

Četin Džumagulov, *Kırğızstandağı nestorian-türk dżazū estelikleri (XIII–XIV kılmdar)* [subtitles in Turkish and Russian: *Kırğızıs-tandaki Nestorıyan-Türk Yazılı Abideler (XII–XIV yüzyıllarda)*; *Pis'mennye pamjatniki nestorian-tjurkov v Kırğızıstane (XIII–XIV vv.)*] = “The monuments of Nestorian Turks in Kyrgyzstan”] (Bishkek 2011). Pp. 524.

PETER ZIEME, INSTITUTE OF TURCOLOGY, FREE UNIVERSITY OF BERLIN

Četin Džumagulov began to collect the monuments with Syriac inscriptions in the 1960s and subsequently published several articles and books about them, mostly in Russian.¹ The book under review here, written in Kyrgyz, presents a large collection of Christian tomb inscriptions written in Syriac script, found in several regions of today's Kyrgyzstan. It starts with a short preface (pp. 5–6) and a longer introduction (pp. 7–19), followed by information on the Nestorian script (pp. 20–23), names of animals (pp. 24–25), shapes of crosses (p. 26), personal names (pp. 27–34), and a glossary of words in the monuments with parallels in Turkic languages (pp. 35–38).

The main part of the book is divided into seven chapters, each following the same structure: name of the monument, short history of its discovery and studies, text in Syriac letters, transcription, Kyrgyz translation, notes, and a photograph or drawing, sometimes both.

Chapter I, “Monuments written in Turkic” (pp. 39–66), contains 17 inscriptions dating from 1589 (Seleucid era) (= 1277/8 AD) to 1652 (= 1340/1 AD). Among these, three stones have no date. All other inscriptions in chapters II to VII are short funerary texts in Syriac, but personal names etc. are often Turkic.

Chapter II is devoted to the inscriptions from Kara-Džıgač. After an introduction (pp. 67–70), the author presents 41 inscriptions. Among these, 14 items have no date. The other ones range from 1559 (= 1247/8 AD) to 1680 (= 1368/9 AD).

Chapter III contains the monuments from Burana. Following the introduction (pp. 153–156), 28 monuments are listed, of which

¹ The main previous publications are Č. Džumagulov, *Epigrafika Kırğızı, 1–3* (Frunze, 1963, 1982, 1987); *Jazyk siro-tjurkskich (nestorianskich) pamjatnikov* (Frunze, 1971). Most of the texts presented here are based on these earlier editions, and the texts in Syriac scripts are even photographs of his own editions.

only four are dated: 1600 (= 1288/9 AD), 1640 (= 1328/9 AD), 1649 (= 1337/8 AD), 1652 (= 1340/1 AD).

Monuments from Krasnoreč'e are treated in Chapter IV, containing two items. Of these, only no. 1 is dated to 1603 (= 1291/2 AD).

Chapter V contains data on the monuments now preserved in the Hermitage Museum of St. Petersburg. After a short introduction (pp. 209–211) the author describes 93 stones, some of which have no inscription. The dates range from 1560 (= 1248/9 AD) to 1678 (= 1367/8 AD).

Chapter VI contains data on the monuments housed at the National Historical Museum of Bishkek. Monuments no. 1 to 8 are briefly introduced on p. 398.

The last chapter (Chapter VII) is a description of stones no. 1 to no. 19 in the Central Historical Museum of Almaty, introduced on pp. 415–416.

The book is concluded by an Index of Names (pp. 456–463), Abbreviations (p. 464), and a Bibliography (pp. 465–468).² Covering the fifty years from 1960 until 2010, the last part of the book (pp. 469–518) is a collection of letters and comments on the author's previous works. These letters, presented here as photocopies, cover the period from 1966 to 2010. They show the great interest scholars in locations from St. Petersburg to Ankara had in the results of Džumagulov's studies. Among them there are also some letters and postcards sent by N. Pigulevskaja, who is well-known for her work on Syriac manuscripts (for bibliographical data, see <http://www.csc.org.il/db/db.aspx?db=SB>).

While the book provides a basic overview of the Syriac and Syro-Turkic tombstones from the 12th to 14th centuries, the author only rarely refers to works of non-Russian scholars. This is especially regrettable since scholars such as P. G. Borbone, M. Franzmann, S. Lieu, R. Niu, W. Klein, and M. Dickens, to mention but a few, edited and studied the inscriptions mentioned by Džumagulov, as well as other inscriptions not included in this monograph. W. Klein, moreover, published an excellent study on the Church of the East in Kyrgyzstan, which included observations on a great number of tomb inscriptions. Džumagulov's bibliography contains the title, but the author evidently does not refer to Klein's

² Pages 466 and 467 are in the wrong order.

results. For example, Džumagulov calls stone 34 a monument from Kara-Džıgač (pp. 137–138), while Klein writes that its origin is unknown and adds that it has no inventory number in the “Lesesaal des kyrgyzischen staatlichen Literaturmuseums Toktogul” in Bishkek where it is preserved. But Džumagulov gives the inventory number as “KP 4668 os” (p. 137). Another example is telling, too. Stone 1 from Krasnoreč’e (Džumagulov, pp. 205–206) corresponds to Klein’s “Grabstein 16”.³ While Klein mentions that the stone was found in 1980, Džumagulov mentions neither the place where it is preserved nor when it was found (p. 205). He only writes that he made a drawing in 1981. The given measurements of the stone differ immensely, 26 × 18 cm according to Klein (p. 163) and 10 × 10,5 cm according to Džumagulov (p. 205). The author does not mention any problem regarding dating the stone, whereas Klein discusses the problems of reading and interpreting the date at length. Džumagulov (p. 206) reads *’trg* but translates 1608 Seleucid era (=1296/7 AD), to be corrected to 1603 (=1291/2 AD), while Klein, not excluding *’trw* (1606 Seleucid era = 1294/5 AD), tends to read *’tkw* (1426 Seleucid era = 1114/5 AD).

Stone 30 from Kara-Džıgač (Džumagulov, pp. 129–130) is also studied by Klein (pp. 170–171). Džumagulov does not discuss the text, while Klein mentions that the inscription contains several mistakes, e.g., the *’* of *’hp* is missing and the second word is written jointly with the third one. Here, I attach a comparative table of both authors’ readings.

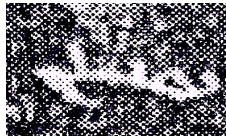
Line	Džumagulov’s Syriac text	Džumagulov’s transliteration ⁴	Klein’s Syriac text
1	ܠܬܡܠܝܬ ܐܠ ܫܡܝܐ	<i>bšnt ’lf štm’</i>	ܠܬܡܠܝܬ ܐܠ[ܠ] ܫܡܝܐ
2	ܫܡܝܐ ܠܐܡܝܢ ܫܡܝܐ	<i>hmsyn lw’ šnt</i>	ܫܡܝܐ ܠܐܡܝܢ ܫܡܝܐ
3	ܫܡܝܐ ܠܐܡܝܢ ܫܡܝܐ	<i>’rwwb’ twrk’yt</i>	ܫܡܝܐ ܠܐܡܝܢ ܫܡܝܐ
4	ܬܡܠܝܬ ܐܠ ܫܡܝܐ	<i>twške’n</i>	ܬܡܠܝܬ ܐܠ ܫܡܝܐ
5	ܬܡܠܝܬ ܐܠ ܫܡܝܐ ܬܡܠܝܬ ܐܠ ܫܡܝܐ	<i>hww qbrh nwr...g ywhnn</i>	ܬܡܠܝܬ ܐܠ ܫܡܝܐ ܬܡܠܝܬ ܐܠ ܫܡܝܐ
6	ܬܡܠܝܬ (?)	<i>s’ gymly (?)</i>	ܬܡܠܝܬ
7	ܬܡܠܝܬ	<i>lymt’</i>	ܬܡܠܝܬ

³ W. Klein, *Das nestorianische Christentum an den Handelswegen durch Kyrghyzstan bis zum 14. Jh.* (Turnhout: Brepols, 2000), 163–165.

⁴ Džumagulov’s Cyrillic transliteration is changed to Latin letters.

There are some differences between the reading of Džumagulov and Klein: In line 1, Džumagulov writes the text in Syriac script: *lpštm*’, but transliterates it as *’lf štm*’, while Klein emends the first word to [’]p. The first word of the third line is written *’rnb*’ (see Klein’s reading), not *’rmb*’ as Džumagulov thinks. His Kyrgyz translation as *čūkan* “mouse” is, of course, only a lapse for “hare,” as the Turkish word makes clear (*tavişgan* “hare”). In line 4 Džumagulov uses the special character x, but it is a simple k.

On the other hand, Džumagulov’s reading *Yuhanān* “John” for the last word of line 5 is more probable than Klein’s *ywnyn*:



Another word is very problematic:



In his translation Džumagulov assumes that Sagmi is the daughter of Nurlig Yuhanān. The name of the daughter, if this affiliation is correct, is not clarified.



In his translation of the above word the author omits the letter / he used both in Syriac script and his Cyrillic transliteration. Klein’s reading *sgm*’ poses another problem.

Stone 25 of Kara Džigač (pp. 119–120) was studied by Klein as “Grabstein 27” (p. 170). A table shows the differences:

Line	Džumagulov’s Syriac text	Džumagulov’s transliteration	Klein’s Syriac text
1	ܠܫܬܡ ܠܦ ܫܬܡ	<i>bšnt ’lf štm</i> ’	ܠܫܬܡ ܠܦ ܫܬܡ
2	ܠܫܬܡ ܬܪܝܢ ܠܡܝܢ	<i>hmsn’ trwn lw</i> ’	ܠܫܬܡ ܬܪܝܢ ܠܡܝܢ
3	ܠܫܬܡ ܠܡܝܢ	<i>šnt hwy</i> ’	ܠܫܬܡ ܠܡܝܢ
4	ܬܪܝܢ ܬܪܝܢ ܬܪܝܢ	<i>twrk’yt ’yl’n</i>	ܬܪܝܢ ܬܪܝܢ ܬܪܝܢ

5	ܡܝܬܐ ܕܡܠܟܐ	<i>hmnw qbrb</i>	ܡܝܬܐ ܕܡܠܟܐ
6	ܕܡܠܟܐ ܕܡܠܟܐ	<i>ymhn'n 'sqwlw'</i>	ܕܡܠܟܐ ܕܡܠܟܐ
7	(?) ܡܝܬܐ ܕܡܠܟܐ	<i>'qt'rq</i>	ܕܡܠܟܐ ܕܡܠܟܐ
8	ܕܡܠܟܐ ܕܡܠܟܐ	<i>b'rx brs'b'</i>	ܕܡܠܟܐ ܕܡܠܟܐ

Beside the discrepancies between Džumagulov's Syriac text and transcription, Klein's reading proposals for lines 6 to 8 are better.

Finally, I compile a concordance for the inscriptions in Klein's book and in Džumagulov's catalogue:

Klein 1	Džumagulov 33 (pp. 277–278)
Klein 2	Džumagulov 34 (pp. 279–280)
Klein 3	Džumagulov 82 (pp. 374–375)
Klein 4 (no text)	?
Klein 5	Džumagulov 35 (p. 281)
Klein 6	Džumagulov 29 (pp. 268–269) ⁵
Klein 7 (no text)	?
Klein 8 (no text)	?
Klein 9	Džumagulov 84 (pp. 378–379)
Klein 10	Džumagulov 23 (pp. 256–257)
Klein 11	Tashkent
Klein 12	Džumagulov 5 (pp. 407–408)
Klein 13	Džumagulov 6 (pp. 409–410)
Klein 14	Džumagulov 34 (pp. 137–138)
Klein 15	Džumagulov 1 (pp. 205–206)
Klein 16	Džumagulov 2 (pp. 206–207)
Klein 17	Džumagulov 37 (pp. 143–144)
Klein 18 (no text)	?
Klein 19 (no text)	?
Klein 20	Džumagulov 1 (p. 157).
Klein 21	Džumagulov 4 (pp. 162–163)
Klein 22	Džumagulov 435–436
Klein 23	Džumagulov 437–438
Klein 24	Džumagulov 446–447
Klein 25	Džumagulov 131–132
Klein 26	Džumagulov 35 (pp. 139–140)
Klein 27	Džumagulov 119–120
Klein 28	Džumagulov 30 (pp. 129–130)
Klein 29 (2 lines)	?
Klein 30	Džumagulov 26 (pp. 121–122)

⁵ The author gives no transcription.

Klein 31 (no text)	?
Klein 32	Džumagulov 34 (pp. 137–138)
Klein 33	Džumagulov 133–134
Klein 34	Džumagulov 135–136
Klein 35	Džumagulov 141–142
Klein 36 (3 lines)	?
Klein 37 (1 word)	?
Klein 38	Džumagulov 127–128
Klein 39	Džumagulov 149–150
Klein 40	Džumagulov 123–124
Klein 41	Tashkent

Klein's book, an article by Klein and Ph. Rott,⁶ as well as a recent article by Klein and K. Tabaldiev show that Džumagulov's collection is not complete.⁷ These circumstances make a database of the tomb inscriptions in Central Asia indispensable. M. Farina published the first results of a project, under the leadership of P. G. Borbone, for creating a database of the Central Asian tomb stones in Syriac script.⁸ Scholars in this field are grateful to the compilers and hope to profit from this project soon. Džumagulov's book doubtlessly is a useful tool for compiling the new database and for all further research on the tomb inscriptions of Central Asia.

⁶ W. Klein and Ph. Rott, "Einige problematische Funde von der Seidenstraße, Novopokrovka IV und V, Issyk-Kul'-Gebiet, Chotan," in: *Jingjiao: The Church of the East in China and Central Asia*, ed. R. Malek in connection with P. Hofrichter (St. Augustin: Institut Monumenta Serica, 2006), 403–424.

⁷ W. Klein and K. Tabaldiev, "Zwei neu gefundene Grabsteine aus Kirgizstan," in: *Hidden Treasures and Intercultural Encounters: Studies on East Syriac Christianity in China and Central Asia*, ed. D. W. Winkler and L. Tang (Zürich/Berlin: Lit, 2009), 87–90.

⁸ M. Farina, "A database of the Syriac and Syro-Turkic inscriptions from Central Asia and China," in: *From the Oxus River to the Chinese Shores: Studies on East Syriac Christianity in China and Central Asia*, ed. L. Tang and D. W. Winkler (Zürich/Berlin: Lit, 2013), 67–81.