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## Abstracts

### Sūrdās: poet and text in the Sikh tradition

JEEVAN DEOL

A single line by the poet Sūrdās occurs in the Sikh scripture, the *Adi Granth*. This paper is concerned with the textual representation of the single line, given as a full *pada* in certain manuscript traditions of the *Granth*, and with early Sikh writing on the figure of Sūrdās. The paper also considers other works associated with Sūrdās in texts from Punjab, including a second composition in the *Granth* seemingly attributed to both Sūrdās and the fifth Sikh Guru Arjan. The paper raises a number of issues relating to the *Adi Granth* Sūrdās and the early writing on him, particularly the relationship between the Sikh Gurus and the *bhagats*, early Sikh conceptions of the *Adi Granth* and the importance of the writing of heterodox groups within the Panth for the study of early Sikh exegesis.

### A literary stylistic analysis of a poem by the Somali poet Axmed Ismaciil Diiriye 'Qaasim'

MARTIN ORWIN

This article presents a stylistic analysis of the popular poem *Macaan iyo Qadhaadh* by the Somali poet Axmed Ismaciil Diiriye 'Qaasim'. Following a brief review of literature and an outline of style in Somali poetry, the creative use of language is discussed, for example the use of deixis and syntax. The obligatory stylistic characteristics of Somali poetry, metre and alliteration, are also discussed as they appear in the poem and are presented as being not something to be merely adhered to but as aspects which are creatively manipulated to contribute to the power and meaning of the poem. Enjambement plays a role particularly in the discussion of prolongation in the poem which is dealt with in some depth.

### The 'Uqūd rasm al-muftī of Ibn 'Ābidīn

NORMAN CALDER

This article focuses on Ibn 'Ābidīn's poem, 'Chaplets on the muftī's task', a translation of which is provided in Section III. It begins with a discussion of John Dryden's didactic poem, 'A layman's faith', in an attempt both to contrast the English Protestantism represented here with Ibn 'Ābidīn's traditional Sunnism, and also to highlight the common prejudices of modern scholarship in its perception of pre-modern Islam. Section II locates the context of Ibn 'Ābidīn's poem in relation to his other works and the corpus of writings on *iftā'*. Section IV offers an analysis of the 'Chaplets', which divides the poem into a set of rules of justification followed by further rules for the discovery of the law, and highlights its system of ranking past authorities and canonical texts, one which continues to accommodate, to a certain extent, the needs of later generations.

### The Kipchak connection: the Ilkhans, the Mamluks, and Ayn Jalut

CHARLES J. HALPERIN

Before the battle of Ayn Jalut in 1260, the Ilkhan Hulegu insulted the Mamluk Sultan Qutuz's 'base' and refugee origins. Qutuz, from Khwarizm, may not have been a Kipchak, but his successor Baybars certainly was, and Kipchaks were the dominant ethnic element in the Egyptian Mamluk corps. The Mongols had invoked the supposed status of the Kipchaks as Mongol 'slaves' as an excuse to fight the East Slavs in 1223 and Hungary in 1237. It is plausible that the Ilkhans recognized the Mamluks as Kipchaks, former subjects of their Mongol rival, the Golden Horde, and that this factor influenced their stubborn attempts to conquer Syria even after their defeat at Ayn Jalut. The Kipchaks, a widespread but disunified congeries of tribes and clans before the

Mongol conquest of the western Eurasian steppe, did not disappear immediately after their submission and did not assimilate within the Golden Horde as quickly as usually thought. During the thirteenth and fourteenth centuries, they continued to influence events within the Mongol Empire, its successor states, especially Yuan China, and their neighbours as far afield as Egypt, Hungary and Bulgaria.

Mpu Panuluh's puzzling *Panakawans*: do clown-servants feature in the Old Javanese *kakawin Gaṭotkacâsraya*?

EDWIN WIERINGA

The earliest account of the well-known love story of Abimanyu and Ksiti Sundari seems to be the Old Javanese *kakawin Gaṭotkacâsraya* ('Gaṭotkaca's help'), said to be composed by mpu Panuluh in the late twelfth or early thirteenth century. In secondary literature the *Gaṭotkacâsraya* owes its fame to the allegedly first appearance of three so-called *panakawans*, viz. Juru dyah, Punta and Prasanta. The modern concept of *panakawans* in the *wayang* (puppet theatre), in which they perform the role of clown-servants, however, has played tricks on most scholars who have hitherto dealt with the *Gaṭotkacâsraya*. In this article it is argued that the *panakawans* in this text are only followers and companions of Abimanyu; Juru dyah is not a personal name but a function, whereas Punta and Prasanta may well be later Balinese additions to the text.

Towards the Afro-Asiatic etymology of Egyptian *zš* 'to write'

GÁBOR TAKÁCS

The paper examines a new possibility for the etymology of Egyptian *zš* 'to write/to paint'. After a careful critical appraisal of previous suggestions, the present paper offers a new approach to both the semantic and phonological aspects of the etymology of Egyptian *zš*. The comparative linguistic evidence discussed in detail leads us to conclude that Egyptian *zš* (regular from an earlier *\*zh*) meant primarily *\*'to paint red'* and finds its hopeful cognates in Berber *\*-zway* 'red' and Omotic *\*zok*—'red'. The paper was presented at the 25th North American Conference on Afro-Asiatic Linguistics in Miami on 22 March 1997.

Two Aramaic legal documents

T. KWASMAN

The origins of Aramaic common law formularies can be traced back to cuneiform forerunners. Neo-Assyrian legal formularies in particular had a strong influence on Aramaic in the seventh century B.C. Actual legal texts from this period written in Aramaic are rather uncommon. Thus the more texts that come to light the more we are able to establish how cuneiform legal formularies were adapted and employed by Aramaic scribes. The two Aramaic legal clay tablets published here provide us with such information. They attest to what is known as 'the Aramaic-Assyrian symbiosis' and the use of Assyrian legal procedure in the Ancient Near East of the seventh century B.C.