

Südasien

Strnad, Jaroslav: *Morphology and Syntax of Old Hindī. Edition and Analysis of One Hundred Kabīr Vānī Poems from Rājasthān.* Leiden/Boston: Brill 2013. XXIV, 573 S. 8° = Brill's Indological Library 45. Hartbd. € 146,00. ISBN 978-90-04-25112-0.

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<https://doi.org/10.1515/olzg-2017-0133>

The major lines of tradition that transmitted the work ascribed to Kabīr were that of the *Ādigraṅth*, the Dādūpanthī tradition of Rajasthan, and the *Bijak* tradition of the Kabīr'panth. The so far oldest available manuscript in the Dādūpanthī tradition is a codex dated respectively VS 1678/1621 CE and VS 1671/1614 CE (in this sequence) in two colophons.¹ The oeuvre of Kabīr ranges within the part concluded by the first of these. The manuscript is part of the holdings of the Sanjay Sharma Collection, Jaipur, where it was filmed in the 1970s by Winand M. Callewaert. The film is now in the possession of the South Asia Institute of Heidelberg University, while access to the original codex is virtually impossible due to severe restrictions imposed on its use by its owners. Callewaert used that early manuscript in his edition of selected early songs of Kabīr,² subsequently publishing a list of corrections to this.³ The synopsis of the various early Kabīr traditions Callewaert offers in his edition prompted Jaroslav Strnad to undertake a project based on that early manuscript and executed largely on the model of Vladimír Miltner's *Old Hindi Reader*,⁴ which Strnad prepared for publication after Miltner's death. Whereas Miltner treated a wide range of linguistically quite diverse authors, Strnad focuses on just one. By intent and in effect, he is thereby operating on the basis of a corpus that is relatively homogenous, albeit exhibiting the linguistic complexity of the Sadhukkaṛī type of language to which Sants and

Nāth'yogīs contributed. In order to create a transparent and manageable corpus, Strnad selected just one hundred songs from the total of 370 contained in the codex. Inspired by the edition of Callewaert and the criteria that author had proposed for establishing the relative period when a song became popular in the Kabīr tradition, Strnad does not take account of the couplets (*sākhīs*) that also form part of the codex. These might have made the linguistic task even more complex, as is suggested by other Sant *sākhī*-oeuvres. Strnad targets especially a student readership wishing to familiarise themselves with pre-modern 'Hindi' of the Sadhukkaṛī type, and he aspires to devise a tool for them that – in the words of Miltner – makes the “process of interpretation ... very simple and requires minimal brainwork” (Strnad, p. 5). This disarming stance inherited from Miltner stands in stark contrast with the enormous brainwork undertaken by the author, which brought forth a book by far exceeding a presentation *ad usum delphini*.

The study consists of three main parts, completed by concordances and indices that make transparent the place of the corpus in the context of the manuscript and edition tradition. Part 1 presents a perfect edition with both meticulous and inspiring linguistic and philological annotations, preceded by an introduction on the manuscript and its physical, graphic and textual characteristics. Primarily devoted to problematic words or phrases, the annotations provide engaging linguistic and philological issues. To name just one: *ustā* (song 78, p. 43, n. 6). The attempt to interpret it as an unusual genitive of a pronoun or even as a misspelling is not satisfying. What about interpreting it as the equivalent of *ustād*? The word *ustā*, “master, guru, master-builder” is common in Rajasthan and testified to also by inscriptions.⁵

In Part 2, Strnad follows Miltner's tagmemic model of linguistic analysis. His morpho-syntactic study explores the full range of masterful contributions in the field of Middle and New Indo-Aryan languages as far as relevant to his topic. By carefully sifting these, the author is in not a few places able to shed new light on so far insufficiently explained linguistic features; see for example his discussion of the oblique singular of the deictic and relative pronouns, pp. 294 f., 303. The second part of the book thus amounts to a thorough historical grammar of the text corpus. Part 3 consists of the “Morphemicon”, a lexicon

¹ Jaroslav Strnad: “A Note on the Analysis of Two Early Rājasthānī Dādūpanthī Manuscripts”, *Asiatische Studien/Études Asiatiques* 70 (2015): 545–569.

² Winand M. Callewaert in collaboration with Swapna Sharma and Dieter Taillieu: *The Millennium Kabīr Vānī. A Collection of Pad-s.* New Delhi: Manohar 2000.

³ “Corrections in *The Millennium Kabīr Vānī*”, in: Imre Bangha (ed.): *Bhakti Beyond the Forest. Current Research in Early Modern Literatures in North India, 2003–2009.* ... New Delhi: Manohar 2013, pp. 383–396.

⁴ Prague: Karolinum – Charles University Press 1998.

⁵ For example the Bayānā well inscription, dated VS 1503/ 1446 CE, or the Mojamābād cenotaph inscription, dated VS 1695/1638 CE; see Ratanlal Mishra (ed.): *Inscriptions of Rājasthān. Volume 2.* Udaipur/ New Delhi: Jawahar Kala Kendra in assistance with Himanshu Publications 2006, pp. 132 and 32, respectively.

arranged by morphs, or rather, comprising all morphs of the corpus. Fortunately this is not quite a hard-core morphemicon, for the author also lists strings of morphs (*vulgo* compounds) that are individually productive in the language of the text (e. g. “*jamrāi*” or “*jaḡjīvan-*”).

The work represents a perfect tool for study, and nothing less than a comprehensive analysis of the language of the Rajasthani Kabīr tradition as transmitted in 1615 CE.

This being said, second thoughts arise as the book arouses desires that go beyond the constraints the author had imposed upon himself. To date, the codex of 1615 CE has served as a quarry rather than being recognised as the sum total of the stunning Sant-Nāth and wider Bhakti tradition that prevailed in the Dādūpanth of that period. Strnad commendably points to the religious-intellectual universe the manuscript reflects by at least summarily enumerating the various works constituent of it. However, let it be expressly stated that the manuscript, coming from the yogic line of tradition of Dūjan'dās of Īḍvā, where the ancient Dādūpanthī seat still exists, is eminently representative of that composite tradition. The scribe of the codex was a disciple of Dūjan'dās, who according to the longer version of Rāghav'dās's *Bhaktamāl* was an accomplished yogin, who became attached to Dādū.⁶ The yogic thrust of the codex is evident. The manuscript ranges among a great number of relatively ancient codices that similarly circumscribe the religious cosmos of the Sants of Rajasthan. They form a treasure trove that reflects their composite religious history in its many facets.

Moreover, in view of Strnad's excellent edition readers will regret that he did not edit all the 370 songs, let alone the corpus of couplets (*sākhīs*) as it has been transmitted by the manuscript. One grants the author that he was committed to and thus shackled by his quite different intent, but he has fuelled the desire for seeing those parts, and of course the entire codex, fully edited and thereby the wide spectrum of the regional Sant tradition of the early seventeenth century addressed.

Though the author had in mind a student readership, the high price of the book should thwart his intention.

⁶ Stanza 13,19 of Jan'gopāl's *Dādūjanmalilā*, cf. Winand M. Callewaert (ed. and trans.): *The Hindī Biography of Dādū Dayāl*. Delhi: Motilal Banarsidass 1988; *indav* stanza 518, cf. Nārāyaṇ'dās (ed.): *Bhaktamāl. Rāghav'dās viracit. Caturdās jī kṛt padya ṭikā tathā Bhaktacaritra Prakāśikā gadya ṭika sahit*. Jay'pur Siṭi: Śrī Dādū Dayālu Mahāsabhā VS 2026, pp. 699 f.

Rahman, Aman ur / Falk, Harry: *Seals, Sealings and Tokens from Gandhāra*. Wiesbaden: Reichert 2011. 238 S., 1425 Fig. 8° = Monographien zur Indischen Archäologie, Kunst und Philologie 21. Studies in the Aman ur Rahman Collection I. Hartbd. € 89,00. ISBN 978-3-89500-819-1.

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<https://doi.org/10.1515/olzg-2017-0134>

Among numismatists who specialise in the pre-Islamic coinage of the Indo-Iranian borderlands, Aman ur Rahman is known for his large and comprehensive collection that ranges from the pre-Kushana period (3rd–1st century BCE) to the coming of Islam in the region (8th century CE); most important is the recently-published catalogue of his coins issued by the Hunnic and Turkic tribes that occupied Bactria (northern Afghanistan) and extended their rule across the Hindukush to Kapisi/Kabul, Zabul, Gandhara and Northwest India (late 4th century to 8th century CE).¹ Not surprisingly, his numismatic interests have extended to sigillography – that is, to the stone intaglios as well as the clay impressions, sealings and tokens made from such carvings – which parallel the coins of the periods and cultures he collects. In early 2011, some of this glyptic material – specifically, that belonging to the 4th–8th centuries and deriving from Bactria well into Gandhara – was analysed and published by this reviewer with the philological contributions of Iranologist Nicholas Sims-Williams and Indologist Harry Falk (hereafter referred to as SARC 2).² Published later that year was the volume under review.

Like SARC 2, this volume – despite its limiting title – greatly expands the glyptic corpus from Afghanistan and the Northwest of the Indian subcontinent, previously compiled and published by Pierfrancesco Callieri in 1997.³ In particular, and most welcome, it presents the seals,

¹ Klaus Vondrovec: *Coinage of the Huns and their Successors in Bactria and Greater Gandhara (4th to 8th Century CE)*. Volume 1. (Studies in the Aman ur Rahman Collection 4. Denkschriften der philosophisch-historischen Klasse 471. Veröffentlichungen zur Numismatik 59.) Wien: Verlag der Österreichischen Akademie der Wissenschaften 2014.

² Judith A. Lerner, Nicholas Sims-Williams: *Seals, Sealings and Tokens from Bactria to Gandhara (4th to 8th Century CE)*. With contributions by Aman ur Rahman and Harry Falk. (Studies in the Aman ur Rahman Collection 2. Denkschriften der philosophisch-historischen Klasse 421. Veröffentlichungen zur Numismatik 52.) Wien: Verlag der Österreichischen Akademie der Wissenschaften 2011.

³ Pierfrancesco Callieri: *Seals and Sealings from the North-West of the Indian Subcontinent and Afghanistan (4th Century BC–11th Century AD)*. Local, Indian, Sasanian, Graeco-Persian, Sogdian, Roman. With