

PIAC



Permanent International Altaistic Conference
65th Annual Meeting, July 30 to August 4, 2023
School of Sciences and Humanities – Nazarbayev University
Co-Sponsored by the International Turkic Academy
Astana, Kazakhstan

Greetings from the President

Dear Participants of PIAC 65,

It is to be celebrated that, beginning with the 64th Meeting held in Budapest, PIAC has resumed in-person meetings. It is the second time in the history of PIAC that the capital of Kazakhstan is the venue of our Meeting, the first was in Almaty in 1993 and this time in the new capital of Kazakhstan (since 1998), Astana (formerly known as Aqmola~Akmolinsk, and later Tselinograd). It is the first time that Nazarbayev University (established 2010) has the honor of hosting the PIAC.

I would also like to thank the International Turkic Academy and its president, Dr. Shahin Mustafayev, for co-sponsoring this meeting in the spirit of the ongoing academic collaboration between Nazarbayev University and the International Turkic Academy.

On behalf of the Organizing Committee, let me welcome you and wish you a successful and enjoyable meeting.

Dr. Uli Schamiloglu

—*President of the 65th Annual Meeting of the PIAC*—

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Part I

Schedule

PROGRAM
65th Annual Meeting of the PIAC

Sunday, July 30, 2023

Arrival & Opening Reception at 19:00-21:00

Hosted by the International Turkic Academy

Monday, July 31, 2023

7:30-8:30 Breakfast at hotel

8:45 Bus to Nazarbayev University

9:00-10:30 Conference Registration

10:30-11:15 **Opening Ceremony**
(Room C3.1010)

Opening remarks by Dr. Uli Schamiloglu.
President of the 65th annual meeting of
the PIAC

Welcome speech by Dr. Shahin
Mustafayev, President of the
International Turkic Academy

Welcome speech by Dr. Loretta
O'Donnell, Acting Provost of Nazarbayev
University

Welcome speech by Dr. Anton
Desiatnikov, Acting Dean of the School of
Sciences and Humanities, Nazarbayev
University

Welcome speech by Dr. Yerden
Kazhybek, President of the 36th annual

meeting of the PIAC held in Almaty
(1993)

Welcome speech by Dr. Oliver Corff,
Secretary-General of the Permanent
International Altaistic Conference (PIAC)

11:15-11:45

PIAC Medal Award Ceremony

12:00-13:30

*C3 vestibule (next
to Room 1010)*

Coffee break (with buffet)

13:30-16:00

(Room C3.1010)

Confessions

16:00-17:00

Keynote Address

Dr. Shahin Mustafayev, President of the
International Turkic Academy, "Recent
Discoveries of New Orkhon Inscriptions
in Mongolia"

17:00-18:30

**Panel 1. Cultural History of Inner
Asia.**

Chair: Dr. Ákos Bertalan Apatóczy
**(Károli Gáspár University of the
Reformed Church in Hungary)**

17:00-17:20

Guljamal Djamankulova (Zhusup
Balasagun Kyrgyz National University),
"Ilteris Kutlug Kagan - In Written
Sources"

17:20-17:40

Ma Xiaolin (Nankai University), "Chinese
sources on the Mongol Shamans in the
Yuan Court"

17:40-18:00	Qiu Zhirong (Renmin University of China), "Migration and Identity: An Ölberli family in China in the 13-14 centuries"
18:00-18:20	Alice Crowther (École pratique des Hautes Études, Paris), "The Atlas of the Mukden Hunting Grounds (<i>Shengjing weichang quantu</i> 盛京圍場 全圖) in the Chinese collections of the Collège de France"
18:30	Bus to dinner (departing from C3 parking entrance)
19:00-21:00	Dinner
21:00	(Return to the hotel, on one's own)

Tuesday, August 1, 2023

7:30-8:30 Breakfast at hotel

8:45 Bus to Nazarbayev University

9:30-10:30 **Panel 2. The Lost Heritage**
(Room C3.1010) **Chair: Oliver Corff (PIAC)**
(Room C3.1010)

9:30-9:50 Ákos Bertalan Apatóczy, “Forgotten Manuscripts and Other Sino-Barbarica from Louis Ligeti’s Unpublished Works”

9:50-10:10 Junko Miyawaki-Okada (Toyo Bunko), “Galdan Boshogtu Khan’s Mother was a Khoshuud, Not a Torghuud”

10:10-10:30 Hartmut Walravens (International ISMN Agency), “On the Tracks of a Lost Book”

10:40-12:00 **Panel 3. Sources and Traditions**
Chair: Barbara Kellner-Heinkele
(Freie Universitat Berlin)

10:40-11:00 Pierre Marsone (École Pratique des Hautes Études, Paris), “The Sacrifices of the Khitan and Sacred Mountains in Khitan Culture”

11:00-11:20 Saule Tazhibayeva (L.N. Gumilyov Eurasian National University), “New Sources for Study of the Kazakhstani Turkish Community”

- 11:20-11:40 Michal Schwarz (Masaryk University) & Ondřej Srba (Masaryk University), "Data collecting and analytic approaches towards the oral memory of the human-landscape relations in the Mongolian Altai"
- 11:40-12:00 Zsuzsanna Olach (Johan) (Jagiellonian University), "New sources in Karaim language history: The Karaim Bible translations"
- 12:00-13:30 Coffee break (with buffet)
C3 vestibule (next to Room 1010)
- 13:30-14:30**
(Room C3.1010) **Panel 4. Issues in Interpreting Turkic Languages**
Chair: Funda Güven (Nazarbayev University)
- 13:30-13:50 Ekaterina Gruzdeva (University of Helsinki), "Turkic languages of Russia: Current issues of taxonomy and vitality"
- 13:50-14:10 Raushangul Mukusheva (Sarsen Amanzholov East Kazakhstan University), "The features of Turkic proverbs and its parallels in European Languages"
- 14:10-14:30 Murat Işık (Szeged University), "The Interpretation of Infinitival Paronomastic Usage in Biblical Hebrew within Karaim Bible Translations"

14:40-16:20

Panel 5. Interpreting Sources in Altaic Languages

Chair: Saule Tazhibayeva (L.N. Gumilyov Eurasian National University)

14:40-15:00 Erbol Munai (L.N. Gumilyov Eurasian National University), “Lexical-Semantic Analysis of occupational names in Temür Qutluğ Khans’ *yarliġ*”

15:00-15:20 Liu Ge (Shaanxi Normal University), “A General Survey of the Conditional Suffixes in 82 Uighur Contracts”

15:20-15:40 Haruna Tanikawa (Waseda University), “Mongolian as a Lingua franca: Documents sent from Russia to Khalkha Mongolia during the Qing period in The Mongolian National Central Archives: Data collecting and analytic approaches towards the oral memory of the human-landscape relations in the Mongolian Altai”

15:40-16:00 Kyoko Maezono (Jena University), “Case Suffix -Ø in Mongolian and Manju

16:00-16:20 Assyltas Kaltenova (L.N. Gumilyov Eurasian National University), “Contrastive analysis of food industry terms in Kazakh, English, and Russian languages on the basis of legislative documents”

16:30-17:30 Tour of Nazarbayev University campus (*optional*)

18:30 Bus to dinner (departing from C3 parking entrance)

19:00-21:00	Dinner
21:00	(Return to the hotel, on one's own)

Wednesday, August 2, 2023

7:30-8:30	Breakfast at hotel
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9:30	Gather for the Bus
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10.00-18.00	Excursion (with break for lunch during the excursion)
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- Alzhir
- National Museum
- Bayterek

19:00-21:00	Dinner
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21:00	(Return to the hotel, on one's own)
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Thursday, August 3, 2023

7:30-8:30	Breakfast at hotel
8:45	Bus to Nazarbayev University
9:30-10:50 <i>(Room C3.1010)</i>	Panel 6. Sources for Chinggisid History Chair: Halit Akarca (Nazarbayev University)
<i>9:30-9:50</i>	Emma Usmanova (Buketov Karaganda University), "The mausoleum of Jochi Khan as legacy of the Sufi movement in Central Asia"
<i>9:50-10:10</i>	Uli Schamiloglu (Nazarbayev University), "Contextualizing the <i>Yarlıqs</i> from the Golden Horde and the Later Golden Horde"
<i>10:10-10:30</i>	Sándor Papp (Szeged University), "Sources to the eastern diplomacy of the Ottoman Empire (15th -17th centuries)"
<i>10:30-10:50</i>	Barbara Kellner-Heinkele (Freie Universität Berlin), "Steppe Diplomacy: The Kazakh Lesser Horde and its Neighbours in the Mid-18th Century"

11:00-12:00

Panel 7. Sources for Traditional Altaic Religions

Chair: Junko Miyawaki-Okada (Toyo Bunko)

11:00-11:20 Johannes Reckel (Georg August Universität Göttingen / Niedersächsische Staats- und Universitätsbibliothek), “Sacred Animal, Gods and Men in the Rock Art of Central Asia”

11:20-11:40 Michael Knueppel (Arctic Studies Center (ASC), Liaocheng University), “*Dæmonologia Tuvinica* – names and concepts of “intermediary beings” in Tyvan language and culture”

11:40-12:00 David Somfai Kara (Nazarbayev University), “The *Majmū‘at ul-tawārih*. A Sūfī chronicle from the Farghāna Valley and the Kirghiz Epic Tradition”

12:00-13:30
C3 vestibule (next to Room 1010)

Coffee break (with buffet)

13:30-15:10
(Room C3.1010)

Panel 8. New Sources for Altaic Studies

Chair: Dávid Somfai Kara (Nazarbayev University)

13:30-13:50 Juha Janhunen (University of Helsinki), “Amuric—a new source for Altaic Studies”

13:50-14:10 Sami Honkasalo (University of Helsinki),
Pui Yiu Szeto (Ca' Foscari University of
Venice) & Chingduang Yurayong
(University of Helsinki),
“Quantification of verbal events: A new
perspective for studying convergence
and divergence across Altaic languages”

14:10-14:30 Julie Lefort (Centre de recherches
linguistiques sur l'Asie orientale
(CRLAO), Paris), “Turkic Vocabulary in
Dongxiang Mongolian: A Possible
Substrate?”

14:30-14:50 Ding Shiqing (Minzu University), “The
conservation of Altai language resources
in China: Current situation and
problems”

14:50-15:10 Oliver Corff (PIAC), “Defining the New
Normal: Transformations of Lexicon and
Grammar in Two Manju Dictionaries”

15:30-17:00 **PIAC Business Meeting**

18:30 Bus to dinner (departing from C3
parking entrance)

19:00-21:00 Dinner

21:00 (Return to the hotel, on one's own)

Part II

Abstracts

Ákos Bertalan Apatóczy

Forgotten Manuscripts and Other Sino-Barbarica from Louis Ligeti's Unpublished Works

Louis Ligeti passed away in 1987, but in 1978 he entrusted his personal scientific notes, drafts and manuscripts which he had collected throughout his life to the Library of the Hungarian Academy of Sciences, which, in accordance with his will, kept the collection under embargo for 40 years from then until 2018.

In 2018, the Section of Linguistics and Literary Scholarship of the Hungarian Academy of Sciences set up an expert committee whose task is to process the more than 70 boxes of documents. A significant part of the manuscripts are drafts of Ligeti's later published articles and studies, but many of them were never published. A smaller portion of the entire material deals with Sino-Barbarian bilingual materials, from which I am about to present those that were eventually left unpublished.

**Defining the New Normal: Transformations of Lexicon and Grammar
in
Two Manju Dictionaries**

The first Manju Dictionary, *Han-i araha Manju gisun-i buleku bithe*, printed in 1708, is the canonical origin of a series of Manju dictionaries which later in the Qing Dynasty were to evolve into a series of multi-lingual dictionaries based on the same canonical template. The bulk of conceptual changes executed by the imperial editors manifests itself in the Enlarged and Revised Dictionary, *Han-i araha Manju gisun-i nonggime tokto buha buleku bithe*, printed in 1772.

At the level of the individual lemma, six fundamental types of intervention by the imperial editors can be defined which describe the basic operations necessary to arrive at the Enlarged and Revised Dictionary of 1772: 1) Insertion of a new lemma, 2) deletion of an old lemma, 3) renaming of lemma while keeping its definition, 4) redefinition of a lemma while preserving the keyword in its original form, 5) transposing of a whole lemma while preserving both keyword and definition, and finally 6) deconvolution, which means complex definitions being broken into basic definitions and the results transposed to other loci within the dictionary. Four of these interventions---namely insertion, deletion, renaming and redefinition---preserve the structure of the original dictionary, while two of these interventions modify the structure of the dictionary, namely transposition and deconvolution.

Examples for all six types of intervention are presented in this paper, together with discussions in how far they reflect the idea of Manju language reforms and in how far they reflect a unified and normative approach to editing dictionaries.

Alice Crowther

The Atlas of the Mukden Hunting Grounds (Shengjing weichang quantu 盛京圍場全圖) in the Chinese collections of the Collège de France

In the Chinese collections of the library of the Institut des Hautes Études Chinoises (Collège de France) a unique collection of 104 manuscript maps - annotated in a mixture of Chinese and Manchu - of the different composite parts of the Mukden imperial hunting grounds is conserved. The provenance of this 1839 (Daoguang 19) *Atlas of the Mukden Hunting Grounds (Shengjing weichang quantu 盛京圍場全圖)* and how it came to be in Paris is unknown. This communication will situate these maps with respect to Qing (both Chinese and Mongolian) traditions and practices of cartography, and present an attempt to re-map their plans onto the topography of the region today and thereby to analyze their accuracy. This previously unstudied collections of maps testifies to the continued importance of hunting grounds to the Qing state, and the dynamic interest of local administrators in managing these hunting grounds, up to at least the first half of 19th century.

**Ding Shiqing &
Guo Weishi**

**The Conservation of Altai Language Resources in China:
Current Situation and Problems**

As the largest Chinese language resource protection project in the world, it has collected data of corpus resources of Chinese dialects and more than 120 minority languages from its inception in 2015 to its completion in 2019. The focus of the second phase of the project is to further supplement and improve the corpus resources of the first phase. Among them, the data related to the language resources of China's Altai family has basically covered all the languages in China, which has unprecedentedly broken historical records in terms of the survey language, the quality of the actual corpus obtained and the methods adopted. Based on the relevant survey data and materials, this paper summarizes and analyzes the types, general characteristics and existing problems of the language resources of the Altai language family in China, and discusses and reflects on the relevant topics.

Keywords: Chinese language resources conservation project; Altaic language family resources Language resources; Current situation; Problem.

New Sources for Study of the Kazakhstani Turkish Community

The sociolinguistic research conducted during the international project “Interaction of Turkic Languages and Cultures in post-Soviet Kazakhstan” in the period of 2014-2020 has attracted our attention to the Kazakhstani Turkish community; the project has also done a primary documentation of Turkish linguistic varieties spoken in Kazakhstan (Nevskaya, I., Tazhibayeva S. 2015).

The Kazakhstani Turks known in scientific and popular literature as “Meskhetian Turks” are residents of Kazakhstan since the time of their deportation from the Caucasus in 1944. After the collapse of the Soviet regime, the Turkish population had rejected using this designation considering it incorrect and humiliating their Turkish self-awareness. In Kazakhstan, the Turkish population started to identify themselves as Ahiska Turks, Hemshilli Turks, and Laz Turks, mostly according to the place of their original settlement in the Caucasus.

Kazakhstani “Meskhetian” Turks speak different Turkish idioms such as Ahiska Yerli, Ahiska Terekeme, Hemshilli, and Laz. Community members have a strong sense of their belonging to a big Turkish community on the one side. On the other side, they have a strong self-identification as members of a particular Turkish group (Nevskaya I., Tazhibayeva S., 2018). The collected audio and video data of the interviewers as well as the sociolinguistic data prove this fact of self-identification and show the language peculiarities of each sub-group; the collected materials are under study now. The documentation and preservation of Turkish indigenous varieties in Kazakhstan present a number of serious problems, aggravated by the fact that the older generation of native speakers of these varieties is passing away while the language of the young generation of the Kazakhstani Turks is undergoing considerable changes triggered by the lively processes of language interaction in Kazakhstan. In addition, the Kazakhstani Turkish varieties function only in the oral form while the younger generation is switching to Standard Turkish. Moreover, Turkey has proclaimed itself to be the protector of all Turkish sub-groups in Kazakhstan. In 1991, a Turkish Center was founded in Almaty. Republican Turkish was recommended to be used as the “sole standard language” of Kazakhstani Turks. An international weekly newspaper *AHISKA* published in Almaty uses

Standard Turkish. Standard Turkish is taught at schools in the settlements of the Kazakhstani Turkish population as an optional subject; Turkish cultural centers have been organized in big cities. All this contributes to the fact that the Meskhetian Turkish varieties are becoming more and more endangered.

Our lecture will deal, firstly, with the issues of self-identification of the Kazakhstani Turks as contrasted to their ethnic identity written in their passports. Secondly, we will analyze the use of the native language and other languages in the different spheres of life in the multi-language environment of modern Kazakhstan by the speakers belonging to different groups according to their Turkish ethnic subgroup, age, gender, education, and profession.

Keywords: Meskhetian Turks, self-identification, idioms of Meskhetian Turkish, endangered languages, sociolinguistic survey.

Acknowledgements. This research is funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant no. AP19676809)

References:

Nevskaya, Irina & Tazhibayeva Saule (2015) Turkic languages of Kazakhstan: Problems and research perspectives. In. Lars Johanson (ed) *Turkic Languages* - Volume 18, 2014, Numbers 1/2 – Harrassowitz Verlag Wiesbaden, pp.289 -302

Nevskaya Irina & Tazhibayeva Saule (2022) Meskhetian Turks: an analysis of their self-identification and religion based on a sociolinguistic survey in 2013-2018. In. Oliver Corf (ed). Religion and State in the Altaic World. Proceedings of the 62 Annual Meeting of the PIAC, pp.183-198

**Emma R. Usmanova &
Irina P. Panyushkina**

The Mausoleum of Jochi Khan as Legacy of the Sufi Movement in Central Asia

The new chronology of the mausoleum of Jochi Khan, based on radiometric dating and architectural research, casts doubt on the cultural identification of the monument. The re-examination of the original sources emphasizes how much the history of the mausoleum is shrouded in myths. The earliest reference of the name to the *mazar* dates to 1582. The first excavation of two crypts inside the *mazar* performed by G. Patsevich in 1946. A. Margulan declared the mausoleum the burial place of Jochi Khan and his wife. Although Jochi Khan, as member of the Genghis Khan family, was buried by the sacred Mongolian custom. The statesman of the Mongol Empire, he was a “pagan and Tengrian”. If not Jochi Khan, then who is buried in this fine piece of early Islamic architecture? In the religious landscape of Central Asia in the XIV-XV centuries dominated by Sufi orders. The order of Khoja Ahmed Yasawi was the most successful in its teachings. In recognition, *mazars* are built over the new and old graves of Sufi missionaries (e.g. Yasawi Mausoleum in Turkestan, Zangi-ata *mazar* near Tashkent). The construction of the *mazar*, known today under the name of Jochi Khan, happened in the late XIII -early XIV centuries and renovation in the late XIV - early XV century in the Timurids era. The renovation significantly elevated the importance of mausoleum. The portal was raised, the second outer dome was built and lined with blue glazed tiles, thereby emphasizing the high status of the buried. The pommel on top of the dome was adorned with bull or cow horns. The dome was supported by an unusual 17-point-star-shaped drum. Since quantity reflects quality in Sufi numerology, it probably symbolizes the age of the appearance of Yasawi in Turkestan. If so, the *mazar* backs the legacy of the Sufi movement in Central Asia and validates the admixture of pre-Islamic and Islamic rituals in the Turkic-Mongolian culture of the Golden Horde.

Hartmut Walravens

On the Tracks of a Lost Book

The Manchu language has played an important role in European Oriental Studies - before 1912 as an official language of the Chinese Empire, as a key to the vast amount of archival material of imperial China, as a door-opener to the Tungus languages. The first chair of Chinese in Europe, occupied by Jean Pierre Rémusat who called himself Abel-Rémusat, was a chair of Chinese and Manchu, and he and also his successor, Stanislas Julien, were masters of Manchu, too.

The first comprehensive Manchu dictionary was the work of a Jesuit, Jean Joseph Amiot, and it was published in Paris in 1785, and for 80 years it remained the standard work, despite well-bemoaned disadvantages. Already in the 1820 Julius Klaproth (1783–1835) worked on a new dictionary, with the support of the Société asiatique. The progress on the work was satisfactory as can be seen from the news provided in the *Journal asiatique* - a new and well designed typography was created, with the help of Baron Schilling von Canstadt, and in 1829 the bulky manuscript seemed to be ready for printing. But then there was suddenly silence on the subject - the book was not printed, the manuscript is not listed among Klaproth's papers in 1840, it cannot be found in libraries - it seems lost! Only in 1864 a handy, practical Manchu dictionary was published by Conon von der Gabelentz, a linguist and politician in Saxony.

The paper tries to analyse the extant historical information on Klaproth's dictionary.

Part III

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