and the sick. In the drama *Karpūramañjarī* by Rājaśekhara, who lived ca. 900 AD, it is spoken even by the king.

The standard work for studying Prakrit dialects by Richard Pischel (*Grammatik der Prakrit Sprachen.* Strassburg, 1900) is anti-didactic and discourages students looking for proficiency in this dialect. A. C. Woolner's *Introduction to Prakrit* (Calcutta, 1928) is rather an elementary guide to the different Prakrits. Sukumar Sen's *A Comparative Grammar of Middle Indo-Aryan* (Poona, 1960, 2nd ed.) or V. V. Vertogradova's [В. В. Вертоградова] *Пракриты* (Moskva, 1978) are valuable books written for linguists. To my best knowledge, there is a book partially devoted to the study of *Śaurasenī* written by Richard Schmidt.[1] It is a pity that it has long been out of print and, furthermore, it counts somehow as an obsolete work.

All in all, *Śaurasenī* is still regarded as a hitherto insufficiently explored Prakrit, thus the undertaking of compiling an elementary grammar of it is a commendable job by all means.

A considerable part of the book under review has been formed during the last years of Klaus Mylius's long teaching activity, but it took its final shape quite recently. Most of the material that is presented therein has been taken from the standard grammars and a certain amount from the specialised literature. As he puts it, instead of repletion of forms, laws and the exceptions from them, it was his main aim to present what is absolutely necessary to the would-be students.

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[9] I would like to express my thanks to Dorottya Szabó for the translation.

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[1] SCHMIDT, Richard 1924. *Elementarbuch der Śaurasenī mit Vergleichung der Māhārāṣṭrī und Māgadhī.* Hannover: Orient Buchhandlung Heinz Lafaire.

The volume is divided into three parts preceded by a preface and an introduction by the author. In the Introduction we are given a brief survey of the linguistic position of *Śaurasenī* in the history of Indo-Aryan languages, the history of research of Prakrit dialects and the importance of *Śaurasenī* in cultural history. This importance is properly highlighted by the impressive list of famous dramas by illustrious authors. Mylius aptly presents the different employment of *Śaurasenī* and *Māhārāṣṭrī* in these plays.

Part One comprises a grammatical sketch of *Śaurasenī*. It is further divided into chapters on phonetics, morphology and syntax.

The chapter on phonetics expounds on the following issues: the system of sounds with remarks on pronunciation and the *Śaurasenī* sound system in its special relation to Sanskrit. The chart of correspondences on pp. 22–23 is very useful indeed. At the same time Mylius admits that it is only primary information and with due emphasis advises the students to clearly recall to mind or even better to memorise the Sanskrit *chāyā* in the case of every lemma (p. 19). It is praiseworthy that he calls the readers' attention to a characteristic feature of the *Śaurasenī,* namely that consonants cannot stand at the end of words. Consequently, almost all *sandhi* rules are null and void (p. 24).

The chapter on morphology comprises the declension of nouns, adjectives, pronouns and numerals, as well as the system of conjugation. The careful survey of the verb system is highly instructive.

Mylius says that syntax has been neglected by native grammarians as well as modern scholars such as Richard Pischel or Richard Schmidt. Nevertheless, he gives practical remarks on word order, tenses and moods, use of cases, adjectives and adverbs, compounds, prepositions and indeclinables. It is all right as far as it goes; however, for further reading on Prakrit syntax as such, I would warmly recommend the relevant chapter of Bubenik's book.[2]

Part Two is made up of an illustrative text. Mylius's choice fell on a piece from Act Two of the *Śakuntalā*, Kālidāsa's best known drama. The sample, a monologue of the *vidūṣaka* (the jester) appears to be a really representative text. Mylius has taken over the text accepted by Woolner and reproduced also by Vertogradova. While Woolner was satisfied with a few footnotes to the text and Vertogradova with a simple translation, Mylius provides the students with copious grammatical notes and instructions. They seem to grow out of a long teaching experience. At a cursory glance, I find his remarks useful and edifying. Of course, the proof of the pudding is in the eating.

Part Three is a glossary of *Śaurasenī* and *German,* containing all words occurring in the book. He gives the Sanskrit *chāyā* with all *lemmata* in brackets. Neither here does he forget to give us a hint: due to the numerous consonant elisions, the *chāyā* cannot be determined in all cases with utmost certainty (p. 55).

The work is supplemented with a short bibliography of selected references.

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[2] BUBENIK, Vit 1996. *The Structure and Development of Middle Indo-Aryan.* Delhi: Motilal Banarsidass, 131–200.

The book will hopefully fulfil the author's aims and fit into the language teaching programme run by the *Institut für Empirische Sprachwissenschaft* at the Goethe-Universität in Frankfurt am Main, as well as at the universities of German speaking countries.

The volume is neatly printed. Special thanks should go to Harrassowitz Verlag for undertaking its publication.

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RASCHMANN, Simone-Christiane and Osman Fikri SERTKAYA: *Alttürkische Handschriften Teil 20: Alttürkische Texte aus der Berliner Turfansammlung im Nachlass Reşit Rahmeti Arat*. [Verzeichnis der Orientalischen Handschriften in Deutschland, Band XIII, 28.] Stuttgart: Franz Steiner Verlag, 2016, 356 pp. ISBN: 978-3-515-11543-8.

This volume presents a descriptive catalogue of a very special corpus of Old Uyghur texts known as the Arat inheritance (German: Arat-Nachlass),[1] and currently administrated by the Turkish scholar Osman Fikri Sertkaya, Professor Emeritus of Istanbul University. This corpus comprises a considerable number of photos and transcriptions of various Berlin Turfan texts which had once been used and done by the famous Turkish scholar Reşit Rahmeti Arat during his stay in Berlin. He was first a doctoral student and later a lecturer at the Friedrich-Wilhelms-Universität Berlin and research fellow at the Oriental Commission between 1923 and 1933. Having left Berlin in 1933, he started to work at the Istanbul University as professor for Turkic studies until his death in 1964. Actually, the Arat inheritance is part of the Berlin Turfan collection, one of the most significant collections of Turfan materials in more than 20 languages. The collection was brought from Turfan in Northwestern China to Berlin through four German Turfan expeditions between 1902 and 1914, and currently belongs to the Berlin-Brandenburg Academy of Sciences and partly to the Museum for Asian Art. Most texts in the Arat inheritance, as the classificatory concordance (pp. 199–312) of the volume under review shows, are civil documents, and mainly consist of two groups of documents: official documents and personal documents. The number of fragments of Buddhist content is very limited. Besides five unidentified fragments, there is only one fragment of a vineyard blessing, one of a calendar and one of a glorification. Most significantly, the Arat inheritance preserves parts of Old Uyghur fragments presumably lost during the Second World War as photos or transcriptions, and is, therefore, very precious.

The book under review includes an introduction (pp. 7–21), technical remarks (pp. 22–26), a descriptive catalogue (pp. 27–284), notes to abbreviations, signatures, and bibliography (pp. 285–298); moreover, it also has five concordances: (i) a con-

[1] The exception is the one Sogdian fragment (Catalogue No. 076). Besides this, some fragments, e.g. the ones described under Catalogue No. 018, also contain Sogdian lines, while one fragment has five lines of Mongolian text (see Catalogue No. 219). However, the majority of these texts are in Old Uyghur.

cordance arranged according to classification (pp. 299–312), (ii) a concordance arranged according to shelf numbers (pp. 313–326), (iii) one concordance arranged according to finding signatures (pp. 327–338), (iv) another concordance arranged according to chronological criteria (p. 339), and (v) an alphabetically arranged index of keywords (pp. 340–356).

In the Introduction, the authors first provide a general overview of the materials in the Arat inheritance and illustrate the main methods used in cataloguing in the volume, and then provide rather detailed documentation of Arat's academic life and work on the German Turfan materials. Here the authors reveal for the first time many hitherto unknown facts on Arat's academic life and work on Old Uyghur texts and his connection to German scholarly circles based on published and unpublished records in the archive of the Berlin-Brandenburg Academy of Sciences and Humanities. They are very valuable not only for understanding Arat's academic life and academic work as an outstanding scholar in the field of Turkic philology, but also for understanding and illustrating the history of research on Turfan materials. This is followed by a brief illustration of the importance and value of the Arat inheritance for Old Uyghur study and the process of initiation of cataloguing the Arat inheritance in the frame of the long-term academy project 'Union Catalogue of Oriental manuscripts in Germany', which is known as KOHD, the German abbreviation of 'Katalogisierung der Orientalischen Handschriften in Deutschland', since 1990 at the Goettingen Academy of Sciences, which was actually initiated in 1957.

In the second part of the volume, the structure of the catalogue entries and the main technical terms used in the volume are briefly illustrated. Although this part of the volume shares remarks and illustrations with other volumes that have been published in the same series, it also includes illustrations to keywords (German: *Schlagwörter*), which is specific to this volume.

The third part, namely the descriptive catalogue, is undoubtedly the core of the volume and covers 339 catalogue entries. Each entry generally comprises a formal description of the fragment, information on the script used in the fragment, hints about the possible dating, a list of keywords, citation of the text, and generally the transcription of the first and last line of the fragment. Sometimes an entry also includes the transcription of all interesting lines, notes about the peculiarity of the manuscript and the text, scans of interesting signs, seals, etc., which are very useful for further research in connection with fragments in other collections. In certain instances, the entire transcription is provided, e.g., in Catalogue No. 339 (pp. 282–284), sometimes even including careful corrections of existing transcriptions in consultation of Chinese parallels of corresponding texts (for details, see p. 184, Note 7). If the fragment was already cited or published, information on research and publication is always clearly indicated. If necessary, it also provides a scan of Arat's transcription or reproduction of the photos in the Arat inheritance. In certain instances, the authors also provide a reconstruction of some fragments, joining the photos from the Arat inheritance and the subsequent piece of the same fragment kept in the Berlin Turfan collection. One of them is the joined fragment Arat 3 (Catalogue No. 003) that was reconstructed on the basis of Arat 254 and *Ch/U 9904v and Ch/U 7334 v (pp. 30–32). Such

a reconstruction only became possible thanks to the authors' familiarity with the materials in the Berlin Turfan collection, which lays a solid basis for further research. In some instances, the authors provide scans of both the photo and the transcription of some fragments when they thought to have recognised a relation between the pieces which had been considered separate items in a previous research stage; see, for example, Catalogue No. 085 (pp. 125–126). Some entries in the volume do not present any information on any fragment due to the fact that there are neither photos nor transcriptions of some working signatures in the Arat inheritance available (see, for example, Catalogue Nos. 091–099 [p. 130] and Catalogue No. 180 [p. 181]). Some catalogue entries (see, for example, 136–155, 157–178), on the other hand, simply have an indication of the description of the same fragment in the Berlin Turfan collection that exists in original form—and the number of such entries is considerable. Thus, the number of catalogue entries does not come up to the number of items existing in the Arat inheritance.

A list of abbreviations, the sigla, bibliography, and a concordance arranged according to shelf numbers and finding place sigla are common for catalogues published in the same book series. However, the three concordances: (i) the concordance arranged according to the classification of documents (pp. 299–312), (ii) the concordance arranged according to chronological criteria (p. 339), and (iii) the alphabetically arranged index of keywords (pp. 340–356) are specific to this volume in contrast to the catalogues published in the same series. In the first one, texts are classified into five groups: (i) official documents, (ii) personal documents, (iii) undetermined fragments, (iv) fragments of Buddhist content, and (v) others. Within each group several subgroups were also identified; e.g., within the first group (official documents): edicts and administrative decrees, letters, certificates and approvals, receipts and proofs, reports and cantilevered documents, registers and lists and *varia*; and within the second group (personal documents): contracts, receipts, letters, registers, lists, and *varia*. Within the contracts, the first subgroup of personal documents, they identify further nine subgroups. The subclassification of official and personal documents is the one which was suggested and used in the first volume of catalogues of Old Uyghur documents published by Simone-Christiane Raschmann,[2] which was revised on the basis of the classification used in the *Corpus of Old Uyghur Contracts* edited by the late Japanese historian Yamada Nobuo and a group of leading Japanese and German historians and philologists.[3] It is, on the other hand, the revised version of the classification suggested by the American scholar Larry Vernon Clark[4] though the first classification of Old documents was actually put forward by R. R. Arat shortly before his

[2] See RASCHMANN, Simone-Christiane 2007. *Alttürkische Handschriften, Teil 13: Dokumente, Teil 1*. [Verzeichnis der Orientalischen Handschriften in Deutschland, Band XIII, 21.] Stuttgart: Franz Steiner Verlag, 15–16.

[3] YAMADA Nobuo 1993. *Uigurubun keiyaku monjo shūsei* ウイグル文契約文書集成 [German title: *Sammlung uigurischer Kontrakte*]. Edited by Juten ODA, Peter ZIEME, Hiroshi UMEMURA, Takao MORIYASU. Osaka: Osaka University Press, xiii–xiv.

[4] CLARK, Larry Vernon 1975. *Introduction to the Uyghur Civil Documents of East Turkestan (13th- 14th cc.)*. (Ph.D. dissertation, Indiana University, Bloomington, microfilm publication.)

death in 1964.[5] The number of undetermined fragments is limited, including only eight fragments, whereas the Buddhist texts comprise one fragment of the apocryphal sūtra *Foding xin da tuoluoni* 佛顶心大陀罗尼, two dhāraṇī fragments, one fragment of Tantric content, and two colophons, including five undetermined fragments of Buddhist content.

In the chronologically arranged concordance, the fragments are mainly classified into two groups: (i) fragments from the West Uyghur Kingdom (ca. 10th–12th centuries), (ii) fragments from the Mongol period (13th–14th centuries). The remaining fragments, whose dates await further determination, constitute the third group, namely the undetermined ones. The basis for this classification is mainly a type of Old Uyghur script according to the criteria suggested by Professor Takao Moriyasu[6], and the use of some keywords in the text, e.g., the use of *kanpu* or *kuanpu* ('woolen fabric, fabric in official form, gold cloth'), which is specific to the texts from the West Uyghur Kingdom.[7] The alphabetically arranged index of keywords (pp. 340–356) mainly covers words and phrases, sometimes even sentences, which were mentioned in the catalogue under the heading 'Schlagwörter' (keywords). These are, undoubtedly, very useful for the classification, characterisation, and periodisation of the texts, and are very helpful for readers who wish to get more insight into the content and terminology of the texts.

As the majority of the texts described in this volume are documents, the volume perfectly completes the previously published two catalogues of Old Uyghur documents, *Alttürkische Handschriften, Teil 13: Dokumente* and *Alttürkische Handschriften, Teil 14: Dokumente*, which were published by S. Raschmann in 2007 and 2009, respectively.[8] With these, a solid basis for a complete edition of Old Uygur documents was achieved and this is stimulating. Now a complete comparative edition of this corpus of Old Uyghur documents together with the same type of texts in other collections of Turfan and Dunhuang texts is a *desideratum*. It will certainly shed light not only on the systematic investigation of the Old Uyghur language and culture, but also on the illustration of social, economic, and daily life along the Silk Road.

[5] ARAT, Reşid Rahmeti 1964. 'Eski Türk hukuk vesikiları.' *Journal de la Société Finno-Ougrienne* 65/1: 11–77.

[6] Mainly see MORIYASU, Takao and Peter ZIEME, 'From Chinese to Uighur Documents'. *Nairiku Ajia gengo no kenkyū* 内陸アジア言語の研究 [*Studies on Inner Asian Languages*] 14: 73–102 [p. 74]; MORIYASU, Takao 2004. 'From Silk, Cotton, and Copper Coin to Silver, Transition of the Currency Used by the Uighurs during the Period from the 8th to the 14th centuries.' In: Desmond DURKIN-MEISTERERNST, Simone-Christiane RASCHMANN, Jens WILKENS, Marianne YALDIZ and Peter ZIEME (eds.) 2004. *Turfan Revisited – The First Century of Research into the Arts and Cultures of the Silk Road*. Berlin: Reimer, 232–233 [p. 228].

[7] For *kanpu* or *kuanpu,* see Moriyasu 2004: 231. (Moriyasu 2004 was given with full title in the previous note.)

[8] RASCHMANN, Simone-Christiane 2007. *Alttürkische Handschriften, Teil 13: Dokumente, Teil 1*. [Verzeichnis der Orientalischen Handschriften in Deutschland, Band XIII, 21.] Stuttgart: Franz Steiner Verlag; RASCHMANN, Simone-Christiane 2009. *Alttürkische Handschriften, Teil 14: Dokumente, Teil 2*. [Verzeichnis der Orientalischen Handschriften in Deutschland, Band XIII, 22.] Stuttgart: Franz Steiner Verlag.

One may, if it should be unconditionally done, mention some points, e.g., a missing reference to the frequently used abbreviation ABBAW when it is first used in both full and abbreviated form on p. 11, and the questionable reading *v(i)rhardäk[i]* on p. 44, etc. However, such points are marginal and do not influence the fundamental fact that this volume, just like the previously mentioned other two catalogues of Old Uyghur texts by S. Raschmann, presenting the results of long years of investigation on Old Uyghur documents, is a very helpful handbook on Old Uyghur documents, and will certainly serve as the fundamental basis for future research not only in Old Turkic philology, Old Turkic linguistics, but also in the investigation of Central Asian history, religion, and culture.

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