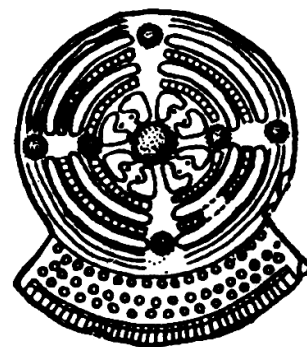


**PERMANENT INTERNATIONAL ALTAISTIC CONFERENCE**

**The 57th ANNUAL MEETING of the PIAC 57**

**The Far Eastern Branch of Russian Academy of Sciences Institute of History, Archaeology and  
Ethnology**

**September 9-14, 2014**



***«Altaic Studies in Interdisciplinary Research»***

**ABSTRACTS**

**Vladivostok, Russia**

**PERMANENT INTERNATIONAL ALTAISTIC CONFERENCE**

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**Organization**

**Organizers**

The Far Eastern Branch of Russian Academy of Sciences Institute of History,  
Archaeology and Ethnology

Far Eastern state Academy of Art

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## **The Sacralization of the Heaven in the Religious Culture of the Altaic Peoples**

From time immemorial all the Altaic peoples, or met ethnical Altaic unity, have typically common religious beliefs and customs in their lifestyle, though still nowadays exist some ethno differential local peculiarities among them. In comparison with Europe and Russia, where only the Elite persons may point their genealogy, all the Altaic peoples, (the Mongolian peoples in Mongolia, Inner Mongolia of China, Russian Federation; the Manchu in the time of their Epoch and long time after; the Tungus - mainly the Evenks and their neighbors), were greatly used to know their genealogy deeply to the seventh or ninth generations of really existing fore-fathers.

In their cosmological, cosmogenetical and genealogical myths their First Ancestor was originated from the Heaven. And this phenomenon is registered not only in their mythology, but is fixed in their religious Culture – beliefs, rituals and customs. For example, Chengis - khan's and his relatives' origin were considered to be originated from the Heaven. And it is very interesting that, as in many confessional traditions in the world – there exist the idea of the immaculate conception.

Before Buddhism, as a world religion appeared, the “Tenggeriyn murgel” (Praying to the Heaven) was spread among the Mongolian and Turkish peoples in the territory of the Central Asia. By the way, the term - “tengger” – (the sky, the heaven) is common for all the Altaians. The Uyghurs also were the adapters of tenggerism. So, nearly all the peoples which belong to the Altaic origin, were used to pray to the Heaven in their every-day lifestyle, first, and it is fixed in their religious culture, second.

## **On the Reception of Macro-Altaic Theory in Japanese Studies**

My paper deals with the so called ‘macro-Altaic theory’ in connection with and within the context of linguistic research in Japan. Above all else I concentrate my efforts on finding out what type relationship – if at all – contemporary Japanese Japanologists have with the Altaic theory. In other words I try to ascertain how linguists of Japan tend to react to or to deal with it, what types of approach, patterns of reasoning in this connection prevail and how these reasoning resp. behaviour patterns could sensibly be explained.

For this purpose, I, to start with, concisely recapitulate and discuss the macro-Altaic theory. Secondly I lay bare the making of modern standard Japanese language and the theory thereof within the socio-historical and ideological context of westernisation, modernization and nationalisation of the traditional societies of Japanese Archipelago.

Having thus constructed the pedestal for the main leg of the discussion I describe and look into the positions taken by the scholars of Japanese studies in Japan regarding the origins of Japanese language and its historical, structural and further affiliations with other languages or language families. I put therein the main emphasis on the question how the macro-Altaic theory is received and why.

### **Once Again on the Structure of the Mongolian *Ganjur***

The Mongolian *Ganjur* has survived to the present day in two main versions. The first, the manuscript version, was created under Ligdan Khan in the years 1628–1629. The final product of this translation and editorial work was a special manuscript written in gold on a blue background, subsequently named the “Golden” *Ganjur* (AK). The Ligdan Khan’s version of the *Ganjur* also exists in a number of plain or “black” copies, probably the oldest and the most complete of which is the 113 volume collection kept at the St. Petersburg State University Library (PK). Together with it is enclosed a catalogue of the *Ganjur* called *Naran-u Gerel* (NG). Later on the Ligdan Khan’s *Ganjur* became the basis for yet another edition of the Mongolian *Ganjur* – at this stage a blockprint – created under the auspices of the Emperor Kangxi in 1718–1720 in Beijing (MK).

A substantial divergence between the structure of *PK*, *NG*, and *MK* (the order and the number of sections, volumes and works etc.) led scholars to suggest that *PK* is a draft copy written down some time before 1629. It is also considered that *NG* does not provide a catalogue of the manuscript *Ganjur* and presents another preliminary draft for the final translation.

Using some newer data and a multidisciplinary approach combining Mongolian and Tibetan studies, textology and codicology, the paper reconsiders the entire picture of the genesis of the Mongolian *Ganjur*, proving that *PK* was written later than *AK* and that *PK*, *NG* and *MK* have the same structure.

## **Shamanic Ritual as Identity Politics in North Asian Mongolic People**

Shamanism has revived and coexisted with other cultures in Mongolian area in recent several decades. Geopolitically, shamanism among the people in both Mongolia and China's Inner Mongolia has its own social and cultural character to survive in the different environment. But, how does it have existed in the modernizing world of North Asia, and what is the different way of revitalization between these two areas' shamanism?

This presentation will analyze the realities of shamanism and demonstrate its strategic vitalization under state policies by an approach of comparative research. First, it will analyze the historical perspective of shamanism in Darkhad and Buriyat in Mongolia, and Qorchin and Hulun-Buyir in Inner Mongolia, make clear how it has existed in the history. Second, it will consider the shamanic ritual as the spiritual communication and its interaction between shaman and client. Third, it will examine the healing ritual as sustainable preservative folk medicine in the medical pluralism. Finally, according to above-mentioned analysis, this study will make clear how the ethnicity identity works in shamanic activities and how it resolves the identity crisis happened in the boundary between majority and minority.

## **The Contribution of Legal Studies to the History of the Manju Empire**

During the Yuan Dynasty, the Mongolian rulers promulgated laws which were partially founded on concepts of Chinese legal philosophy. They extended the classical Confucian system of social relationships by a new category and applied it to the Mongol and Han nationalities. During the Manju reign of the Qing Dynasty, the Manju rulers continued to apply the vertical concept of relations in society and put their nationality into the first and highest position of all nationalities, before Mongol and Han. While this fact appears to be obvious and self-evident and is occasionally treated as anecdotal, it offers a unique perspective of interdisciplinary studies and demonstrates how Chinese philosophy, history and legal studies can provide essential contributions to the field of Altaic studies.

### **The Tungus-Manchu and Mongols contacts**

From all the ethnographic complexes of the Mediaeval Tungus-Manchu preserved only one ethnic indicator – the combined ear rings in the form of a ring with a stone or a coin run through. Such ear-rings were current in the 17<sup>th</sup> – 18<sup>th</sup> - 19<sup>th</sup> cc. However the Udeges, living now in the basins of the rivers Khor, Anui, Samarga, and in Late Mediaeval Past settling all the territory of Primorye and a part of Priamurye, have got the second type of women ear-rings, named as *Vaiga*. They are of two kinds: the first one has a form of “a question -sign”, the other – of “a broken ring”.

The construction of ear-rings of “question-form” consists of two parts – ear and pendant ones. The ear part – represents a broken ring with a sharpened tip being passed through ears. Sometimes a flat round stone or glass decoration with a hole in its center was put on ear part of the ear-ring. A pendant part represents a vertical rod with three round stones or glass beads of different diameter. The end of the rod was a wire loop, with a Chinese coin or a flat linen button thread through. From the bottom beads were fastened with wire, fastened with some turns at the base of the ear broken ring.

In the Mediaeval archaeological cultures of Primorye and Priamurye – the Mokhe, Pohai, Jurchen, existing till the 13<sup>th</sup> c. and relating to the Tungus-Manchu community, there are no ear-rings of “a question-form”. Appearance of such ear-rings is connected with the Mongols conquests who borrowed such ear-rings from the European Nomads and then spread this type on the vast territory – from the Middle Asia to the Far East. It is significant that ears of “a question-form” were secured in the indigenous culture of the Tungus-Manchu till the 20<sup>th</sup> c. It is natural that for such a long time this type of ear-rings was somewhat transformed and absorbed some Tungus-Manchu elements. For example, there appeared round flat stone or glass discs. So the presence of such a type of decoration in the Udege culture gives an opportunity to note a Mongol element in their culture; probably, it had got the ethnic-genetic significance.



## **Dwelling Names in Turkic and Manchu-Tungus: a Contrastive Analysis**

The article offers prolegomena to semantic description and semantic reconstruction of dwelling names for two of Altaic language families: Turkic and Tungusic. Set of features for semantic classification is based on ethnographic typology of dwellings (see Atlas of Siberia Peoples). For every family sets of lexical units with specified meanings are reconstructed. After the specification of the semantic reconstruction some possibilities for implications of ethnographic characteristics of the dwellings of the society of the proto-language, based on lexical system of dwelling names, are suggested. Some examples of such implications:

Presence of regular polysemanticism "house - family", in stationary dwelling names as well as in portable ones' indicates a semi-nomadic way of life in the proto-society.

Absence of regular polysemanticism "interior angle - part of the dwelling" indicates a mostly round (polygonal, not rectangular) shape of the dwellings of the proto-society.

Presence of regular polysemanticism "wall - roof" indicates a non-load-bearing walls in the main dwellings of the proto-society.

Specific reconstructions made for both proto-languages and for the proto-languages of their subsidiary groups are coordinated with ethnographic and in some cases archeological data for the respective territories.

### **Indigenous Peoples of Primorsky Region: Ethnicity and Identity**

The population of Primorsky region includes the Russian majority and such ethnic minority groups as indigenous peoples, Russian-speaking community of Korean descent, immigrants from Mountainous Region of Caucasus, guest - workers from Central Asian states, Moslem families, and Chinese migrants. This situation gives to a researcher a good opportunity for better understanding the phenomenon of ethnicity.

The Indigenous peoples are considered to be a special group. The total number of Primorye natives is 1876. (Udihe - 793 persons, Nani -383 persons, Taz - 253 persons and other, by Population Census of 2010). My report contains the results from the analysis of interplay between ethnicity and identity of the native-speaking peoples who inhabited the land long before the Russians arrived. Interviewing was our method to collect data. To interpret the data, we used the methodological approach developed by current social anthropology. The modern societies entail such qualities as dynamism, variability, and instability. Identity concepts also advocate the idea of continuity of social changes, survivability of a particular society or individual directly depending on their ability to adapt to changes, either locally or globally.

Today there exist Ethno-Cultural Associations (ECO) – the institutionally formalized structures intended to reproduce the sense of self-esteem within the native small-numbered peoples. There are 20 Native “Small Numbered” Peoples’ ECOs in Primorski Krai. Ethnicity is the number one priority in the system of social identities among the following social strata of indigenous peoples: active members of ethnically concerned associations, aged people, creative professionals, and those who depend on traditional economy (hunting, fishery). Our research has shown that Indigenous peoples demonstrate multiple identity, their social identity includes deeply rooted in the abyss of consciousness the culturally determined constants of aboriginal microcosm combined with the Russian tradition.

## **The Ulchi Narrative Folklore in the System of the Folk Arts of the Amur Peoples**

The Ulchi is one of the Tungus-Manchu peoples. The investigations of ethnographers evidence on extreme heterogeneity of this ethnic community; in its forming in the different historical stages there took part not only the Tungus-Manchu (the Nanaians, Orochi, Evenks, Negidal, Udeghe, Oroki) but also the Paleoasians – the Nivkh and the Ainu too. As for the language the Ulchi is more close to the Nanaians.

So as the Ulchi culture was functioning in the zone of compact ethnic contacts the folklore heritage of this people had got peculiarities characteristic for all the Tungus-Manchu. Like the most Tungus speaking ethnic communities the Ulchi called with the term *ningma (n)* all the diversity of narrative genres that could be correlated with European tales. In this folklore layer as inter genre units tales about animals and of magic-heroic character are especially marked out. The texts are satiated with realistic details reflecting social and life mode not only hunters and fishermen of the Lower Amur but their neighbors from the territory of the North East China. It's worthy to note that the Ulchi's enemies in the tale epos are often not mythological personage but the representatives of a concrete ethnic community, in particular, the Manchu.

The group of narrative genres, the contest of which is considered to be trustworthy, is marked with the folk term *telengu*. It includes cosmological, tribe, trade and the other myths; shaman legends; historical and toponymy traditions; hunting stories. Many Ulchi *telengu* have got quite compound structure; sometimes they have many subjects that makes them related with the Nivkh texts of such a kind.

Besides, in the Ulchi folklore there existed a specific genre of not-tale prose *pokto* or *sudali* that contains the rules of performance of rites – the way of rituals everybody could go on for the luck attends the life of the community.

Thus, the Ulchi narrative folklore is distinguished a special peculiarity not only in the subjects but in genres too.

## **The Identity Discourses of Indigenous Groups on the Internet**

The last 15 years have brought about a digital revolution in the regions where indigenous Siberian groups live. The Internet became, if not always in the reality, a part of everyday indigenous culture. The Southern part of Western Siberia, especially Kemerovo region, our goal in the presentation, can be well described as a highly industrial one, where the Internet plays a significant role even in the not long ago completely remote villages. The results of my study are based on the content-analysis of some texts available on the sites of Internet groups of the Shor people (a group of Turkic origin) and on open-structured interviews with some leaders of the groups under research that have been conducted in the last 4 years. The research shows what urban Shors think about their native culture and about the ways how it can be (re)presented nowadays, what are the main motifs for Shors to join such Internet groups, and how these groups can and actually change the Shor ethnic (or more broadly – cultural) identity.

**Traditional Military Knowledge of Tungus-Manchu (on Materials of the 18<sup>th</sup> – 20<sup>th</sup> )**

Development of military knowledge is closely related to the ethnic processes. Since ancient times in the Amur-Sakhalin historical and cultural area, there was migration of the Tungus, Mongolian, Chinese, Eastern Slavs. Traditional military science, as people's knowledge, is an historical and ethnographic source to address the complex issues of ethnogenesis and ethnic history. Traced community special military terminology in the types of weapons, military strategy and tactics of the battle, as well as education in the tradition of the Tungus-Manchu warrior with neighboring peoples. In addition, sources allow correlation trace elements with weapons Manchu China and Jurchen. The traditional Manchu Tungus-Manchu military knowledge had occupied a significant place in the culture, folklore, social order. This phenomenon has emerged based on the abilities and skills of productive activities. It is associated with the customary law, ethnic conflicts, beliefs, shamanism Institute, trade and complemented ethnocultural bonds. The profound changes in social structure and ways of management in the 20th century virtually all special military skills have been either lost or transformed into national sports.

Modern conditions of social existence is a complex system of interaction between ethnic traditions, in which the active processes manifest themselves rethinking values, worldview, national identities.

In connection with these processes, the acute question of preserving the cultural potential of ethnic groups living in the territory of one of the most important areas in geopolitical terms, as is the Russian Far East, part of a vast nature, historical and ethnographic cultural zone.

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## **Controversial Aspects of Historical Lexicology and Etymological**

### **Reconstruction (The complexity and multiaspectuality)**

The authors have drawn upon an analysis of the following linguistic material.

(1) Turkic borrowings in the area of the Balkans going back to a relatively recent period (from the 4<sup>th</sup> century to the first half of the 19th century) based on data in *Turkic Loanwords in the Languages of Southeastern Europe* – a consolidated dictionary; by A. Girfanova, Ju. Lopashov, S. Petrović, N. Sukhachev (Manuscripts; Grant RGNF 120400335) ; (2) Etymological reconstructions dating back to a hypothetical Altaic community, cf. the *Etymological Dictionary of the Altaic Languages*; by S. Starostin, A. Dybo, O. Mudrak etc. (Leiden; Boston, 2003); (3) The certified lexicon of the Tungusic languages at the end of the nineteenth and up into the twentieth century; cf. the *Comparative Dictionary of the Tungus-Manchu Languages*, ed. by Vera I. Tsintsius (Leningrad, 1977); (4) Forms

reconstructed as both indigenously Turkic and Indo-European, notably Iranian or Slavic, according to data in the *Etymological Dictionary of the Turkic Languages*, begun by E. V. Sevortyan (Moscow, 1974–1980); the *Etymological Dictionary of the Iranian Languages*, by V. S. Rastorgueva and J. I. Edelman (Moscow, 2000 and following); and also the *Etymological Dictionary of the Slavic Languages*, launched by O. N. Trubachev (1974 to present). First of all, the possibilities of historical lexicology are considered. This involves analyzing word forms that are most often connected with a certain time and whose origin can be traced in a sufficiently reliable manner. Even if they are traced, however, there are not infrequent controversial conclusions and obscure etymologies, not to mention so-called *multiple etymologies* (the term is Trubachev's), when a word in a given language may have been borrowed, with equal likelihood, from several neighboring languages.

The authenticity of conditional “starred forms” (ones that have undergone comparative historical reconstruction) is also evaluated. These forms are at the so-called *depths of etymology* and they draw upon the relatively strict phonetic correspondences in a number of kindred languages. It should be noted that understanding the original meaning of a reconstructed etymon presents a particular problem, as does the question of its real existence in the proposed protolanguage.

In the first case, this entails evaluating the possibility of a so-called *prospective diachrony*, by which Ferdinand de Saussure, in accordance with the preexisting

linguistic tradition, meant a kind of progression in the real conditions of a language (for example, the French language in the fourteenth, fifteenth, sixteenth centuries, and so on). The real development of any linguistic system under consideration can be traced from such a historical perspective.

The Swiss linguist called the second case *retrospective diachrony*, and he explicitly equated it with the *comparative method*, which makes it possible to reconstruct only certain select elements of a system. When considering the dichotomy between *synchrony* and *diachrony* in Saussure's *Course in General Linguistics* (1916), most linguists tend to overlook the no less important distinction between the two *historical schools* of the phenomena under study.

This problem, which Saussure noted more than a hundred years ago, is still relevant today, not only for linguists but also for ethnographers, and perhaps even for archaeologists. Establishing temporal and geographical correlations between *isoglosses*, *isopragms* and *isodoxes* (i.e., between phenomena of a linguistic, material and spiritual nature, according to Nikita I. Tolstoy), which can be traced in different cultural traditions, demands the utmost attention to different points of view concerning the phenomenon in question.

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### **On Evidential Strategies in Manchu**

The concept of evidentiality, which is understood in this paper as the speaker's indication of source of information, and the grammatical encoding of evidentiality, have not yet been specially investigated in manchurology. This is largely because of the absence of evidentiality as a grammatical category in the (Classical) Manchu language. At first sight it appears that source of information is indicated only lexically in Manchu, mostly by certain independent verbs or other lexical devices. However, the whole situation is not so simple, and in this respect some very interesting issues can arise. In answering some important questions we can shed light on this field of knowledge – not only in manchurology, but in the wider range of Altaic languages, from a cross-linguistic perspective. These issues are as follows:

(1) the types of grammatical means for encoding evidentiality; (2) the degree of grammaticalisation of lexico-grammatical units used to express evidential meanings; (3) the origin and development of evidential markers; (4) the correlation of evidentiality with other grammatical categories, such as modality, tense-aspect system, transitivity of verbs, personality and clausal types; (5) conditional forms as involved in both expressing evidentiality and performing particular pragmatic functions in Manchu, which can also be realised by means of other structures. In addition, we will also have to investigate the semantic properties of perception and cognition verbs and obtain a better understanding of the internal semantic structure of these subclasses of Manchu verbs. Last but not least, we intend to provide some information about the frequency of usage of these verbs in the evidential function.



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**Languages of the Dahur and Oroqen in Contact in Northern China—a  
Comparative Study of Kin Terms (Culture and Variation of Kinship  
Terminology)**

By comparing three generations' collateral kin terms of the Daur, Oroqen and Manchu Languages, namely kin terms for ascending 2 and 1 generations, and the ones for descending 1 generation, we find that Daur and Oroqen share more common features than either of them with Manchu. No matter in terms of language family or in terms of ethnology, Manchu and Oroqen should share more common features than either of which with Daur, since in terms of traditional linguistics, the former two belong to the same language family—the Tungusic family while Daur belongs to a different language family—the Mongolian family. Why? The paper draws on the ethnographical and historical literature to seek the reason. The review of ethnographical and historical literature reveals that more than 300 hundred years' close cultural contact between the Daur and Oroqen peoples in the course of fur trading, military training and intermarriage contributes to this effect—kin term convergence of the two languages. The typical embodiment of the close contact is the Anda relationship between a Daur family and an Oroqen family which may last for several generations. This study indicates that kinship terminology is not a close system—cultural contact induces variation of kinship terminology. Variation can go so far as kin term convergence overlaps language family boundary.

### **On Language Concept in Contact**

In the past 60 years, people concentrated mainly on the studies in language contact in pronunciation grammar and words, but ignored the contact in language concept. What do people think of its language? What do people think of its grammar? In this paper, the author takes Manchu and Chinese contact in language concept as example, discuss on language concept in contact.

### **A corpus-based diachronic study of Mongolian ‘say’ verbs**

A corpus is a large and structural language database. Observations of a corpus can find facts and patterns of a language.

As research tools, I have compiled the following databases of Mongolian texts and lexicon: Databases of Manchu Shilu 'Manchu Veritable Records' (842 book images, with references to volume and page numbers), Databases of Mongolian monuments in Phagspa script (70 documents), Databases of Mongolian monuments in Uighur-Mongolian script (XIII-XVI Centuries) (3,156 sentences), Databases of Mongolian-English Dictionary (1960) by F. D. Lessing et. al., Correlation databases of Mongolian Beijing Geser (50,131 words, 8,599 lines, 346 images), Correlation databases of Mongolian Longfusi Temple Geser (86,141 words, 14,021 lines, 550 images), Correlation databases of Mongolian Laoqida. (linked to corresponding texts in Manchu and 4 versions of Chinese Laoqida), Correlation databases of Erdeni-yin Tobčiya (5,788 lines, with links to corresponding sentences and Chinese translation), Correlation databases of Secret History of the Mongols (4,801 lines, 1,156 sentences, 282 sections, 1,220 images), Database of QadunUndusunQuriyangguiAltanTobci (4,413 lines), and Databases of KökeSüder (about 34,000 lines).

This paper introduces corpora of Mongolian texts and Manchu-Mongolian Parallel Corpora (<http://altaic.sinica.edu.tw>) compiled by the author and their applications in linguistic research on Mongolian ‘say’ verbs from a diachronic perspective. Data are drawn from the Secret History of the Mongols (1228), Mongolian monuments in Phagspa script and Uighur-Mongolian script (XIII-XVI Centuries), Manchu Veritable Records (1635), Erdeni-yin Tobčiya (1662), Mongolian Beijing Geser (1716), Mongolian Laoqida (1790), KökeSudur(1830-1891) and some modern Mongolian texts such as textbooks and published field reports.

**How were Mongolian versions of the Lotus sutra translated, compiled and transmitted?; through examination of the Turfan fragments**

The Lotus sutra was firstly translated into Mongolian in the 14<sup>th</sup> century; the fact that two fragments of the original translation excavated at Turfan remind us of its Uighur version affords eloquent testimony to it. However, the versions contained in the Mongolian Kanjur or the so-called Peking xylographs are different translations and all of them are seemingly based on the Tibetan version but not on the Uighur or the Chinese version. This fact can make us assume that these Modern translations are not dependent on the Middle translation, of which parts are no other than the Turfan fragments, while through careful reexamination of the fragments we can presume that the Modern translations and the Middle one are not necessarily independent; more complicated relationship than expected can be established between them. It is possible that this is a reflection of a multi-ethnic society of the Middle and the Modern periods.

## **From Singapore to Khabarovsk**

### **The Far Eastern Dimensions of a Eurasian Wanderwort**

All over Eurasia there are many cities, towns and other settlements whose names incorporate an appellative noun with the generalized shape -PVL(V)(-), in which P stands for a labial consonant (*ph p b w*) and L for a liquid (*r l*). Some historical and modern examples include *Gothenburg* ‘the city of the Goths’, *Ventspils* ‘the city of the Wends’, *Constantinople* ‘the city of Constantine’, *Saranpaul* ‘the village of the Zyrians’ (in northwestern Siberia), *Magyarfalú* ‘the village of the Hungarians’ (several localities in Slovakia and Roumania), *Karabalgasun* ‘the Black City’, *Khanbalik* ‘the Imperial City’, *Rajapur* ‘the Royal City’ (several localities in India, Nepal and Bangladesh), and *Singapore* ‘the Lion City’. In some cases, the appellative alone functions as a toponym, as in *Pori* (in Finland, from Swedish *Björneborg* ‘the Bear City’) and *Buri* (the Nanai name of Khabarovsk), and it is possible that the names of several historical localities in Asia Minor, notably *Pergamon* ~ *Pergamos* and *Pargasa* ~ *Bargasa*, also belong here.

There is extensive literature concerning the etymology of these names and, in particular, of the appellative nouns in them. The basic question is: do they represent a single ancient settlement term that has spread across Eurasia, or are they separate items with independent etymologies in the individual languages and language families? Both views have found support, and the truth may, of course, also lie somewhere in between. However, without venturing a final answer to this issue we may at least group the items in etymological subfamilies and try to see whether these might have mutual connections. We should also estimate the time level of each etymological subfamily. One thing that will be immediately obvious from this examination is that there is a lot of variation even among related languages, suggesting that we are, at least in some cases, dealing with Wanderwörter that have been transmitted both within and between language families. With this methodology we arrive at the following list of etymons:

(1) BRG: Germanic *\*burg-* ~ *\*borg-* ‘town, city’ < ‘castle, fort’, with irregular and basically unexplained variation in the stem vowel, as in Gothic *baurgs*, German *Burg*, Swedish *borg*, English *borough*, *burgh*. A possible, but unconfirmed, internal etymology connects this term with the noun *\*berg* ‘mountain’, German *Berg* etc., with a presumed Indo-European background. Verifiable dating with Gothic: c. 2 ky.

(2) PRG: Greek *púrgos* ‘tower, wall’ > ‘city’, also attested in the irregular variant *phúrkos* id. This has been connected with Late Latin *burgus* ‘fort, castle’, but the

latter is more likely a borrowing from the Germanic item (1). The Greek data has, however, also been compared with Urartu *burgana* ‘palace’ and Arabic *burj* ‘tower’ (also attested in place names in the Near East and Central Asia). Verifiable dating for Greek: c. 2.5 ky.

(3) BLK: Turkic *balik* ‘town, city’ = Mongolic *bal(a)ga-su/n* id. These two items are clearly identical and may be derived from Pre-Proto-Turkic *\*bal(a)ka*, from which the term was borrowed into Pre-Proto-Mongolic in a time depth of c. 2.5 ky. An internal etymology in Turkic, though unlikely, connects this word with *balcik* ‘mud’ and, more recently, even with *balik* ‘fish’ (Stachowski). A more obvious connection exists with Manchu *falga* ‘clan, tribe, neighbourhood, village’ (Sinor), which must be a relatively early borrowing from Mongolic or Para-Mongolic *\*balaga*, with later Mittelsilbenschwund in Jurchenic, though the correspondence of Mongolic *\*b* to Manchu *\*p > f* is irregular.

(4) PLK: Hungarian *falva* : *falva*-‘village’ = Mansi *paawl* etc. id. = Khanty *puughl* etc. id. These data suggest a Ugric item with the shape *\*palkV* and a dating of, at least, 2.5 ky. A further Finno-Ugric comparison has been made with Finnish (archaic and marginal) *palva* ‘village’, but the phonetic relationship is irregular.

(5) PL: Greek *pólis* ~ *ptólis* ‘city’, which is attested already in Mycenaean Greek as *†ptoli-*, allowing a dating of c. 3.5 ky. The word has apparent Indo-European cognates with the meaning ‘city’ in Baltic (Lithuanian *pilis*) and Indo-Aryan (Sanskrit *púr-*), but the vowel relationships are irregular and the items may actually represent three (with *ptoli-* four) separate variants of the same theme. On the other hand, it is possible that there is a connection with Greek *púlon* and Hittite *puhla-* ‘gate’ (Pyysalo), which would increase the time depth to, perhaps, 4-5 ky. It may be noted that the Indo-Aryan data with *-r-* (*púr-* etc.) are secondary and represent the regular development from *\*-l-* to *-r-*.

(6) BR: Nanai (and Ulcha) *huri* ‘Khabarovsk’ (or the settlement once located on the same spot). This toponym is also attested in Udeghe in the shape *beli* (Girfanova). The relationship between these forms can only be explained by assuming that the Udeghe item passed through Manchu and Chinese: *\*huri* > Manchu *\*beri* → Chinese *\*beli* (Pinyin *\*boli*). The Tungusic item has been internally connected with *\*beri* ‘bow’, but the connection appears unmotivated and it is much more likely that the original meaning was ‘fort, town’. This meaning is probably also attested in Korea in the toponyms *Seoul* < *\*se-pül* and *Seorabeol* = *†sera-pel* (the capital city of Shilla). Assuming that there is a connection between Korean *-pVl* and Tungusic *huri* (< *\*büri* or *\*böri*), these Far Eastern items could have a time depth of, at least, 1.5 ky, perhaps more.

Looking at the six etymological subfamilies, it appears likely that, at least, Ugric *\*palkV* (perhaps: *\*palka*) (4) is a borrowing from Turkic *\*balga* (3). An areal connection between Greek *púrgos* (2) and Germanic *\*burg* (1) appears also possible. From the Far Eastern point of view it is tempting to see in Korean *\*-pVl* and Tungusic *huri* a reflex of the Indo-Aryan item *\*pur-*. Chronologically, this would be

entirely possible, and the word could represent a borrowing that entered Manchuria and the Korean Peninsula in connection with the introduction of Buddhism in the first centuries AD. Phonologically, the issue is connected, among other things, with the prehistory of stops and liquids in Korean. The relevant details and implications will be discussed more extensively in the full paper.

### **The Term Mongyol, Revisited**

The tribal name Mongyol, the origin and meaning of which is controversial, has evolved through many forms. Theories about the ethnonym can be divided into two types: those treating it as one word and those that treat it as a composite of two elements. I propose to tackle this problem by collating philological reconstructions of the ethnonym with historical evidence culled from both Mongolian and Chinese sources. My initial findings show that the Buriat scholar Dordzhi Banzarov's proposition that the term mongyol echoes the name of a river is sound, although he has not been able to identify the corresponding hydronym. This river, I suppose, was the Wang-chien River, which is today's Ergune River, where the early Mongols are believed to have inhabited.



**New Routes of Discovery and Research: Railways**

**(Mid-19th – Early 20th Century)**

The establishment and rapid extension of communication lines in Asia in the course of the 19th century can be understood as instruments of conquest and colonization, but also as means of an increased circulation of people, goods and new ideas. Railways in particular played a major role in this process. This paper addresses the question in which way the new lines of communication influenced the choice of routes travellers and explorers used and how the new possibilities made themselves felt in the logistics, frequency and results of scientific travel.

## **The Effect of Water Systems on Central Asian Societies**

The establishment and maintenance of irrigation systems and other forms of water management require a comprehensive coordination over a significant mass of people, which is acquirable through an extensive bureaucracy and a centralized government system. Beside the Ancient Egypt, Mesopotamia, India and China, Central Asia has been a region where water systems and the related technologies always played a great role in the life of the societies. 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, dividing certain layers depending on their relations to water and water management systems.

In my presentation, I intend to introduce the process of water-based society-building in Central Asia. I begin my analysis from the era of nomadic tribes and oasis cities, then I follow with the investigation into the decades under Tsarist rule. After that, I deal with the Soviet central management over Central Asian waters, which created a division of labour not only among certain layers of societies, but also among certain socialist republics in the region. At last but not least, I move to the recent developments on the water-society nexus in Central Asia, and study the present era, when water questions form an important part of nation- and state-building processes.

**How is a language of a minority surrounded by an overwhelming majority changed? a case study of Mongolian spoken in Inner Mongolia and Liaoning**

Language contacts between a large community and a small community have been found in various areas. In China, especially, Chinese as language of the far largest community has been exceeded any other languages of minorities. Mongolian is no exception to this phenomenon not only in Inner Mongolia but also in the other areas where Mongolic languages are spoken. Mongolian in China can be regarded as among endangered languages. We witness various stages of intervention of Chinese on Mongolian; for example, according to Bao Lianqun's report (2011) as for the present state of arts in Dorbed Mongolian in Heilongjiang Province, many of the Mongols usually speak 'Dorbed Mongolian Community Language' (DMCL), which is a mixed language of Mongolian and Chinese. It leads us to suppose that they may abandon Mongolian and use Chinese as their first language in future. To be focused in this presentation are three Mongolian students studying in our university; one is from Fusing Mongolian Community, Liaoning Province, another two students are from Inner Mongolia. They are all Mongolian in ethnicity but are different one another in their performance of Mongolian as communicative tools; they represent different stages of language loss. This study will be of much value in view of Mongolian linguistics as well as general linguistics.

## **Problems of Linguistic Decisions of the Tungus-Manchu Problem**

In 2008 in “Problems of Linguistics” there was published a work by A.M. Pevnov “The Linguistic Ways of Decision of the Tungus-Manchu Problem” where on the data of reconstruction the vocabulary of nature surrounding there was stated that primo-mother-land of the Tungus-Manchu was located in the Middle of the Amur River. This conclusion was made on the base that there were restored the name not only for plants being spread everywhere but for those of relatively southern kinds as “an oak” and “a poplar”, and also on the base of hydronymia. The decision on localization of primo mother land on language data is seen correct as a whole.

However for the final corroboration it is necessary to decide a lot of methodological problems. It needs not only the works on localization of the Tungus Manchu original mother land but the works on localization of any other language community.

The main problem to be decided is exposing borrowings in such a case when language community is a phonetically conserved one, or when there is a supposition on a possible phoneme recounting words of one language to the other language. For example, if the word is presented in Negidal or in the south-Tungus languages, and there are no elements in it that could be changed while historical development. Massive borrowings of such kind could be seen on the distortion on cognate matrix when ethimological work done. Nevertheless the presence of the mass of such borrowings in itself speaks nothing about the fact whether there was borrowed a concrete word.

A closely related problem is irreplaceable loss of a lexeme in the case of the loss of the very object. For example, in Evenk there is no reflex of the word PTM - *\*eli* – «*fish-taimen*» for there is no such a fish there, but there are inverse examples, when a lexeme is reserved while changing the original meaning.

One more important problem is the set of lexemes as a result of reconstruction, very often is characterized some border area, for example, “foothills”. It may be connected with the fact that bearers of fore-language were really living in this zone and it was the basic zone of their settlement and also with the fact that, for example, they, living in the mountains or in the valley, interacted with adjacent zone and simply knew well its typical reality.

In the report there will be considered particular cases of this problem.

## **BEYOND INTERDISCIPLINARY RESEARCH - A NEW PLACE FOR ALTAIC STUDIES AND AREA STUDIES (The Mongolian case)**

Interrogations about the status and perspectives of Area Studies and of research in many fields of a large number of areas are a legitimate concern for many researchers. This contribution aims at sharing some observations and reflexions based upon the study of Mongolian Society and History and, in parallel, upon the author's eight year experience of managing such research work, as head of this Institution, at INALCO, Paris, where 95 languages and related cultures are taught and studied.

For many decades, if not centuries, such an area difficult to define in unquestioned terms as appears the "Altaic World" remained with brilliant exceptions outside or on the outskirts of the general movement of scientific knowledge. This occurred in two contradictory manners at least: on the one side, many valuable observations and discoveries were made without concern, frequently without knowledge about the state of science at that time and without critical use of methods and results provided by other disciplines. On the other side, too many presentations and generalizations heavily relied on patterns provided by "Universal Science" and were mere its "applications" and "illustrations", at a time still not so remote, when this universal science, especially in human and social sciences, was the other name of European ethnocentric conceptions for which everything "different" was by definition "peripheral", "exotic" and, finally, irrelevant.

At the same time, fields of knowledge were delimited into disciplines, which were the result of considerable and frequently useful efforts, in the general framework of this European way of thinking, to clarify and rationalize modern scientific thinking during the whole of 19th Century up to 20th Century first decades. This resulted in a positivist classification, partly borrowed in its spirit from naturalist's classifications. It must be underlined that the sealing of these disciplines to each other, their ossification, against which the interdisciplinary, transdisciplinary and similar approaches are a meaningful reaction, was mainly due to the role of second-learned scientists, in contradiction with intentions of their prominent founders, who remained largely opened to the comprehension of many fold and complex nature of the phenomena they were studying. This has contributed to isolate Human Sciences from Life Sciences, Earth Sciences and Material Sciences. As a result, it could happen that hypothesis relying upon exceedingly unilateral or narrow selection of data or observations (considered as "evidences") led to mere affirmations without convincing arguments. As an example, this may be the case with "explanations" of Mongolian History, and of Cinggis qan's military expeditions, by climatic factors and changes. It is well known that such hypothesis have been formulated as direct and short term effects of alleged as well growing aridity as increasing humidification, but without

considering the forms and constraints, time and cycle framework of Central Asian nomads' society.

Developing and carrying on interdisciplinary research offers, undoubtedly, obvious improvement. Even when it seems that many "interdisciplinary" claims are more ideological than real, we may state that, as a rule, study on any large scale phenomenon - and pastoral nomadism may be stressed as such - cannot be any more conducted without taking into account potential contribution of a large set of knowledge and expertise allowing the deepest possible understanding of the fully developed phenomenon. In this way, some fertile transdisciplinary connections and objects may really acquire a new disciplinary status. This has been observed in the field of medical and health sciences or in economics. This may in no way remain exclusive exceptions.

In such a situation, it seems possible to consider that a new landscape for development of research work and for the involvement of any identified area of knowledge in disciplinary evolution is emerging under new conditions and with renewed opportunities to contribute to. Changes in scale, scope and rapidity of information exchange may certainly be evoked but do not offer a general explanation. Much more important may be the role and weight belonging and recognizing for being such an actor, to each field and area studies, thus including Altaic. We have to be convinced that we are not more "consuming" ready-made concepts inside disciplines defined forever but have to take our part with a deeper consciousness of their conceptual,

## **An inquiry into čin bitig in Uyghur contract with 亲契 as Its Chinese Version**

### **I. Literature Review: čin bitig as 真契 (genuine contract)**

Čin bitig in this paper appears in a document numbered Mi 21 by Nobuo Yamada about land lease issues from a book “*A collection of Uyghur Documents of Contract*” compiled by Hisanori Takada, etc. Yamada defined čin as genuine which stemmed from the Chinese 真(zhen), and as Japanese version “ (<chin.真) 真の,真正の” meaning the genuine lease.

Dr. Clark, an American, presented a rather detailed introduction of renowned scholars’ views on the issue in his doctoral dissertation “Introduction to the Uyghur Civil Documents of East Turkestan (13th-14th cc.)”.

First he introduced B. B. Radloff’s discussion on document transcription and some relevant notes from “*A Dictionary of Ancient Turkstan*” compiled by the Soviet scholars. čin bitig means “the original, supplementary document”, These are finally, all genuine documents”, which is taken from the DTS editors’ citation 73:3 based on Radloff’s wording.

Clark introduced some other scholars’ views. For instance, the Turkish scholar Arat interpretes the phrase in Clark’s 99:13 as “a genuine basic deed or contract.” G. Clausen in “Etymological Dictionary of Turkish Pre-13th Century” defined čin as “true or genuine, a Chinese borrowing 真 (chen) which appeared early in Manichean, Buddhist and Qaraxanid texts”.

### **II, In my opinion, 亲契, the Chinese equivalent for čin bitig in Uyghur.**

3.1 čin as transliteration for the medieval Chinese 真(zhen), The correlation between čin and 真 can be traced in the phonology of ancient Chinese.

3.2 Čin collocated with bitig to form a new word, Čin bitig is a well-collocated word. Čin (true) as an adjective qualifies the noun bitig (document). The collocation and qualification occurred frequently in ancient Turkish.

3.3 Čin baš bitig as a phrase. In other words, baš is an adjective and čin baš bitig is a phrase which means the true, original and first contract-真元契.

3.4 The semantic extension of čin corresponding to other Chinese words

3.41 亲契 found in the contracts of the Yuan Dynasty. 真契 is not hard to understand in Chinese, but can hardly be found in the ancient Chinese documents. Instead, 亲契 (pro-lease) as a proper noun has been found in the text of a land deed in the Yuan Dynasty. 亲契 refers to the contract signed by the seller himself

3.42 亲契 associated with 真契 in a sense, Therefore, both in structure and in sense, 亲契 and 真契 are closely associated with each other.

3.43 In ancient Chinese 亲 and 新 were semantically linked, Both 新 and 真 are adjectives, and 亲契 and 新契 share the same grammatical structure and meaning. That is why 亲契 and 新契 are interlinked.

3.44 Different pronunciations for 真, 亲, 新 in ancient Chinese.

3.45 The same pronunciation for 真, 亲, 新 in Uyghur .

3.46 Relationship between written form and pronunciation in Uyghur language.

3.47 Possible Semantic extension of čin in the Mongolia-Yuan period

#### **IV, Supplementary evidence for čin bitig as 亲契 in Mi21**

#### **V, The Conclusion**

Čin in the ancient Turkish language expressing the idea of true or genuine was derived from the Chinese language, which serves as a substantial reflection of the influence that Chinese culture exercised on the subculture of the Northwest ethnic groups. čin bitig is a proper noun in Uyghur contracts. In both sound and sense it coincides with 亲契. It can be a case of the semantic extension in Uyghur document without changing the pronunciation of the Chinese borrowing on the circumstance of the unified Yuan Dynasty.



**Shiratori Kurakichi's Visit to Vladivostok in the Early 20<sup>th</sup> Century: from the First Page of History of "Oriental Studies" in Japan**

The disciplines of modern science were imported into Japan from Western Europe during the latter half of 19<sup>th</sup> century. In 1877, the "University" (the forerunner of the Tokyo Imperial University and today's University of Tokyo) was founded in Tokyo, that was the first modern and European style's university among the Asian countries. However teaching staffs at the "University" were invited from Western Europe or the USA. "History" was also taught by Ludwig Riess from Germany, a student of Leopold von Ranke, at the University since 1877. However, "History" at that time in Japan, as well as in Europe concentrated on the history of European civilization. Among universities or research institutions in Europe, research on Asian history was included within "Oriental Studies", not under the frame of "History".

Between 1901 and 1903, Shiratori Kurakichi, the first graduate from the Department of History of the University and professor at the Gakushuin (the Peers' School), was sent to Western Europe (Britain, Germany, France and Austria-Hungary) to study "Oriental Studies" for the future professor of Asian (Oriental) history at the University. On his return way to Japan, Shiratori passed Vladivostok as the first Japanese passenger on the Siberian Railway and then visit to the Institute of Oriental Studies opened in 1899 there. After his return to Japan, Shiratori was nominated as a professor of Asian History at the University in Japan. He was also the first professor of Asian history among any universities in the world.

What impression toward "Oriental Studies" in Europe did he have? What did he see at the Institute of Oriental Studies in Vladivostok? I will trace Shiratori's experience in Europe and in Vladivostok, and introduce the forgotten episodes even among today's Japanese scholars in the early days of "Oriental Studies" in Japan.

## **Reconstructing a Folklore Act: On Some New Challenges for Mongolists**

Discoveries in folklore theory, made during last decades, require new methods from field-researches. At the same time it gives new challenge to the historians of different research disciplines.

Understanding of folklore as specific type of social communication makes mongolists not only to rebuilt their methods of fieldwork, but to reconsider materials, written down by previous researches. This reconsideration includes full-scale reconstructions of folklore acts, that took place in the past.

Reconstruction of folklore act requires analysis of all sources (diaries, letters and biographies of travelers and researchers, different types of local histories and folklore texts themselves). The article makes an attempt to reconstruct some folklore acts, that took place among Mongols at the beginning of 1920-es. This attempt includes methods of textology, cultural anthropology and editorial criticism.

## **Manchu Studies by A.V. Grebenshchikov at the Oriental Institute in Vladivostok**

The Oriental institute in Vladivostok was opened in 1899 as a center for practical studies of the Far Eastern countries with the aim to prepare specialists for administrative and trade service in China, Japan and Korea. The Manchu studies were developed as a part of Chinese studies with a special accent on research of Northern Manchuria and boarder areas. They are associated with the name of Aleksandr Vasilievich Grebenshchikov (1880-1941) – professor of the Oriental institute, a specialist on Manchu language, folklore and religion. After graduating the Oriental institute in 1907, he specialized on phonetics of living languages and made several expeditions through the villages of Northern Manchuria to collect material on Manchu folklore and shamanism. Those studies resulted in publication of his “Short Sketch of Manchu Literature” (1909) and “Manchus, Their Language and Script” (1912), which are of scholarly importance till our days. During folklore expeditions in 1907-1927 Grebenshchikov wrote down in Cyrillic transcription a great number of Manchu tales and asked local informants to collect Manchu manuscripts. One of his major discoveries were three versions of the famous “Tale of Nisan shamaness”, which became known to the scholarly world owing to its publication by M.P. Volkova in 1961 and Giovanni Stary in 1985.

In 1912 Grebenshchikov opened a Laboratory of experimental phonetics at the Oriental institute with the aim to register and study the Manchu spoken language which was gradually disappearing under Chinese language pressure. That was quite a revolutionary attitude to the Manchu language studies, since at that time academic circles in Europe (including St. Petersburg) considered Manchu as a dead language. Unfortunately, not much is known about the work of this Laboratory, only two draft manuscripts by Grebenshchikov on Manchu phonetic structure are kept in the Archives of Orientalists at the Institute of Oriental manuscripts, RAS.

In 1935 Grebenshchikov moved from Vladivostok to Leningrad and headed the Manchu section of the Institute of Oriental studies, where he made a full Russian translation from the Manchu language of “The Imperially approved Code of Manchu shamanic rites”. He did not publish it before the World War II broke out and died in the besieged Leningrad on October 15? 1941. His archives and Manchu materials are kept IN St. Petersburg at the Institute of Oriental manuscripts, RAS, and are a precious source for the studies language, culture, economy, geography of Northern China, folklore and shamanism of Manchus, Orochens and Daghurs.

## **POET ABOUT POET: G.MEND-OOYO'S NOVEL ABOUT D.RAVJAA**

One of the traditional genres in Mongolian literature is a historical novel. It originates in the oral tradition and chronicles. Since the second half of the 16 th century historiographical activity in Mongolia is mentioned by the researches. This is primarily due to the penetration of Buddhism in its Tibetan form – Lamaism into the Mongolian steppes, which is certainly reflected in all areas of social and cultural life of the Mongols , including their written tradition . Biographies of Buddhist saints - Namtar or tsadig - was widespread in medieval Mongolian literature and had an independent cultural significance. Namtar did not belong to the canonical nor church service literature. They were works of so-called popular Buddhism and intended for common people reading.

Person of Danzanravjaa (1803-1856) – Lamaist saint and poet has attracted the attention of Mongolian literature researchers as well as writers.

The new novel by the famous Mongolian poet, chairman of the Mongolian PEN club G.Mend-Ooeo (born1952) "Gegeenten" (2012) is namtar- biography of the most famous Buddhist saint and poet of the 19 th century in Mongolia 5 th Gobi NoenkhutukhtaDanzanravjaa (1803-1856).

### **NAMTAR, HISTORICAL AND BIOGRAPHICAL NOVEL, RAVJAA, G.MEND-OOEO, GEGEENTEN**

The historical novel is the traditional Mongolian language arts genre. It originates in the oral tradition , chronicles and chronicles. Since the second half of the XVI century historiographical activity activates the Mongols. This is primarily due to the onset of penetration into the Mongolian steppes of Buddhism in its Tibetan form , which is certainly reflected in all areas of social and cultural life of the Mongols , including their written tradition . Namtar did not belong to the canonical nor church service literature. They were works of so-called popular Buddhism and intended for lay people reading that determine the specificity of type Namtar biographical literature. Personality another Lamaist St. Danzanravzhi (1803-1856) has long attracted the attention of researchers as Mongolian literature and writers themselves. Roman G.Mend - Ooeo "light" (" Gegeenten ") can be called the first prose work , where the image of the great Gobi Noenkhutukhta and poet D.Ravzhi found artistic expression .

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**Audio-visual Anthropology Tungus-Manchurians and Paleoasiatics in Russian Far East**

Colleagues are invited to view and discuss several films of Far Eastern Tungus-Manchurians (Nanais, Udeges, Ulches) and Paleoasiatics (Nivkhs, Chukchis) from the films and photographs archive of the Institute of History, Archaeology and Ethnography of the Peoples of the Far East FEBRAS.

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### **Studying Sound Systems of Siberian Turkic Languages by the Method of Laryngoscopy (Interdisciplinary Approach)<sup>1</sup>**

Experimental phonetics – is a field of linguistics where there are used both purely linguistic methods of research and methods being borrowed from the other fields of sciences, mainly from medicine. Direct laryngoscopy (nowadays – figures one) is used by phonetic researchers for observing the processes in the gullet. (The first scientists who used it for the needs of phonetics were Japanese scientists Savashima and Khiros in 1968). Scientists from Laboratory of Experimental Phonetic Researches of the Institute of Philology and Literature of Siberian Branch of the Russian Academy of Sciences together with colleagues from the Institute of Chemical Biology and fundamental medicine of Siberian Branch of the Russian Academy of Science are put into practice this method for studying articulation processes in the field of larynxes since 2012. During this time there was accumulated a considerable material on the languages of various families (Turkic, Mongolian, Slavic, etc.), formulated preliminary conclusions. In particular, there were fixed peculiarities of anatomy of larynx of bearers of Turkic languages as compared with the other announcers. Besides, articulation process of Turkic languages is characterized with the work not only vocal chords but substantial activity of the organ above, especially nadgortanik (н а д г о р т а н и к а), the root of the tongue and the back side of the pharynx. And that is well coordinated with somatic results got earlier. There are confirmed the data of foreign colleagues on the fact that vocal chords are opened during the articulation of voiceless consonants while in the process of producing voiced consonants they are left closed. This fact could facilitate determination of voiced and voiceless components of consonant sounds.

As a whole, the method of laryngoscopy is prospective, it gives an opportunity to watch over deep processes in the mouth cavity in dynamics but not in statics, and could be carefully used in field researches that is extremely important while studying remote, isolated and difficult of access languages.

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<sup>1</sup> The work is done under financial support of Presidium Siberian Branch of the Russian Academy of Sciences (“The Competition of Interdisciplinary Integration Projects of Fundamental Researches 2012-2014, Project №21”).

## **The Formation of Turkic Ethnic Groups in the Conditions of Estate Russian State (on the example of Ichkinskye Tatars)**

The Ichkinskye Tatars – is one of Tatar groups of Southern Trans-Ural region. Nowadays the representatives of this group solidly live in Safakulevsky and Shadrinsky regions of Kurganskaya oblast as two sub-groups: Ichkinskaya and Al'menevskaya. The information, gathered up to the present, gives an opportunity preliminary to reconstruct the scheme of forming this ethnic group. We need to suppose many things for now there are not many data yet. But there are the first results.

In the 1670s Tobol serving Tatars, brothers Seidyashev got the Charter on possessing the land along the Ichkin River. In this case “Seidyashev” means their patronymic. Most probably Seidyash Kul'mametev, who is mentioned in various documents either as a serving Tatar or as Bukhara man, was their father. Besides the land along the Ichkin River (a tributary of the Iset River'), the Seidyashev got vast areas in the upper flow of the Tobol River. The Ichkin allotment became a place of forming a local community. Lev Poskochin's census fixed in Ichkin yurtas of the brothers Seidyashev their house serfs (the Kalmyk) and seven Tatar families who resettled from Povolzhye. The census of 1710 fixed: “and there are the Ichkin Tartars in all ...47 yurtas and there 158 male and 131 female” [RGADA. F.214. Op.5. D.434. L.696]. In 1735 the Murza of serving mescheryakov men Tonkachev with his people resettled to Ichkin yurtas from Priuralye.

In 1754 the Ichkin Tatars got the status of “serving Tartars”. And under the common name “Ichkinskye Tartars” there was united the population of Ichkinskaya village and the villages Sibirkina, Tersyutskikh, Kyzylbaevskykh and Alabuzhskykh urtas. It could be supposed that a considerable part of the population of Alabuzhskykh and Tersyutskikh urtas were the representatives of the native tribes, and in the first turn, Tersyak tribe where these settlements were located. P.I. Rychkov notes that till this time they paid “five-griven” yasak (tribute). So, within the limits of a new serving estate group there was united Tobol serving Tatars, serving mescheryaks and the former tax population.

Soon after 1754 the Ichkin Tatars got the land on the territory of Karatabynskaya and Baryntabynskaya volosts (rural districts) (now the territory of Al'menevsky region Kurganskaya oblast). The name of the first settlement was Al'men-Kul' or Mogil'noye (according to the Russian name of the lake). In 1781–1782 within the Gubernia reform old settlements of the Ichkin Tartars and new allotted lands were situated in the different gubernias – the first ones were related to Shadrinsky uezd of the Perm' region ruled by governor-general, and the second one to Cheliabunsk uezd Ufa regional ruled by governor –general. After the reform of regions governed by governor-generals the population of a new organized

Mogil'naya (Ichkinskaya)volost' of Cheliabinsk uezd was swiftly growing. In 1783 only in the village Al'men-Kul' there were 30 farmsteads of settlers from Ichkinsky yurtes. During the period of the Great land-surveying (1802) in the new Ichkinskaya volost there were 4 villages, where there lived 415 males. And the old settlements – Ichkinskye, Tersiukskye and Kyzylbaevskye yurtes – were of significance too. In 1798, while organization of the Bashkir-Mescheriaks Army the Ichkinskye Tatars of both uezds became a part of estate of Mescheriakov.

So, the formation of the community of the Ichkinskye Tatars took place within the limits of serving estate. And despite the presence of Mescheriaks component in the initial structure within the limits of the Bashkir-Mescheriaks Army, they did not apprehend the Mescheriaks identity but pretend to be considered in the ethnic aspect exactly as “The Ichkinskye Tatars”.



- *Selyutina Iraida (Novosibirsk, Russia)*

- **The Sound Systems Investigations of the Siberian Peoples' Languages by the Latest Research Technology**

The complex interdisciplinary investigation being carried out by the workers of three SB RAS Institutes is in agreement with the efforts of the world scientific society aimed at preserving the minority languages as a constituent part of a biological, cultural and linguistic unity. The objective experimental-phonetic data on the endangered languages have been obtained by the techniques of the magnetic-resonance tomography and digital roentgenography and reported to the scientific society. The computer database of the phonetics of the indigenous ethnic groups of Siberia and the neighbouring regions has been formed, the somatic tuning parameters have been revealed and the typology of the articulatory-acoustic bases is being developed.

The investigation results of the Mongolian languages by the latest techniques witness that though these languages have relatively close consonantal systems, their structural taxonomical organization principles differ. If Khalkha-Mongol and Kalmyk consonantal systems are structured by triple opposition according to the tenseness degree and are similar to the Southern-Siberian Turkic languages of the Sayan-Baikal region (Tuvan, Tofa, Shor and Barabar-Tartars'), than the Khori-Buryat consonantism structured by binary opposition of weak and super-weak units typologically resembles the Altai-Baikal Turkic languages (Altai, Khakass) and Ugro-Samoedic languages of the Ural family for which strong tense articulations are not acceptable.

Consonant systems existing in some Altai-Sayan Turkic languages and organized by opposition in accordance with the length, which has resulted from overlapping of superstratum articulatory-acoustic base by substratum Ugro-Samoedic one points to the existence of Ancient Turkic elements in the Altai-Sayan languages. These elements are characterized by triple opposition of strong/weak/superweak consonants: unacceptable for aboriginal population strong articulation transferred to the long one. The principle difference between North- and South-Altai languages is caused by ethnic features of the articulatory-acoustic bases.

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## **Analytical Constructions as the Source of Grammaticalization in Tuvinian Language**

The new information that was received as the result of this research is topically relevant and plays very important role for the reconstruction of the history of Tuvinian language, for understanding its current state and predicting the ways of the future development of the language itself and the science studying it. The paper will summarize the results of the study and give perspective view on complex integrational description of the area of Siberian languages in terms of verbal analytics. Grammatical forms of time and their place in specific grammatical systems are important for the ethnoclassifying characteristics of the Turkic languages of Siberia. As the result of long existence of Siberian Turkic languages in the contact zone, the system of general forms and meanings was formed. Heterogeneous forms of Tuvinian temporal system tell us about the processes of the mixture of the languages of various classifying groups. From all the Turkic languages of South Siberia except Tofic and Khakass Tuvinian language is the most closest to the ancient Uigurian language in terms of temporal forms. The forms ending -galak, -achi is the result of the influence of the Mongolian languages in grammar. Ancient Turkic elements were brought into Tuvinian language through the ancient language of the orkhon type (forms -byshaan), and through the language of ancient Uigurs (forms -chyk, -gudeg). The existence of the form -gu in the system of Tuvinian verb as the part of the participial-case construction -gu deg in which -deg as the analytical form of the comparative case also includes it in the group of the languages with the general Siberian elements in grammar. The consequences of the existence of the ancient Uigurian form of the participial ending -dug, jug in Tuvinian language can be observed in the constructions of the subjunctive mood: -ar ijik, -gai ertik. Analytical expression of the person in finite verb is also the characteristics of ancient Uigurian which still exists in modern Tuvinian (and Tofic) language. The results of the research will be published in a number of articles.

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### **Smol'ninskaia culture Primorye**

The sites of Smol'ninskaia culture are located in the Central and Eastern areas of Primorye and date from the VIII-XI centuries. Archaeological materials of these sites give reason to associate the origin of Smol'ninskaia culture, mainly with Poltsevskaia culture of Paleoasiatics. The Smol'ninskaia culture population was Eastern neighbors of the Bohai state, but was not included in its composition. In the XI century they were displaced from places of their residence by Jurchens in Primorye.

**Settlement of nanaian Kins in the works of Y. A. Sem (XVII)**

Yu.A. Sem – a scholar who studied the Tungus –Manchu of the Far East in 1950 – 1990. He gathered and partly published materials (sources) on the Nanaians. Special attention was paid to the ethnic history of the Nanaians, social processes, kin organization. On the written sources he determined the settlement of the Nanaian kins in the 17<sup>th</sup> c.

Yu.A. Sem regarded the Natki, Achans and Gol'diki being mentioned in written sources of the 17<sup>th</sup> c. as names of three groups of Nanaian tribes. The researcher revealed that in Chinese and West-European literature the Nanaians are known under the name *hechzhe* (in Nanaian – *hechzhe nai*) – Lower people. This name was spread over all nationality. He also revealed that Kile and Samar are the Tungus and Tungus-Manchu branch of the Nanaians.

Yui-ni-da-ji and Shi-juan-bu are the names of the Amur-Sungari nationalities. It is translated as “fish-skin natives” and “peoples using dogs”. As we see these names were given according to the type of economy, e.g. fishermen and hunters.

Kin names of the Nanaians are known only since the second half of the 19<sup>th</sup> c. Yu.A. Sem fixed the following kin groups: Bel'dai, Gahir (Gaer), Geiker, Jakson, Digor, Donkan (Dunkai), Kilen, Luire, Udynkan, Hedzher, Yukaminkan, Samar, Boral, Al'chuka, Jiher, Morial, Jyelor, Aimuka, Futer, Devzhak, Koyar, Manhala, Kumara, Mengir, Shimuru, Manyahir, Haitanin, Sunmun, Perdaki.

### **The Ancient Paleoasians of Primorye**

One of the peculiarities of cultural processes in Primorye is the fact of peripheral character of the territory where to waves of migrants were periodically splashed out from the Amur, Manchuria, North China and Korea. The first true Tungus-Manchu, whose ethnic belonging was proved with anthropological and archaeological data, are considered to be tribes Mokhe who started settling Primorye in the 4<sup>th</sup> A.D. The more ancient population got the name – Paleoasians. In the epoch of Paleometal (Bronze and Early Iron Ages) the Paleoasian layer is represented by bearers of late Zaisnovskaya, Lidovskaya, Sinegaiskaya, Yankovskaya, Krounovskaya cultures. There took place the complication of ethnic cultural situation being stipulated with intensive new cultural trends. On the certain stages of the development the cultures are coexisted with each other, and their bearers are contacting in various ways. It turned out well to substantiate such forms of contacts as assimilation, war conflicts, peace coexistence, and formation of new ethnic communities.

## **A Comparative Analysis of Special Terminology Used in the Mongolian Version of “Lam rim chen mo” Based on Existing Sources**

“The Great Treatise on the Stages of the Path to Enlightenment” (or “Lam rim chen mo”) written by Tsong kha pa is the most prominent example of literary works describing the stages of the Buddhist path. There exists a number of Mongolian translations of the particular text from Tibetan language. Two of them belong to the classical Mongolian literature: the first one is known from the xylographic editions made in Beijing during the Qianlong Emperor’s reign (1736–1796), the second one is represented in two Buryat xylographic editions, that differ slightly from each other. Recently there were published two translations of “Lam rim chen mo” to the modern Mongolian. A number of sources for the study of special terminology used in the Mongolian version of “Lam rim chen mo” can be complemented with the Tibeto-Mongolian bilingual explanatory dictionary containing Mongolian equivalents and explanations of Tibetan words and thus aimed at helping with the understanding of the original Tibetan text.

The vocabulary of The Great Treatise abounds with special terminology and includes many dialect words which would not have been understandable even to native-speakers. An adequate transference of special terminology of that kind to Mongolian language required the use of different translation techniques, that varied due to current tradition.

A comparative analysis of special terminology used in the Mongolian version of “Lam rim chen mo” based on different sources allows us to trace the history of the particular work in Mongolian literature process, and at the same time provides us with additional knowledge concerning the Mongolian translation tradition as a whole.

## **Crying as an Element of Turkic Funeral Rites in the Ethnic-Cultural and Linguistic context**

In the article there is made an attempt on the base of ethnology of Turkic words connected with funeral crying “joγ” (“funeral ceremony”), “jiγi” – “crying, sobbing” to determine some features of the system of religious and ethical conceptions being the inherent distinctive features of the ethnic community of bearers of the primo-Turkic language and codified system of actions intended for performing the funeral rite as a whole. For the first time there is set the task to system collection and study of the terms of funeral crying of primo-Turkic period. Moreover, there is an attempt of investigating the process not from the fixed ethnic-linguistic facts to the words of primo-lexicon (vocabulary) but from the reconstructed primo-Turkic lexemes to ethnic-linguistic facts they expressed. Regard as of paramount importance there was set the ethimologizaton of appropriated vocabulary; the inner form of the words of primo-language corresponds with meanings of words-reflexes in the Mediaeval and Modern Turkic languages and accompanied with ethnographic data. It is necessary to note that words-reflexes in Modern Turkic language are quite diverse. Most like such diversity is connected with a kind of crying depending in its turn with the form of expressing grief about the dead: *to keen a dead person* – *aglayip sizlamak* (Turkmen), *akyryp zhyrlau* (Tatar), *yanip aglamak* (Turkmen); *sobbing violently* – *biri icin hungur hungur aglamak* (Turkmen), *cyiytlab dzhilargъa* (K-Balk.); *to lament over-* *zhoklau* (K-Kalmyk), *ytaan, sulan, onolui* (Yakut). *to moan* – *ynkyldau* (Kazakh), *to sob* – *yyer* (Chuvash), *hamsygyp aglamak* (Turkmen), *sygъyt etmek* (Karaim), *to cry bitterly* – *hurlansa yyer* (Chuvash), *enremek* (Turkmen), etc.

The systematization of modern state of term vocabulary of such a group is complicated by the fact that in lexicological, ethnographic and the other sources there is no distinctive demarcation between kinds of crying and often different kinds of crying have got the common lexical indication (for example, *in Karaim* “to cry” – *dzhilargъa, syiytlargъa*, “to sob” – *syiytlargъa*, “to sob violently” – *syiytlab, dzhylargъa*; in Karakalpak: *to keen* – *zhoklay aityi*, *to mourn* – *zhoklay*, *to lament, bewail, keen over* – *zhoklay, zhoklay aityi*. That is in sources there is not always reflected the specificity of keening.

**On the Lost Chapters of the Mongolian Translation of Milarepa's *Collected Songs* (mgur 'Bum) by Širegetü Gūsičorji**

Milarepa, the mediator and poet, is esteemed in Tibet and Mongolian as an exemplary saint. The “standard” version of biography of Milarepa (tib. Mi la ras pa /1040-1123/) was compiled by famous Tibetan scholar Tsang Nyon Heruka (tib. Gtsang smyon he ruka /1452-1507), who divided it into two texts- the life story (tib. rnamthar) and “Collection of songs”, also known under short name Gurbum (tib. mgur 'bum). These texts became widely spread in Mongolia and have had a profound effect on the development of Mongolian medieval literature, primarily hagiography and poetry. In 17<sup>th</sup> century Gurbum was translated by a famous Mongolian translator of many Buddhist texts Širegetu Gushi Corji (mong. Širegetü gūsičorji /XVI-XVII./). Later in 18<sup>th</sup> century the Mongolian translation of Gurbum was edited and xylographically published in Beijing. The xylograph became widely spread in Mongolia and Buryatia and was used for making numerous manuscript copies. According to a small colophon on page 135a of the xylographic edition five chapters of Širegetu's translation were considered to be lost and were newly translated by Ngawan Tanpel (тиб. Ngagdbangstan 'phel /1690|1700-1780/) in 1756. A unique manuscript of selected chapters from Gurbum of the reverend Milarepa is kept in Ts. Damdinsuren House Museum in Ulaanbatar. Textological analysis has shown that the text traces back to the Mongolian translation of Širegetu Gushi Corji free from the eighteenth-century editing. Chapters VIII, X and the second part of XVII<sup>th</sup> are probably the translation of the same author, considered to be lost in the middle of the 18<sup>th</sup> century.



## **MRT as a Method of Fixation and Preservation of Disappearing Verbs**

According to UNESCO data, in the Russian Federation 110 languages are under the threat of disappearance. If grammar, syntax and vocabulary could be studied on written sources, but phonetics, above all, studying articulation is possible only as long as bearers of language are alive. Studying enunciation is necessary for it reflects all basic qualities of the language – social and individual nature of the language activity, its dependence on general laws of philology and psychology, anatomic and neuro-psychological peculiarities of speech-producing, high degree of organization system (systematic character) and hierarchy. That is why the interest to studying construction and work of sound section was originated and is active since the ancient times. While the society is developing, technical possibilities are expanded, there appeared new ways of study and fixation of the work of speech organs. Thanks to the active usage of instrumental methods since the middle of the 20<sup>th</sup> c. (radiography, palatography, spectrography) that liquidate the factor of subjectivity, knowledge of linguists about the system – structure. The organization of language phonetic systems and about the specificity of articulation-acoustic bases of ethnic communities have got considerable development. Nowadays there is the necessity to transfer investigation on studying biomechanics of sound section on qualitative new methodological and apparatus level.

The disappearance of any language, even the smallest ethnic community is an irreplaceable loss for all the mankind; and so the most important and urgent task for various specialists (especially linguists) is the task of systematic and successive fixation, study and description of sound systems of minoritarian languages and territorial dialects. The usage of MRT data (Magnetic –Resonance Tomography) for creating language base of minoritarian poorly studied and those being on verge of the complete disappearance of people, in particular, the peoples of Siberia, is intended on presenting and restoration of vanishing languages. Besides, the morpho-functional data could be used in lor – surgery, neurological practice and logopaedics aiming at estimate and correction of broken speech

The MRT method gives new possibilities for getting information on the mechanism of forming voice and ethnographic value with a perspective of creation of the scope-dynamic model for the realization of “artificial voice” (voice processor).

### **Wilhelm Radloff's Manchu Interest**

Wladyslaw Kotwicz gave a report on Radloff's investigation of the Manchu/Sibe language. In the meantime, one of the texts that Radloff had collected was published and translated, and a new source has come to light to provide details on his Manchu activities, namely his letters to the well-known linguist Hans Conon von der Gabelentz (1817-1874). The letter file has been prepared for publication and will hopefully be published soon.

## ON THE INTERRELATEDNESS OF TURKIC AND GERMANIC RUNIC SCRIPTS

To formulate the problem of interrelatedness is legitimate, because in runic alphabets, Turkic as well as Germanic, there are identical signs, while similarly written characters are associated with sounds definitely different. It does not seem right therefore to speak about the kinship of such different existing runic alphabets, or those preceding them, but, probably, of kinship or continuity of “graphic systems”.

The earliest of the well studied eastern-turkic runic monuments date from the VII – VIII centuries. Resembling characters were discovered at Issyk on the silver cup of the VI – IV centuries B. C.

According to its reproduction the inscription contains 26 characters, of which 18 are used once each. The sign in the 3<sup>rd</sup> place appears in the 6<sup>th</sup> one again. That in the 5<sup>th</sup> position is repeated in the 20<sup>th</sup> one again. The sign in the 7<sup>th</sup> place is met in the 9<sup>th</sup>, 14<sup>th</sup>, 17<sup>th</sup>, and 19<sup>th</sup> positions. That, which is in the 12<sup>th</sup> place, appears again in the 25<sup>th</sup> one. The sign at the 18<sup>th</sup> place comes again at the 26<sup>th</sup> one.

So, the frequency of the characters  $\{1\ 2\ 4\ 8\ 10\ 11\ 13\ 15\ 16\ 21\ 22\ 23\ 24\} = 1$ ;  $\{3\ 6\} = 2$ ;  $\{5\ 20\} = 2$ ;  $\{12\ 25\} = 2$ ;  $\{18\ 26\} = 2$ ;  $\{7\ 9\ 14\ 17\ 19\} = 4$ , and that of the recurrent and of the single time symbols is the same.

For the identification of the graphic system used in this text characters, obviously similar to those of Orchon-Yenisei, are sufficient.

With the most early dating of the Issyk monument (the 5th century B. C.) an interval of time between this specimen of runic writing, and undoubtedly Turkic monuments is about one thousand years. Yet, later dates were also suggested for the burial mound at Issyk (the IVth or the IIIrd century B. C.). Intermediate stages were discovered at some other findings.

Earlier than Issyk cup, in the burial ground of Aktas, the embankment of the mound, dating from the IV – VI centuries A.D., there was found “an unwrought three-edged stone, on the all three natural planes of which there were about thirty characters” (Akishev, 1978).


There is an impression that Issyk writing represents an offshoot of the Central-Asian runic writing, having developed approximately during 1 500 years.

Besides that considerable number of Germanic and Scandinavian runic characters are graphically identical to those of Orchon-Yenisei, there are also other indications of the common origin of the scripts considered, in particular such are runes designating coupled or bound consonants. Such combined runes, that unexpectedly appear in the Issyk inscription, can be abundantly found in Germanic and Scandinavian ones as well.

So far as the time interval between the early Germanic inscriptions and familiar Turkic monuments is significant (existence of a written language, used by Turcs as early as the VIth century AD, was evidenced by Bizantine and Chinese sources), it does not seem possible to trace the moment of contact definitely, as well as the extent and the nature of the influence.

Perceiving traces and indications of syllabic writing in Turkic runic alphabets, scientists suggest that “the appearance of runic writing with the ancient people speaking Turkic languages is ... a result of borrowing it” (I. Kyzlasov, 1998). Such borrowing must have taken place considerably more early than the evidences of historians concerning the existence of this, probably, borrowed writing. The borrowing could have happened earlier than the appearance of futhark with Germanic people.

Palaeographers and linguists are busy finding alphabets that could have given birth to runic writing. Yet participation of runics in the creation of some medieval alphabets also cannot be excluded.

The Gothic alphabet of Wulfila (311—383) contains, among others, evidently runic signs, the number of which seems to be greater than usually admitted. Such are not only U O R t, but also a j и  (a gothic rune, read as ‘p’).

The order of gothic runes is similar to that of futhark. Namely, this alphabet is presented on the Kilver stone. It is possible to suggest therefore, that Wulfila’s alphabet, where the order of signs is different, was created later than the Germanic runic one.

Turkic or more early, analogous to the Turkic, signs were borrowed by Gots in an attempt of stylisation of the Latin alphabet or of creating seemingly different own one, such as futhark is. The term was coined by reading the first six runes as it were one word.

The order of the alphabet looks enigmatic. Nevertheless, a reverse reading of the first six letters seems to be a prompt, because we hear there Q R ... T U V of the German alphabet. Why then the first letter is F? German alphabet is thought to be derivative of the Etrurian one, where (according to the reconstruction) a letter on the fourth place, not much different in appearance from the fourth rune of futhark, and looking also like the first rune of the latter, is read as *v* and as *f* (like in German nowadays).

Probably, initially created or borrowed runic alphabet was written or carved from the right to the left (horizontally), but read later in the opposite direction.

Similarity of the mentioned writing systems is not confined to the likeness of the considerable number of symbols, for there are analogies of phonologic order (marks or traces of syllabic writing). And this shows that creators of the Germanic runic alphabet were acquainted with the Turkic runics or one preceding the latter. Probably, there existed Germanic runic alphabet with a greater number of characters, and which could be nearer to the Turkic one.

Possibly, Gothic runes were close to those, used by Avars. Yet limited knowledge of the matter does not allow to evaluate or to verify a suggestion of possible contacts of Gots with the tribes, related, according to some hypotheses, either to Xianbis, Ruan-ruans, or to the Turks.

Nevertheless, there exists an inscription, engraved in “polyethnic runics” on the plate of Dengizich (a son Attila), and read as if it were a Turkic one. In view of a “polyethnicity” of writing, which could have been used by Huns, it is possible to quote Edward Gibbon, who, relying on Priscus, mentioned buffoons, Moorish and a Scythian, who amused guests, invited to the royal feast, by “the strange unintelligible confusion of the Latin, the Gothic, and the Hunnic languages”<sup>(E)</sup>. Gibbon, 1840, III 175). In the Gothic alphabet of Wulfila the presence of the said ethnolinguistic components (plus Greek one) can be observed not as a matter of joke, but in earnest. Probably, Gothic runes, their tracing and alphabetical order, retain peculiarities, they borrowed, most likely, from Huns.

At any rate, such contacts and relations, the liability of Germans and Scandinavians to Asian influence seem possible, so far as the fact that “runic writing came to the people of the Eastern Europe from the Central Asia, and in the VIII — IX centuries widely spread there”, is established (I. Erdélyi, 1980).

**A unique Khitan large script text containing biographical records about Liao emperors (from the collection of the IOM RAS): approaches to a comparative analysis of Khitan and Chinese historical sources**

The manuscript codex Nova N 176, written in the Khitan language using the Khitan large script (from the collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences), is the first and only Khitan book to have been discovered so far. Previous research on this book made by the author of this paper led him to conclude that the book's text is not a single work but a compendium of eight texts, two of which (Text 2 and Text 3 according to the proposed classification) were recognized and proven to be fragments of Khitan historical works (Zaytsev, 2012). The significance of these newly recognized texts is obviously high, especially for comparative analysis with data found in Chinese historical works, which have almost always been the main sources for Liao (907–1125) history for us. The problem is that our progress in the decipherment of the Khitan large script is not very successful up to now, and we understand only small parts of the texts written in it. This makes the use of original Khitan texts in historical studies very limited, but not impossible.

This paper deals with Text 3 of Nova N 176, which contains biographical records about the deeds of nine emperors of the Liao, and uses it as the subject of comparative analysis with data given in Chinese historical sources. The aim of this paper is to show approaches, current possibilities and limits of such analysis (when the text is written in an almost undeciphered script), as well as present the results of it.

### **Geographical terms in Mongolian**

In Mongolian some geographical terms are used as metaphors. The names of mountains, hills, rocks as well as water resources are conceptualizing as a human being, namely its shaped characteristic.

Frequently used orographic (both positive and negative) and hydrographic terms like *uul, chuluu, qad, nuruu, ganga, orgil, tolgoi, oroi, tal, qangai, us, dalai, bulag, gol, namag, toirom, ursgal*, etc., have their additional metaphor meanings. It must be mentioned that the names of water resources could be metaphors less unlike the orographic terms due to the dominant of mountainous objects in the landscape.