

60th Meeting of the
Permanent International Altaistic Conference

August 27 – September 1, 2017

Székesfehérvár, Hungary

Book of Abstracts

edited by

Ákos Bertalan Apatóczy



**Permanent
International
Altaistic
Conference**

2017

Budapest

60th Meeting of PIAC organized by the Institute of Oriental Languages and Cultures

Károli Gáspár University of the Reformed Church in Hungary

Organizing Committee

Prof. Dr. Barbara Kellner-Heinkele, Secretary-General

Dr. habil. Ákos Bertalan Apatóczy, President of the 60th Meeting

Dr. Gábor Sepsey, Director of Legal and Administrative Affairs

Dr. Judit Nagy, Vice Dean

Hranecz Krisztián, Web Designer

Liubov Lubsanovna Abaeva

Department of Philosophy, Cultural Anthropology and Religious Studies

Institute of Mongolian, Buddhist and Tibetan Studies

Siberian Branch of Russian Academy of Sciences;

luba-abaeva@mail.ru

Symbols and Scripts in the religious Culture of the Mongolian People

The paper focuses on the evolution of the symbols and scripts in the ethno-cultural History of the Mongolian people who nowadays is occupying the present territory of the Mongol Empire, i.e. Inner Mongolia in the People`s Republic of China and the republics of Buryatia, Kalmykia and Turkish speaking Tuva in the Russian Federation. The research methods of mine are based mainly on fieldwork, including all the Mongols (Khamag Mongol). My arguments are also inspired by the different historical and ethno-cultural sources collected from libraries and monastery libraries in the mentioned territories. No doubt, the ethnical identity and cultural competency of the Mongolians lie upon the context of their nomadic lifestyle with all the complex system of their worldview, knowledge, imaginations, skills, traditions and spiritual orientations. But the main ideological and traditional structure, which had formatted their cultural values, was their religious culture.

The results of my research are: in the processes of their historical and cultural evolution, the Mongolian peoples had used and passed through many varieties of different symbols and scripts, and the ideas and languages of those processes in their evolution have many common features. Their differences will also be discussed in my presentation.

Tatiana Anikeeva
Institute of Oriental Studies
Russian Academy of Sciences

Turkic manuscripts and old-printed books of the Lazarev Institute of Oriental Languages: to the history of oriental studies in Russia¹

The paper focuses on the Fund of the rare books of Scientific Library of the MGIMO University², which contains manuscripts, early printed and lithographed editions in Turkish (Ottoman), Tatar, Persian and Arabic.

The main source of these books and manuscripts is considered to be the library of the Lazarev Institute of Oriental Languages which was established in Moscow in 1815. A small number of Turkic manuscripts has been described earlier and already drawn the attention of researchers, but the greater part of Turkic manuscript, lithographs and old-printed books has not been described yet and thus was not brought into scientific circulation.

Many manuscripts and lithographs which are undoubtedly invaluable materials for the history of Oriental Studies in Russia have later annotations of different types: tagging, printing, owners' inscriptions, bookmarks, notes, marginal additions often allow us to detect the ways of their inflow to the library of the Lazarev Institute.

¹The reported study was funded by RFBR according to the research project no. 17-31-00006.

² Moscow State Institute of International Relations

Ákos Bertalan Apatóczy

Institute of Oriental Languages and Cultures

Károli University, Budapest

aab@azsiaport.hu

Prologue to the 60th Meeting of the Permanent International Altaistic Conference

It was in 1958 when the founding fathers established the Permanent International Altaistic Conference in Mainz, Germany, among them scholars the names of whom the members of my generation have only learned in school. For us Aalto, Bawden, Doerfer, von Gabain, Heissig, Menges, Pritsak, Sagaster, Sinor, to make an incomplete list of the participants of the first Meeting, were idols symbolizing the golden age of Altaic studies. The idea of the PIAC itself was Walther Heissig's who served as the first Secretary-General for the first years.

By the time of the founding of the PIAC as well as in the subsequent decades the debate on the existence of a genealogic linguistic relation of the region was at its height. From the very beginning, however, other related topics (i.e. other than linguistics and philology) also infiltrated to the Meetings, thanks to the ever growing number of participants. Behind the coulisse of the cold war participation of scholars from the Eastern bloc was a difficult issue and with that stance PIAC has seen ups and downs in terms of attendance, but – as Denis Sinor put it – it was the propitious start that helped PIAC survive, to which the genuine PIAC spirit should be added that kept the Meetings running until the present day.

We hope to experience this spirit again, for the 60th time in the historical city of Székesfehérvár, Hungary.

Iurii Averianov

Institute of the Oriental Studies

Moscow

**Sufi tarikat Yassaviyya as an intercultural phenomenon between Turks, Iranians
and Mongols**

Ahmad Yassavi is considered as a patron of all "Turkic sheiks" (mashaikh-i Turk); His Sufi community in the sources is often also referred to as Jahriya (i.e., "performing loud zikr - jahr"). The author of the Sufi compilation "Rashahat" attempted to include silsila Yassaviyya into the silsila of the brotherhood Naqshbandiya, turning it into a lateral line of the latter. The hereditary nature of succession of sheikhs in the brotherhood of Yassaviyya serves as a weighty argument against the attribution of this brotherhood to the tradition of the Khwajagan. In the 14th century and later in time our sources note significant disagreements and frictions between the communities of the Khwajagan and Yassaviyya in the territory of Maverannahr (primarily in the Bukhara Oasis).

Among the murids of Ahmad Yassavi, "Rashahat" gives out the names of Sulaiman Bakirgani (Khakim-ata), Zangi-ata, Uzun-Hasan-ata, Sayyid-ata, Isma'il-ata, Ishaqa-ata, Sadr-ata, Badr-ata, Kamal Sheikh and Hadim Sheikh. Zangi-ata lived in Shash (Tashkent). He was the grandson of Bab Arslan, served Hakim-ata, after the death of the latter married his widow Anbar-ana. He was by nature very dark skinned, almost black. Zangi-ata also left four khalifas behind him. The second khalifa Sayyid-ata, proud of his descent from the Prophet of Islam, for a long time could not reconcile himself with the will of fate, which predetermined his service to the "black, spongy" shepherd Zangi-ata.

Like Zangi-ata and Sayyid-ata, Isma'il-ata lived in the environs of Tashkent, and the local population treated him extremely unfriendly. Kamal Sheikh and Khadim Sheikh lived, apparently, at the beginning of the 15th century. The story of Kamal Sheikh mentions a special technique of dhikr, characteristic to the brotherhood of Yasaviyya, the "dhikr-saw" (dhikr-i-arra), which is condemned by a Persian speaking Sufi master, Khwaja Ahrar. All these data show that the Yasaviyya in the 14th century was present not only in Turkestan, but also in various areas of Maverannahr (Khorezm, Bukhara Oasis, Tashkent and Khujand), and its positions were strong enough in the period of later Mongolian-Chagatai rulers.

Nesrin Bayraktar Erten

Hacettepe University, Ankara

On the morphological, semantic and conceptual fields Turkish verbs *tak-* and *giy-*

This study will explore forms, semantic and conceptual properties of predicates *tak-* (to put on) and *giy-* (to wear). In modern Turkish, the predicate *giy-* is usually in collocational relationship with garments as in *elbise* (dress), *ceket* (jacket), *şapka* (hat), *çorap* (socks), and *terlik* (slippers) *giy-*. Different forms of *giy-* such as *giyin-* and *giyil-* are also linked to *giy-*. *Giysi* (< *giy-esi* – garment) in modern Turkish can be found as *ked-gü*, *gey-esi*, and *giye-ecek* in historical phases of Turkish. The predicate *tak-* is mostly associated with ornaments and accessories such as *gözlük* (eye-glasses), *şapka* (hat), *kravat* (tie), *madalyon* (medallion), *kolye* (necklace), and *küpe* (earrings). The form *tak-ı* “accessorise” is a reflection of such a relationship. The derived forms *takıl-* and *takın-*, however, appear to have undergone semantic shift from the central meaning. This study will also explore the uses of these two predicates with compound verbs and expressions.

Ágnes Birtalan

Eötvös Loránd University

Department of Mongolian and

Inner Asian Studies

The Divine Language in Mongolian Religious Texts

Communication with the transcendental beings and forces is essential in religions and belief systems. The phenomenon called “sacred communication” is a key notion in the religious practice that concerns both the religious specialists and the believers or practitioners, although in different ways and to differing extent. Sacred communication includes specific non-verbal ways, a particular group of objects, and various types and genres of verbal communication.

The main characteristics of the “sacred language” are connected with veneration regarding the vocabulary and grammatical properties; however, in some cases it might deploy lower layers and registers of a language as well. During my field work among various Mongolian ethnic groups I have collected various shamanic and folklore genres chanted during rituals with the purpose of establishing a connection with the sacred sphere. Previously some of my articles have been devoted to the shamanic language usage. In the present paper I am going to introduce some linguistic and symbolical features of the “divine language”, in which the transcendental beings communicate with the religious specialists and the audience of the believers.

Alicia Campi

Washington D.C.

The Symbolism Behind Mongolia's "Steppe Road" Transit Corridor

In recent years there has been much discussion of various Eurasian 'Silk Road' economic development plans. China calls its ambitious continental and maritime integrative system the 'New Silk Road' or "One Belt One Road" (OBOR). Meanwhile, Russia has labelled its economic plan "Greater Eurasia" and promotes it through its Eurasia Economic Union (EEU). Moreover, Russians have embraced the term "Great Tea Road," which is used to promote transcontinental tourism.

Mongolia also has its own Asian transit concept that is named "Steppe Road." Originally a domestic development strategy, it has morphed in the past few years into a transit and infrastructure trans-border proposal designed to allow Mongolia to break free from its landlocked status and diversify its potential trade partners. This paper will examine the origins of the term "Steppe Road" juxtaposed to the Chinese concept of "Grasslands Road," and then will define its place within the 'Silk Road' lexicon. The symbolism of the Steppe Road's national image-making throughout the Altaic World will be delineated.

S. Dilek Yalçın Çelik

Department of Turkish Language and Literature

Hacettepe University, Ankara

sdilek@hacettepe.edu.tr

Literature and environment

The environment means the physical, biological, social, economic and cultural surroundings in which people and other living beings interact and relate throughout their lives. Briefly, it can be said that the external influences that affect living things are all called the environment. Ecology (or environmental science or ecology) is a science that studies the relationship of living things to each other and their environment.

Literature is closely related to all other branches of science except itself. The subject of any science can be the subject of literature. Literature is in close relation to painting, music, philosophy, psychology, sociology, history and many other arts and sciences. All issues related to the environment are of primary concern in the field of literature.

In the past periods, while the perception of the environment in literature has been limited to space/place, every subject related today to environment and ecology had an arguable feature in literary texts. Dealing with the environment is a modern contemporary challenge. It is a leading movement in front of social structure and sensitivity.

In this study, the environmental perception in literature will be discussed by analysing various texts (Samipaşazade Sezai Sergüzeşt, Yakup Kadri Ankara, Yaşar Kemal İnce Memed and Buket Uzuner İki Yeşil Su Samuru). While texts are being processed chronologically, it will be noticed that environmental sensitivity and expression increase with daily use.

Hao Chen

Centre for Turkish Studies,

Shanghai University

Barq: a study on the spiritual world of the early Turks

Previous scholars such as Annemarie von Gabain (1954) and Scharlipp (1991) have revealed the aspects of the religious life of the Early Turks, especially Buddhism, from the scarce records preserved in the Chinese sources. The popularity of Buddhism seems to be quite limited among the Early Turks; it was probably only popular in the elite class. The majority of Early Turks still practiced Shamanism, which was the most widespread religion among the nomadic peoples on the steppe. However, the spiritual world of the Early Turks was more complex than that.

Through a critical study on the meaning of the Old Turkic word *barq*, we intend to reveal the hidden side in the spiritual world of the Early Turks. By a comparative research of the Old Turkic inscriptions and the Chinese historical sources, we come to the conclusion that the Old Turkic word *barq* should be connected with the spiritual life of the Early Turks. Sir Gerald Clauson analysed the etymology of *barq* as being derived from *bar*, meaning “movable property, household goods” (Clauson 1972: 359). Talat Tekin extended the meaning of *barq* and interpreted it as “house, building, residence; tomb, mausoleum” (cf. Tekin 1968: 308). According to our research, in the context of the Old Turkic inscriptions, the word *barq* should be interpreted as “shrine, temple”, where their ancestors or important people were memorized and worshiped. In Chinese sources we can find evidence to support this interpretation. For example, it is recorded that the Turks once built a shrine for a Chinese general who was very courageous and wise. Whenever the Turk army was going to march toward China, they would pray in the shrine of the Chinese general.

Oliver Corff

Berlin

Boundaries, Markers and Rivers: Their Scripts and Names in the *Qing Shi Gao*

The *Qing Shi Gao*, Draft History of the Qing, continues the imperial historiographical tradition of the *Twenty-Four Histories*. Being the last of these canonical historical records, it bears testimony to the Qing Empire's contact and relations to the outside world in a dedicated treatise---for the first time in the concept of the *Twenty-Four Histories*---on foreign relations in eight chapters: *Zhi* 128-135 邦交 *Bangjiao* 1 to 8, fasc. 153-160. These foreign relations are different from the relations to tributary states which are covered in a different treatise hidden at the end the biography section: 屬國 *Shuguo* 1 to 4, fasc. 473-476.

The treatise on foreign relations begins with a general introduction to the matter, outlining China's immediate neighbourhood and history of relations with Russia. Special attention is given to boundary markers made of stone and their inscriptions in foreign scripts, e.g. the Cyrillic alphabet. Besides references to the Cyrillic alphabet, we also find references to inscriptions in other languages and scripts yet their precise meaning often remains unclear as all references are given in Chinese characters only.

Another area which is discussed in detail is the name of rivers serving as natural boundaries, one example being the Tumen river which is called 圖們江 *Tumenjiang* in Chinese but 豆滿江 *Dumangang* in Korean, a difference significant enough to raise doubts about the precise demarcation of the boundary. Here, it becomes evident that the reflection on names has a second meaning: it is also a reflection on the reach of the Empire.

Alice Crowther

Ecole Pratique des Hautes Etudes

Studying Manchu in eighteenth-century Europe: the Manchu-language materials assembled by Bayer (as conserved in the archives of the Hunterian Library, Glasgow University)

Amongst the papers belonging to Gottlieb Siegfried Bayer (1694 – 1738, holder of the chair of Greek and Roman Antiquities and then of the chair of Oriental Antiquities at the then newly-established Russian Academy of Sciences) now in the possession of the Hunterian library of Glasgow University are a manuscript Russian-Chinese-Manchu dictionary (with some German glosses added in Bayer's hand) and several documents containing fragmentary information on the Manchu language (letters from Peking from the Jesuit missionary Dominique Parrenin; Bayer's own handwritten accounts of his meetings with Manchu diplomats in Saint Petersburg; a small square of paper where a Manchu diplomat has written phrases in Manchu and Chinese and Bayer has recopied them; drafts for Bayer's two published essays on Manchu).

The analysis of this assembly of materials sheds light on the forms in which knowledge of Manchu could reach an individual non-missionary European scholar in the early eighteenth-century and on the repertoire of techniques that might be drawn on to try to learn the language from fragmentary hard-obtained information.

Balázs Danka

Johannes Gutenberg Universität Mainz,

Institut für Slavistik, Turkologie

und zirkumbaltische Studien

The 'Pagan' Oğuz-nāmā

The 'Pagan' Oğuz-nāmā (Bibliothèque Nationale, Suppl. Turc. No. 1001, further on, PON) is a Middle-Turkic text written in Uygur script. The manuscript has not yet been dated precisely; it is thought to be written in the fourteenth century. The script version is written with a simplified orthography compared to those that we know from the well-known Uygur Buddhist manuscripts. It does not differentiate, for example, between voiced and voiceless consonants, and front and back vowels, the script version may be some kind of shorthand. Despite this fact, it provides important linguistic information about the Turkic idiom which the manuscript preserves, such as *y- ~ ĵ-* alternation word-initially. Certain strangely spelled words allude to traces of secondary vowel-lengthening, diphthongization. The thorough examination of the vowel-marking in the text show that the vowel system of the idiom shows a similar shift to the one observable in modern Volga-Kipchak languages, ultimately allowing the conclusion that in spite the text being an Oğuz-nāmā, its language is a Kipchak variety. The proposed presentation aims to demonstrate the above mentioned and further phonological features of the PON, and solve the apparent contradiction.

Shiqing Ding

*Dept. of Minority Languages and Literatures,
Minzu University of China, Beijing,
dshqing@sina.com; dshqing@aliyun.com*

The Phonemic System of Daur Language

Based on the literature and related research achievements of experimental phonetics as well as of the field work materials collected by the Minority Language Research Project of Chinese Language Resources Protection, this paper presents the systematic description and research on the phonemic system of the Butha Dialect of Daur standard language, spoken in the Autonomic County of Molidawa, Inner Mongolia. It offers a new description of the Daur phonemic system after regulating and integrating the related research achievements.

Mihály Dobrovits

Şeyh Edebali University, Bilecik, Turkey

Some remarks of the earliest Turko-Byzantine contacts

In our paper we intend to re-examine the earliest contacts between the Turks and the Byzantine Empire. Examining the earliest Byzantine sources, we try to correct some misunderstandings made by earlier authors, and give a more detailed historical analysis of this period. We also intend to give a new interpretation of the expression of “Scythian letter” used by Menandros and therefore make a reconsideration of the languages possibly used in these contacts.

Zemire Gulcali

Bilecik Şeyh Edebali University, Turkey

The Achievements on Old Uyghur Studies of the Past Decade in China

Research on Old Turkic (especially Old Uyghur) has been shown a significant growth in recent years, both in terms of archaeological excavations and academic studies. What is more, the Chinese government promotes academic work of researchers by funding various projects. Since the finding of Old Uyghur manuscripts in China, findings were taken abroad, and studies on Old Uyghur scripts in China was also mainly based on the studies done abroad, moreover some of the academic works were simply done by translating foreign works. In the current paper I will offer some information on the improvement of Old Uyghur studies in the past decade throughout China; I will try to introduce the most important studies done in this area with their contributions and deficiencies. Some pieces of literature that I want to briefly mention in the summary:

Yakup, Abdurishid: "On the Newly Unearthed Uyghur Buddhist Texts from the Northern Grottoes of Dunhuang". In: *Sven Bretfeld and Jens Wilkens (eds.), Indien und Zentralasien: Sprach und Kulturkontakt. Vorträge des Göttinger Symposions vom 7.Mai bis 10.Mai 2001*, Harrassowitz Verlag, Wiesbaden, 2003: 263-264.

In this article, recent archaeological excavations, new archaeological materials from the Northern Grottoes of Dunhuang Mogaoku, their research and classification have been discussed. It presents a primary review of the Uyghur (mostly Buddhist) texts, which were discovered during the excavations mentioned above. Some of the texts categorized incorrectly in previous publications, were recategorized.

2. 古代维吾尔语是个集成 / Old Uyghur Poems.

- (1.)Yakup, Abdurishid: 古代维吾尔语赞美诗和描写行韵文的语文学研究 / Old Uyghur Hymns, Praises, Blessings and Descriptive Poems. Shanghai Chinese Classics Publishing House, 2015, 486p.
- (2.)Zhang Tieshan/张贴山: 古代维吾尔语诗体故事, 忏悔文及碑铭研究/Studies of the old Uyghur verse stories, ksanti texts and inscriptions. Shanghai Chinese Classics Publishing House, 2015, 200p.
- (3.)Raziye Nuri: 巴黎藏回鹘文诗体般若文献研究/Alliterative Prajñāpāramitā Texts in Old Uyghur Preserved in Paris. Shanghai Chinese Classics Publishing House, 2015, 246p.
- (4.)Aydar Mirkamal: 回鹘文诗体注疏和新发现敦煌本韵文研究/Alliterative Verse Commentaries in Old Uyghur and Newly Unearthed Verses from Dunhuang. Shanghai Chinese Classics Publishing House, 2015, 261p.

This collection of Old Uyghur Poems was supposed to be published as a series of seven volumes. Among them five volumes contain studies on Old Uyghur and Western Turkic Khanate poems (mainly Manichaeist and Buddhist). Every volume has detailed lexical annotation. Furthermore information about important historical figures and stories inscriptions can be found.

Masato Hasegawa

Max Planck Institute for the History of Science

masato.hasegawa@aya.yale.edu

Languages of Nature and Identity in Seventeenth- and Eighteenth-Century Korea

This paper examines Korean scholars' literary depictions of the Manchurian landscape in the aftermath of the Manchu invasions of Korea in the early seventeenth century. Primarily drawing on writings of Korean scholars who travelled through the border region between China and Korea from the seventeenth to the eighteenth century, this study assesses the manner in which the landscape of Manchuria was experienced, recorded, and contextualized in relation to the terrain and environment of Korea's peninsular northwest.

Among Korean scholars who described the nature of the landscape of Manchuria in the seventeenth and eighteenth centuries, this paper pays particular attention to Kim Yuk (1580-1658), who in the 1630s and 1640s personally observed differences and similarities in the terrain of Manchuria and Korea's north-western provinces. Based on his observations, he strongly advocated adopting Chinese carts as a means of transporting goods within Korea. He sharply criticized those in Korea's Chosŏn court who asserted that the method of cart transport was ill-suited to the Korean terrain because Korea's landscape was punctuated by tall and precipitous mountains. By analysing writings of Kim Yuk and other scholars on the landscape of the Sino-Korean borderland, this study not only highlights the manner in which Korean scholars understood and imagined the geographical space between China and Korea in the seventeenth and eighteenth centuries. It also illuminates how they sought to define their political and cultural identity following the Manchu invasions.

Koichi Higuchi

Ehime University, Japan

Mongolian versions of the Lotus Sūtra revisited

The Lotus Sūtra (or Saddharmapuṇḍarīka) was firstly translated into Mongolian in the Middle period, probably in the late 13th or early 14th century. Available to us are only two fragmentary leaves of this translation excavated at Turfan. The fact that their lines are quite parallel with those of Uighur version convinces us to regard the first Mongolian version was based on the Uighur original. This earliest version is lost and the Mongolian full texts at our disposal are translations from the Tibetan version. One of them is contained in the Mongolian cannon and the other is among the so-called Peking xylographs. The latter is puzzling since the number and the arrangement of chapters are the same with the Uighur version while the lines are totally dependent on those of the Tibetan version.

According to the prevailing view, the Mongolian Buddhist works published after the so-called second introduction of Tibetan Buddhism are translations from the Tibetan original and the language is not the pre-classical but the modern Mongolian, although it is far from the case as for the Lotus Sutra; we find a number of archaisms in the lines of both. This paper presents some hypotheses about the translating process of this Buddhist work into Mongolian.

Su-ying Hsiao

Institute of Linguistics, Academia Sinica

suying@sinica.edu.tw

A diachronic study of ‘SAY’ verbs in Manchu

‘SAY’ verbs are very likely to be grammaticalized into quotation markers, complementizers, or discourse markers cross-linguistically. This paper reports some preliminary results of an ongoing study of SAY’ verbs in Manchu from a diachronic perspective.

Data were mainly drawn from Manchu Veritable Records (1635), Manchu Laoqida (1765) and Manchu-Mongolian-Chinese Readers (1909, 1910). Constructions containing the verb ‘SAY’ and its cognitive synonyms according to the grouping in WordNet (<https://wordnet.princeton.edu/>) and HowNet (<http://ehownet.iis.sinica.edu.tw/ehownet.php>) such as *hendu-* ‘to say, speak’, *se-* ‘to say; to call; to mean’, *ala-* ‘to tell; to report’, *boola-* ‘to report’, *habša-* ‘to accuse; to report to’, *giyangna-* ‘to explain’, *bolgo-* ‘to clarify, explain’, *getukele-* ‘to explain’, *ulhibu-* ‘to explain to’, and *elbefe-* ‘to talk carelessly’, *gebule-* ‘to name, to call by name’ and their various forms were examined. Some Mongolian data were used for comparison.

Preliminary results show that Manchu *se-* ‘to say; to call; to mean’ generated more grammatical functions than its Mongolian counterpart *ge-* did. In addition to a predicate, *se-* can be used as a quotation marker, a complementizer, a discourse marker or an adverbializer.

Hsiang-tai Kao

EHESS, Paris

The field research on the Manchu inscriptions in Beijing

The Manchu historical linguistics is an important, but still a relatively minor sub branch of the Manchu studies. While the spoken Manchu language and the Classical Manchu language of the manuscripts and xylographs are comparatively well researched, the Classical Manchu language of inscriptions remains completely neglected even in China, where the inscriptions were mainly utilised by historians. My initial interest in Manchu inscriptions was triggered by “On the Tracks of Manchu Culture” (Stary et al., 1995), and I searched for other possible locations of Manchu inscriptions in Beijing besides Beijing Stone Carving Art Museum located on the grounds of Zhenjue Temple (Zhenjuesi, 真覺寺), also known as Wuta Temple (Wutasi, 五塔寺).

During sixteen days in the summer of 2016 in Beijing, I found and photographed twenty-six steles from Beijing Stone Carving Art Museum, two from Beihai Park, nine from Beijing Confucius Temple, and two from Beijing Imperial College. There are no monolingual Manchu inscriptions, most of them are Manchu-Chinese bilinguals, but there are also four trilingual Manchu-Mongolian-Chinese inscriptions, and two quadrilingual in Manchu-Chinese-Mongolian-Tibetan.

The Classical Manchu language of the inscriptions is different from the language used in the narrative texts of manuscripts and xylographs. It is more similar to the language of the official edicts, but it still has its own peculiarities. In my PIAC communication I intend to present and discuss some of these special features.

References

STARY, Giovanni, Di COSMO, Nicola, PANG, Tatiana A., POZZI, Alessandra (1995). *On the Tracks of Manchu Culture: 1644-1994; 350 years after the Conquest of Peking*. Wiesbaden : Harrassowitz Verlag

Barbara Kellner-Heinkele

Freie Universität Berlin

Discovering Eurasian History in Müneccimbaşı's Chronicle

Ahmed Dede b. Lütfullah aka Müneccimbaşı (1631-1702) is one of the most prominent historians and scholars of the Ottoman Empire, but in comparison with the scholarly attention some of his contemporaries, such as Evliya Çelebi (1611-after 1683) and the polymath Katib Çelebi (1609-1657) attracted, he is curiously underresearched to this day. His *Jāmi' al-duwal* ("Compendium of the States", in Arabic) is a bulky "universal history" (from Adam down to the author's time), a genre that was much less popular among Ottoman historians than among their earlier Arab and Persian counterparts. 30 years after Müneccimbaşı's death, an abridged Ottoman Turkish version was produced, entitled *Şahāyifü l-akhbār fi vaqāyi' al-a'sār* ("Pages of information on the events of centuries", printed in 3 vols in 1868). Different from most of his fellow-historians, Müneccimbaşı mentions the titles of the sources he used. In the introduction of the work Müneccimbaşı elaborates on the meaning of history and the qualities of the historian, demonstrating that he was influenced by Ibn Khaldun's (1332-1406) theory of history.

This paper gives an impression of the kind of information Müneccimbaşı was able to gather of the dynasties of East and Central Asia (during the Islamic period), and in which fashion he presented this material.

Bayarma Khabtagaeva

*University of Szeged,
Department of Altaic Studies*

The Mongolic influence on Ewenki dialects of Buryatia

Buryatia is the home of Buryat people – the speakers of Mongolic language family. Next to them, speakers of three Ewenki dialects (Barguzin, North-Baikal and Baunt) of Northern Tungusic branch have also lived here. The speakers of Ewenki dialects are trilingual; all of them speak both Buryat and Russian very well. Most of them have been assimilated by the Buryats. In addition, their lifestyle is characterized as of livestock breeders of the Mongolian type. Despite these facts the Mongolic loanwords in Ewenki dialects show archaic features and not Buryat. Furthermore, in most cases these phonetic features ‘coincide’ with the Onon Khamnigan Mongolian, which for a long time was erroneously regarded as one of the Buryat dialects. The aim of this presentation is to clarify the status of early Mongolic (i.e. not Buryat) and later Mongolic or Buryat layers. The question is how great the difference is.

This presentation tries to shed light on the problem how Mongolic elements in Ewenki may play a role in Proto-Mongolic reconstructions and in the determination of Khamnigan Mongolian language’s place among other Mongolic languages.

References

- Damdinonov, D. G. (1995) *Jazyk ononskix xamnigan (istoriko-lingvističeskoe issledovanie)*. Ulan-Ude. [PhD thesis]
- Damdinonov, D. G. & Sundueva, Ye. V. (2015) *Xamnigansko-russkij slovar’*. Irkutsk.
- Doerfer, G. (1985) *Mongolo-Tungusica*. Wiesbaden.
- Janhunen, J. (2003) Khamnigan Mongol. In: Janhunen, J. (ed.) *The Mongolic languages*. London & New York. 83-101.
- Khabtagaeva, B. (2010) Mongolic elements in Barguzin Evenki. *Acta Orientalia Academiae Scientiarum Hungaricae* 63(1). 9-25.

Yoko Kobayashi

Ehime University, Japan

A Preliminary Study of Linguistic Landscape in Inner Mongolia

Linguistic landscape is defined as visibility and salience of languages on public and commercial signs in a given territory or region (Landry and Bourhis 1997:23). Especially that of multilingual society has been attracting academic attention. For example, the languages utilized in public signs and advertisements enable us to know what languages are locally relevant or predominant. How and to what degree the languages are correct can be regarded as an index of their authorities or social status. Thus, study of linguistic landscape has contributed and can contribute much not only to socio-linguistics but also applied linguistics, social psychology and so on.

This paper is a preliminary study of linguistic landscape in Inner Mongolia, focusing on rural cities, the linguistic landscape of which has not gone through academic research yet.

The Culture and Social Life of the Uighur Society in the Yuan Dynasty

Uighur documents unearthed in Turpan in Xinjiang, China, are rich in content. One example is documents relating to adoption. In the content of the adoption documents, there are special sentences to explain the rights, obligations, circumstances of the breaking of a contract and penalties of the adopters.

There are also some sentences that record the names of witnesses and writers, seals and their owners. The contents of the adoption documents show the status of adoption in the Gaochang society during the Yuan Dynasty, and reflect the family concept of the Uighurs, the local customs regulations and the situation of penetration of legal thought into the local people of the Mongolian empire.

Ge Liu*Shaanxi Normal University, China*

Research on the Phenomenon of Alternation of *d/t* in the Written Contracts of Uygurs in the Mongol Era³

The written Contracts of the Uygurs are first-hand materials in the study of ancient Uyghur history and culture. The methods of dating, however, are not the same as when using the Western calendar. It is important to make good use of these dating materials.

Previous scholars have provided a variety of factors of dating, including the written form of *d/t* in the documents. Some scholars argue that if *d/t* in Latinization has no dot beneath it, then it is the language phenomenon of the Mongolian era, and some scholars use it to date the documents.

From the perspective of Turkic linguistics, some scholars call the interchange of *d/t* a phenomenon of alternation, other scholars explicitly call it them voiced or devoiced consonants, yet others call it a mixed usage.

The author looks into fifteen written contracts in Uygur, and expounds the following views:

Firstly, the alternation of mutually devoiced or voiced sound of *d/t* is a common phenomenon of Uygur written contracts in the Mongol era.

Secondly, it is a coexisting phenomenon in the written contracts of this period that *d/t* is not interchangeable or mutually devoiced or voiced. Thus, it is not appropriate to use *d/t* for dating without considering this.

Thirdly, the author supports her view with the relevant facts in the paper, and points out the types of the phenomenon of the alternation or mutually devoiced or voiced sound of *d/t*.

³ Reviewer: John McGovern (New College, University of Oxford)

Kyoko Maezono

University of Jena, Germany

Japanese and Mongolian Usages of the Chinese Writing System

In the 8th century, the Japanese began writing chronicles and poetry in Japanese language by using Chinese characters. The earliest works were the *Kojiki* 古事記 “Records of Ancient Matters” and *Man'yōshū* 万葉集 “Collection of Ten Thousand Leaves”. The oldest version of the Mongolian chronicle *Manghol-un Niuca Tobca'an* 元朝秘史 “Secret History of the Mongols” which we can find from the 14th century was also written in Chinese characters.

Chinese characters have two aspects: sound and meaning, not only the phonetic but also the semantic or symbolic meanings. In a sense, they are both phonograms and logograms.

In this paper I intend to compare the usages of the Chinese characters between Japanese and Mongolian, based on their earliest language documents, while focusing on their symbolic aspects.

Bibliography

- Chamberlain, Basil Hall (1882 translated): *Kojiki* <http://www.sacred-texts.com/shi/kj/index.htm>
- de Rachewiltz, Igor (2015): “*The Secret History of the Mongols: A Mongolian Epic Chronicle of the Thirteenth Century*” <http://cedar.wvu.edu/cedarbooks/4/>
- Haenisch, Erich (1962): *Wörterbuch zu Manghol un Niuca Tobca'an (Yüan-ch'ao pi-shi) Geheime Geschichte der Mongolen*, Franz Steiner Verlag GmbH, Wiesbaden.
- Kuribayashi, Hitoshi 栗林 均 (2006): 『元朝秘史』におけるモンゴル語音訳漢字書き分けの原則 : u/ü を表す漢字を事例として “On the Rule of Using Chinese Characters Denoting Mongolian Words in the Secret History of the Mongols” in: 東北アジア研究 / 東北大学東北アジア研究センター.
- Shiratori, Kurakichi 白鳥庫吉 (1943) : 『音譯蒙文元朝秘史』 *On'yaku Mōbun Genchō-hishi*, 東洋文庫 Tōyō Bunko, Tokyo.

Attila Mátéffy

Department for Mongolian and Tibetan Studies,

University of Bonn

Hunting and Marriage: Environmental Perception and Pre-Linguistic Image Schemas in the Cognition of Early Hunter-Gatherers and Nomads in Central Eurasia

This paper focuses on the semantic structure that came to existence from embodied human experience, reflected in the deer chasing narratives (ATU 401) of Central Eurasia, the related heroic epics (pre-eminently the Alpamysh tradition), certain initiation and calendric rituals (rites of passage) as well as in the iconography of the animal style art: “predator or a bird of prey in the snatch of a hoofed animal”. One can find this common logic among almost every indigenous Central Eurasian population of the last four thousand years, including the hunter-gatherer Tungusic and the equestrian (mostly Iranian, Turkic and Mongolic) peoples. This complex and time enduring cognitive symbol system was based on environmental perception, pre-linguistic image schemas and their embodiment in the cognition of early hunter-gatherers and their pastoral nomad descendants. Among the population of the Taiga region in the Neolithic Age, the primary source of nutrition was the hunting of wild reindeer and moose, and this circumstance has been reflected by the rock carvings on the riverside of Amur, Angara, Tom and other rivers in Siberia and by the oral narratives and rituals (Novik, Okladnikov, Vasilevich etc.).

The main idea behind the symbols of the oral tradition in question is always the metaphorical connection between hunting and marriage, consequently the fertility of the tribe or a community. The episode of bride kidnapping, which appears in the written and sketchy variant of the Hungarian origin legend, the so called “Wonderful Deer” in Latin script (*Gesta Hunnorum et Hungarorum*, 1282-85; Veszprémy and Schaer 1999: 17) has a semantic connection with the act of hunting: they are parallel to each other and the meaning and symbolical message of both is the concept of fertility.

The paper is based on the theories of cognitive anthropology, ritual theory, epic studies, as well as on recent field works.

Dieter Maue, Mehmet Ölmez, Étienne de La Vaissière, Alexander Vovin

Earliest inscriptions from the Mongolian steppe

General abstract for the panel

M. Ölmez: "On the discovery, the whereabouts, condition of the stones, and our expedition"

D. Maue: "The steppe Brāhmī - decipherment and peculiarities."

A. Vovin: "The language of the Khüis tolgoi inscription."

E. de la Vaissière: "Niri Kagan and the historical background of the Khüis tolgoi inscription."

In 1975 two inscribed steles were discovered during an archaeological expedition under the direction of D. Novan near Khüis tolgoi, in the Arkhangay aimag of Mongolia. The identification of the script as Brāhmī raised the interest of the epigraphist Dieter MAUE as early of the 1980's. Basing himself on new photographs, D. MAUE could provide a full transcription in 2012. But it was only in the summer of 2014 that an international team of scholars could be gathered under the lead of Dieter MAUE, with a historian, Étienne de LA VAISSIÈRE, two historical linguists, Mehmet ÖLMEZ and Alexander VOVIN, accompanied by two technical specialists in 3D photography from Germany, to visit and document these steles, now in the collection of the National Institute of Archeology in Ulaanbaatar and also the well-known but not deciphered Brāhmī part of the Bugut inscription, presently standing in the middle of the courtyard of the provincial museum of Arkhangay Aimag Provincial Museum in Tsetserleg.

Neither of the inscriptions represents an easy ride to its decipherment. But with improved results based on the reading facilitated by the 3D photography, we trust that we are now in position to make a next step as compared with our predecessors who claimed that both inscriptions are either completely unreadable, or represent a completely unknown language, or could even potentially be in Sanskrit.

There are advantages and disadvantages in each of the two cases. Bugut is a bilingual inscription, but it is far cry from a Rosetta stone. Three sides are covered by the text in Sogdian which is more or less well preserved, and has been studied by Livshitz and Yoshida. The fourth side is in the unknown language, and it is badly eroded. As a result, all beginnings

and ends of lines are irretrievably lost, and only very few words and a number of single signs are still visible in the middle, but enough to disprove the hypothesis of a Sanskrit sūtra.

Khüis tolgoi, in contrast, is a monolingual inscription. It consists of two stones. One is found to the right of the entrance to the National Institute of Archaeology. We currently believe that it is the first stone of the inscription, but the script is badly defaced due to the long exposure to the elements. For practical reasons it was impossible to take 3D pictures. Therefore, we had to concentrate on the second stone that is stored in the basement of the institute.

The time frame for both inscriptions is close: they date back to the first Turkic Khanate, therefore although much smaller, they definitely predate Orkhon inscriptions of the second Turkic khanate. If the Bugut inscription is well-dated to 581-2, thanks to the Sogdian part, it seems that the Khüis tolgoi might have been written shortly afterwards: Niri qaghan (†603-4) is mentioned twice in it, so that this might be an inscription from the short-lived Tiele qaghanate, which defeated Niri qaghan, or the slightly later Xueyantuo qaghanate. It should not be an inscription by the Ashinas Turkic qaghans as these qaghans made use of Sogdian in their inscriptions.

The major question that led us to Mongolia was the identity of the language of these two inscriptions. It was immediately clear that it was not Chinese, Old Turkic, any form of Iranian, Tocharian, or Tibetan. This left us with three possible options: Mongolian (or more exactly some form of para-Mongolic), Ruan-ruan, and something completely unknown. Although the last possibility cannot be completely ruled out, it is highly unlikely, because the early usage of writing in nomadic and semi-nomadic empires of Inner Asia in most cases demonstrates the usage of the language of the preceding power on the steppe in spite of the fact that that power was defeated if not completely destroyed by the newcomers. The most obvious and spectacular cases attested by textual usage and not solely by loanwords are that: a) the earliest Jurchen inscription (Langjun) is in Khitan, and b) Manchus using Mongol as a written language before finally revising Mongol alphabet to adopt to writing Manchu. This leaves us with two options: the non-Sogdian language of the Bugut inscription and the language of the Khüis tolgoi inscription (there are strong grounds to believe that both are inscribed in the same language): Ruan-ruan and para-Mongolic.

We come to a preliminary and very cautious conclusion that the language in question is some form of Tabyač, which is otherwise only poorly known in the Chinese transcription. But the Tabyač data strongly suggest that it was a form of para-Mongolic much closer related to Mongolic than, e. g., Khitan. Our conclusion is predominantly based on some very

idiosyncratic Mongolic morphology, like the genitive *-u* after *-n* stems, as well as on some specific Mongolic morphology, like converb in *-ju*, and, in addition, on few possibly common lexical items, although so far these appear to be far and between, like Khüis tolgoi *törö-* ‘to be born’, cf. MM *törü-* ‘id.’

In our PIAC communication we present our linguistic analysis and philological interpretation of the Khüis tolgoi inscription, because the proper analysis of the non-Sogdian part of the Bugut inscription is better postponed until the detailed linguistic analysis of the Sogdian part is completed.

Michał Németh

Jagiellonian University in Kraków,

Institute of Linguistics

**How far can we go in reconstructing the chronology and relative chronology of
sound changes in Middle Western Karaim?**

A Kipchak language behind the Hebrew script

The talk aims at presenting the difficulties one must face when it comes to reconstructing the way the Middle Western Karaim phonological system evolved in the 17th-18th centuries. The recent discovery of several hundreds of unknown manuscripts gives us an opportunity to broaden our knowledge about the history of this language. Given that these texts are written in Hebrew script (in its Karaite semi-cursive variety), any kind of linguistic investigation is somewhat difficult and needs a complex approach. The historical-linguistic, philological methods and palaeography are, obviously, of great importance in the process of reconstructing the chronology and relative chronology of the sound changes and the way they operated. However, the paper aims to emphasize also the importance of the reconstruction of the microhistorical context of the creation of the respective manuscripts as well as the difficulties connected with establishing the date of their creation.

The discussion, based on the linguistic testimony of a great number of manuscripts from this period, touches upon the $*\eta > \dot{i}$ change and the history of the consonant harmony in the north-western dialect as well as the history the $*\check{s} > s$, the $*\ddot{o} > e$, and the $*\ddot{u} > i$ change in the south-western dialect.

Rodica Pop*Bucharest University*

Symbols on the Mongolian dollars printed in 1921

A communism-orientated state such as Mongolia was unexpected in orthodox Marxism, and would probably not have happened if there was no foreign occupation. After a brief period of constitutional monarchy, the Mongolian People's Republic was established in 1924 which would last until 1992.

High economic, cultural, and scientific achievements of the Mongol people were sadly left in oblivion under the centuries of long oppression of the Qing Dynasty. Only in 1921, following the victory of the People's Revolution, newly independent Mongolia regained the chance to restore its own monetary system. At that time Mongolia lacked an efficient financial system and the currency of Russia and China, gold and silver coins issued in England, in the US, or in Mexico, Chinese or Manchu silver blocks called *Yumbu*, yaks, camels, horses, other livestock, tea and fur were functioning as medium of exchange.

The **dollar** was the currency of Mongolia between 1921 and 1925. Treasury notes were issued under Baron Ungern in 1921. The denominations were 10, 20, 50 and 100 dollars. It was intended to replace the Chinese *yuan* which, according to European travellers of the time, was worthless. Further banknotes were printed in 1924, in denominations of 50 cents, 1, 3, 5, 10 and 25 dollars, but were not issued. The dollar, together with other circulating currencies, was replaced by the *tögrök* in 1925.

There are many patterns and symbols present in Mongolian life that have existed in the country for hundreds of years. You see them everywhere: on clothes, jewellery, wallets, baked goods, cups, dishes, furniture, doorways, buildings, etc. We find them also printed on the Mongolian banknotes. Knowing what these symbols mean and why they are put where they are can give us a rare insight into the inner workings of Mongolian culture.

Attila Rákos

Eötvös Loránd University

Research Centre for Mongolian Studies

Kalmyk language of Witsen's material

The Kalmyk vocabulary published in Nicolaes Witsen's (1641-1717) *Noord en Oost Tartaryen* in 1692 (and later in the revised edition in 1705) is the earliest corpus of considerable size that contains specifically Oirat or Kalmyk data. Witsen probably used several different sources and informants when compiled his vocabulary and this is also proved by some characteristic features of his wordlist: inconsistent spelling of words, different systems of transcription, occurrence of the same words multiple times with different meanings and transcriptions, occasional traces of a Cyrillic script original etc.

Since the material mostly consists of single words and much less sentences, it is rather suitable for examining the phonological system and vocabulary of the 17th-century Kalmyk/Oirat, but the couple of short sentences and suffixed forms of the headwords may also shed some light on the morphology and syntax, too. A comparative study that also covers similar sources of the same period (e.g. Fischer, Strahlenberg, and also Witsen's misnamed Daur vocabulary in the same book which is probably based on a Western Mongolian dialect) and colloquial texts written in the Oirat script allows to make valid observations on the Oirat/Kalmyk language of the 17–18th centuries.

Ivan Rumánek

Seminar of Japanese Studies

Masaryk University, Brno

Manchu-Tungusic *Before* Scripts – Can Japonic Help?

The paper addresses the issue of whether it is possible to reconstruct languages the written history of which does not exceed some two centuries back (with the exception of the Manchu language, of course). It proposes one of the possible solutions how to tackle this problem. The author attempts at testing whether a comparison with the Japonic family, and marginally with the Koreanic family as well, might help to solve the problem to a little extent at least, and thus offer a farther insight into the (possibly shared) prehistory of these languages.

The attempt is carried out predominantly through comparative analysis of verbal systems in the Manchu-Tungusic languages and the Japonic/Koreanic languages, starting from such seeming similarities like Nanai *ənə-xə* vs Old Japanese *ini-kyi* (both meaning (*he*) *left*). By subjugating these similarities to further deep-level scrutiny and critical evaluation, the outcome brings results which represent pairs (perhaps even triads, in cases where the Koreanic family is included) of correspondences which might be etymological counterparts. By gaining these correspondences, a state of art is achieved in which a linguistic reconstruction might be made possible for the Tungusic languages despite the fact that they have not a long history of written record. Thus, instead of “Manchu-Tungusic Behind Scripts”, the outcome of this analysis would yield in a paraphrase of the central theme of the 2017 PIAC Meeting, viz. “Tungusic Before Script” and an attempt at its reconstruction.

Pavel Rykin

Institute for Linguistic Studies

Russian Academy of Sciences

Noun cases in the language of the Sino-Mongol glossary *Dada yu/Beilu yiyu* from the late Ming period

The paper deals with the noun case system of the *Dada yu/Beilu yiyu*, a little known Sino-Mongol glossary dated between 1567 and 1603. Of seven grammatical cases commonly distinguished in Proto-Mongolic, only four are attested in the Mongol language material of the glossary: nominative (the unmarked basic stem), genitive, accusative, and dative. The forms, functions and grammatical meanings of these cases are thoroughly discussed in the paper. Some features may be considered to be linguistic archaisms, e.g. formal coincidence of the accusative marker *+i* with one of the morphological allomorphs of the genitive, or the variant ending *+in ~ +Un* used after consonant stems. However, there are a number of clearly innovative developments, e.g. the dative ending shape *+DU < *+DU/r* or the reflexive genitive marker *+yĀn < *+yA'A/n < *+yAhA/n < *+yUhA/n*. In addition, some idiosyncratic features of the glossary can be distinguished as well, e.g. no overt morphosyntactic marking on the dependent in possessive phrases. A conclusion can be made that the case system of the language variety as attested in the *Dada yu/Beilu yiyu* may have reflected a transitional stage between Middle Mongol and Modern Mongolian.

Gözde Sazak

*Research Institute of Turkology, Turkic History
Istanbul University
gozde.sazak@istanbul.edu.tr*

“KUT-ALP”: The Ultimate End of Enlightenment

The common symbols which represent the spirit of both Turkish history and culture were brought about beginning from as early as the eighth century uninterruptedly to the present day, over a far reaching area from the Manchurian Sea to the Danube River. These symbols have an enlightened union with one another in a metaphysical background. This unity was preserved for centuries by the Turkish Hakans who had taken on these motifs as a symbol of their own identity, passing them down from generation to generation. This is a chain of enlightenment in Turkish symbols and this chain has gained universality in time and space. These symbols, which are the basic foundations of Turkish cultural history, are connected to each other by two key motifs: '*böke*' and '*kut-power*' motifs. These two key motifs along with the 'life in water', 'the wolf-tiger', 'the deer (mature-deer)', 'the bull-camel', 'the eagle' and finally the 'kut-alp' motif are connected to each other by a deep bond in the metaphysical background.

This bond created together by the concrete visuals of art history as a scenario on a metaphorical curtain, the legends of cultural history as the light behind the scenario along with the interpretations of cognitive psychology as the source or causal agent is located in the nation's memory. In this paper, we will examine the "Kut-Alp" motif, which is the last link of the metaphysical chain of Turkish symbols, namely enlightenment, with the metaphysical background through concrete examples. In doing so, we will briefly explain the relationship of the Kut-Alp motif to other motifs in the chain of enlightenment of Turkish symbols.



Ron Sela

Indiana University

The Myth of the Golden Cradle (*Āltūn Bīshīk*) Reconsidered

One of the popular stories in the eastern lands of Central Asia in the nineteenth century – and possibly earlier – evolved in the khanate of Khoqand, centered in the Ferghana Valley (in present-day Uzbekistan). Known as the Golden Cradle (*āltūn bīshīk* in Turkic), the story provided an ancestral link between the ruling dynasts of Khoqand and their illustrious Inner and Central Asian predecessors, Bābur, Timur, and Chinggis Khan.

While Bābur, so the story goes, was taking flight from Central Asia to Hindustan following his defeat to the Uzbeks, one of his wives who was then in a state of advanced pregnancy was about to give birth. In their haste and fearing imminent danger, the couple was forced to leave the newborn behind, wrapped in gilded materials and precious stones. Unbeknownst to many, the infant was found by several individuals, representing – in some versions – four of the Uzbek tribes in the area, who then decided to raise and care for the child together. The boy, nicknamed Āltūn Bīshīk (“Golden Cradle”), came of age, wed four wives and became a celebrated figure in the Ferghana Valley until his death, circa. 1545. The tribal dynasty that came to rule Khoqand in the eighteenth century, led by the Uzbek tribe Ming, used the story to trace a genealogy directly to Āltūn Bīshīk and his celebrated ancestors and use it, so it has been argued, to legitimize their rule.

In this paper, I build on previous work by T. K. Beisembiev, A. Erkinov, B. Babajanov, Sh. Kh. Vohidov, and others, to offer new ideas on the reasons for the story’s effectiveness, the choice of its protagonists, and the languages in which the story was (or, was not) rendered.

Kinga Szálkai*Eötvös Loránd University*

**Dams as Symbols of Power:
The Effects of Water Infrastructure Construction on State-Building Processes in
Central Asia in the 20th Century**

The establishment and maintenance of large dams, the related irrigation systems and other forms of water management had a great effect on the societies of Central Asia in the 20th century. As irrigated agriculture traditionally requires a comprehensive coordination over a significant mass of people, which is acquirable through an extensive bureaucracy and a centralized government system, highly organised, state-like units built on water management systems were present in the region from time immemorial. Under the dry continental and semi-desert climate of Central Asia, rivers, irrigation systems and the means of water management considerably contributed to the structuring of societies.

In my presentation, I intend to introduce two different, but tightly interconnected processes related to water infrastructure construction and state-building. First, I deal with the period of Soviet central management over Central Asian waters. The ‘hydraulic mission’ was not only aimed at raising agricultural and industrial yields or energy production, but also at the complex restructuring of the local societies, including nation- and state-building. However, these developments were understood within the context of the Soviet Union, and did not contain the aim to create independent states. In the second part of my presentation, I move to the period after the collapse of the Soviet Union, when water infrastructure construction processes are aimed again at the restructuring of societies, but now serving the goals of individual states.

Etymology of a Cuman name

Although several excellent works were published in the last decades about the Cumans in medieval history and the Turkic personal names generally, there are still unsolved problems concerning their ethnic background and contacts with other peoples on the Pontic steppes. Etymology is still an important working method which can explain or reveal connections otherwise not mentioned in written sources. Personal names are often chosen under the influence of foreign cultural and political circumstances, still, the phonetic realisation of a foreign name may witness not only the influence, but also how much it became integrated in the language (and consequently the everyday life) of a population. In this case I intend to explain the name of a Cuman dux in the 13th century. It was reported in different forms in less known Latin sources.

These differences made it possible to determine the name as Turkic - Iranian bilingual. It means that the population had to have close contacts with Iranian speakers, most probably Alans. Also genetic research which was carried out among the two groups of Cumans, which migrated into Hungary in the 13th century, documented genetic differences between those who settled in Cumania Maior (Nagykunság) and those in Cumania Minor (Kiskunság). This fact explains and confirms the result of this study.

Hartmut Walravens

Berlin

Józef Kowalewski and his correspondence with Bernhard Jülg

Kowalewski (1801–1878) is known as the founder of Mongolian Studies as an academic discipline - he was awarded the first chair of this new field at the University of Kazan in 1838. He collected a sizeable East Asian library for the university, published a remarkable two volume chrestomathy, wrote a short Mongol grammar and an outstanding three-volume Mongol dictionary which is still used today. Many of his personal papers and collection perished in a fire that devastated his apartment in Warsaw.

Four letters from Kowalewski are preserved among the papers of Bernhard Jülg (1825–1886) whose career was in classical philology; after teaching at gymnasiums, he became professor at the universities of Cracow and Innsbruck. Jülg wrote his Ph.D. thesis at the University of Kiel on Calmuck grammar (1847) - this seems to be the first doctoral dissertation on the subject. Jülg's heart remained with Calmuck and Mongol, and in 1866 he published the Calmuck text of *Siddhi-kür* and in 1868 the Mongol text of *Arji-Borji*, in both cases with German translation, and the first with a short Calmuck dictionary. Calmuck/Mongol fonts were not available then in Austria, and they had to be cut for this enterprise. Jülg's efforts which were applauded by Kowalewski gave a new impetus to Mongolian Studies and won the attention of scholars in literary history and folklore, who recognized the Indian origin of these tales but had to admit the Mongol recensions were not just translations but new versions in their own rights.

Tana Wu

The University of Auckland

One Language behind Two Different Scripts

Mongolian is used both in the Republic of Mongolia (presently known as Mongolia) and in the Inner Mongolia Autonomous Region in China. The differences between Mongolian based on the Khalkha dialect which is used in Mongolia and Modern Written Mongolian used in China are conditioned by the different dialects they are based on. Nowadays, the Chakhar dialect serves as the oral norm for the Modern Written Mongolian. Although language differences between the two varieties of the Mongolian language are not significant, there are still observable discrepancies in terms of phonetics, morphosyntax and lexicon.

One way to define the Mongolian language as a whole is to understand it as “the complex of Common Mongolic dialects that morphosyntactically correspond to the principles underlying Written Mongol and/or Cyrillic Khalkha” (Janhunen, 2012, p. 8). Different scripts are used to represent the Mongolian language in different parts of the world. Traditional (Old) Mongolian script which is derived from Uighur script (ultimately originated from the Aramaic script) is still used by the Mongols in Inner Mongolia, China; however, the script itself has undergone some minor changes. In comparison, the Mongolian Cyrillic alphabet, known as Cyrillic Mongolian, is used in Mongolia since 1941. Nowadays, Traditional Mongolian Script is used in Mongolia only on a restricted scale.

Strong symbolic value can be attached to the Traditional Mongolian Script due to the following considerations. A number of historical and literary documents are in the Old Script; it is during the reign of Chinggis Khan that the Traditional Mongolian Script was standardised and the language itself attained an official status. The script helps to keep record of diachronic changes of the language. It also serves as a culturally and linguistically unifying factor for the majority of Mongols, being a communal written medium. In addition, the script still plays a decorative role in important social-cultural events in the Mongolic realm.

Yingzhe Wu

*University of Inner Mongolia***Shi Wei (失(室)韦) in Khitan Small Script in Historical Materials**

This article attempts to initiate a discussion on the tribal names Shi Wei (失(室)韦) and Meng Wu (蒙兀) recorded in Khitan small script through comparing and contrasting the newly found material “Epitaph of Gong Ning Taishi” with the old materials in Khitan small script, and also to present the author’s own views.

Firstly, there is another possibility to reconstruct the pronunciation of Shi Wei (失(室)韦) as *filbunən*, besides the *filunən*;

Secondly, 𐰺𐰽. 𐰺 the pronunciation of which *torlpen* is similar to the record 夺里本, 讨平也 in *Liaoshi* is presumed to be ‘to conquer’ or ‘to put down a rebellion’;

Finally, based on the mid-ancient Chinese pronunciation, the pronunciation of Meng Wu (蒙兀) is reconstructed as *muŋŋuət*, which is similar to the pronunciation of Khitan small script 𐰺𐰽. 𐰺𐰽.

Hülya Yıldız

Anadolu University, Faculty of Humanities

Department of Turkish Language and Literature,

hkoprulu@anadolu.edu.tr

Proposal for a New Reading on the Bilgä Qayan Inscription

It has been more than 120 years since Vilhelm Thomsen deciphered (1893) the alphabet of runic inscriptions used in the Orkhon and Yenissei regions. During this long period, a variety of runic inscriptions belonging to Old Turkic communities have been continuously discovered, and investigated by many scholars. Today, the relatively well-understood ones among all Old Turkic runic inscriptions are the Orkhon Inscriptions, primarily those of Kök Tegin, Bilgä Qayan and Tuñuquq. However, even these three inscriptions preserve some of their mysteries so far. The basic reasons for this are that some parts of the inscriptions are worn off, and consequently the readings and the meanings of some lexemes are unclear. Therefore, the interpretation of some parts of the inscriptions is difficult, and several reading proposals are put forward in the literature.

The present paper attempts to reconsider a group of problematic signs belonging to the Eastern face, 19th line of the Bilgä Qayan Inscription. These signs are inscribed between “BWDN” and “kŴrgŴñn” sign groups on the mentioned line. When Radloff’s unretouched photograph is checked, it is seen that the first three signs of this problematic part are obviously “rtz”. Due to some erosion on the stone, the fourth sign is completely invisible. Following these four signs, there are two more hardly visible signs on the stone, and the sequence ends with a clear “n”. However, the researchers who studied the inscription deciphered and interpreted these sequences in many different ways. In this paper, the research history of the inscription will be evaluated, and a new reading and interpretation regarding the problematic sequence will be proposed.

Gyudong Yurn
Yonsei University
Gyeyeong Choe, Sangchul Park, Minkyu Kim
Seoul National University

Some issues on the inconsistency of the inventory of the 'Phags-Pa script

This study is part of an attempt to improve the basic inventory of the 'Phags-Pa scripts which would ultimately allow for the formation of a unified transliteration system. In this study, we examine the inconsistency of the correspondence between the shapes of the 'Phags-Pa letters used in existing research. This is a very fundamental step which is required to integrate the various results of this literature on the 'Phags-Pa scripts and to promote subsequent study.

First, we considered four 'Phags-Pa characters known to have been modified to represent Chinese sounds and their original forms. In the actual historical documents, these modified forms were used not only to represent Chinese sounds but also the Mongolian sounds as well. In contrast, the Chinese 'Phags-Pa letters showed a variety of small differences, depending on each researcher's analysis, with respect to (1) their shape, (2) the relationship between the original characters and the modified characters, and (3) the reconstructed sound value of those characters. This suggests that the character usage patterns need to be studied separately for each language that uses the script.

Second, we investigated cases in which the 'Phags-Pa character inventories defined by different researchers do not correspond to each other. This is mainly attributed to the Mongolian phonemic inventory. The letters that correspond to the phonemes which are distinguished in other languages such as Chinese and Sanskrit are not distinguished in the Mongolian language and therefore not consistently indicated. Finally, we explored the unresolved issue of the glide ʋ (U + A868), which has an allograph similar to the vowel ʌ (U + A866).

In the course of this research, a review of the Unicode character type was additionally carried out. Since the implementation of the same Unicode symbol tends to vary depending on the word processor or the font type used, some font types need to be corrected.