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Electronic version

URL: <http://journals.openedition.org/abstractairanica/51373>

DOI: 10.4000/abstractairanica.51373

ISBN: 1961-960X

ISSN: 1961-960X

Publisher:

CNRS (UMR 7528 Mondes iraniens et indiens), Éditions de l'IFRI

Electronic reference

Agnes Korn, "Zekine Özertural, Gökhan Şilfeler (eds.). *Der östliche Manichäismus im Spiegel seiner Buch- und Schriftkultur. Vorträge des Göttinger Symposiums vom 11./12. März 2015*", *Abstracta Iranica* [Online], Volume 40-41 | 2019, document 3, Online since 30 December 2019, connection on 26 April 2021. URL: <http://journals.openedition.org/abstractairanica/51373> ; DOI: <https://doi.org/10.4000/abstractairanica.51373>

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- 1 The present volume on Eastern Manichaeism as reflected by its testimonies and scriptures is a collection of twelve articles (two of them in English, one in French, the remaining ones in German) based on presentations given at a workshop held at the Academy of Sciences in Göttingen in 2015. The contributions are arranged in the sections “Eastern Manichaeism in its own transmission” and “Eastern Manichaeism and intercultural topics”. These are prefaced by an introductory article on the issue of religious syncretism with particular reference to Manichaeism by Claudia Weber (pp. 7-16).
- 2 Instead of repeating the table of contents, which is available at <https://www.degruyter.com/view/title/537256>, I am presenting a survey of the languages and topics treated.
- 3 Several contributions include editions of Manichaean fragments. Enrico Morano: presents a double page with hymns in Parthian (pp. 36-55); Simone-Christiane

Raschmann an Uighur document on food provisions for a meal; the fragment was lost in the meantime, but a photo survives among the materials belonging to the late Reşid Rahmeti Arat (pp. 73-85); Gregor Wurst offers two Coptic excerpts on the “Bema” festival commemorating the death of the prophet Mani (p. 151-160); and Christiane Reck discusses a Sogdian fragment whose religious appurtenance is difficult to ascertain (pp. 97-103).

- 4 More oriented towards philological interpretation, Antje Wendtland argues that a number of Sogdian loanwords in Uighur Buddhist texts are from the general lexicon of Sogdian rather than from a specifically Manichaean one (p. 141-150). Gábor Kósa discusses terms for Manichaean deities found in Chinese manuscripts based on Manichaean material dating back to the 11th century (pp. 19-33).
- 5 Closely related are studies of Manichaean concepts: Klaus Röhrborn investigates an Uighur list of Manichaean deities containing the quality “primordial” known from Middle Iranian (p. 87-94); Zekine Özertural discusses the various expressions for the Manichaean concept of the soul in Uighur texts (pp. 57-72); and Aloïs van Tongerloo presents Latin, Coptic, Middle Iranian, Uighur and Chinese passages on the Manichaean principle of the “three seals” (p. 115-124).
- 6 Oriented towards the textual side, Jürgen Tubach suggests that the flames that appear on Mani’s shoulders during his audience with Shâpûr according to the (Arabic) account by Ibn an-Nadîm and some other motives are of Central Asian origin (p. 125-140), and Michel Tardieu studies a love story which was transformed into a Middle Persian Manichaean parable, comparing motives known from folk literature in other cultures (p. 105-114).
- 7 From a technical point of view, the volume is well done, with a pleasant layout etc., the various scripts used are handled very well (including Coptic), all of this proof of conscientious editing. Better photos of the beautiful fragments discussed in the articles by Morano and Reck are available at <http://turfan.bbaw.de/dta/>. The small volume is very rich in content and will be a welcome contribution to the multi-faceted issue of Manichaeism and its (as the prophet had hoped) multilingual and to some extent multicultural sources.

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