

59th ANNUAL MEETING of the PIAC



Permanent International
Altaistic Conference

"Statehood in the Altaic World"

June 26-July 01, 2016
Ardahan, Turkey

BOOK OF ABSTRACTS

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The Original Entries of the Yibu (LLSL)

Ákos Bertalan Apatóczy

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One of the most significant findings of the reconstruction of the Yibu chapter of the LLSL was that, with a handful of exceptions, almost every single entry of this Sino-Mongol glossary was copied from somewhere else. However, there are nine identified entries, for which an external source was not identifiable, thus they can be treated as original entries of the work. These entries are mostly toponyms and ethnonyms copied from other chapters of the LLSL, and there are three other words not belonging to either of these categories. As the number of original entries is extremely low compared to the approximately 1400 entries in LLSL, they do worth a short investigation on their characteristics.

The Linguistic Evidence for the Korean Influence on the Formation of the Ancient Japanese State

Alexander Vovin

EHESS, France

In this communication I intend to demonstrate that the names of the two deities from the ‘Heavenly group’ of the Japanese pantheon, namely Izanagi (Old Japanese Iⁿzanaⁿgî and Izanami (Old Japanese Iⁿzanamî), as well as the given name Homuda (Old Japanese Pômuⁿda) of the semi-legendary emperor Ōjin that are meaningless in Japanese actually have quite transparent Korean etymologies. In conclusion, I will demonstrate the Soga (Old Japanese Sôⁿga) clan, largely responsible for the introduction of Buddhism to Japan, is also of the Korean origin, and is probably connected to Silla kingdom’s Kim (Old Korean Swo[^l]i) dynasty. I will also provide evidence that the Inner Asian title *qan* ‘ruler’ has found its way not only to Korea, which was noticed long ago, but also to Japan.

Keywords: Ancient Japan, Ancient Korea, Yamato, Silla, etymology, Buddhism, Izanagi, Izanami, Ōjin, Soga, title *qan*.

Remembering Denis Sinor (1916-2011)

Barbara Kellner-Heinkele

Freie Universität Berlin, Germany

On 17 April 2016, colleagues, friends and disciples of Professor Dr. Denis Sinor remembered the 100th return of his birth. The 59th Annual Meeting of the Permanent International Altaistic Conference in Ardahan, Turkey, offers the ideal occasion to celebrate the memory of this master of Altaic and Central Eurasian Studies, who was also one of the founding fathers of the PIAC and its Secretary General from 1960 to 2007. This communication will try to highlight the main stages of Denis Sinor's life and his main scholarly achievements as well as his outstanding contribution to the establishment and fostering of Altaic Studies in academic institutions worldwide. His personality was no less extraordinary than his scholarly accomplishments: Unforgettable for friends and colleagues are his personal charm, engaging energy, and brilliant wit.

Textile References in the Bāburnāma

Christine Bell

Independent Scholar, Germany

The Bāburnāma is the name of the lively memoirs of Ṣahīr-ud-Dīn Muḥammad Bābur (1483–1530), founder of the Mughal Empire. Bābur, a great-great-great-grandson of Timur, is venerated for observations and comments reflecting his interest in nature, society, politics and economics. His vivid account of events covers not just his life, but the history and geography of the areas he passed through or lived in, their flora and fauna, as well as the people with whom he came into contact.

My interests are in material culture and I was fascinated to discover numerous references to fabric, fibers, clothing and textile techniques in Bābur's well-written autobiography. The Bāburnāma is widely translated, for this endeavor I used the version by the British orientalist Annette Susannah Beveridge (1842–1929).

I will summarize the textile references and interpret a small selection of references in the context of current textile research.

The Position and Role of Altaic Language Family in Civilizations along the Silk Road

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&

Nulixiati Adelibieke

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Through an analysis on the population distribution characteristics, either of clustered or scattered living, of the Altaic languages in countries along the Silk Road, this paper sets forth the orientation that the Altaic language family has served as a cradle of multiple ancient civilizations and a circulatory geographical chain for the spreading of civilizations; this paper, thus, demonstrates the family relations of all languages in Altai and its contact influences, as well as its promotion and inheritance on civilizations of social economies, cultures, religions and languages, and its centrally pivotal role in China's "One Belt, One Road". The paper comes to the argument that the Altaic language family is an indispensably and non-neglectably important carrier for civilizations along the Silk Road, and a golden bridge of friendship and harmony in the progress of human civilization.

“Çayzan” as a Managerial Title in Khakassian Folk Narratives within the Context of Folklore and History

Erhan Aktaş

Kırklareli University, Turkey

The Khakas known as Yenisey Kyrgyz in Orkhon scripts are one of the Turkic peoples in the Altai-Sayan region as written in Orkhon scripts which states that The Khakas continued their existence with several transliteration samples of Chinese annuals since the Hun period, and some materials composing stone literature known as Yenisey Scripts are thought to have been left by them by considering the location where artifacts were left. Until the first half of 9th century, Yenisey Kyrgyz such as the Hun, 1st and 2nd Turkic Khaganate and Uyghur Khaganate in which federative political structures were seen ruled over the region of Otuken including divinity in a political and religious sense for Turks from the year 840. The political structure of these Turkic peoples who came under the Mongols' domination with the 13th century later entered into the Russian domination with different regimes and is still under this domination. The term “çayzan/sayzan/zaysan/çeyzen” which is a subject of this study is a managerial title borrowed from Chinese language and is a Khakas transcription of the word zǎixiàng (宰相). Çayzan which is one of titles in early Kyrgyz political structure is an uncommon expression in the studies on of old Turkic state system. In addition, it has of great importance to indicate sociopolitical aspect of Kyrgyz-Chinese relations, which would be distinctively touched upon in the article. This situation forms the political historical aspect of the paper. In parallel with this situation the Yenisey Kyrgyz/Khakas who had a rich and mobile historical process also had an oral culture and folk literature including a large corpus. Especially the epic type named as ‘alıptıǵ nımah’, ‘matırlardıń istoriya kip-çoohtarı’ corresponding to the epic type on historical characters and other epic types are important as they include reflections of social and political life and the relevant term appeared in the works of oral literature. In this manner, the study aims to explain the role of this term in Turkish language and old Turkic political history. Finally, the context-based use of the term within the context of Khakas oral literary works would be exemplified by means of scripts by considering similarities and/or differences in the world of substances.

Lalitavajra as a Promotor of Manchu and Mongol Buddhist Literature

Hartmut Walravens

Independent Scholar, Germany

The paper deals with the coordinator in-chief of an imperial translation project in Manchu China - the first version of the Kanjur in the Manchu language, a truly national enterprise for the ruling (Manchu) imperial house, in 108 huge volumes. The person entrusted with this important task was the 2nd lCang-skya Qutugtu Lalitavajra (Rolpa'i rdo-rje), the highest Lamaist authority in Peking and a close friend of the Qianlong emperor - they had grown up together, and Lalitavajra not only served the emperor loyally as political emissary in Tibet and advisor but he also initiated him into Lamaism.

A quadrilingual album of the incarnations of the lCangs-skya preserved in the Berlin Museum of Ethnology ends with a portrait and a eulogy of Lalitavajra, and as this document originated in the Peking Palace it is likely that the Qianlong emperor commissioned this work in appreciation of his mentor.

A Text Written in Khorezmian Turkic Language of the 14th Century

Hülya Uzuntaş

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The text, of which some parts from its beginning and from its end are missing, was copied in Arabic letters and carries the language properties of Khorezmian Turkic Language of 13th - 14th centuries. This text includes sections from the mid of 37th section to mid of 43rd section of a literary work copied in Arabic letters. The text, including some stories told by prophets, religious information and religious advices, has been expanded with short quotations from some suras of the Koran. In the available seven sections of the text, there is no information about the author of the text, the date when the text was written, who its scribal was. An Uzbek Linguist Ergaş İsmailoviç Fazılov, to whom Uzbek folklore researcher Professor Hadi Zaripov gave the 11-page manuscript in Arabic letters as a gift, carried on the first study on this text and published it in Russian under the title of Fragmentı Neizvestnogo Starotyurkskogo Pamyatnika in Taşkent in 1970. Afterwards, he published its revised version in German under the title of Eine choresmtürkische Handschrift über gute und böse Taten in the Journal of Turkish Studies in 1990. I wrote my thesis on the above mentioned text in 2012 by using the facsimile of Fazılov published in the Journal of Turkish Studies under the titles of “Introduction, Language Properties of the Text, Transcription of the Text in Latin Letters, Translation of the Text into Turkish, Index” and “Appendix” in which the facsimile of the text is present. In this paper, the aforementioned text written in Khorezmian Turkic Language and its language properties is studied.

Keywords: Khorezmian Turkic Language, 14th Century, Text Copied in the Arabic Letters, Language Properties

The Effects of Water Infrastructure Construction on State-Building Processes in Central Asia in The 20th Century

Kinga Szálkai

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

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

A Comparison of (Jap) Kuni “Land, Country, State”, (Mo) Ulus and (Ma) Gurunww

Kyoko Maezono

University of Jena, Germany

The Japanese word *kuni* has the meaning “land, country, state“. If a Japanese asks a non-Japanese *Okuni wa dochira desu ka*. “Where is your *kuni*? / Where do you come from?” *kuni* means “home country”. If a Japanese asks the same question another Japanese *kuni* means “home region”. Since the very beginning as the Japanese language was written down this word was documented and it is still used very often in the daily life.

The modern Khalkha-Mongolian word улс (< *ulus*) has the meaning “state, government, people, dynasty” (Tömörtogoo 1979). This Mongolian word corresponds often to the Manchu word *gurun*. In this paper the Japanese word *kuni* in its oldest chronicle *Kojiki* 古事記 (712 A.D.) will be compared with the Mongolian word *ulus* and the Manchu word *gurun* in their earliest usages which we can find. In this paper it’ll be also discussed which meanings these words had and how they were used especially at the time of foundation of their nations.

The language materials for the comparison are as follows:

- Japanese: *Kojiki* 古事記 “Records of Ancient Matters” (712 A.D.)
- Mongolian: *Manghol-un Niuca Tobca’an* 元朝秘史 “Secret History of the Mongols” (13c.)
- Manchu and Mongolian: *Manju-i yargiyan kooli* 滿洲實錄 “Veritable Records of the Manchus” (1781)
- Manchu and Mongolian: *han-i araha sunja hacin-i hergen kamciha manju gisun-i buleku bithe* 御製五体清文鑑 “Pentaglot Dictionary” (1794?)

An Etymological Survey on the State Head Title Kaghan in Uyghur

Litip Tohti

Minzu University of China, Beijing, China

There are numerous words denoting a head or leader of a state in Uyghur, such as *kaghan* (*qaghan/xaqan,xan*)“king”, *shah*“king’, *padishah*“king’, *rä’is*“president’, *zhuxi* “chairman’, *zongtong*“president’, *prezident*“president”, etc. However, only the term *kaghan* (*qaghan/xaqan,xan*) is a genuine Uyghur word in terms of its etymology, all the others are borrowed from other languages in the different periods of time. Thus this paper conducts a survey on the etymology of the word *kaghan* (*qaghan/xaqan,xan*) and comes to the conclusion that its origin can be traced back to the common Altaic word **ka-* (*~*ko-*) which meant “to cover, to enclose, to control, to look after, to protect, to surround, to seal off” etc., or which might have almost the same meaning of English verb *to cover* and its extended meanings.

Keywords: Term for State Leader Kaghan/Qagan Etymology Uyghur

On the Theory of Regular Script in Uighur Calligraphy

Liu Ge

Shaanxi Normal University, China

Uighur calligraphy is an important part of the study on Uighur cultural history. Moriyasu Takao, the Japanese scholar, has the largest body of work in this respect. He divides the calligraphy in Uighur literature into four styles: regular script, semi-regular script, semi-cursive, and cursive, and he has made special descriptions on the characteristics of each style. Based on the theory of regular script as an example, this paper points out that this classification and appellation is not appropriate.

1. The basic characteristics of Chinese regular script

There are many rules in Chinese regular script. Compared with the Uighur writing styles, the main characteristics of Chinese regular script are as follows. First, the Chinese regular script is made up of square characters, using horizontal, vertical, left-falling, right-falling, dot, and hook strokes. Furthermore, there is no round stroke in Chinese regular script. Second, of each Chinese regular script character, the number of strokes is fixed, and the strokes cannot be omitted. If a stroke is omitted, the character or phrase cannot be found anywhere in etymology dictionaries compiled according to the stroke order. Due to strokes omitted or lost, or those linked together which shouldn't be, from the structure of Chinese character, this writing style cannot be called regular script. Third, the stroke configuration of regular script Chinese characters is relatively fixed. If horizontal strokes are not horizontal and vertical not vertical (relatively speaking), or straight characters are written into a round, oval, or irregular shape, it cannot be called regular script.

2. The basic characteristics of Uighur script

From the respect of the word structure, Uighur and Chinese are totally different. First, Uighur scripts are not square characters, and most Uighur letters assume round forms, such as b, p, d, t, o, u, ö and ü. There are not horizontal or vertical strokes in Uighur as in Chinese. Second, most Uighur words are made up of two or more letters (discussed in another essay). And most letters have three forms: initial, medial, and final, while a few letters only have two forms. The style of each letter varies due to the location in the word. Third, according to the restriction of language regulation, some Uighur vowels and consonants can be omitted in the spelling of the word, resulting in the connection of letters which are not to be connected in writing form.

In Chinese calligraphy, it is not regular script if a stroke is omitted.

From the above points, Chinese and Uighur are of an entirely different language structure. Therefore it is not appropriate to define Uighur writing style using the concept of Chinese calligraphy. The statement about “book style” in Uighur writings is also not appropriate, because it only focuses on the religious content of the writing materials, but not on the language structure and the stroke features of it.

On Delgerkhaan Inscription and the Inscriptions Left by Turkic Khaganates

Mehmet Ölmez

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In the beginning of the 20th century, the inscriptions Bilge Kağan, Kül Tegin and Tunyukuk are the first and probably the only inscriptions with respect to the inscriptions left by the Turkic Khaganates in Mongolia. During the 20th century, with the discoveries of new inscriptions left by the First Turkic Khaganate, knowledge of Turkic inscriptions has started to change. After the discovery of the new Turkic inscriptions in the south-eastern part of Ulaanbaatar where no Turkic inscription was found before, our knowledge of the inscriptions has totally changed and been renewed. The discovery of the new Turkic inscriptions around the southeast of Ulaanbaatar means that there are inscriptions belong to the Turkic Khaganates not only in the western part of Ulaanbaatar but also in the southern and south-eastern parts. The only known inscription in the east of Ulaanbaatar was Tunyukuk. According to the first examinations, there were 2832 symbols/letters on the two inscriptions found near Sühkbaatar Aymag, Tuvshinshiree Sum and Delgerkhaan mountains. We know that the number of the symbols is approximately 3000 now. However, the inscription in question is different from the other inscriptions in terms of content. In this paper, this text on the inscription which is based on repetitions will be discussed and some new suggestions for the unclear and illegible words will be presented.

Keywords: Turkic inscriptions, Old Turkic, Mongolia

Altaic Studies as a Possible Sponsor of International Relations

Mihály Dobrovits

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In our paper we intend to continue a long lasting discussion that have been initiated by Jacques Legrand (in Vladivostok) and continued by Oliver Corff (in Dunajská Streda) on the possible role of Altaic Studies as a sponsor of International Relations.

Our standpoint is that IR began its discussions on the area covered by Aëtaic Studies without consulting our academic activities and use a lot of misleading conceptions regarding this field. To avoid total misunderstanding, Altaic Studies should enter the academic discussions of International Relations and make clear what was the reality behind their misunderstood conceptions.

Keywords: Clan politics, sultanic regimes, tribalism, nation building.

The Role of Ancestor Cult in Turks' Statehood Conception

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The ancestor cult is one of the three constituents of ancient Turks' national religion called *Sky-God Religion* or *Tengrism* by experts. This religion, mostly recognized as a monotheistic one and centered around Sky God, includes the belief on water-land spirits and ancestor cult covering the mighty and legendary rulers/warriors important for Turks' history. The relationships of God-man-universe established based on strong universalism seems to find their reflection within the relationships of God-ruler-state, thus Turks' conception of statehood and their vision on world sovereignty. This fact also led to "Sacred Kingship" concept encountered in most of the ancient nations' history.

There are multiple records in Turks' history on the veneration of ancestors by making sacrifices/prayers for them and commemorating them on specific days of the year in an aspect of both religious service and state ceremony. This tradition traceable back until the period of Chou Dynasty established by Turks in North China, is common to Huns, Turks, Uygurs and other Turkish tribes living in different areas of Turkestan. The ancestor cult survived even after the adoption of Turks' other religions like Buddhism and Islam in different forms such as donations and daily prayers for ancestors (but mainly for deceased family members and religious leaders), visiting their tombs frequently and in religious festivals. On the statehood domain, the enthronization rites, where the important religious leaders and/or rulers were commemorated most, continued until Ottoman period.

This paper aims to trace the characteristics and the role of ancestor cult in Turks' statehood history with specific examples.

Keywords: Turks, statehood, ancestor cult, Sky God religion, Tengrism

The Geography of Sharia Courts Records of the Crimean Khanate and the Historical-Philological Analysis of the Crimean Toponymy

Oleg Rüstemov

Ardahan University, Turkey

The process of renaming the Crimean geographical names began immediately after the conquest of the Crimean Khanate. The total character of the process adopted after the deportation of Crimean Tatars in 1944 year and the abolition of the Crimean ASSR. In its present form toponymy of Crimea with rare exception presents no historical or philological value. But preserved in written records, such as the siege of sharia courts, the historical names of settlements and geographical features provide rich material for a variety of philological research. One of the urgent tasks of the linguistic analysis of the Crimean toponymy is the identification and definition of tribal composition of Crimean Turks coming to the peninsula at different times. Contrary to prevailing in Crimean history point of view, the role of the Oghuz Turks in it much bigger than it's thought before th's time.

Keywords: Crimean, Crimean Sidžil's Toponymy, philological analysis, geography of Crimean hudžets, origin of slaves, the Crimean Khanate

Nation and Nations in the Qing Empire: a Boundless Homeland Terminology of Territorial Administration

Oliver Corff

Independent Scholar, Germany

During the Conquest of Inner Asia in the 17th and 18th centuries, the Manju rulers of the Qing Empire brought extensive areas inhabited by numerous non-Manju, non-Chinese nationalities under their control. The administrative challenge was two-fold. One task was civil administration which had to be implemented in the new dominions, for which, together with the attempt to establish Chinese-style officialdom, Chinese terminology was translated into languages like Manju, Mongolian and Turki. Another task was the military administration and the system of ranks which included non-Manju soldiers. A well-known multi-lingual dictionary of the Qianlong period (the Pentaglot dictionary, compiled late 18th century) offers a systematic insight into how these fields of terminology were treated in the languages just mentioned, which lexical differences can be found between these languages, and which status was attributed to each nationality. Besides the Pentaglot, the author consults additional sources for comparison.

Re-evaluating the Role of Native Language as Part of Nation Building Process in Kazakhstan

Orhan Söylemez

Ardahan University, Turkey

A theorist on nationalism has stated that “language is by no means the only binding force in modern societies.” However, even if it is not the only binding force, at least, language often plays an essential role in Kazak national or ethnic identity. Moreover, in an article published in 1996 a researcher emphasized the fact that “language is an integral part of society, its values, traditions, view of life; in short, its culture as a whole.”

Even before the 1917 Revolution, Kazak intellectuals remained preoccupied with creating and preserving the language legacy through which they could stay close to their roots. The efforts of intellectuals to promote the use of the Kazak language could only mean that language is a means to assert their national identity. In the late 1950s, Kazak intellectuals wanted to protect the Kazak language, and so demanded that all persons holding executive posts in the Communist Party and state administration know Kazak. A French scholar discussed the opposition of Kazak intellectuals to linguistic Russification, and opposition to this resistance by another Kazak intellectual. She calls the latter and the like “Russified Kazaks.”

As a last statement one should mention that there is a saying widely spread among the Kazaks, especially intellectuals, that they ironically mock with the situation of the Kazak language issue by saying “we talk and discuss about the condition of our own language using Russian!..” This makes them laugh as well as consider the issue deeply.

Shall We Read the “Verb” about “God of Time” (Öd Tengri) which is in Köl Tigin (N 10) as Yaşamak Living “to Live”, Yasamak Legislate “to Arrange, To Organize” or Aymak Telling “to Say, to Tell”?

Osman Fikri Sertkaya

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It has been 123 years that Göktürk (Runic) Alphabet Inscriptions was first read and has been 120 years that they were published. In those 120 years the mistakes, made by Radloff, Thomsen as first readers and their followers, were corrected by latter searchers. As an example; “öz togdı” instead of “öz(ü)t ogdı” or “(a) ks(i)r(a)k ordu” instead of “k(a)s(a)r kord(a)n”. But also some right readings were mistranslated by some follower searchers. For example the word “pahra” which means “Persian” was translated like p(a)r to Turkish, has been read like (a)p(a)r so far which means “Avar”.

Some readings and interpretations were not emphasized deeply. The misreading and interpretations have increased incrementally heretofore. I have written some correction articles about common misreading having become general. Now I would like to share my opinion about one of them which was generally translated as “god lives the time” inscription. Also there are some comments about the statements “öd teñri/ üd teñri”, “God of Time”.

Köl Tigin (K 10)'Da Geçen “Zaman Tanrısı (Öd Teñri)” İle İlgili Fiili Yaşamak “Yaşamak” Mı, Yasamak “Tanzim Etmek, Düzenlemek” Mi, Yoksa Aymak “Demek, Söylemek” Mi Okumalıyız?

Göktürk harfli yazıtlar okunalı 123 yılı, ilk neşirleri yapılabildiği 120 yılı geçti. Bu 120 yıl içerisinde ilk okuyucular olan Radloff, Thomsen ve takipçilerinin bazı yanlış kelime okumaları sonraki araştırmacılar tarafından düzeltildi. Meselâ öz(ü)t ogdı yerine öz togdı gibi.(a)ks(i)r(a)k ordu yerine k(a)s(a)r kord(a)n gibi. Bunun yanında bazı doğru okumalar da sonraki araştırmacılar tarafından yanlış tercüme edildi.Mesela “İran” anlamındaki “pahra” kelimesinden Türkçeye geçen p(a)r kelimesinin (a)p(a)r okunarak “Avar” şeklinde anlamlandırılması gibi.

Bazı okuma ve anlamlandırmalar üzerinde ise bu güne kadar derinlemesine durulmadı. Yapılan yanlış okuma ve anlamlandırmalar, bugüne kadar katlanarak devam etti. Ben son yıllarda genelleşen yanlış teşhisler üzerinde bir kaç düzeltme yazısı yazdım. Şimdi de bunlardan birisi olan ve genellikle “zamanı tanrı yaşar” şeklinde çevrilen bir ibare üzerindeki görüşlerimi sizlerle paylaşmak istiyorum. Ayrıca öd teñri/ üd teñri şekillerinde okunup “zaman tanrısı” olarak anlamlandırılan ibare üzerine bazı yorumlar yapacağım.

Manuscript Sample of Glosses “Mukaddimat Al-Adab” of Zamakhshari which is Located in Mahachkala

Rahman İlmammedov

Academy of Sciences of Turkmenistan

Mahmud Zamakhshari who was born in Izmikshir (Zamakhshar) village of Gorogly district of Dashoguz province of Turkmenistan is a great Turkic-Islamic thinker, and The Holy Qur'an's commentator as well as an authority in linguistics. In written sources it is expressed that he left more than 60 works in various branches of science. Amongst them all, only the book of “Mukaddimat al-adab” as a Arabic-Persian-Turkish dictionary, which has an important place in Turkic linguistics.

The author copy of “Mukaddimat al-adab” is so far missing. However, it has a lot of Arabic-Turkic copied manuscripts kept in libraries of a various countries such as Turkey, France, UK, Germany, Netherlands, Russia, Egypt, UAE, Uzbekistan and Turkmenistan. But it is known so far that an unrecognized and unstudied copy by the scientific circles is kept in Russian Academy of Sciences, Department of Dagestan, Institute of History, language and literature, Makhachkala city No. 1330.

In this presentation we are going to focus on the manuscripts of this Zamakhshari's dictionary written in historic Turkic languages such as Oghuzian, Khwarezmian, Qipchakian, Chagataian and Ottomanian. Especially, detailed and comparative information will be presented on the sample of Makhachkala.

New Suggestions about Some Words in Yenisey Inscriptions

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Yenisey inscriptions written in Runic letter or Gokturk script have a crucial importance not only for the history of Turkish language, but also for Turkish culture. Several researches on Yenisey inscriptions have been made until today since the discovery of these inscriptions. Researchers have suggested new readings and interpretations on the first reading of Yenisey inscriptions. While some of these suggestions corrected the mistakes in previous publications, other suggestions resulted in false pronunciation of the words which were formerly pronounced correctly.

In this study, new readings and interpretations about some words on the Yenisey inscriptions are suggested. The aim of this study is to investigate manuscripts profoundly and to state their significance in Turkish language and culture.

Key Words: Yenisey inscriptions, runic, G6kt6rk script, transcription

On Case Markers in Late Mongolian and Early Modern Mongolian

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This paper investigates the case markers in Late Mongolian (17-19th centuries) and Early Modern Mongolian (20th century~). Besides *Köke Sudur* and *Manchu-Mongolian-Chinese Readers*, data will also be drawn from existing Late Mongolian corpora compiled by the author.

Köke Sudur, with the full book title *Yeke Yuwan ulus-un manduysan törö-yin köke sudur* (1871), is a historical novel written by Injannasi and his father. There are two versions with the same title. The language of *Köke Sudur* marked the end of Late Mongolian and beginning of Modern Mongolian. *Manchu-Mongolian-Chinese Readers* (1909, 1910) are a set of textbooks used in parts of eastern Inner Mongolia and Manchuria for students in primary and secondary schools. The textbooks were translated by Rongde from a set of Mandarin Chinese readers edited by JIANG Weiqiao and ZHUANG Yu.

Jorigt and Stuart (1998) proposed that the development of Mongolian case system follows a complex-simple cycle. Jorigt and Stuart (1998) focused on the omission of case markers in Middle Mongolian, Genitive/Accusative interchangeability during 17th-18th centuries, and some other issues. The Middle Mongolian (13th-16th centuries) case markers are as below (Jorigt and Stuart 1998: 111):

Nominative : null

Genitive: -yin/-yin, -un/-ün, -u/-ü, -nu/-nü, -in

Accusative: -yi, -i, -ni

Dative-Locative: -da/-de, -ta/-te, -dur/-dür, -tur/-tür, -a/-e, -na/-ne, -du/-dū, -tu/-tü

Ablative: -ča/-če, -ača/-eče. -nača/-neče, -yača/-yeče, -dača/-deče,
-tača/-teče, -āša/-ēše

Instrumental: -bar/-ber, -iyar/-yer, -‘ar/-‘er, -i’ār/-i’ēr

Connective (Comitative): -luya/-lüge, -lu’a/-lü’e, -lā/-lē

The Modern Mongolian case markers are as follows:

Nominative : null

Genitive: -i:n, -gi:n, -i:

Accusative: -g

Dative-Locative: -d, -t

Ablative: -a:s/-e:s/-ɔ:s/-ø:s, -ga:s/-ge:s/-gɔ:s/-gø:s

Instrumental: -a:r/-e:r/-ɔ:r/-ø:r, -ga:r/-e:r/-ɔ:r/-ø:r

Comitative: -tai/-tei

In this paper we will study the the case markers in Late Mongolian (17-19th centuries) and Early Modern Mongolian. The purpose is twofold. First, try to chain a missing link between Late Mongolian and Modern Mongolian by investigating early Modern Mongolian data. Sececond, try to give our own account of how the Mongolian case system develops diachronically.

Ancient Ways of The Kyrgyz Statehood

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It is known that the regions of the named three republics are rich with monuments related to the history of the Kyrgyz people. On August 28, the expedition came to the Republic of Khakassia, and familiarized with the monuments associated with the history of Kyrgyz statehood. Fifth century CE Kyrgyz government was built beside the river Yenisei, and the management system was implemented with 'Inal' ('Ajo') on the head. After the Yenisei Kyrgyzs' State iron workers became widely known the one branch of the Great Silk Road went to the South Siberia. 711 CE the Kyrgyz State led by Barsbek was unexpectedly attacked by the East Turks during the night. As a result of this battle Barsbek was killed and buried in a place unknown in history. The runes and monuments after Barsbek are now in 'Mongu-Suu' commemorative museum. 840 CE after 20 years of struggling with Uighur Kaganat for the liberation the war ended with creation of Great Kyrgyz Empire. Despite the state did not exist so long, the most important thing is that the ethnoname Kyrgyz became the name of the nation and turned into politoname. The historical monuments up to the end of the XII century associated with Kyrgyz occur in the Altay region. September 2, the expedition continued its trip to Tuva. In the capital of the Tuva, Kyzyl city the scientists were welcomed by the staff of the Tuva Humanitarian Research Insitutute. The search ways of Mother-Tuva language speaking people brought the members the expedition to the villages Iyim-Tal, Aryg-Bajy, Shagonar (Shagaan-Aryg). Here we heard about the tribe named Kyrgys in the tuvinians content and acquainted with them. The field materials collected in Onguday, Ulagan and Kosh-Agach regions, Chui valley of the Altay will be a very valuable assistance to the future scientific works. Of course there are a few people who collected and know the past legends, myths, tales. Development work of audio and video materials collected still lies ahead.

In short there are very few people that know the folklore currently; in this context we can note that there are folk artists only. That's why scientists: folklorists, teachers, experts are agree that the roots of the folklore are getting lost. In this regard with years the scientific value of the materials collected by Antipina K.I., Abramzon S.M., Verbitsky V.I., Tatarintsev V.I. etc. will increase.

On ČwlgI (~ ČwlgII) in the Kül Tegin and Bilgä Kagan Inscriptions

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Orkhon Turkic is the oldest Turkic dialect whose written records have come down to us. Many parts of the Kül Tegin and Bilgä Kagan inscriptions are almost identical with each other. Although most parts of these inscriptions are well understood, some parts like the letter group čwlgI (or čwlgII) in the passage *YWGčI : sIGTčI : WŋrA : wkwŋn* (or *kŋn*) : *TWGSKDA : bŋkliI : čwlgI* (or *čwlgII*) : *TBGč : tŋpŋt : pR : pWRm* (or *pRpWRm*) : *ikIRKz : WčwKWRIKN : WTzTTR : ikITñ : TTBI : BWnčA : BWDN : klpn : SIGTAmš* (or *sIGTAmš*) : *YWGLAmš* (or *YWGLAmš*) of KT E 4 and in BK E 5 are not so. This passage has been interpreted differently by the researchers. All/most of the researchers overlooked the following points:

- (1) There were two *Tabyač* states in northern China in the early years of the Turkic Khaganate;
- (2) There is a plain rather than a steppe or desert in the Liao River basin of Manchuria;
- (3) The mark resembling a colon (:) is used to separate words and word groups from each other.

The Turkic Khaganate (552 ~ 744) was established by the Ashina clan of the Köktürks under the leadership of Bumïn Kagan (d. 552). Ištāmi was a younger brother of Bumïn Kagan. In 552 ~ 576, as a yabgu he was the ruler of the western part of the Turkic Khaganate, the Western Turkic Khaganate. At that time, there were two *Tabyač* states in northern China, i.e. the Northern Qi (北齊 *Běi Qí*; 550 ~ 577; simply 齊 *Qí*) and the Northern Zhou (北周 *Běi Zhōu*; 556 ~ 581; simply 周 *Zhōu*). These two *Tabyač* states should have sent representatives to Ištāmi Kagan's funeral. Therefore, čwlgI (or čwlgII) and *TBGč* must correspond to the Northern Qi and the Northern Zhou. All of the researchers overlooked this point till now.

Most of the researchers wanted to relate čwlgI (or čwlgII) to čöl 'desert' or 'steppe'. However, there is a plain rather than a steppe or desert in the Liao River basin of Manchuria. Therefore, it is almost impossible to relate čwlgI (or

čŦlgl) to čöl ‘desert’ or ‘steppe’. The word for ‘plain’ is *yazı* in the Orkhon inscriptions.

It is problematic to read only *bŦkll* : čŦlgl (or čŦlgl) together in this passage, because the mark resembling a colon (:) is used to separate words and word groups from each other.

In my opinion, the Köktürks should have distinguished two *Tabyač* states by calling one state čŦlgl (or čŦlgl) and the other state *Tabyač*. In all probability, čŦlgl (or čŦlgl) and *Tabyač* are the Northern Zhou and the Northern Qi respectively. If so, čŦlgl (or čŦlgl) can be analyzed as Čülüg el ‘realm/country of the Čü people’ (< Čü (< 周 *Zhōu*) + *-lüg* ‘suffix forming possessive noun/adjective’ + *el* ‘realm/country’). As Erdal (1991: 144) writes, this *+lXg* is added also to the proper names of places, as it is to this day. Thus, Čülüg el is the first example of the *+lXg* added to the proper names of places. Now, the letter groups *bŦkll* : čŦlgl (or čŦlgl) : *TBGč* in this passage should be read as *Bökküli*, Čülüg el, *Tabyač* “*Bökküli* (= Goguryeo), Čülüg el (= the Northern Zhou), *Tabyač* (= the Northern Qi)”.

Keywords: *Bökküli*, Čülüg el, the Kül Tegin and Bilgä Kagan inscriptions, Orkhon Turkic, *Tabyač*



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