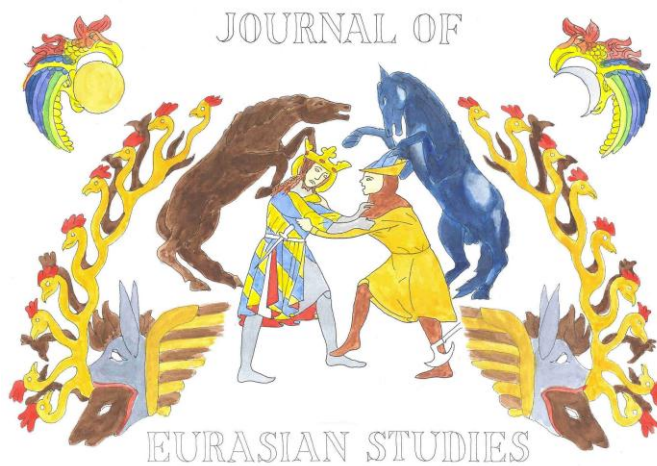


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Can be written in any language. However, if written in a language other than English, please provide an English summary of at least A4 length.

A brief (max. 10 sentences long) professional CV in English.

NEWS BRIEF

The news brief section features the latest news from the past three months prior to publication of each Journal of Eurasian Studies issue in the areas of anthropology, archaeology, ethnology, folklore, genetics, and linguistics with a special focus on Asia and the interaction between various European and Asian peoples. News pieces outside the three-month period or our scope of focus may also be included if they are found to be of great value and relevance by our editorial board. Please submit a short summary of those newsbytes (max. 100 words) in English to the following email-address: joes_newsbrief@federatio.org, indicating the source as well (also URL if applicable). The column is edited by *Andor Zombori*. If the original news is only available in hardcopy, please send us a copy to the following address: **Journal of Eurasian Studies, P.O. Box 10249, 2501 HE, Den Haag, Holland**. The names of the contributors will be published in the journal unless they ask otherwise.

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DEAR READER,

THRILLER FOR ERUDITE ENTERTAINMENT

In most cases the second book of a bestseller's writer is a litmus test; it is a visible sign of the author's talents and potential. It is clear evidence to the public that the author in question possesses more talent and imagination than what is required for a one time hit.

Vikas Swarup, author of the bestseller novel *Q&A* upon which the blockbuster *Slumdog Millionaire* movie was based, passed this test brilliantly. His second novel entitled *Six Suspects* even surpasses the first one in certain aspects. On the surface is a nail biting detective story, focused on a high profile murder case: the murder of the son of a high-profile minister of an Indian state, who has been shot dead by one of the guests at his own party. Six guests are found with a gun at the party and consequently they are arrested as suspects. The lives and backgrounds of the six suspects: a bureaucrat, an actress, a tribal, a thief, a politician, and an American constitute the core of this thriller. Through the intricately woven web of stories the author provides us with a view on the different segments of the current Indian society, with linkages to both the Third World, and to the West. It is a microcosm that reflects the macrocosm of the modern world.

Six Suspects is a highly rewarding book, since it can be read in multiple ways: as a detective story, as a socio-political commentary, as a foreign-affairs thriller, or as a treasure house of great sayings. Or all these together. For many years I always underline as I read, just as a character in Orhan Pamuk's *The New Life* suggests to the protagonist. I have had the great pleasure of reading *Six Suspects* underlining heavily.

It is quite amazing to see the versatility of some of the senior members of the Indian Foreign Service. Just to name another example next to Vikas Swarup: L.N. Rangarajan, who was India's Ambassador to Greece, Sudan, Tunisia, Norway and Iceland, has also made a significant contribution to the world of letters besides to his day-to-day diplomatic activities by translating to English Kautilya's *Arthashastra*. In fact this type of work is also diplomacy.

Flórián Farkas

Editor-in-Chief

The Hague, June 15, 2010

OUR AUTHORS

ARADI, Éva

She received her M.A. degree at the Eötvös Lóránd University in the field of Hungarian and English language and literature. Following this she stayed in India (Bombay) for 8 years and studied Hindi language and literature at Bharatiya Vidhya Bhavan from 1971-1976. Took part in many international conferences. She taught Hindi and Indian culture, literature in the Asia Centre of Faculty of Sciences at Pécs University. Visited India several times. She holds a Ph.D. degree of Hindi literature. Ms. Aradi was awarded by the Vice President of India, in 1975 — at the First International Hindi Conference in Nagpur — and by the President of India, Dr. Shankar Dayal Sharma in 1992, in Budapest — for “her services of Hindi”, and from the Indian Government in New York, in July 2007, at the 8th World Hindi Conference. She published several articles and one book about the Hungarian ancient history, about the Hephtalites. She translated short stories and novels from Hindi to Hungarian, and published several articles in India (in English and in Hindi, too). She was the and chairman of the 1st International Hungarian Ancient Conference in 2004, in Budapest, organized by the World Federation of Hungarians., and in August 2008 of the 2nd International Hungarian Ancient Conference also organized by the World Federation of Hungarians. Her main fields of research are the ancient history of the Hungarians and their Asian connections.

BATSUREN, Barangas

Historian, MA. Graduated from the Mongolian State University, Ulaanbaatar. He is with the Mongolian Academy of Sciences, Historical Department. Next to that he is engaged in the study of ancient history, and the historical sources of the Inner Asian people. Mr. Batsuren has published more than 20 studies in Mongolian academic journals. He is the author of two large monographies regarding the early history of the Turkic and Uyghur Kingdoms.

BENKŐ, István

Graduated from the Eötvös Loránd University in Budapest in 1970 and works as civil servant. His family originates from Transylvania, from Háromszék County; in the 17th century lustrae they bore the title of primor nobilis, later they became reformed ministers and teachers. His historian brother piqued his interest towards the early history of Hungarians. He is the author of several essays and articles on the prehistory and history of Hungarians.

BÉRCZI, Szaniszló

Physicist-astronomer who made a new synthesis of evolution of matter according to the material hierarchy versus great structure building periods. This model is a part of his Lecture Note Series Book on the Eötvös University. He also organized a research group on evolution of

matter in the Geonomy Scientific Committee of the Hungarian Academy of Science (with Béla Lukács). He wrote the first book in Hungary about planetary science *From Crystals to Planetary Bodies* (also he was the first candidate of earth sciences in topics planetology). He built with colleagues on the Eötvös University the Hungarian University Surveyor (Hunveyor) experimental space probe model for teachers for training purposes and development of new constructions in measuring technologies.

HORVÁTH, Izabella

Holds two Bachelor degrees — anthropology, and medieval art history — and a Master degree — linguistics, from the University of Illinois. She has been a presenter at international scholarly forums since 1989 in the United States, Hungary, Austria, Germany and China. She has contributed over 40 articles in Hungarian, English Turkish, Chinese, Russian, and Uyghur journals, and lexicon volumes. Ms. Horváth is the author of two books: *The Journey of the Griffins from Inner Asia to the Carpathian Basin* (bilingual, Hungarian-English, 1992) and *The earliest history of the Huns* (bilingual, Hungarian-Chinese, 2000) which was coauthored with her husband, Yaxiong Du, a Chinese ethnomusicologist. This is her 10th year in China where she does field work and gives lectures at various Chinese universities on the results of her research. She is the member of the Central Eurasian Studies Society based in Harvard University. At present Ms. Horváth is Visiting Professor at the Northwest Cultures Study Center, Department of Ethnomusicology, Xian Conservatory of Music, Xian, PRC.

MARÁCZ, László

Born in 1960 in Utrecht, the Netherlands. Received his degree from the University of Groningen. Between 1984 and 1990 he was with the University of Groningen as assistant professor. Between 1990 and 1992 as a Niels Stensen scholar he was with MTI, MTA and CNRS as a guest researcher. Since 1992 Mr. MarácZ is lecturer of the East-European Institute of the University of Amsterdam. His areas of research cover general syntax, Hungarian grammar, the relationship of Hungarians and the West. Author of numerous scientific publications and books.

MÁTÉ, Zsuzsanna

Works as habilitation professor at the University of Szeged (Juhász Gyula Teacher Training Faculty), she teaches Hungarian literature and aesthetics. Ms. Máté is full member of the doctoral PhD-system in philosophy of Málnási Bartók György at the University of Szeged. She received a PhD-degree in Philosophy: "The Absolute in the philosophy of art in the first half of our century", at the Hungarian Academy of Sciences (1996); Habilitation: "Sándor Sík – the author, the literary scientist and the aesthetician" at the University of Debrecen (2006). Her main field of research are: Hungarian history of aesthetics and other comparative questions of aesthetics. Author of several books.

MOLNÁR, Zsolt

Received a doctor univ. degree in Management and Organization from the Budapest University of Technology, Faculty of Social and Natural Sciences in the field of "Cognitive Modeling of Organizations". Currently he is working in the field of cognitive sciences focusing on the research of creation of meaning. His special interest is the investigation of the Hungarian language based on the meaning principle. In line with his research he is also working on new language teaching methods based on theoretical findings.

MOLNÁRNÉ CZEGLÉDI, Cecília

Ms. Molnárné Czeglédi is working as teacher and teaching methodology developer. Currently she is working in an elementary school, does applied research, practical adaptation and effective introductions in the field of teaching methodology development. At present her main area of interest is the development of a new Hungarian language teaching method, based on the theoretical findings of the meaning principle.

MURAKÖZY, Éva Patrícia

Born in 1971, Budapest, Hungary. Received her diploma (M.Sc.) in Agricultural Sciences and her Doctorate (Ph.D.) in Plant Physiology, in 1995 and 2001, respectively, both from the Szent István University of Gödöllő, Hungary. In 2003 she graduated as an engineer in Plant Protection at the University of Veszprém, Hungary and worked for the Hungarian Plant and Soil Protection Service. Between 2004 and 2005 she worked as a postdoctoral student at the Technopôle Brest-Iroise in Brest, France. She is specialized in the physiology and molecular biology of halophyte plants. From 2007 she studies fine arts at the Academy of Fine Arts of The Hague, The Netherlands. Her special field of interest is the artistic depiction of organic growth processes.

NAMATOV, Mirlan

Mr. Namatov was born in Kyrgyzstan and received his M.A. degree in Kyrgyz and other Central Asian Languages and Culture at the Kyrgyz State University, Bishkek, Kyrgyzstan in 1995. Then he earned a Ph.D. degree in Cultural Anthropology (Middle East and Central Asian) at the Aegean University in Izmir, Turkey in 2002. In 2009 Mr. Namatov earned a second Ph.D. degree at Hannover University, Department of Sociology (Social Anthropology). Between 2003 and 2006 he was lecturer and visiting scholar at Frankfurt University, Department of Middle East Studies and between 2006 and 2008 he was member of a research project at the University of Hamburg, Institute of Asia and Africa. Mr. Namatov is currently with the Department of Sociology (Social Anthropology) at Hannover University. His language skills cover Kyrgyz, Dari, Uzbek, Turkish, Russian, English and German.

OBRUSÁNSZKY, Borbála

Historian, orientalist. She completed her studies at the University Eötvös Loránd in Budapest between 1992 and 1997 in history and Mongol civilization. This is followed by a postgradual study at the Mongol State University, where she is awarded a Ph.D. degree in 1999. Between 2000 and 2002 she worked as external consultant of the Asia Center at the University of Pécs, and organized the Mongol programs of the Shambala Tibet Center. During this period she participated in several expeditions in Mongolia and China. Ms. Obrusánszky is member and/or founder of several Hungarian scientific associations and she is author of numerous books and articles, and regularly provides analyses on Central-Asia in the scientific press. Next to that she is the editor-in-chief of an educational journal.

URMANBETOVA, Jyldyz K.

Ms. Urmanbetova was born in Kyrgyzstan. She earned a M.A. degree in Philosophy at Moscow State University (M.V. Lomonosov) in Moscow, Russia, in 1988, a Kandidat Nauk degree at Kazakh State University (Al-Pharabi) in Alma-Ata, Kazakhstan, in 1992, and a Doctor of Philosophy degree at the National Academy of Sciences, Institute of Philosophy and Law in Bishkek, Kyrgyzstan, in 1997. Her main focus of research includes the analysis of specificity of Central Asian culture and society based on the mentality peculiarity and the problems of transformation processes in Central Asia. Ms. Urmanbetova is the author of four monographs and more than 50 scientific papers. She holds a professor chair in the Department of Philosophy and Department of Philosophy and Social-Political Sciences at the Kyrgyz-Turkish University, Bishkek, Kyrgyzstan. In 2009-2010 she is Fulbright Scholar of the Columbia University (The Harriman Institute). Her language skills cover Kyrgyz, Russian, English, German, and Turkish.

ZOMBORI, Andor

Born in Budapest, Hungary. Acquired a B.A. degree in Japanese language and international relations in 2003 at the California State University, Long Beach in the United States. Also studied Japanese language, culture, and international affairs for one year at the Osaka Gakuin University in Japan and Korean language and culture for another year at the Kyungbuk National University in Korea. Mr. Zombori has been living in Japan since 2004 and working at a Japanese automotive industry consulting company as the department head of English-language publications. His primary area of specialization is the Asian automotive industry and market.

NEWS BRIEF

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This *News Brief* was compiled and edited by *Andor Zombori*.

AFGHANISTAN

Resources The United States has discovered nearly \$1 trillion in untapped mineral deposits in Afghanistan, far beyond any previously known reserves and enough to fundamentally alter the Afghan economy and perhaps the Afghan war itself, according to senior American government officials. The previously unknown deposits — including huge veins of iron, copper, cobalt, gold and critical industrial metals like lithium — are so big and include so many minerals that are essential to modern industry that Afghanistan could eventually be transformed into one of the most important mining centers in the world, the United States officials believe.

The New York Times (Jun. 13, 2010)

http://www.nytimes.com/2010/06/14/world/asia/14minerals.html?pagewanted=1&no_interstitial

BANGLADESH

Archaeology In Wari-Bateshwar of Narsingdi, archaeologists have recently excavated a 1,400-year-old Lotus Temple, the first proof of flourishing of Buddhism in the region. The brick-built temple constructed around seventh or eighth century--as evidenced by its structure and the size and shapes of the bricks and other finds excavated at Mandirvita at Dhupirtek of Shibpur in the district--suggests existence of a Buddha Vihara there, they said.

The Daily Star (Mar. 21, 2010)

<http://www.thedailystar.net/newDesign/news-details.php?nid=130929>

Archaeology Archaeologists of Jahan-girnagar University in Dhaka have recently dug out the first Hindu temple from the early Pala period in Bengal at Chandipur village in Birampur upazila of Dinajpur tentatively dating back to the 8th century. No other Hindu temple of any kind

dates from Pala period (eighth eleventh century) in Bengal, according to experts.

The Daily Star (Mar. 29, 2010)

<http://www.thedailystar.net/newDesign/news-details.php?nid=132025>

CAMBODIA

Archaeology Decades of drought, interspersed with intense monsoon rains, may have helped bring about the fall of Cambodia's ancient Khmer civilization at Angkor nearly 600 years ago, according to an analysis of tree rings, archeological remains and other evidence. The study, published this week in the journal Proceedings of the National Academy of Sciences, may also shed light on what drives—and disrupts—the rainy season across much of Asia, which waters crops for nearly half the world's population.

EurekAlert! (Mar. 29, 2010)

http://www.eurekalert.org/pub_releases/2010-03/teia-dci032910.php

CHINA

Archaeology Ancient texts can contain inaccuracies favorable to a strong ruler's legacy. That's why two Field Museum scientists and their Chinese collaborator have integrated textual information with archaeological research in order to further understand the impact of Shihauangdi's reign. Gary Feinman and Linda Nicholas compared ancient written records to archaeological evidence and the result of their work is a more holistic view of China's first emperor and his influence on the eastern province of Shandong.

EurekAlert! (Mar. 01, 2010)

http://www.eurekalert.org/pub_releases/2010-03/fm-fma021710.php

Archaeology Yuan Jing, an archaeologist with the Chinese Academy of Social Sciences, studied the more than 600 terracotta horses within the tomb of Qinshihuang, the first emperor of the Qin Dynasty, who ruled from 221 BC to 207 BC. He noted that all the 520 horses that pulled chariots had penises but no testicles. However, some of the 116 cavalry horses were found to have testicles. Yuan said his findings gave some indication of how horses may have been handled by humans.

Horsetalk.co.nz (Mar. 02, 2010)

<http://www.horsetalk.co.nz/news/2010/03/013.shtml>

Archaeology Reporters from Xi'an Evening News learned from Shaanxi Provincial Institute of Archaeology that archaeologists exploring the Qin Tomb have discovered a north gate of the tomb's outer city, marking an important archaeological discovery. The north gate proves that the Qin Tomb has 4 gates. In addition, archaeological exploration of some Han Dynasty tombs located in the Qin Tomb site has led to the exposure of the largest solid bricks unearthed so far.

People's Daily Online (Mar. 08, 2010)

<http://english.people.com.cn/90001/90782/90873/6912245.html>

Archaeology Zheng He, China's greatest mariner has become a potent symbol for modern China. In 2005, the country marked the 600th anniversary of the seven voyages from 1405 to 1433 undertaken by Zheng's vast "treasure fleets" with nationwide celebrations; the opening ceremony of the 2008 Olympic Games in Beijing dramatized his explorations from Southeast Asia to the Middle East and the shores of Africa.

Time (Mar. 08, 2010)

<http://www.time.com/time/world/article/0,8599,1969939,00.html?xid=rss-fullworld-yahoo>

Archaeology Chinese archeologists have identified the route of a 137-km stretch of China's oldest Great Wall in central Henan Province, on which the remnants of 30 km of wall is still standing. "The wall structure was built no later than 221 B.C. in the Warring States period," said Sun Yingmin, spokesman of the provincial Cultural Relics Bureau, Tuesday. He said previous to this, only sporadic discoveries of wall remains were found. The actual appearance of the main body of Great Wall of the Chu State was only recorded in historical records.

China.org.cn (Mar. 09, 2010)

http://www.china.org.cn/china/2010-03/09/content_19566968.htm

Archaeology In the middle of a terrifying desert north of Tibet, Chinese archaeologists have excavated an extraordinary cemetery. Its inhabitants died almost 4,000 years ago, yet their bodies have been well preserved by the dry air. The cemetery lies in what is now China's northwest autonomous region of Xinjiang, yet the people have European features, with brown hair and long noses. Their remains, though lying in one of the world's largest deserts, are buried in upside-down boats.

The New York Times (Mar. 15, 2010)

<http://www.nytimes.com/2010/03/16/science/16archeo.html?pagewanted=1>

Archaeology Chinese archeologists have found remnants of tea leaves in tea sets unearthed from the family graveyard of the country's first known anthropologist, a man who lived 900 years ago. The finding challenge the traditional theory that infused tea became popular only in modern times, said Zhang Yun, a researcher with Shaanxi Provincial Institute of Archeology.

China.org.cn (Mar. 18, 2010)

http://www.china.org.cn/china/2010-03/18/content_19634470.htm

Archaeology A well with an unusual design was recently discovered in Quanzhou, a city in southeast China's Fujian Province, the website Quanzhou Evening News reports. The well, which has six mouths and measures 3.4 meters in diameter, was built during the Northern Song Dynasty (960-1127), according to archeologist Liu Zhicheng, who also found some porcelain shards from the period at a nearby construction site.

CriEnglish.com (Mar. 19, 2010)

<http://english.cri.cn/6909/2010/03/19/2321s557841.htm>

Archaeology Archaeologists in China have found the ruins of a 2,000-year-old city dating back to the Eastern Han Dynasty, a report said Wednesday. The site, located near Fujiacun village in Fengcheng city in Jiangxi province, covers about 18,000 square metres and is surrounded by a moat, Xinhua news agency reported. About 30 metres of the wall surrounding the ancient city was still standing on its west and pieces of broken tiles were found scattered on the ground, it said.

The Economic Times (Mar. 24, 2010)

<http://economictimes.indiatimes.com/news/news-by-industry/et-cetera/Ruins-of-2000-year-old-city-found-in-China/articleshow/5718721.cms>

Archaeology The Chengdu Municipal Institute of Cultural Relics and Archaeology recently discovered an ancient grave during an excavation on a large prehistoric cultural site, in which a couple was found laying and hugging each other. The bones of the "oldest" couple are clearly visible. Excavation work also discovered numerous exquisite stone vessels, porcelains, housing ruins as well as graves dating from China's ancient Shang Dynasty.

People's Daily Online (Mar. 26, 2010)

<http://english.people.com.cn/90001/90782/6931782.html>

Archaeology The archaeological dragnet sweeping across South China's Xisha archipelago has turned up over 50 underwater heritage sites, including several ancient trade boats, which have for decades been a tempting treasure coveted by antiques smugglers. Porcelain, iron and bronze wares dating to the South Song Dynasty (1127--1279) were recovered in the emergency expedition, which kicked off last May.

China Daily (Apr. 02, 2010)

http://www.chinadaily.com.cn/china/2010-04/02/content_9682548.htm

Archaeology A study of tree rings provided Thursday the most detailed record yet of at least four epic droughts that hit Asia over the past millennium, including one that helped end China's Ming Dynasty in 1644. Scientists at Columbia University's Lamont-Doherty Earth Observatory mapped out past droughts and their relative severity by sampling the wood of thousands of ancient trees across Asia. Among them was a drought that caused tens of millions of people to starve to death in the late 1870s.

AFP (Apr. 22, 2010)

http://www.google.com/hostednews/afp/article/ALeqM5jMICA8mmPIE_ZHXSXSY_-58Tm_bnyw

Archaeology China is stepping up work to preserve the oldest section of the Great Wall after months of investigation to determine its length and location, archaeologists said Saturday. The Great Wall's oldest section was built between 770 B.C. to 476 B.C. in the ancient state of Qi, hence the section is often called the Great Wall of Qi.

Xinhua (Apr. 24, 2010)

http://news.xinhuanet.com/english2010/china/2010-04/24/c_13265939.htm

Archaeology Archaeologists working on the wreck of a 400-year-old merchant vessel off

south China have found evidence that Chinese merchants probably flouted bans on foreign trade at the time. The salvage team has recovered more than 800 pieces of antique porcelain and copper coins from the ancient ship off the coast of Guangdong province, said the provincial cultural relics bureau Sunday.

China Daily (May 02, 2010)

http://www.chinadaily.com.cn/china/2010-05/02/content_9802258.htm

Archaeology Archaeologist Ma Baoguang recently found some 1,000 hieroglyphic rock paintings in Yangce Town, Biyang County of east-central China's Henan province, according to the report from www.dahe.cn. Ma went to Yangce with his students for an archaeological investigation on the eve of the May Day holiday. They spent over a week there and have found approximately 1,000 rock paintings of various types within an area of 5 square kilometers..

People's Daily Online (May 06, 2010)

<http://english.people.com.cn/90001/90782/6975921.html>

Archaeology A large ancient Shang Dynasty site was discovered for the first time in Shijiazhuang, the capital of Hebei Province, also known as the "Old Haunt of the Shang Dynasty," the Shijiazhuang Municipal Bureau of Cultural Relics announced. Some of the excavated pits and unearthed pottery fragments were unveiled on May 5. The discovery was an "accident," said Duan Hongzhen. At the very beginning, cultural relic experts could not determine the specific age of the site until excavation began.

People's Daily Online (May 07, 2010)

<http://english.peopledaily.com.cn/90001/90782/6977057.htm>
1

Archaeology Three years ago, a group of local fishermen were diving off the side of their boat

near Nan'ao island chain, a cluster of small islands which lie close to the south China coast, roughly two-thirds of the way between Hong Kong and Xiamen. When the fisherman took researchers to the site, they discovered the wreck of a 65-foot-long ship, probably a merchant vessel, which may have been carrying tens of thousands of pieces of blue-and-white porcelain to foreign markets.

Telegraph (May 11, 2010)

<http://blogs.telegraph.co.uk/news/malcolmmoore/100039184/the-mystery-of-the-ming-dynasty-galleon-and-chinas-16th-century-exports/>

Archaeology A company of Terracotta Warriors - most painted in rich colors - have been unearthed at the largest pit within the mausoleum complex of the emperor who first unified China. A total of 114 Terracotta Warriors have been found at No 1 pit, one of three, where excavation started in June last year, said Xu Weihong, head of the excavation team. "The total area of the excavation was some 200 sq m and we were pleasantly surprised to find rich colors on Terracotta Warriors," he said.

China Daily (May 12, 2010)

http://www.chinadaily.com.cn/china/2010-05/12/content_9837033.htm

Archaeology The Great Wall of China has been photographed from underwater by a photographer, Mathieu Meur, who carried hundreds of kilograms of equipment to take the ghostly images. The section of wall lies under the surface of Panjiakou reservoir about three hours drive northeast of Beijing. A team of professional divers braved the murky conditions to get some ghostly shots of the wall which ran from 13 metres below the surface to the bottom at 35 metres.

Telegraph (May 13, 2010)

<http://www.telegraph.co.uk/news/worldnews/asia/china/7714060/Ghostly-pictures-of-Great-Wall-of-China-taken-from-underwater.html>

Archaeology Archeologists in central China's Henan Province say they have found the tomb of a noted general from the Three Kingdoms period (220-280 AD). The tomb of Cao Xiu was found in Mengjin County of Luoyang City at the end of last year, said Sun Yingmin, spokesman of the Henan provincial cultural heritage bureau, at a press conference Monday. The tomb, 50 meters long and 21 meters wide, held chinaware, copperware, liquor cups, and jars as well as some human bones, said Sun.

China Daily (May 18, 2010)

http://www.chinadaily.com.cn/photo/2010-05/18/content_9863318.htm

Archaeology The archeological team behind China's terracotta Xian Warriors was Wednesday awarded Spain's prestigious Prince of Asturias prize for scientific and technical research. "Considered one of the most important archaeological discoveries of the 20th Century, the site of the terracotta warriors, also known as the warriors of Xian, is a rich source of information about the Chinese civilization," the foundation said in a statement.

AFP (May 19, 2010)

http://news.yahoo.com/s/afp/20100519/sc_afp/spainchinaarcheologyscienceprizeasturias_20100519160154

Archaeology Archeologists in northwest China's Shaanxi province said Wednesday they had found a primitive "icebox" dating back at least 2,000 years in the ruins of an emperor's residence. The "icebox," unearthed in Qianyang county, contained several clay rings 1.1 meters in diameter and 0.33 meters tall, said Tian Yaqi, a researcher with the Shaanxi Provincial Institute

of Archeology. "The loops were put together to form a shaft about 1.6 meters tall," Tian said.

China Daily (May 26, 2010)

http://www.chinadaily.com.cn/china/2010-05/26/content_9895920.htm

Archaeology Archeological teams unearthed 93 tombs from China's Warring States Period to the Han Dynasty at the Zhangduo Ruins in Neiqiu of Xingtai, Hebei. (The Warring States period covers the period from 475 B.C. to the unification of China under the Qin Dynasty in 221 B.C.) Earlier, two Han Dynasty (206 B.C.-220 A.D.) kiln sites and 104 Warring States period to Han Dynasty tombs were unearthed.

People's Daily Online (May 27, 2010)

<http://english.peopledaily.com.cn/90001/90782/7002464.html>

Genetics For four millennia their secrets lay hidden beneath the desert sands, the final resting place of a mysterious civilisation. And since their discovery in 1934, the Tarim mummies in China have perplexed historians and archaeologists. A team of Chinese geneticists have analysed the DNA of the Bronze Age cadavers and found that they are of mixed ancestry, displaying both European and Siberian genetic markers.

NEWS.scotsman.com (Mar. 21, 2010)

<http://news.scotsman.com/news/DNA-experts--reveal-China39s.6168665.jp>

Genetics An international team of researchers, led by Durham University (UK) and the China Agricultural University, in Beijing, say their findings suggest a difference between patterns of early domestication and movement of pigs in Europe and parts of East Asia. The research, published April 19 in the Proceedings of the National Academy of Sciences USA, looked at the DNA sequences of more than 1,500 modern and 18 ancient pigs.

Science Daily (Apr. 20, 2010)

<http://www.sciencedaily.com/releases/2010/04/100419150947.htm>

CYPRUS

Archaeology Results of a month-long archaeological dig near the village of Pano Pyrgos, Tillyria, have been announced, with significant finds of medieval pottery, including plain white and glazed vessels. Most of the glazed vessels, were marked by their high quality and large size. The imported pottery (majolica) was also of significance, as were metal objects, including a bronze ring bearing an engraved decoration, as well as two medieval coins.

Cyprus Mail (Mar. 04, 2010)

<http://www.cyprus-mail.com/cyprus/ancient-pottery-tillyria-dig/20100304>

Archaeology Cyprus have accidentally unearthed four rare clay coffins estimated to be some 2,000 years old, the country's Antiquities Department director said Wednesday. Maria Hadjicosti said the coffins adorned with floral patterns date from the east Mediterranean island's Hellenistic to early Roman periods, between 300 B.C. and 100 A.D. She said the coffins were dug up this week from what is believed to be an ancient cemetery in the eastern coastal resort of Protaras.

AP (May 19, 2010)

http://news.yahoo.com/s/ap/20100519/ap_on_re_eu/eu_cyp rus_ancient_coffins;_ylt=AmG1BnWuOsQeFDFBOjuxaFms0NUE;_ylu=X3oDMTN1dThwcDA0BGFzc2V0A2FwLzIwMTAwNTE5L2V1X2N5cHI1c19hbmNpZW50X2NvZmZpbNMEY2NvZGUDbW9zdHBvcHV5YXIEY3BvcwMxMARwb3MDNwRwdANob21lX2Nva2UEc2VjA3luX2hlYWRSaW5lX2xpc3QEc2xrA2N5cHI1c3dyb2tlcg--

EAST CHINA SEA

Resources Japan and China agreed Monday to soon launch formal negotiations toward a treaty over natural gas field development in the East China Sea, the source of a long-running territorial dispute between Asia's two biggest economies. In a meeting earlier Monday, Prime Minister Yukio Hatoyama and visiting Chinese Premier Wen Jiabao also agreed they should establish a hotline between the two countries to avert any future tensions. The East China Sea gas issue is one of several that has tested relations between China and Japan in recent years. The right to tap underwater gas deposits has been claimed by both sides in recent years, ratcheting up tensions between two countries with already occasionally prickly relations.

The Wall Street Journal (May 31, 2010)

<http://online.wsj.com/article/SB10001424052748704366504575277900457281026.html>

GEORGIA

Archaeology Ancient graves were found in the Urnisi village of the Kareli region during the construction of a highway. About 20 sarcophaguses were discovered dating back to the 4th and 5th centuries. Road department representatives invited a group of archaeologists from the Javakishvili Tbilisi State University to the area to examine the findings. The relevant activities are being implemented by the group chaired by Vakhtang Licheli.

Trend (Mar. 30, 2010)

<http://en.trend.az/news/politics/foreign/1660334.html>

INDIA

Archaeology The discovery suggests the presence of modern human beings — Homo sapiens — in India much before all the timeline set by genetic clocks. Cutting edge genetic analysis has established human presence in India

— out of Africa —between 50,000 and 60,000 years ago. These stone tools are indicative of even older antiquity of Indians, at least by another 15,000 years.

Deccan Herald (Mar. 03, 2010)

<http://www.deccanherald.com/content/56043/homo-sapiens-may-have-reached.html>

Archaeology Three potsherds with Tamil Brahmi inscriptions have been discovered in an urn burial site at Marungur, 17 km from Vadalur in Cuddalore district. The broken pots with the inscriptions were placed in urns that could have contained the bodies of the dead or their bones. "This is the first time that such inscribed pots, with Tamil Brahmi letters, placed as grave goods in urn burials, have been recovered from any archaeological site in Tamil Nadu. This opens a new chapter in archaeological research in the State," say three specialists in Tamil Brahmi inscriptions.

The Hindu (Mar. 05, 2010)

http://www.hindu.com/2010/03/05/stories/201003055492220_0.htm

Archaeology The Jajmau mound exposed more chapters of history on Saturday, this time of Pre-Mauryan period. The uncovered 3,000 years old house complexes, accessories and potteries that were hidden under thousands of layers of mud. "The huge structures exposed is believed to be from Pre-Northern Black Polished (NBP) period," said the archaeologists who were amazed to explore such an old human habitat near the Ganga valley.

The Times of India (Mar. 06, 2010)

<http://timesofindia.indiatimes.com/city/kanpur/3000-years-old-history-unearthed-at-Jajmau/articleshow/5652279.cms>

Archaeology The excavations in some portions of the sprawling 15th Century Bidar Fort constructed by Sultan Ahmed Shah of the

Bahamani Dynasty has further strengthened the belief of historians that the fort had many tunnels and escape routes for the royals. The excavations on the north side of Bidar fort adjacent to the royal harem has revealed the existence of a 150-meter-long tunnel cutting through solid laterite soil. It is assumed that could have been used by the women of the harem as an escape route in the event of an attack on the fort by enemies.

The Hindu (Mar. 06, 2010)

http://www.hindu.com/2010/03/06/stories/201003065799080_0.htm

Archaeology Claiming the discovery of a rock inscription belonging to 1417 AD as a historical evidence of the existence of Telangana for over 600 years, the villagers of Tellapur in Ramachandrapuram mandal in Medak district have urged the district collector that their village be renamed 'Telanganapuram'. Telangana Jagruthi, an NGO headed by TRS president K Chandrasekhar Rao's daughter Kavitha, today submitted a memorandum to the collector in this regard.

The Siasat Daily (Mar. 06, 2010)

<http://www.siasat.com/english/news/rock-inscription-reveals-%E2%80%98telangana%E2%80%99-600-yrs>

Archaeology The team which has been excavating the site in Bhachau taluka of Kutch since last three years, is headed by Kuldeep Bhan and P Ajithprasad of the Department of Archaeology and Ancient History of the Maharaja Sayajirao University, Vadodara. "A huge fortified structure made out of unbaked mud bricks has been excavated by our team. The ratio of height, width and length of the bricks is 1:2:4 which is what we call Harappan ratio," Ajithprasad told PTL.

Deccan Herald (Mar. 07, 2010)

<http://www.deccanherald.com/content/56757/4500-year-old-harappan-settlement.html>

Archaeology Did the Mediterranean region of megalithic age have any links with the state of Kerala in southern India? A wide range of megalithic burials recently discovered in some northern districts of Kerala during a research project have thrown light on possible links between the Mediterranean and Kerala coasts in the prehistoric stone age that occurred between 6000 BC and 2000 BC. The researchers, however, say further studies and analysis are required to establish the thesis.

Business Ghana (Mar. 09, 2010)

http://www.businessghana.com/portal/news/index.php?op=getNews&news_cat_id=1&id=123717

Archaeology Archaeological excavations are being undertaken at Pattanam, a village near Kochi. Pattanam has been identified as Muziris, the ancient port described in Roman and Tamil Sangam texts. Pattanam, a small village located 25 km north of Kochi, is the new pilgrimage spot on the international archaeological map. This quiet place, archaeologists now confirm, was once the flourishing port known to the Romans as Muziris and sung in praise by the Tamil Sangam poets as Muciri.

The Hindu (Mar. 14, 2010)

<http://beta.thehindu.com/news/national/article244338.ece>

Archaeology A large quantity of seals and beads used in making jewellery during the Harappan civilisation were recently found at Kanmer near Bhachau. The archaeology experts in the state were elated as the discovery proved that Kutch region those days had a production capacity and also a trade link with other parts of India and world, like Himalayan regions and parts of Pakistan, where similar beads have been found.

The Times of India (Mar. 22, 2010)

<http://timesofindia.indiatimes.com/city/ahmedabad/Gujarat-exported-jewellery-to-Harappan-cities/articleshow/5709623.cms>

Archaeology A small but intrepid team of Exeter staff and students have returned from a six-week archaeological research expedition to a remote region of rural Andhra Pradesh in India. The team, led by Dr Gill Juleff of the University of Exeter's Department of Archaeology, formed one half of a project to study the origins of high carbon steel-making in the southern Indian sub-continent.

EurekAlert! (Mar. 22, 2010)

http://www.eurekalert.org/pub_releases/2010-03/uo-enrc032210.php

Archaeology The State Directorate of Archaeology has found a ceramic tradition, similar to that of the Ambari Archaeological Site, while conducting excavations at the Mahadeoshal Archaeological Site in Nagaon district. Meanwhile, the Directorate has discovered a unique brick-built temple plinth during the excavation activities conducted at Gordoul Archeological Site in Sontipur district. The temple plinth is datable to 7 Century AD.

The Assam Tribune (Apr. 03, 2010)

<http://www.assamtribune.com/scripts/detailsnew.asp?id=ap0410/at09>

Archaeology A study of hundreds of ancient Indus Valley civilisation sites has revealed previously unsuspected patterns of growth and decline that challenge a long-standing idea of a solely eastward-moving wave of Indus urbanisation. Researchers at the Institute of Mathematical Sciences (IMS), Chennai, combined data from archaeology, radiocarbon dating, and river flows to study how settlements around the Indus Valley region had evolved from around 7000 BC till 1000 BC.

The Telegraph (Apr. 05, 2010)

http://www.telegraphindia.com/1100406/jsp/nation/story_12307704.jsp

Archaeology Dr. Asko Parpola, the Indologist from Finland, is Professor Emeritus of Indology, Institute of World Cultures, University of Helsinki, and one of the leading authorities on the Indus Civilisation and its script. On the basis of sustained work on the Indus script, he has concluded that the script — which is yet to be deciphered — encodes a Dravidian language.

The Hindu (Apr. 15, 2010)

http://www.hindu.com/2010/04/15/stories/201004155355090_0.htm

Archaeology Archaeologists have unearthed the remains of an ancient Buddhist study centre at Telhara village in Bihar's Nalanda district. The centre is believed to be nearly 2,000 years old. A 34-metre-long prayer hall, residential cells for monks, images of Buddha, pottery and a stone plaque were among the discoveries made during excavation at the 40-foot high Bulandi mound over the past four months.

Hindustan Times (Apr. 18, 2010)

<http://www.hindustantimes.com/News-Feed/india/Unearthed-2-000-yr-old-study-centre/Article1-532997.aspx>

Archaeology The lower half of what appears to be a de-busted statue of Buddha seated on a plank in a meditative posture stands at Pallianthoppu, some ten kilometres from Sikkal in Nagapattinam. Pallianthoppu, a garden land tucked away in the outreaches of Vignapuram hamlet in Puducherry village, hosts the red-brownish sandstone 28 cms long, 40 cms broad and 28 cms wide remains of the statue. The land belongs to presiding deity Navaneedheashwarar Swamy of Sikkal Singaravelavar temple.

The Hindu (Apr. 23, 2010)

http://www.hindu.com/2010/04/23/stories/201004235169020_0.htm

Archaeology Archaeological excavators looking for remains of Muziris, an ancient port city of Pattanam in Kerala, found 18 wooden pegs that might throw light on the life and times of people who lived there several centuries ago. The sharpened wooden pegs, ranging from 15 cm to 20 cm in length, were found at a depth of four metres, said P.J. Cherian, head of the Pattanam excavations that are conducted by the Kerala Council for Historical Research (KCHR).

The Hindu (May 02, 2010)

http://www.hindu.com/2010/05/02/stories/201005025843180_0.htm

Archaeology An inscription on stone, with three big Indus signs and possibly a fourth, has been found on the Harappan site of Dholavira in Gujarat. The discovery is significant because this is the first time that the Indus script has been found engraved on a natural stone in the Indus Valley. The Indus script has so far been found on seals made of steatite, terracotta tablets, ceramics and so on.

The Hindu (May 06, 2010)

http://www.hindu.com/2010/05/06/stories/201005065522200_0.htm

Archaeology A megalith menhir with rock engravings, called petroglyphs, carved on it has been discovered on an open field on the left bank of Nagaleuru, a tributary of the Krishna at Karampudi, 100 km from Guntur. The menhir is a significant remnant of the pre-historic megalithic civilisation, when humans used signs to communicate, and dates back to 1000 B.C-300 B.C. Menhirs throw light on socio-ritualistic and ancestral beliefs.

The Hindu (May 09, 2010)

<http://www.thehindu.com/2010/05/09/stories/2010050956802400.htm>

Archaeology The Andhra Pradesh Archaeology and Museums unwrapped 13th century gold ear studs, rings, armbands and silverware from an engineering college construction site at Ghatkesar in Ranga Reddy District on the outskirts of Hyderabad. Elsewhere in Mahbubnagar District a total of 240 silver coins dating back to the 19th century Nizam's period were also found.

The Hindu (May 16, 2010)

<http://beta.thehindu.com/arts/history-and-culture/article431527.ece>

Archaeology Two fresh sites belonging to the Late Harappan Period have been found along the two ends of the Vasal River in Chuda taluka of Surendranagar district, a state archaeology department team from Rajkot has claimed. The sites are located at Kundla village. Pottery fragments found here are believed to be nearly 2,000 years old. Although no structure has been found at any of the sites, there are indications that an old Harappan settlement existed in the area, which is now an agricultural land.

Indian Express (May 19, 2010)

<http://www.indianexpress.com/news/two-harappan-sites-unearthed-in-surendranagar/620640/>

Archaeology The Hindu Bronze deities and worship artefacts excavated along with a copper-ring at Kailasanathar temple in Kazhukanni Muttam in Tiruindalur village in Mayiladuthurai Nagapattinam district on Thursday. Over 85 copper plates and twelve bronze icons were found in the Kailasanathar temple in Kazhukanni Muttam in Tiruindalur village here on Thursday in a first-of-its-kind archaeological discovery in Tamil Nadu.

The Hindu (May 21, 2010)

<http://beta.thehindu.com/news/states/tamil-nadu/article434818.ece>

Archaeology The Archaeology Directorate here has acquired a Brahmi stone inscription that is described to be the largest of the stone inscriptions in Brahmi script found so far in the State. This has established beyond doubt expansion of the Brahmanical culture to far eastern areas of North Bank part of the State.

The Assam Tribune (May 21, 2010)

<http://www.assamtribune.com/scripts/detailsnew.asp?id=may2210/at096>

Archaeology An ancient Chalukyan temple dating to the 7th century AD has been discovered at Terela village in Durgi mandal, about 10 km from Macherla in Guntur district. The temple was discovered accidentally by Ruchi Singh, former history department faculty of the University of Hyderabad, who is now working on a project on 'Heritage and Cultural Tourism in Andhra Pradesh', supported by the South Zone Cultural Centre, Thanjavur.

The Hindu (May 24, 2010)

<http://www.hindu.com/2010/05/24/stories/2010052459490600.htm>

Archaeology Archaeological excavations at Boxanagar in Sonamura subdivision of West Tripura have unearthed a large Buddhist complex, including relics of a stupa, teaching centre, a bronze image of Buddha and seals in Brahmi script, triggering a controversy over the history of the state. The excavation commenced in 2003 under the supervision of Archaeological Survey of India's (ASI) Guwahati circle.

The Telegraph (May 30, 2010)

http://www.telegraphindia.com/1100531/jsp/northeast/story_12501428.jsp

INDONESIA

Archaeology Hunched over a picnic table in a limestone cave, the Indonesian researcher gingerly fingers the bones of a giant rat for clues to the origins of a tiny human. This world turned upside down may once have existed here, on the remote island of Flores, where an international team is trying to shed light on the fossilized 18,000-year-old skeleton of a dwarf cavewoman whose discovery in 2003 was an international sensation. Her scientific name is *Homo floresiensis*, her nickname is "the hobbit," and the hunt is on to prove that she and the dozen other hobbits since discovered are not a quirk of nature but members of a distinct hominid species.

The Jakarta Post (Mar. 07, 2010)

<http://www.thejakartapost.com/news/2010/03/07/indonesia-n-039hobbit039-challenges-evolutionary-theory.html>

Archaeology Ancestors of a hobbit-like species of humans may have colonized the Indonesian island of Flores as far back as a million years ago, much earlier than thought, according to a new study published Thursday. These early ancestors, or hominins, were previously thought to have arrived on the island about 800,000 years ago but artifacts found in a new archaeological site suggest they might have been around even earlier.

ABC News (Mar. 17, 2010)

<http://abcnews.go.com/Technology/wireStory?id=10126530>

Archaeology New age estimates for *Homo erectus* fossils on the Indonesian island of Java have physical anthropologists scratching their crania. After convincing most of their colleagues that *H. erectus* may have persisted on the Indonesian island of Java as recently as 30,000 years ago — late enough to have coexisted in Asia with modern humans for more than 100,000 years — anthropologists presented new analyses

April 14 suggesting the fossils in question may actually predate *Homo sapiens* by hundreds of thousands of years.

ScienceNews (Apr. 16, 2010)

<http://www.sciencenews.org/view/generic/id/58346/title/Ia-va-Man-takes-age-to-extremes>

Archaeology A Mesolithic cave was discovered by the residents in Talang Kubangan Hamlet, South Dempo sub-district, North Sumatra. The three-storey cave located on a hilly and deep a forest has two entrances and seven rooms and also showed some human footprints. Due to natural causes of rock sedimentations, the cave's rooms are narrowing and covering some of the cave's ancient hand palm murals.

Antara News (Apr. 26, 2010)

<http://www.antaranews.com/en/news/1272235975/mesolithic-cave-discovered-in-pagaralam>

Archaeology Two fossil hobbits have given what's left of their arms and legs to science. That wasn't enough, though, to quell debate over hobbits' evolutionary status at the annual meeting of the American Association of Physical Anthropologists on April 17. Critics say the finds represent nothing more than human pygmies like those still living on Flores.

Science News (May 08, 2010)

<http://www.sciencenews.org/view/generic/id/58410/title/Hobbit-debate-goes-out-on-some-limbs>

IRAN

Archaeology Humidity and lack of planning for removal of garbage dumped by visitors at the site have created ideal conditions for growth of various types of fungus, lichen, and plants under the wooden covers, the Persian service of the Mehr News Agency reported on Sunday. These elements ruin the stones used in construction of the stairways at the palaces of Sad-Sotun and

Apadana in Persepolis. The wooden covers were made by the Parsa and Pasargadae Research Center (PPRC) in 2006 to protect the stones of the stairs from erosion caused by visitors at the palaces.

Tehran Times (Mar. 01, 2010)

http://www.tehrantimes.com/index_View.asp?code=215138

Archaeology Construction by local residents, ignored by the authority has imperiled an Achaemenid tomb, believed to be the tomb of Cyrus I, the Achaemenid king and son of Teispes and grandfather of Cyrus II the Great, near the village of Tang-e Eram in Bushehr Province. Experts have demarcated a 100-meter perimeter for the site, which was registered on the National Heritage List in 1997, the Persian service of the Mehr News Agency reported on Wednesday.

CAIS (Mar. 12, 2010)

http://www.cais-soas.com/news/index.php?option=com_content&view=article&id=117:illegal-construction-threatening-the-achaemenid-tomb-in-bushehr&catid=41

Archaeology Archaeologists will be teaming up with the Kermanshah University of Science and Technology to carry out an archaeological research on the World Heritage Site of Bistun to unearth a settlement date back to the third Iranian dynasty, the Arsacids (Parthians - 248 BCE-224 CE), reported the Persian service of ISNA on Wednesday.

CAIS (Mar. 23, 2010)

http://www.cais-soas.com/news/index.php?option=com_content&view=article&id=119:parthian-bistun-will-be-excavated&catid=41

Archaeology Italian archeologists have finished their studies on the destructive impacts of the Sivand Dam on the ancient site of Pasargadae in southern Iran. The team observed the Achaemenid site from March 24 to 28, 2010,

examining humidity, plant growth and the diffusion of salt solution into the stone structures, Director of Iran's Cultural Heritage, Tourism, and Handicrafts Organization (ICHTO) Research Center Ahmad Mirzakuchak-Khoshnevis told IRNA.

Press TV (Apr. 17, 2010)

<http://www.presstv.ir/detail.aspx?id=123609§ionid=351020105>

Archaeology More ancient graves have been discovered at Iran's Burnt City as archeologists were conducting the 13th phase of excavation works at the prehistoric site. The unearthed tombs at the Burnt City site located in southeastern Sistan-Baluchestan province date back to about 3,000 BC, Rouhollah Shirazi, an official with Iran's Cultural Heritage, Handicrafts and Tourism Organization told IRNA on Thursday.

Press TV (Apr. 24, 2010)

<http://www.presstv.ir/detail.aspx?id=124259§ionid=351020105>

Archaeology Archeologists have found seven towers of silence and ossuaries, which they believe date back to the Sassanid era, in the southern Fars Province. A collection of unadorned ossuaries of different sizes were discovered in the southwestern city of Mohr. Built 2.5 meters above a mountain slope, the ossuaries are hewn in a line and lack specific patterns.

Press TV (May 01, 2010)

<http://www.presstv.ir/detail.aspx?id=125084§ionid=351020105>

IRAQ

Archaeology An expedition of Czech archaeologists has found remains of an about 150,000 year old prehistoric settlement in Arbil,

north Iraq, which has been the so far oldest uncovered in this part of northern Mesopotamia, team head Karel Novacek told reporters Friday. The archaeologists revealed a high number of items, mainly prehistoric stone tools, about nine metres under the ground in Arbil, capital of the Kurdish autonomous region, said archaeologist Novacek, from the University of West Bohemia in Plzen.

Archaeology Daily News (Mar. 09, 2010)

<http://www.archaeologydaily.com/news/201003093506/Czech-archaeologists-find-oldest-settlement-in-Arbil-north-Iraq.html>

Archaeology The most immediate threat to preserving the ruins of Babylon, the site of one of the Seven Wonders of the Ancient World, is water soaking the ground and undermining what is left in present-day Iraq of a great city from the time of King Nebuchadnezzar II. A current study, known as the Future of Babylon project, documents the damage from water mainly associated with the Euphrates River and irrigation systems nearby.

The New York Times (Mar. 22, 2010)

<http://www.nytimes.com/2010/03/23/science/23babylon.html>

Archaeology A 4,500-year-old fortress city, the first capital of ancient Iraq's Assyrian civilisation, is in danger of falling into Iraq's Tigris River, an antiquities official warned Monday. The archaeologist, from the antiquities department for central Iraq's Salah al-Din province, said the river has already washed away more than 30 metres of the ancient city of Assur, the religious capital of ancient Iraq's Assyrian civilisation.

M&C (Apr. 05, 2010)

http://www.monstersandcritics.com/news/middleeast/new/article_1545922.php/Ancient-Assyrian-capital-in-danger-of-falling-into-Tigris-river

Archaeology A French-funded archaeology team is working on the first excavations in Iraq's northern Kurdish areas after seven years of conflict, the latest effort to save the country's treasures from ruin. The French-led team, also responsible for training local archaeologists, will initially carry out digs for a month in Arbil. Iraq's third-largest city, whose existence can be traced back to the 23rd century BC, is located east of the Tigris.

Reuters (Apr. 21, 2010)

<http://www.reuters.com/article/idUSTRE63K34520100421>

Archaeology Iraqi archaeologists have received 13 artifacts dating to the Third Dynasty of Ur, which flourished in southern Iraq more than 4,000 years ago. The artifacts were illegally dug up by an Iraqi man from an unprotected ancient site in the southern Province of Dhiqar of which the city of Nasiriyah is the capital. Dhiqar covers the area where the ancient Sumerian civilization thrived with its magnificent capital, Ur.

Azzaman.com (Apr. 28, 2010)

<http://www.azzaman.com/english/index.asp?fname=news\2010-04-28\kurd.htm>

Archaeology A U.S.-funded program to restore the ruins of Iraq's ancient city of Babylon is threatened by a dispute among Iraqi officials over whether the priority should be preserving the site or making money off it. Local officials want swift work done to restore the crumbling ruins and to start building restaurants and gift shops to draw in tourists, while antiquities officials in Baghdad favor a more painstaking approach to avoid the gaudy restoration mistakes of the past.

AINA (May 08, 2010)

<http://www.aina.org/news/20100508123552.htm>

ISRAEL

Archaeology Has another mystery in the history of Israel been solved? Prof. Gershon Galil of the Department of Bible Studies at the University of Haifa has identified Khirbet Qeiyafa as “Neta’im”, which is mentioned in the book of Chronicles. “The inhabitants of Neta’im were potters who worked in the king’s service and inhabited an important administrative center near the border with the Philistines,” explains Prof. Galil.

University of Haifa (Mar. 04, 2010)

<http://newmedia-eng.haifa.ac.il/?p=2654>

Archaeology The ancient gravesite at the center of ongoing tensions between the Haredi community and the Health Ministry may have belonged to pagans, as opposed to Jews, according to new findings by the Israel Antiquities Authority. The burial site was discovered when Health Minister Yaakov Litzman attempted to add a new wing to Barzilai Medical Center in Ashkelon. Once the gravesite was found at the original construction site, the Antiquities Authority confirmed the graves belonged to Jews, and put the project on indefinite hold.

Haaretz.com (Mar. 14, 2010)

<http://www.haaretz.com/news/contested-gravesite-at-ashkelon-hospital-may-have-belonged-to-pagans-1.264734>

Archaeology Ruins in northern Israel previously thought to have been a synagogue have now been identified as a 7th century palace used by the Umayyad caliph who started construction of Jerusalem’s Dome of the Rock, archaeologists said on Tuesday. The site on the shores of the Sea of Galilee is that of the Al-Sinnabra palace, which was described by early Arab historians but whose precise location had long been unknown,

according to Tel Aviv University, whose Institute of Archaeology led the recent excavations.

AFP (Mar. 16, 2010)

<http://www.google.com/hostednews/afp/article/ALeqM5hsVoZlZ-JveAUCtSgUUwbtSDAX4w>

Archaeology A new study of 16 of what are called desert kites in the eastern Sinai Desert confirms what many researchers have long suspected: The walls form large funnels to direct gazelle and other large game animals into killing pits. What’s more, the kites are between 2,300 and 2,400-years-old, were abandoned about 2,200 years ago and are just the right size to have worked on local gazelles and other hooved game.

Discovery News (Apr. 20, 2010)

<http://news.discovery.com/archaeology/desert-lines-hunting-tool-kites.html>

Archaeology New finds from dig shed light on 11th, 12th century BC dynasty. The great kingdom of “Palestine” once existed within Syrian and Turkish boundaries, a University of Tennessee professor claimed in a statement released Tuesday. Prof. J. P. Dessel asserted that the commonwealth had been located between the cities of Aleppo, Hama and Antakya, and the Turkish-Syrian border in the 12th and 11th centuries BCE.

The Jerusalem Post (May 11, 2010)

<http://www.jpost.com/Israel/Article.aspx?id=175274>

Archaeology Part of the ancient aqueduct that brought water to the Temple Mount has been exposed near the Sultan’s Pool across from Mt. Zion. The Israel Antiquities Authority (IAA) says it found a “spectacular arched bridge” that marked part of Jerusalem’s ancient water system while conducting archaeological rescue excavations prior to work on the city’s modern

water system. Two of the bridge's original nine arches have now been excavated to their full height of about three meters.

Arutz Sheva (May 11, 2010)

<http://www.israelnationalnews.com/News/News.aspx/137480>

Archaeology Archaeologists in Jaffa have uncovered a rare gold coin bearing the likeness of French Emperor Napoleon III, the Israel Antiquities Authority (IAA) said Sunday. The ten franc coin was minted in Paris in 1856 and is made almost completely of pure gold (93%), the IAA said in a statement. Napoleon III, a nephew of Bonaparte, was elected President of the French Republic in 1848, but in 1852 had himself declared emperor.

M&C (May 16, 2010)

http://www.monstersandcritics.com/news/middleeast/new/article_1556071.php/Rare-gold-coin-of-Napoleon-III-found-in-Jaffa-dig

Archaeology Israeli archaeologists say workers have uncovered an ancient pagan altar while clearing ground for construction of a hotly disputed hospital emergency room. They say the discovery proves an ancient cemetery at the site that has been at the center of protests by ultra-Orthodox Jews does not contain the graves of Jews. Protesters claim an emergency room extension at Barzilai Hospital in the city of Ashkelon is being built on an ancient Jewish cemetery.

AP (May 20, 2010)

<http://www.google.com/hostednews/ap/article/ALeqM5iUOodGNJgmFKkLOFSKgY8B1Yp0owD9FQL7K80>

JAPAN

Archaeology An excavation project is under way on Mt. Fuji, searching for the roots of religious faith involving this national symbol. A three-year enterprise begun in fiscal 2009 by Yamanashi

Prefecture's Archaeological Cultural Properties Center, the project is seeking to find out when Mt. Fuji became a place of worship for laypeople as well as priests.

The Archaeological Box (Apr. 04, 2010)

<http://thearchaeologicalbox.com/en/news/digging-fujis-religious-side-archaeologists-searching-clues-history-worship-mountain>

Archaeology Remains of a sauna have been discovered at the site of famous feudal warlord Nobunaga Oda's 16th century residence, a local research body has announced. The steam bath was found at the ruins of Nijo-Goshinzo residence in Kyoto's Nakagyo Ward, which belonged to Oda, one of the most powerful figures of Japan's warring states period.

Mainichi Shimbun (Apr. 29, 2010)

<http://mdn.mainichi.jp/mdnnews/news/20100429p2a00m0na005000c.html>

Archaeology Fragments of stone tools found at the Sunabara remains in Izumo, Shimane Prefecture, may not be as old as originally thought, according to archaeologists. At a meeting of the Japanese Archaeological Association in Tokyo on Sunday, the fragments were estimated to date from 70,000 to 127,000 years ago.

The Asahi Shimbun (May 25, 2010)

<http://www.asahi.com/english/TKY201005240277.html?>

Archaeology A clay figure believed to be 13,000 years old and one of the oldest in the country, was found in an archaeological site in Higashiomi, Shiga Prefecture, the Shiga Prefectural Association for Cultural Heritage said. The tiny figure, 3.1 centimeters in height and 14.6 grams in weight, depicts a female torso with breasts and a waistline.

The Asahi Shimbun (May 31, 2010)

<http://www.asahi.com/english/TKY201005300203.html>

JORDAN

Archaeology Archaeological finds in the northern Jordan Valley are forcing experts to rethink the patterns of the earliest civilisations. In Tabqat Fahel, 90 kilometres north of Amman, recent finds indicate that the ancient site of Pella, which spans across the earliest pre-historic times to the Mameluke era, may have been a part of the cradle of civilisations.

The Jordan Times (May 28, 2010)

<http://www.jordantimes.com/index.php?news=26973>

KENYA

Archaeology Kenyan and Chinese divers will embark on an undersea mission to find the wreckage of a Chinese vessel that sank off the East African country's coast 600 years ago, an official said on Thursday. The ship is believed to have been part of a trading expedition that arrived in east African coastal waters in 1418 under admiral Zheng He's command.

IOL (Mar. 26, 2010)

http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=nw20100325222810709C806806

KOREA, SOUTH

Archaeology A mummy estimated to be about 500 years old was recently unearthed at a construction site on the outskirts of Seoul, a research institute said yesterday. The 154-centimeter (5-foot) tall female mummy was discovered early last month at an industrial complex being built in Osan, some 55 kilometers south of Seoul, by a group of scholars and researchers from the Seokyeong Cultural Properties Research Institute.

JoongAng Daily (May 14, 2010)

<http://joongangdaily.joins.com/article/view.asp?aid=2920452>

MALAYSIA

Archaeology The Sungai Batu archeological site in the Bujang Valley proves that civilisation in this country had started much earlier and was the oldest in South-east Asia. Information Communication and Culture Minister Dr Rais Yatim said the site, which was believed to have existed in the year 110, showed the existence of religion, commerce and the economy.

Brunei fm (Mar. 07, 2010)

<http://news.brunei.fm/2010/03/07/archeological-site-proves-earlier-civilisation-in-malaysia/>

NEPAL

Archaeology The ongoing excavation of ruins of a 14th century power-broker's palace in Panauti, Kavre, has once again made researchers look afresh at the history of Nepali politics, which is profusely marked by conspiracy theories. The Department of Archaeology (DOA) started the excavation in Panauti Municipality-7 at a point from where historians say the Bardhan family controlled for more than 100 years the central rule in medieval Nepal based in Kathmandu Valley.

Republica (Mar. 14, 2010)

http://www.myrepublica.com/portal/index.php?action=news_details&news_id=16243

OMAN

Archaeology A new study by a British archaeologist says that the first human settlement in Oman began about 125,000 years ago. Dr Jeffrey I Rose, Institute of Archaeology and Antiquity, University of Birmingham, UK, said this during a lecture here yesterday on "Oman at the Dawn of Time: The Archaeology of Human Origin in Southern Arabia."

Global Arab Network (Apr. 09, 2010)

<http://www.english.globalarabnetwork.com/201004095443/Culture/british-archaeologist-125000-years-ago-first-human-settlement-began-in-oman.html>

PAKISTAN

Archaeology The Italian archaeological mission in Pakistan has discovered a large number of Buddhist sites and rock shelters in Kandak and Kota valleys of Barikot in Swat in the North West Frontier Province which depicted the carvings and paintings from the bronze and iron ages. "These are some of the finest and most fascinating ancient discoveries preserved in good condition," said Director of the archaeological mission, Dr Luca Maria Olivieri, yesterday.

Gulf Times (Mar. 08, 2010)

http://www.gulf-times.com/site/topics/article.asp?cu_no=2&item_no=347433&version=1&template_id=41&parent_id=23

PALESTINE

Archaeology A final-year archaeology student at the University of Leicester is developing a pioneering project in the Palestinian West Bank that will train young archaeologists from the region during the summer months. The project has attracted the interest of UN agencies in the Palestinian territories and New York.

Alpha Galileo (May 20, 2010)

<http://www.alphagalileo.org/ViewItem.aspx?ItemId=76403&CultureCode=en>

QATAR

Archaeology Dr Richard Cuttler, director of a team of archaeologists from the University of Birmingham, UK, now working with the Qatar Museums Authority on a project using remote sensing data, demonstrated how much the Gulf region has changed since early man first came into the area, and its impact on human life. Cuttler said the earliest migrations from Africa took place around 115,000 and 85,000 years ago,

and that Qatar was central to the second of these, as hunter gatherers moved gradually across what is now the Gulf region and into Arabia.

Gulf Times (Apr. 10, 2010)

http://www.gulf-times.com/site/topics/article.asp?cu_no=2&item_no=354282&version=1&template_id=36&parent_id=16

Archaeology Dr Andrew Petersen, director of the team from the University of Wales which has just completed a second season of excavations on Qatar's north-west coast, intrigued his audience at a Qatar Natural History Group meeting on Wednesday when he described the number of enigmatic finds made at Rubaqa, the name of the little settlement.

Gulf Times (May 08, 2010)

http://www.gulf-times.com/site/topics/article.asp?cu_no=2&item_no=360112&version=1&template_id=36&parent_id=16

RUSSIA

Genetics Have scientists identified a "homo incognitus" -- a previously unknown human species? Finger bones dating from 30,000 years ago were unearthed in southern Siberia. Its genes differ from those of modern humans as well as Neanderthals, and German scientists think they are onto a sensation. The Max Planck Institute for Evolutionary Anthropology in Leipzig had just 30 milligrams of bone powder available to carry out its genetic analysis.

Spiegel Online International (Mar. 25, 2010)

<http://www.spiegel.de/international/world/0,1518,685630,00.html>

SAUDI ARABIA

Archaeology SCTA's (Saudi Commission for Tourism and Antiquities) excavation team has recently announced the discovery of important antiquities in Darain town, Tarot Island, at the eastern province. The findings revealed that the

discoveries lie on three layers of settlements indicating three different civilizations.

ForImmediateRelease.Net (Apr. 07, 2010)

<http://www.forimmediaterelease.net/pm/3335.html>

SRI LANKA

Archaeology A heap of ruins where a Hindu temple of Chola period was believed to have been buried has been unearthed in the Northern part of Delft. The temple is 40 feet long and 10 feet wide. Professor P. Pushparatnam of the Jaffna University History Department commenting on the findings, said the people of the locality are unable to say when this temple was built.

Daily News (Mar. 09, 2010)

<http://www.dailynews.lk/2010/03/09/news12.asp>

SYRIA

Archaeology Neolithic stone circles, alignments and possible tombs were discovered. For Dr. Robert Mason, an archaeologist with the Royal Ontario Museum, it all began with a walk last summer. Mason conducts work at the Deir Mar Musa al-Habashi monastery, out in the Syrian Desert. Finds from the monastery, which is still in use today by monks, date mainly to the medieval period and include some beautiful frescoes.

The Independent (Mar. 01, 2010)

<http://www.independent.co.uk/news/science/archaeology/news/syrias-stonehenge-neolithic-stone-circles-alignments-and-possible-tombs-discovered-1914047.html>

Archaeology A collection of Hellenistic coins dating back to the era of Alexander the Great were found near Najm Castle in the Manbej area in Aleppo governorate (northern Syria). The coins were found by a local man as he was preparing his land for construction, uncovering a bronze box that contained around 250 coins. He

promptly delivered the coins to the authorities who in turn delivered them to Aleppo Department of Archaeology and Museum.

Global Arab Network (Mar. 02, 2010)

<http://www.english.globalarabnetwork.com/201003025027/Travel/archaeological-findings-hellenistic-coins-discovered-in-northern-syria.html>

Archaeology Damascus Countryside Governorate announced Tuesday the unearthing of 5 archaeological graveyards in old Daryya City near Damascus, dating back to the 3rd and 4th Century AD. The discovered graveyards, mostly dating back to the Roman and Byzantine era, contain tens of skulls, Mahmoud Hamoud, Damascus Countryside Archeology director said in a statement to SANA.

SANA (Mar. 09, 2010)

<http://www.sana.sy/eng/35/2010/03/09/277178.htm>

Archaeology Hama governorate contains some of the most important mosaics in Syria, with around 50% of uncovered mosaics, most significant of which is "Tiba al-Imam," a 600 square meters mosaic dating back to 242 AD. Another mosaic housed at Hama National Museum is the "Musicians" mosaic. This piece, measuring 4.25 meters by 5.37 meters, depicts six female musicians and two children, in addition to old musical instrument including an organ, cymbals, two flutes, a harp and an Indian musical instrument consisting of metal bowls placed on a table.

Global Arab Network (Mar. 24, 2010)

<http://www.english.globalarabnetwork.com/201003245260/Related-news-from-Syria/archaeologists-sublime-technique-makes-syrian-mosaics-on-of-the-greatest-in-the-world.html>

Archaeology Tal Bokrous is a sample of the first agricultural village built according to the architectural style of the Stone Age in Deir Ezzor,

(432 kms northeast of Damascus, Syria). The site is the only archaeological discovery at the Middle Euphrates Region which belongs to the booming phase of the Neolithic era.

Global Arab Network (Mar. 26, 2010)

<http://www.english.globalarabnetwork.com/201003265291/Related-news-from-Syria/archaeologist-188-houses-from-neolithic-era-unearthed-in-middle-euphrates-region.html>

Archaeology Archaeologists have embarked on excavations in northern Syria expected to widen and deepen understanding of a prehistoric culture in Mesopotamia that set the stage for the rise of the world's first cities and states and the invention of writing. In two seasons of preliminary surveying and digging at the site known as Tell Zeidan, American and Syrian investigators have already uncovered a tantalizing sampling of artifacts from what had been a robust pre-urban settlement on the upper Euphrates River.

The New York Times (Apr. 05, 2010)

<http://www.nytimes.com/2010/04/06/science/06archeo.html?src=mv>

Archaeology According to archaeologists, the ancient texts found in Ugarit revealed important information on the intellectual and cultural life in Ugarit, detailing the various aspects of life in the ancient city. The finds highlight similarities between the Ugaritic language and Arabic in terms of meanings and grammar. Director of Lattakia Department of Archaeology Jamal Haidar said excavations in Ras Shamra uncovered documents that illustrate the attempts of an Ugaritic scribe at teaching his students the alphabet, noting that scribes were respected in the city and royal court of Ugarit and that they were highly cultured and knowledgeable.

Global Arab Network (Apr. 16, 2010)

<http://www.english.globalarabnetwork.com/201004165529/Culture/archaeologists-ancient-texts-show-similarities-between-arabic-and-ugaritic-languages.html>

Archaeology The Syrian Archaeological Expedition working at the site of Palmyra's northern defensive wall (Central Syria) has unearthed tower tombs close to the wall. Head of Palmyra Antiquities Department Walid Asa'ad said Wednesday the square-shaped burial has a two-slab decorated stone gate. The doorway leads to the roof of the burial place through stairs.

Global Arab Network (Apr. 18, 2010)

<http://www.english.globalarabnetwork.com/201004185537/Travel/syrian-archaeologists-tombs-tower-unearthed-in-palmyra.html>

Archaeology Excavations began in the various archaeological sites that once housed farming communities, including Tel al-Abar 3 sites on the left bank of the Euphrates River (northern Syria) which dates back to the 10th millennium BC. Assistant Director of the Syrian Department of Archaeology and Museums Thaer Yerte said excavations at the site revealed information about the communities that settled on the banks of the Euphrates, uncovering two different areas that include three communal buildings and dozens of circular houses built from limestone and paved with pebbles from the river.

Global Arab Network (Apr. 20, 2010)

<http://www.english.globalarabnetwork.com/201004205583/Related-news-from-Syria/archaeological-sites-mark-location-of-farming-in-syria-from-10th-millennium-bc.html>

Archaeology Evidence of the civilization that formed the basis of urban life in the entire Middle East lies beneath three large mounds about three miles from the modern town of Raqqa in Syria, according to U.S. and Syrian archaeologists. The mounds, the tallest standing some 50 feet high, cover about 31 acres and

enclose the ruins of Tell Zeidan, a proto-urban community dating from between 6000 and 4000 B.C.

Discovery News (Apr. 23, 2010)

<http://news.discovery.com/archaeology/dawn-of-urban-life-uncovered-in-syria.html>

Archaeology The Syrian excavation mission has unearthed 18 archaeological cemeteries in Tal al-Ashari site in the governorate of Dara (southern Syria), southern Syria so far this year, Local Media reports. Five of these cemeteries date back to the Roman era, and 13 cemeteries date back to the middle bronze era. Head of Dara Archaeology Department, Hussein Mashhadawi said archaeological findings discovered in those cemeteries are pottery, bronze tools, and various accessories. The number of findings discovered reached 800 items.

Global Arab Network (May 03, 2010)

<http://www.english.globalarabnetwork.com/201005035734/Related-news-from-Syria/archaeologists-graveyards-date-back-to-roman-a-bronze-era-unearthed-in-syria.html>

Archaeology Idleb Antiquities Department has unearthed a Roman-era cemetery dating back to the 3rd century AD in al-Massasia Valley, north of Darkoush town, in the northern Province of Idleb (Northern Syria). Head of the Syrian Archaeological Excavations Department Mustafa Kaddour said that the cemetery consists of three sarcophaguses, two of them are two-meter long by half a meter wide and another smaller.

Global Arab Network (May 07, 2010)

<http://www.english.globalarabnetwork.com/201005075793/Travel/archaeological-excavations-department-roman-tomb-unearthed-in-northern-syria.html>

Archaeology Remarkable archaeological finds from the Greek and Roman eras have been found in different archaeological sites in Deir Ezzor

Province during current excavation season. A Greek stone crown, the first of its kind in the region, was discovered by the Syrian-French mission operating in Dura Europos site, Director of Deir Ezzor Antiquities Department Amir al-Haiyou told Syrian local media.

Global Arab Network (May 25, 2010)

<http://www.english.globalarabnetwork.com/201005256004/Related-news-from-Syria/syrian-spanish-archaeologists-find-greek-stone-crown.html>

Archaeology 1200 pieces of flint stones dating back to 250, 000 years ago were unearthed at al-Sharar Valley near Daraa, Southern Syria. The pieces were discovered by the expedition of Damascus University in cooperation with the Directorate of Antiquities and Museums in the governorate. Head of the expedition Prof. Ahmad Diab said the findings prove that the Acholic and Mousteric civilizations existed in Horan, proved to be in light of the findings one of the most important and old-inhabited places in Syria.

Global Arab Network (May 26, 2010)

<http://www.english.globalarabnetwork.com/201005266021/Travel/archaeologists-1200-flint-stones-dating-back-to-250-000-years-discovered-in-syria.html>

Archaeology Twenty-one underground cemeteries, five of which dating back to the Roman Era between the 2nd and the 4th centuries AD, were recently unearthed in Tell al-Ash'ari (hill) in Daraa Province, southern Syria, along with 3000 different archaeological pieces. Director of Excavation Department at Daraa Antiquities Qasem Mohammad said the archaeological findings discovered in the site during the latest excavation season included different kinds of pottery, jars, pots, lamps as well as swords, effigies and medals.

Global Arab Network (May 30, 2010)

<http://www.english.globalarabnetwork.com/201005306066/Related-news-from-Syria/archaeologists-unearthed-cemeteries-indicate-human-life-in-early-times-south-of-syria.html>

THAILAND

Archaeology A fragmentary pottery inscription was found during excavations conducted by the Thai Fine Arts at Phu Khao Thong in Thailand about three years ago. One can presume that the present inscription is also from the Tamil country and belongs approximately to the same period. The two characters incised on the pottery now reported are not in the Brahmi script. They appear to be graffiti symbols of the type seen on the South Indian megalithic pottery of the Iron Age-Early Historical Period (second century BCE to third century CE).

The Hindu (Apr. 08, 2010)

http://www.hindu.com/2010/04/08/stories/201004085660220_0.htm

TURKEY

Archaeology Archaeologists say a temple being excavated in southeastern Turkey is 12,000 years old and is likely the oldest temple ever uncovered. The site was first identified in 1986 when a farmer tilling his field in Sanliurfa found a statuette in the soil, the Radikal newspaper reported Wednesday. Officials with the Harran University Archaeology Department have yet to identify the culture that built the temple or their belief system, the newspaper said.

UPI.com (Mar. 17, 2010)

http://www.upi.com/Science_News/2010/03/17/Oldest-temple-in-the-world-found-in-Turkey/UPI-74761268856609/

Archaeology This is Tim Matney's 14th year at an archaeological dig in Southeast Turkey. He keeps a close eye on the calendar. Time is not on his side. He and fellow archaeologists are hurrying to find and preserve what they can of

the ancient Assyrian city of Tushan before a hydroelectric dam floods the area. The team has uncovered a large mud brick building with the remnants of what Matney calls "high status goods," such as ivory fragments and furniture fittings. The team calls this building the Bronze Palace, although its exact use is unknown.

Dayton Daily News (Mar. 24, 2010)

<http://www.daytondailynews.com/news/ohio-news/ohioan-works-to-preserve-ancient-assyrian-city-618474.html>

Archaeology A cache of cuneiform tablets unearthed by a team led by a University of Toronto archaeologist has been found to contain a largely intact Assyrian treaty from the early 7th century BCE. "The tablet is quite spectacular. It records a treaty -- or covenant -- between Esarhaddon, King of the Assyrian Empire and a secondary ruler who acknowledged Assyrian power. The treaty was confirmed in 672 BCE at elaborate ceremonies held in the Assyrian royal city of Nimrud.

ScienceDaily (Apr. 10, 2010)

http://www.sciencedaily.com/releases/2010/04/100408134519.htm?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+sciencedaily+%28ScienceDaily%3A+Latest+Science+News%29

Archaeology A Chinese Christian filmmaker is the latest in a long line of religiously funded expeditions claiming to have found the final resting place of Noah's Ark on Turkey's Mount Ararat. Yeung Wing-Cheung says he and a team from Noah's Ark Ministries found the remains of the Ark at an elevation of about 12,000 feet (3,658 meters). They filmed inside the structure and took wood samples that were later analyzed in Iran.

The Christian Science Monitor (Apr. 28, 2010)

<http://www.csmonitor.com/Science/2010/0428/Noah-s-Ark-discovered.-Again.>

Archaeology There were detention facilities in Anatolia as far back as 4,000 years ago, according to Professor Fikri Kulakoğlu, who is currently in charge of excavations at Kültepe in Kayseri. Speaking to the Anatolia news agency on Friday, Kulakoğlu said their excavation work at Kültepe has revealed information about the lifestyles of peoples living there thousands of years ago, including new discoveries about the penal system that was in place 4,000 years ago.

Today's Zaman (May 15, 2010)

<http://www.todayszaman.com/tz-web/news-210229-digs-reveal-prisons-used-in-ancient-anatolia.html>

Archaeology An ancient terracotta medicine bottle has been found during an excavation at a building site in the center of Bodrum, located between two healthcare facilities. "This the first known finding of a medicine bottle from the Hellenistic period in ancient Halicarnassus," said archaeologist Ece Benli Bağcı, referring to the present-day city center. "It has been identified using similar objects known to archaeologists, which were found in Priene [near present-day Söke] and other neighboring ancient city-sites, and bears a stamp identifying the name of the original dispensing pharmacist."

Hurriyet Daily News (May 16, 2010)

<http://www.hurriyetdailynews.com/n.php?n=ancient-medicine-bottle-found-in-bodrum-2010-05-16>

Archaeology Experts unearthed an Arabic text from 8th century during the excavations under Marmaray project in Istanbul, a Turkish newspaper said. The text, consists of 13 lines, was written on an animal's scapula. Ottoman manuscript expert from Istanbul Archaeology Museum, Gunay Paksoy, examined the text and there is no exact statement that it was a letter or an amulet, Bugün said.

World Bulletin (May 30, 2010)

http://www.worldbulletin.net/news_detail.php?id=59256

UNITED ARAB EMIRATES

Archaeology A French archaeological mission in collaboration with the Department of Antiquities and Heritage has discovered the oldest fishing rites in the Arabian Peninsula that dates back to 3500-3200 BC. An archaeological excavation held on an islet off the coast of Umm Al Qaiwain, close to the earlier fishing village of Al-Akab revealed that ancient fishing rites were conducted by tribesmen living in the region.

WAM (Apr. 10, 2010)

http://www.wam.ae/servlet/Satellite?c=WamLocEnews&cid=1267001151123&pagename=WAM%2FWAM_E_Layout&parent=Query&parentid=1135099399852

VIETNAM

Archaeology "We had excavated many mummies, but we couldn't help being shocked when seeing her, because she looked as if she were just a sick woman who was sleeping," says Do Dinh Truat. Decades after studying mummies discovered across the country – from the bodies of royalty and senior officials to the common man, archeologists Do Van Ninh and Truat are still amazed by the ancient Vietnamese technique of preserving bodies.

Thanh Nien News (Mar. 23, 2010)

<http://www.thanhniennews.com/2010/Pages/One-up-on-Egyptian-mummies.aspx>

Archaeology Archaeologists in the central province of Quang Ngai have found relics dating back some 4,000 years, encouraging scientists to study afresh one of Vietnam's most prominent cultures. Dr. Doan Ngoc Khoi from Quang Ngai General Museum said the recently-completed excavation by the museum in cooperation with Vietnam Institute of Archaeology at an area near the Nuoc Trong Reservoir in the mountainous district of Son Ha had unearthed several ancient artifacts.

Thanh Nien News (Apr. 18, 2010)

<http://www.thanhniennews.com/2010/Pages/20100418133541.aspx>

<http://www.yobserver.com/local-news/10018277.html>

Archaeology Ancient copper furnaces recently unearthed at an archaeological site in Dong Anh, in the north of Ha Noi, have shed important light on the Metal Age, according to archaeologists. "This site was a bronze casting workshop, with dozens of furnaces, which we have found during seven excavations here since 1971," said Lai Van Toi, from the Viet Nam Archaeology Institute.

Viet Nam News (May 22, 2010)

<http://vietnamnews.vnagency.com.vn/Life-Style/Antiques-Relics/199808/Archaeologists-unearth-Metal-Age-furnaces.html>

Archaeology Hundreds of jar tombs unearthed in Phu Yen. The urns are of different sizes, ranging from 1.2 to over 2m long and 0.5-0.6m wide, and were found along the Ky Lo River in the two villages of Tan and Tan Phu in Xuan Son Nam commune. At the archaeological site, hundreds of terra-cotta jar jars have been unearthed. They are oval, with two open tips like doors.

VietnamNet Bridge (May 24, 2010)

<http://english.vietnamnet.vn/Entertainment/201005/Hundreds-of-jar-tombs-unearthed-in-Phu-Yen-912001/>

YEMEN

Archaeology Tucked away in Ans directorate of Dhamar governorate, a local stumbled across an ancient crypt within a known archaeological area, while digging a well for drinking water. According to preliminary examinations, the crypt extends anywhere between 150 and 180 meters in length and reaches over 9 meters in height. The police secured the site to prevent any further tampering or access to the culturally significant area.

Yemen Observer (Mar. 07, 2010)

CURRENT & UPCOMING EVENTS

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Kurultaj 2010.

6-8 August 2010 — Bugac, Hungary



Between 6 and 8 August 2010 a three-day long event will be organized at Bugac, Hungary: the Grand Kurultaj, including the representatives of several countries outside Hungary.

The event is organized by the Magyar-Turán Foundation, a public fund. Co-organizer of the event is the local government of Bugac.

The official website of the event is:

<http://www.kurultaj.com/>

A program-booklet can be downloaded in English, Turkish and Russian languages, too.



CHRONICLE

Azerbaijani Award to Borbála Obrusánszky

It is a great pleasure to inform our readers that dr. Borbála Obrusánszky, deputy editor-in-chief of our journal received an award from the Republic of Azerbaijan for her *"invaluable work in deepening the relations between Azerbaijanis and Hungarians"*.

The award was handed to Ms. Obrusánszky on 22 April 2010 by His Excellency Hasan Hasanov, Ambassador of the Republic of Azerbaijan to Hungary.



Ms. Obrusánszky with her award.



BENKŐ, István**Dr. Tibor Tóth (1929-1991)****— Discoverer of the Eastern Hungarians in Modern Times —**

The name of Tibor Tóth is much more known in international anthropologist circles than in Hungary. This fact ascertains that "nobody is prophet in his own homeland". The most important discovery of the 20th century can be connected with his name on the field of the research of the Eastern Hungarians. He was the first Hungarian researcher who had an opportunity to meet such an ethnic group which regarded itself to have Eastern Magyar origin, more than seven hundred years after the famous travel of the Hungarian Dominican monk, Friar Julian into the Magna Hungaria of the Volga-district (1235-36). The question can be raised: how could it happen that the sensational discovery of Tibor Tóth sunk into perfect oblivion?

Tibor Tóth prepared for defending his academic doctoral thesis in Moscow in the 1960s. He made more than three thousand measurements in different republics of the Soviet Union for his three volumed, still unpublished dissertations. He wanted to continue his work he had begun in Bashkiria, the measurement of the Kipchaks on the territory of the Kazakh Soviet Republic in the spring of 1964. Seitbek Nurkhanov, the famous Kazakh linguist, who was born in the Torghay district, directed his attention to the Madiar tribe in Torghay. They went together to the Torghay district in 1965. Tibor Tóth made several anthropological measurements among the members of the Madiar tribe.

Seitbek Nurhanov, who was working in the Linguistic Institute of the Kazakh Academy in Almaty for decades, in 2002, when he was already 72 years old, told the following to the historian Mihály Benkő about his memories, connected with the famous Hungarian anthropologist, Tibor Tóth:

"Tibor Tóth arrived in Alma Ata in December 1964. He wanted to make anthropological measurements among the Kazakh population around the city of the Kazakh Soviet Republic. Not long after his arrival he gave a lecture on the ethno-genesis of the Hungarians. He told us that he had found immediate anthropological parallels of the Hungarians living in the Carpathian Basin among the Bashkirians. Having finished his lecture, he asked the public to give him written questions and promised to answer these questions immediately. There and then I put down two questions for him:

1 How do the people name themselves who are called by other nations as "Hungarian, Ungarn, Venger?"

2 What kind of contacts could your people have with the Madiars, living in the Torghay-basin?

I raised these questions, because I myself was born in a Kipchak clan of the Torghay-basin. In the years of 1950-51 I was a teacher at home and was teaching Russian language and literature to the Argyn-Madiar children.

Tibor Tóth answered my first question saying that the ethnic name of his people was Magyar at home. He told only the followings about the second question: "I'd like to ask that colleague who put this question to stay on here so that we could talk to each other."

I went to contact him after the session. He was very excited and asked me how many Argyn-Madiars might live in my homeland. I answered I couldn't give an exact number but their number should come to at least one thousand.

"Please, do not mention it to anyone! Now I have very little time, but if I am still alive, I come back next year."

Tibor Tóth really came back in the spring of 1965. He wanted to travel to Qosanay and Torghay immediately, but it did not go so quickly. There was some delay. A few days after his arrival I was summoned by the Chief of the Department of Cadre-Policy of the Kazakh Academy, who was a Colonel of the KGB's secret staff. He asked me: "Do you want to accompany a Hungarian into Qostanay?"

"Yes".

"Do you have any common research theme?"

"No, and if you put this question this way, I've already called off the journey."

"Don't worry, I only wanted to be better informed. I wish you good luck and good work!"

His attitude meant really good luck because the Qostanay-Torghay district was one of the most strictly closed territories of Kazakhstan for foreigners. By the way, foreign researchers were not allowed to visit the Kazakh Soviet Republic without the permission of the supreme Soviet authorities. However, Tibor Tóth prepared to defend his thesis for the Academic doctorate in Moscow. I have to say that the Chairman of the Kazakh Academy stood firmly behind us. He met the scientific secretary of the Academy in those days: "let us help our guest!"

In the end we could set out on 7 April. I remember, the plane could not take off on time because of bad weather conditions. We went to sleep at the airport of Alma Ata. We arrived into Qostanay next morning. We had a letter to the Party Secretary of the Qostanay District, so we could consult our working plan with him. There was thaw and flood in the Torghay-basin that time, so we could not approach our destination by car. Finally, we flew a small U2 plane to Torghay. We spent the first night at the local Party Secretary, the second night at my family, and then we travelled also by plane further on to the vicinity of Sagha, the central locality beside the Sarykopa Lakes. There Tibor Tóth summoned a small meeting for the local people and informed them about the purpose of his journey. He measured hundred and eighty people from the Madiar tribe at the Sarykopa. He noted down their height, the measure of their heads, the width of their face, their noses, the cutting and the colour of their eyes, the colour and density of their hair. He drew my attention to the fact that some of the place names and personal names found there do exist in Hungary too. For example: Sümegti and Tomay. There is a town, named Sümeg, and a village, named Badacsony-tomaj on the northern bank of Lake Balaton in Hungary. We visited the tomb covered by tile-roof of a very famous Madiar personality in the Madiar cemetery. We asked the local mullah to preach at his grave. Alas, we could take photos neither of the characteristic cemetery, surrounded by a ditch against grassing animals, nor about the people assembling there. Namely, Tibor Tóth did not get permission to take photos on his journey. We finished the research at Közbel in the Torghay-district. We were told by

local authorities that they would send a plane for us to Qostanay if we wish to come back next year. We also measured Kipchaks in the Torghay-district. There were some Madiars in their tribal federation too. Afterwards we travelled to Qostanay. A few Madiars were living there from the clan of Mirzhakip Dulatov in the vicinity of the town. A relative of Dulatov asked us not to measure his son, who was studying at the University of Agriculture in Alma Ata, least we should call the attention for the authorities on him. However, Tóth Tibor flew to Alma Ata in vain next year. We got no permission to fly to the Qostanay-Torghay-district. Later I got into an unpleasant situation. Maybe one of the reasons of this refusal was due to our Dulatov family in Qostanay. Naturally all this did not depend on the Kazakh Academy of Sciences. They did their best. For example, they sent somebody to collect material to the Irtysh-river, to the Western Siberian frontier of Kazakhstan. There was a Madiar Aksakal living there, who could trace the history of his clan back to forty generations."

Tibor Tóth had come to the conclusion that the Madiar tribe of the Argyn tribe federation has about 180 families and 900-950 members. The members of the Madiar Tribe intermarry with other Argyn tribes and with the Kipchaks. They are herdsmen. Their native language is the Kazakh language. They all know the name of the head of their clans; they can lead back their family trees to 10-12 generations. They belong to the South-Siberian race anthropologically. Their characteristics remind of the research series of the Small Horde and the Central Horde in this respect.

Tibor Tóth published his discovery in scientific journals both in Budapest (1)¹ and in Almaty. It was also published in a popular form by Tamás Aczél Kovách in the daily paper named Magyar Nemzet in 1967 and in 1968.

Later he intended of going back to the Sarykopa-district with an expedition set up from Hungarian ethnographers, archaeologists, linguists. One of our largest daily papers, the Magyar Nemzet published two articles about the discovery of Tibor Tóth in those years. However, the dream of Tibor Tóth, the large Hungarian expedition to the Madiars of Torghay did not come materialise. He got to that territory only by chance, because it was not accessible to foreigners at all. As he did not get permission to take photos on his first journey, he could not get any irrefutable proof about his important discovery, which was unique in Hungarian respect. His discovery fell into oblivion at home, because of envy, indifference and lack of comprehension. Tibor Tóth died as a disillusioned and disenchanted man in 1991 — just in the same year when the independence of the Kazakh Republic was declared, and all administrative hindrances of the unprejudiced archaeological, ethnographic, historical researches in Kazakh land were swept away.

As I told at the beginning of my article, Tibor Tóth is almost completely forgotten in Hungary. But he is very well remembered on the Kazakh land, both in scientific circles and also among the Madiars of the Torghay district, in the middle of the Sarykopa swamps, where the Hungarian scientist made his discovery.

Professor Orazak Ismagulov, who made anthropological measurement together with Tibor Tóth in the vicinity of Alma Ata in 1964, in 2002 said this when he was answering the following question: Why did not continue Tibor Tóth his researches among the Madiars of the Torghay-basin?"

¹ Tóth Tibor, Tanulmányúton a Szovjetunióban (Újfalvy Károly nyomában). *Anthropológiai Közlemények*, X. (1966/4), 139.); Az ősmagyarok mai relictumáról. (Előzetes beszámoló). MTA, a Biológiai osztály közleményei, 1966, 283-299.

He got only by chance into the Torgay basin in 1965. No foreigners were granted permission to go there, neither before Tibor Tóth, nor after him in Tsarist and Soviet times. Tibor Tóth was really lucky, the administrative machine "was caught napping" in his case. But he came back in vain in 1966, the 'clerical error' had been corrected by then..."

Professor John Harmatta, Member of the Hungarian Scientific Academy told once the following:

" — It is extremely difficult to find the Eastern Magyars. It can happen only by chance. In the age of Friar Julian, the fact that they preserved the Hungarian mother tongue made their identification somewhat easier, but our former common language had already disappeared among them." In our history, the lucky chance was that Tibor Tóth met the Kazakh linguist Sejitbek Nurkhanov in Alma Ata. Thanks to the fact that the Argyn-Magyars of the Sarykopa preserved their ethnic name in the course of many centuries, the identification of the Eastern Hungarians became easier. Tibor Tóth hoped that his discovery would be appreciated in his homeland and he could return into the scene with a large expedition which would have also ethnographer, linguist members to collect profound material which proves or disproves the connection of the Argyn-Magyars with the Magyars of Hungary. However, he could never return to the Sarykopa, neither alone, nor with any group of scientists. He got no permission from Moscow. When he worked among the Argyn-Magyars on the Sarykopa, he was on the proper place, but in the wrong time...



HISTORY

ARADI, Éva

The Yue-chis, Kushans and Hephtalites

The Scythian Empire broke up in about 400 B.C.;¹ after that, their successors, the different nations originated from the Scythians, established their principalities and later their empires². According to Strabo, the Caspian Sea was the dividing line between the Western and Eastern Scythians: in territory west of the Caspian Sea lived the *Dahas*, the *Massagetas* and the *Sarmatians*, while in the trans-Caspian part existed the *Sakas*, the *Sakarauls* (the Royal Scythians), the *Thokarians*, the *Yue-chis*, the *Hsiungnus*, the *Wusuns*, the *Parthians*, the *Zhuan-Zhuans*, the *Asios* and the *Pechenegs*.³ All the peoples had their own names. According to Herodotus and Strabo, the Caspian Sea was the above-mentioned dividing line, while the Indian Puranas considered the Aral Sea as the border line between them.⁴ The Indians knew both the seas only from hearsay, because, according to them, the Aral Sea was bigger than the Caspian, and certainly this fact is not true. All the Indian, Greek, Persian and Armenian sources mention Eastern and Western Scythians and most probably the Caspian Sea was the division between these peoples.

This paper deals with the Yue-chis, the Kushans and the Hephtalites, with their tribes and tribal confederations. Although the Indian sources never mention them as Scythians but rather as *Sakas* or *Sakyas*,⁵ this paper will name them Scythians according to the international science.

The sources that write about these tribes are not always authentic. Strabo never went to the countries of Central Asia; he wrote his *Geographia* on the basis of the works of Herodotus and Eratosthenes or from hearsay. According to him, the eastern border of Asia was India; he did not write about the powerful and ancient country: China, and even the information about India in his book was not correct.⁶

The Indian sources are more exact. Although they had their own writing systems, the Brahmi and the Kharosti scripts, they carved their works on either palm leaves or on wood and, in the tropical humid climate, these materials were quickly destroyed. The stone-epigraphs, the coins and the writings kept in dry caves and cave-temples fortunately were saved. The world-famous Hungarian born archaeologist, Sir Aurel Stein, found a part of these ancient writings in Tun-Huang, now belonging to China. The most authentic sources of the Yue-chis, the Kushans and the Hephtalites are the Chinese Annals: the Han-shu

¹ G.M. Bongard-Lvcin – E.A. Grantovskij: "From Scythia to India", Gondolat, Budapest, 1981.

² In the opinion of some researchers the Scythian Empire was founded before the 8th century B.C. as at that date they already had an excellent military system and an advanced craftsmanship according to the archeological finds.

³ Strabo: "Geographia", Gondolat, Bp. Book XI. VIII/2.

⁴ C.T. Metcliffe: "The Rajput Tribes" on the basis of the Agnipurana, Vol.1. Cosmo Publications 1820, reprint: 1982, New Delhi, p. 43.

⁵ C.T. Metcliffe: *ibid.* p.20.

⁶ Strabo: *ibid.* Book XI/544.

of the early Han dynasty, the *Hou-han-shu* of the later Han-dynasty, the Annals of the Wei dynasty and the accounts of the Buddhist monks, who went to India from China through Sogdiana, Bactria and Ghandara. They wrote about these territories for the first time. The Chinese sources should be compared with the Indian *Puranas* and the Kashmirian chronicle, the *Rajatarangini* (The Continuity of the Kings) of the historian *Kalhana*, written at a later date than the rule of the Kushans but which contained a historical account of the past.⁷ It should also be compared with Persian and Armenian sources and, in this way, the history of the above-mentioned nations could be established fairly accurately.

The Yue-chis

Chinese sources mention the *Hsiungnus*, living on their western border in the 3rd and 2nd centuries B.C. They are known as the Huns, a nomadic tribe with excellent military strategy, and they were outstanding warriors; they always meant danger for their neighbour, China. They lived on the Ordos Plateau on the eastern bank of the Yellow River (Huang ho). Across from them, on the western side of the river, in *Kansu* province – now belonging to China – lived another nomadic nation, the *Yue-chis*. They were the old enemy of the *Hsiungnus*.

The two nations were in constant warfare. It was mainly the *Yue-chis*, who lost the battles. Finally, in 174 B.C., Lao-shang, the *Hsiungnu shanyu* killed the *Yue-chi* ruler and made a drinking vessel out of his skull, according to the ancient nomadic custom. This deed meant a humiliation of the whole tribe; consequently the *Yue-chis* moved westward and thus precipitated the first great migration wave in Eurasia. The number of the *Yue-chis* is estimated to be six hundred thousand.⁸

At that time the *Yue-chis* were divided into two sections. The Lesser *Yue-chis* (*Siao Yue-chis*) moved southward to the region of the Kuku-nor Lake. Later, they settled on the border of Tibet, assimilating into the *Kiangsu* nation; they formed the proto-population of Tibet. The Great *Yue-chis* (*Ta Yue-chis*) attacked the *Wusun* tribe living on the territory to the north of the *Jaxartes* (*Sir-darya*). At first they won but, after about ten years, they were defeated by the *Wusuns* and the *Hsiungnus*. Then they were driven farther westward, and they attacked the *Sai-wang* (the Chinese name of the *Sakas*)⁹ or *Sai*, *Saka* people.¹⁰ The *Sakas* had to migrate; they made their way into *Parthia* and *Bactria* and later on to *India*; but the *Yue-chis* were also pushed southward by their old enemies. They settled in the *Oxus* valley in about 145 B.C. This territory is today the northern part of *Tajikistan*. These facts we know from an excellent Chinese ambassador, *Zhang Quien*. The famous Emperor of the Han dynasty: *Vuti*, gave him the task of finding the *Yue-chis* somewhere in the west of China and persuading them to form an alliance against their old enemy, the *Hsiungnus*. However, on the western border of China, controlled by the *Hsiungnus*, *Zhang Quien* was taken prisoner; he had to stay with them for ten years; he even married a *Hsiungnu* wife. Only

⁷ Kalhana: *Rajatarangini*, tr. by Aurel Stein, Oxford, 1900.

⁸ Mahajan: "Ancient India", Delhi, 2003. p.426.

⁹ Han-shu 61. Tr. by John Hill

¹⁰R.C. Majumdar: "Ancient India", Delhi, 1952, p. 121.

after ten years could he escape and, true to his Emperor's instruction, he continued his journey westward. He crossed Fergana and finally he found the Yue-chis on the upper part of the river Oxus (Amu-darya). They were settled there and did not want to fight against the Hsiungnus because they had bad memories of them, even after so many years.

Then Zhang Quien started for China but he again became a prisoner of the Hsiungnus for a year. Finally, he returned home and wrote his account to the Emperor about his journey. From his account, the Chinese came to know about the Western World for the first time. They heard about Fergana, Sogdiana, Bactria and Western Turkestan and about the agricultural products of these nations. In Fergana, the wine-growing was famous; they also produced wheat and rye.

According to the account of Zhang Quien the Yue-chis had about one hundred thousand families and many warriors.¹¹

During the peaceful period at the Oxus, the Yue-chis grew stronger and began their move southward occupying ancient Bactria and the eastern part of Iran, defeating the local Sakas. The above-mentioned Kashmirian chronicle, the *Rajatarangini* mentioned that, in Bactria, a weak and cowardly nation existed at that time, and they submitted themselves to the Yue-chis instead of fighting.¹² In Bactria, the Yue-chis took over the customs of the small Hellenic principalities established earlier. These customs consisted of coin-minting and agriculture, which they quickly adopted, at the same time keeping their animal husbandry. The Indian historian R.C. Majumdar, wrote in his book the following: "When the Yue-chis occupied Bactria, two important things happened to them; one was favourable: they adopted agriculture, but the other was disadvantageous: they lost their famous unity."¹³

The Ta Yue-chi confederation consisted of five tribes, each of them headed by a *yabgu*. According to the Chinese sources, the *Kuei-shuang* tribe was the most powerful and its clever *yabgu*: *Kujula Kadphises* defeated the other four rulers and united the five tribes under his leadership. The Indians and the Persians simplified their difficult Chinese name and called them *Kushans* (in Persian) or *Koshanos* (in Sanskrit). These names were preserved on their coins and stone inscriptions. They became known as *Kushans* in history.¹⁴ Kujula Kadphises (reigned app. between 20 and 60 A.D.) established a strong kingdom, lasting for almost three hundred years. The greatness and importance of this kingdom in its prime could be compared with the Roman or the Parthian Empires.

¹¹ Stein, Aurél: "A fehér hunok éa rokon törzseik indiai szereplése", in "Ázsia halott szívében", Bp. 1985, Helikon, pp.359-362.

¹² Kalhana: *Rajatarangini*, tr. by Aurel Stein, 1900, Oxford, Vol.II.

¹³ R.C. Majumdar: "Ancient India", Delhi, 1952. p. 122.

¹⁴ Aradi, Éva: "Egy szkíta nép: a kusánok", Bp.Hun-Idea, 2008.p.15.

The Kushans

The historians divide the reign of the Kushans into three periods:

a) the *Early Kushans*, b) the *Great Kushans* and c) the *Later Kushans*. In the nineties of the last century archaeologists found the so called *Rabatak Inscription* in Afghanistan. The explanation of this epigraph gave an approximate answer to the much debated dating and relationship of the Kushan rulers.¹⁵

According to the explanation, the son of *Kujula Kadphises* was *Vima Taktu* - the great conqueror of the Punjab and of the north-western part of India; *Vima Taktu's* son was *Vima Kadphises* - he also conquered further territories in India - and his son was *Kanishka I*: the *Great Kanishka* (about 110 - 134 A.D.). He was the most famous and most talented Kushan king, who extended his empire to the East.

The father of *Kujula Kadphises* was most probably *Heraios*, the last king of the Indo-Greek Principality, but he called himself *Kushan Sanab* on his coins. One of the best Kushan researchers, the Englishman Robert Bracey, considers this name a title, not a personal name. Its meaning is *Lord* or *Great Lord*.¹⁶

Kanishka I was followed by his elder son: *Vasishka* (about 134 - 140 A.D.) who died as a young man; his younger brother, *Huvishka* succeeded him on the throne. He ruled for a long time (140 - 172 A.D.) and added more territories to his father's kingdom. *Kanishka's*, *Vasishka's* and *Huvishka's* names are typical Kushan names, neither Iranian nor Indian, but their successor's name, *Vasudeva*, is already an Indian one; we don't know whether he was a son or relative of *Huvishka*. He ruled after him (176 - 210 A.D.). There was a short gap between the two rulers. *Vasudeva* still kept his huge empire. It included the following territories: from the Oxus valley in the North to the banks of the Ganges in India in the South, from East Iran in the West to Bihar state, in India in the East, but even the famous *Hotan* (now in Xinjiang in China) in the East and the well-known ancient country, *Khorezm* in the West became tributary states of the Kushans. As a part of the large commercial route, the *Silk Road* passed through the Kushan territory; they controlled it and could collect customs duties and taxes. These incomes made their kingdom prosperous.

Their well-known, beautiful gold coins prove their richness. On the obverse of the coins appear the images of kings with Bactrian inscriptions in Greek characters. On the reverse appear the images of either Greek, Persian or Hindu gods; later the symbols of Buddhism, such as the *Wheel of Religion* or the *Dharma Chakra*. The images of the kings are shown in Central Asian costume, a belted broadcloth tunic, felt boots and a large sword. They intended to demonstrate, even in their attire, that they were different from the subjugated people.

The Sassanians, another Scythian people, envied the advantage the Kushans had by controlling the Silk Road. First they fought against the Parthians and, later, in 234 A.D. *Ardashir I* and his son, *Shapur I*, defeated the Kushans in the western part of their kingdom and the Sassanians occupied Bactria and Eastern Iran.¹⁷ The Later Kushan kings: *Kanishka II*, *Kanishka III*, *Vasudeva II*, *Saka* and *Kipunada*, fought

¹⁵ Nicholas Sims-Williams - Joe Cribb: "A New Bactrian Inscription of Kanishka the Great" in "Silk Road Art and Archeology", No.4. 1995. pp.75-142.

¹⁶ Robert Bracey: "Kushan History" in Wikipedia, 2007.

¹⁷ Aradi, Éva: *ibid.* pp.88-89.

against the Sassanians bitterly on their western border but they could not defend it. The Kushans, living in the northern part of the country, became vassals of the Sassanians and the remaining Kushan territory in Gandhara, Kashmir and East Punjab was occupied by the Indian Gupta rulers in 345 A.D. So they lost their Indian territories, too.

The Sassanians always fought against the Central Asian peoples related to the ancestors of the Hungarians. They defeated the Parthians first, then the Kushans and finally the Hephtalites, though all four nations were descendants of the Scythians.

The Armenian historian, *Moses Chorenei*, who lived in the 5th century A.D., wrote the following about the Sassanians: "The cunning Sassanian king, Ardashir, played off the Kushans against their relatives, the Parthians and, by this, he weakened them and finally he defeated them."¹⁸

The Central Asian peoples usually fought against each other for the grazing lands, for the better territories of the bordering prosperous countries and for the control of the caravan routes. If some outstandingly talented prince of one of the tribal confederations came into power, he could guarantee peace and prosperity to his people for a long time. The Parthians and the Indo-Scythians ruled for 400 years, the Kushans for 300 years and their successors, the Hephtalites, for a hundred years and, in Kashmir and in East Punjab, the Hephtalites ruled for another hundred years.

After their defeat, the Kushans lived as vassals both in India and Bactria. In Bactria they were vassals of the Sassanians but they enjoyed relative independence. They had their own governors, the so called *mahakshatrapas* and they could mint their coins but in poorer quality.¹⁹ In India, the Gupta kings were tolerant with them; actually the Kushans mingled with the Indians, and some tribes consider themselves the descendants of the Kushans, e.g. the *Jaudheyas* in the North, the *Kumindas* in Kashmir and the *Nagas* in the East. Some Kushans, primarily the soldiers and the chiefs, retreated to the Oxus Valley, their previous territory, but a major part of them fled to *Khorezm*, their former tributary. Kanishka I. had had good relations with the Khorezmians; the Kushans adopted the irrigation system and the town-planning from them.²⁰ The territory of Khorezm was situated on the eastern shores of the Caspian Sea. Near this place, the western branch of the Hsiungnus (Huns), proceeding southward, met the Kushans. They joined together and made a tribal confederation called the *Seven Tribes*, that is the *Hephtalites*. Hephta means seven in Greek. The famous Greek historian, *Procopius*, mentions them by this name a hundred years later.²¹ The number five or seven (tribes) occurred among the Central Asian tribal unions quite often. The odd numbers of the unions had a practical reason, as the majority could make a decision only in this way. The name *Hephtalite* was a Greek one – actually given by Procopius, - but the Chinese Annals called them *Ye-ta*; the Persian sources called them *Haftrai* and, according to the Armenian sources they were *Haital*. In Sanskrit, their name was *Sweta Hunas*, meaning: *White Huns*.

¹⁸ Khorenei, Mózes: "Nagy Örményország története", Szamosújvár, 1892, translated by Szongott Kristóf, p.162.

¹⁹ Aradi, Éva: *ibid.* p. 197.

²⁰ A.H.Dani – B.A.Litvinsky: "Cities and Urban Life in the Kushan Kingdom" in *History of Central Asia*, Vol.2. Chapter 10, p.240.

²¹ Procopius: "The Persian War", Vol.1. Tr. by H.B. Dewing, 2005, Gutenberg E-book, Harvard University Press pp.8-12

The Kushan symbol, the Moon, is shown on some of their coins, where the kings call themselves *Chandana*, meaning “descendant of the Moon” in Sanskrit.

Kidarites and Hephtalites

However, before the tribal union between the Hephtalites and Kushans occurred, a significant event took place in regard to the Kushans. After their defeat in 345 A.D., another Central Asian people appeared near India. They were called *Chionites* by the Roman authors and *Kidarites*, or *Khidarite Huns* by the Greeks; the Indian *Puranas* called them simply *Hunas*, while their Chinese name was *Siao Yue-chis* (Lesser Yue-chis). Most probably they were descendants of the Yue-chis and, in Gandhara, they established an independent principality, headed by *Prince Kidara*.²² At first, they fought on the side of the Sassanian king, Shapur II, but this alliance did not last long.²³ Later, they expanded their Gandharian territory to Kashmir, by conquest, but their rule was a short one; it lasted from 390 till 430 A.D.²⁴ The Indian *Puranas* and the famous Sanskrit poet: *Kalidasa* call both the Kidarites and the Hephtalites, *Hunas*. The Kidarites joined the mounted nomad tribe; the Hephtalites advanced from the North and West. They were related to each other, just like the Kushans, who had previously joined the Hephtalites. According to stone inscriptions and coins, the Hephtalites considered themselves, by blood and legal right, to be the successors of the Kushans. The Hephtalites appeared in the Eastern-Iranian territory already in the 4th century and they proceeded from the Oxus watershed in the same way as the Kushans did before them.

The Hungarian historian Károly Czeplédy wrote the following about the Hephtalite Kingdom of the 4th century: “The Hephtalites, as a conquering power, ruled on the northern and eastern borders of Iran (now Turkmenistan) – between the south-eastern corner of the Caspian Sea and Afghanistan – in about 400 A.D. In the following decades, they expanded their power to Bactria and North-western India in the South, to the northern and southern city-states of the Tarim Basin in the East and the Sogdian territory between the Oxus and Jaxartes as well as the Tien-Shan region in the North.”²⁵

Procopius wrote that the Hephtalite-Persian struggle occurred before the Persian-Greek war started and it appears from his information that the White Huns lived in the territory southeast of the Caspian Sea. This fact supports Károly Czeplédy's remark. We know that they ruled the Oxus valley and Eastern Iran at that time (in 474 A.D.).²⁶ This means that they occupied a large territory between the Caspian Sea and Northern Bactria and their defeat by the Persian ruler, *Cabades* (Kobad) in 484 A.D., did not discourage them. Their tribal confederation was strong enough to prepare for an attack on the southern part of Bactria and India.

²² E.V.Zeimal: “The Kidarite Kingdom in Central Asia” in *History of Civilization in Central Asia*, Vol. 2. chapter 5. pp. 119-124.

²³ Ammianus Marcellinus, XVI., 9.4.

²⁴ “The Kushan Empire”, Wikipedia, 2008.p.12.

²⁵ Czeplédy, Károly: “Heftaliták, hunok, avarok, onogurok” in *Magyar Nyelv* No.50.Bp., 1951. p. 142.

²⁶ Procopius: *ibid.* chapter 3.8.

The Greek historian wrote the following about the Hephtalites: "Their territory lies immediately to the north of Persia; indeed their city, called *Gorgo*, is located on the south-eastern side of the Caspian Sea. They are not nomads like the other Hunnic peoples but, for a long period, they have been established in a fertile land. They are the only ones among the Huns who have white bodies and their features are not ugly. Their manner of living is unlike that of their kinsmen; they do not live a savage life; they are ruled by one king and, since they possess a lawful constitution, they observe right and justice in their dealings with one another and with their neighbours. The wealthy citizens are in the habit of attracting to themselves friends to the number of twenty or more, who have a share in all their property, enjoying some kind of common right in this matter. Then, when the man who has gathered such a company together dies, all these men are taken alive into the tomb with him."²⁷

In his book, Procopius describes in detail the clever tricks that the Hephtalites practiced against the Sassanian *Peroz* (*Firoz*) in their battle. "Peroz took with him all his sons, about thirty in number; he left behind only one, *Cabades* (*Kobad*) by name, who was just past the age of boyhood. In the battle, Peroz and all his sons were destroyed in 474 A.D. But after ten years, in 484 A.D. Cabades, as a grown up man, avenged his father's death upon the White Huns and defeated them."²⁸ According to the Indian sources, the name of the Hephtalite king who defeated Peroz was *Khusnewaz* or *Khuswanaz*; he kept his Kushan origin even in his name.²⁹

The Hephtalites already occupied two important East-Iranian cities: *Merv* and *Herat*, and the whole of Bactria; they could not extend their Kingdom to the West due to the defeat by Cabades, so they prepared for a new conquest: *India*.

As the noted Indian scholar, *J. J. Modi*, remarked: "The Huns always headed for India, whether they were victorious or defeated; in the first case they felt their power and in the second case they wanted grazing grounds and booty."³⁰

The Indian conquest was led by an able and talented *tegin* – war lord – called *Toramana* (his original Hun name was *Turman*) (485-515 A.D.), who became the head of the seven tribes.³¹ He was not only a war lord but a viceroy too and, according to the sources, he achieved this title, rising from the position of a common soldier. After concluding a treaty with the Sassanians, he quickly ran over the weakened Gupta Kingdom in India. In Northern India the smaller principalities were fighting against each other and thus they lost their strength of defence. Toramana occupied the same territories as those that formerly belonged to the Kushans, namely: Gandhara, Kashmir, the Punjab, Rajasthan and *Malwa* in the centre of India. Malwa became Toramana's Indian headquarters, while in Bactria it was the ancient *Kabul*.

²⁷ Procopius: *ibid.* 3.9.

²⁸ Procopius: *ibid.* 3.9.-11.

²⁹ The Vishnu Purana, tr.by H.H. Wilson, 1840, p. 194.

³⁰ J.J. Modi: "A hunokról, akik meghódították Indiát", Bp. 1926, Avesta Kiadó, 42.old.

³¹ Aradi, Éva: "A hunok Indiában", Bp. Hun-Idea, 2005, p.53.

According to the coins of Toramana, Kabul was called *Jawla*, *Jaula* or *Zabola* in the language of the Hephtalites.³²

According to the *inscription on the Kura main pillar* – in North Punjab – Toramana was called *Sahi Jawlah*, which means: “the ruler of Kabul” (the pillar is in the Lahore Museum). However the words *Jawlah* and *Juwl* meant *falcon* in the old Turkic language³³; this could have been the sacred bird of the White Huns, just as the *raven* with large outspread wings was that of the Kushans.

While the Kushan kings called themselves *Chandana*, meaning “descendants of the Moon”, the Hephtalites originated themselves from the *Sun*; the *Sun-wheel* and the *Sun-disk* are engraved on their coins and on their epigraphs.³⁴

Toramana was the *Barategin* (“the great tegin” in Sanskrit)³⁵, as the famous Arabian historian, *Al-Beruni*, mentioned in his book: *Kitáb-ul-Hind* (Book of India). Al-Beruni travelled to India in the 11th century but he gave an account about the ancient Indian history, too. Toramana’s coins were found in *Indore* – in the centre of India – and his name was engraved on the base of a pillar of a temple in *Gwalior*. These finds prove that his power extended to the northern half of India.³⁶ The Indian historians consider Toramana to be a brave, clever ruler who had excellent military talent. He was a good organizer, too. “He built up a vast empire from Central Asia to Central India, where the Hunas played an important role both politically and culturally. He was a born fighter who, with his well-organized army, gave the Hunas a stable home for more than a hundred years, a better one than their original home in Inner Asia. After Atilla, he was the only general who re-organized the Hunas, under his inspiring leadership, to a nation reborn after many failures.”³⁷ “His cultural achievements were far greater than his military exploits, for it was with him that the process of Indianization of the Hunas began, which accorded them a distinct place in early mediaeval India.”³⁸

With this remark, Thakur refers to the struggle against the Muslims from the 10th century A.D., when the successors of the White Huns: the *Rajputs* and the *Jats* defended India and, therefore, were accepted by the Indian society.

After a long reign, Toramana died in Benares in 515 A.D. at the age of sixty. Before his death, he declared his eldest son, *Mihirakula* (his Hun name: Mihiragula) his successor.

Unfortunately the Crown Prince did not inherit his father’s patience and straightforwardness.

The tolerant Indians accepted the Kushans and the Indo-Scythians; moreover, they considered the Great Kushan kings their own rulers but they acknowledged even the conqueror Toramana, who was not

³² Bühler: *Epigraphia Indica* I. p.239.

³³ Upendranath Thakur: “The Hunas in India”, Varanasi, Chowkamba Sanskrit Series Office, 1967, p.27.

³⁴ Aradi, Éva: “Egy szkíta nép: a kusánok”, Bp. Hun-Idea, 2008. p.9.

³⁵ Stein, Aurél: *ibid.* p.381.

³⁶ Upendranath Thakur: *ibid.* p.90.

³⁷ Upendranath Thakur: *ibid.* p.94.

³⁸ Upendranath Thakur: *ibid.* p.107.

cruel. They condemned Mihirakula for his brutality and for the ruthless action by which he persecuted the Buddhist monks and burnt down their monasteries. From the point of view of the Huns, he was an excellent military leader: he extended his Kingdom to East India. His contemporary, the Greek sailor-missionary, called *Cosmas Indicopleustes*, travelled to India in 530 A.D. and gave an account about Mihirakula's and the Hephtalites' rule in his book: *Christiana Topographia*. He wrote the following: "India is ruled by the White Huns".³⁹ Numerous stone inscriptions, coins, Sanskrit and Prakrit literary works and the accounts of travellers coming from foreign countries are the sources about Mihirakula. Although he was the enemy of the Buddhists, he quickly adopted the Shaiva branch of Hinduism. Shaivism was popular in Northern India. Shiva, the War Lord was suitable for Mihirakula's temper. His coins were found first of all in Bactria, the territory of the present Afghanistan, and also in Kashmir. On the obverse of the coins the King's portrait can be seen, wearing a loose coat reaching to his feet like the Kushan felt kaftan. The bow, arrow and a fire-altar appear in his hands. On the reverse side, sometimes the Sun-disk and the Moon-crescent appear, sometimes the symbol of Shiva: the trident and Shiva's mount, the bull.⁴⁰

Mihirakula's fortune in war was changeable; sometimes he extended his father's vast country and sometimes he suffered fatal defeats. The latter was due to his bad tactics, cruelty and his unpopularity. First he was defeated in the West, in Gujarat, by a tribal prince, *Yasodharman*, and then in the East, in Bihar, where he and his army suffered a crushing defeat at the hands of *Baladitya*, the King of the eastern province.

Baladitya was Mihirakula's vassal but he did not want to pay the tribute to the Huns any longer. Mihirakula lost half of his army in the battle against Baladitya. However, with this defeat, Mihirakula's rule did not come to an end; he withdrew to Kashmir, where he ruled for a couple of years. He died in about 537 A.D. The rule of the Hephtalites did not end with Mihirakula's death; only their Kingdom did not extend over their previous country. Mihirakula's successors ruled for a further 150 years in Kashmir and in the greater part of the Punjab.⁴¹ At the same time Mihirakula's sons fought in Central India against the Gupta Kings but, in about 554 A.D., they were defeated and most probably they fled to Kashmir, too. Not everybody fled; the information from the Puranas, the Jaina literary works and archaeological finds provide evidence that isolated *Huna Mandalas* – Hun centres – existed even in the 10th century A.D., both in Rajasthan and in the North.⁴² Some of the Hun warriors and shepherds remained in India, settled down there and became Indians during their long stay. As the well-known Indian historian, *Romila Thapar*, wrote: "they were assimilated into the Indian society."⁴³ They were made up of the *Jat*, *Rajput* and *Gurjar* peoples. A scholar from Udaypur (Rajasthan), R.S.Vyas, admitted: "In our veins in Mewar, Hun blood is flowing in a substantial quantity." Mewar is a major province in Rajasthan; its capital is Udaypur. The successors of the White Hun leadership represented an essential role in Rajasthan and in the western

³⁹ Indicopleustes, Cosmas: "Christiana Topographia", *Collectio Nova patrum et Scriptorum Graecorum*, II. tr.by Mc Crindle, 1897, Publication of the Hakluyt Society.

⁴⁰ Upendranath Thakur: *ibid.* p. 146.

⁴¹ Kalhana: "Rajatarangini" tr. by Aurel Stein, 1900. Oxford, p.49.

⁴² Upendranath Thakur: *ibid.* p.184.

⁴³ Romila Thapar: "A History of India", Vol.1. Pelican Pbl. 1974. p. 257.

part of Madhya Pradesh (Central Province) for a long time. Arian rulers married Hun princesses even in the 9th century A.D. Some Rajput dynasties, e.g. that of Mewar, claimed to be descended from the Huns. From the second part of Mihiragula's name (on some of his coins "Mihiragula" is written): *Gula* – which was most probably a dignitary name, meaning a ruling War Lord – originated the name of the present *Gulot* (Guhilot, Gehlot) dynasty; this dynasty provides the Maharanas of Udaypur even today. The word "Maharana" means the leader of all Maharajas; the "King of Kings", similar to the old Indo-Scythian and Kushan title: "Shahan Shahi". Indeed the Maharana is the sacred ruler.⁴⁴

The Hephtalite rule in Kashmir represented their other Indian continuity. After Mihirakula's death, his youngest brother (half-brother), the youngest son of Toramana, *Pravarasena I*, returned from Bactria. Pravarasena was the son of Toramana's younger wife and, during Mihirakula's reign, she went into exile with their son because she had fears regarding the safety of Pravarasena. Mihirakula would not tolerate a possible pretender. Pravarasena was a young man, about 25 years old, when he ascended to the throne in Kashmir.⁴⁵ His Kingdom included Kashmir, the northern part of Punjab, the Swat Basin, South Bactria and Gandhara, so it was a fairly big territory. He had a good relationship with some of the Indian princes, e.g. the King of Malwa, Siladitya, asked for Pravarasena's help to defend his throne against a tribal prince. *Pravarasena I* was followed by his son, *Pravarasena II*; the two kings ruled from 537 till 597 A.D. Pravarasena II was followed by his son, *Gokharna*, then his grandson, *Khinkila* (Khingala), and Khinkila's son, *Yudhishtira*; and finally, Khinkila's grandson, *Lakhana*, who was the last Hephtalite king in Kashmir. This is confirmed by the written sources, primarily the Rajatarangini, and by the archaeological finds and coins.⁴⁶ Lakhana ruled until 670 A.D.; from that time, another dynasty came into power in Kashmir.

The Indian rule of the Hephtalites lasted for 200 years but the influence of their successors can be traced even today.

Now let us see what happened to those groups of the Hephtalites, who did not want to assimilate into Indian society or who did not rule in Kashmir. They went farther to the North, toward their original land in the Oxus Valley. A smaller group settled down in the well-protected Gilgit Valley, founding the *Province of Hunza*; they practice their ancient Shamanism even today.

The part of the Hephtalites, who returned to the Oxus Valley, could not stay for long. Their former enemies, the Sassanians, did not forget Peroz' defeat by the White Huns. Now they started a war against the Hephtalites and, in 565 A.D., the Sassanian King, *Kushrew Anushirwan*, defeated them. In the meantime, the former vassals of the Hephtalites, the *Türks* became strong in Tokharistan and they wanted to take revenge upon their former masters. They won a battle against the Hephtalites and then they wanted to put the White Huns in a vassal status. The *kagan*, the armed forces and the leaders were naturally forced to flee. They were joined by a part of the *Zhuan-Zhuan* tribe and the *Uar-Huns* or according to other sources, the *Var-Huns*, who were called *Avars* later on.⁴⁷ These tribes were also fleeing from the Turkic army. They established a tribal confederation together under the pressure of necessity. As

⁴⁴ Aradi, Éva: "A hunok Indiában", Bp. Hun-Idea, 2005. pp.71-82.

⁴⁵ Aradi, Éva: "A fehér hunok története", in *Magyarságtudományi tanulmányok*, Hun-Idea, 2008, p.24.

⁴⁶ Kalhana: *Rajatarangini*, III. p.383.

⁴⁷ Aradi, Éva: "A fehér hunok története" in *"Magyarságtudományi tanulmányok"*, Hun-Idea, 2008. p.27.

had happened many times in the history of Central Asia, in this case too, the strongest tribe took over the leadership. They were the Avars. The Indian sources mention that, in the Caucasus, they were joined by some other Avar and Hun tribes, who had settled down there earlier.⁴⁸ They were most probably the descendants of Atilla.

According to the ancient document, the *Derbendname*, *Kushrew Anushirwan II* settled a part of the Hephtalite-Avar tribal confederation in two towns on the territory of present *Dagestan*. These two towns – now in ruins – are called *Kichi Majar* and *Ulu Majar*.⁴⁹

However, there still remained a part of the tribal confederation, mainly the warriors and the leaders, who did not want to settle in the Caucasus; it was not a safe place for them because of the pursuit of the Turkic army. So they marched toward Byzantium at a great speed. In 568 A.D., the Byzantine sources write about them, mentioning the name of their commander, *kagan Bayan*. He asked the Byzantine Emperor, *Justinianus II*, for permission to settle somewhere in the Empire. The history of the Avars is well-known; they are the direct ancestors of the Hungarians.

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⁴⁸ Romila Thapar: *ibid.* p.270.

⁴⁹ Mübariz Heliov – Nyitray Szabolcs: *“Ősmagyarok Azerbajdzsánban”*, Hun Idea, 2008. Bp.

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БАТСҮРЭН, Барангас

Уйгур ба Байырку, Есөн татар нар 747-751 онд

Уйгурын хожуу хаант улсын 742-751 оны улс төрийн түүхийг гурван үе хувааж болно.

Нэг (742 оны намраас 744 оны намар), Түрэгийн хожуу хаант улсад 739 оноос эхэлсэн хаан ширээний төлөөх хямралд, *арван-уйгурууд (он-уйгур)* идэвхтэй оролцож, *басмил, гурван-карлук (үч-карлук)* аймагтай эвсэж, Төв Азийн нүүдэлчдийг толгойлохын төлөө ширүүн тэмцэлдсэн үе.

Түрэгийн төрийг хүчээр эзэлсэн Кутлук ябгу-г 742 оны дундуур *басмил, арван-уйгур, үч-карлук*ын нэгдсэн цэрэг довтлон устгажээ. Дараа нь *басмилийн* Ашина Ши (Сэдэ)-г 'Иши Хэла Пицзя' (Илтериш Ала Билгэ) хаан өргөмжилж, *уйгурын* Гули пэйло (Куллинг бойла) зүүн ябгу, *карлук*ын Пицзя шэху (Билгэ ябгу) баруун гарын ябгу болж, энэ тухай Тан улсад мэдэгджээ.

Уйгурын Куллинг бойлагийн хүү Мояньчжо (Баянчор) мянгатаа авч, Ударган-д Озмыш тигинийг анх удаа довтолж, дараа Хэйрэ-ийн эхийн Үч Биркү-д нэр үл мэдэгдэх нэгэн аймгийг өөртөө нэгтгэв.¹

Дараа нь Баянчор, Кара-кумыг гэтэлж Көгэр-ийн Көмүр уул, Яр голд* суух болсон *гурван тугт түрэгтэй* долоон сарын 14-нд (742.8.18) тулалдаж ялжээ. Дашрамд дурдахад энэ *гурван тугын түрэг* гэдэг нь урьд 742 оны зун, намар Кутлук ябгу алагдах үеийн хөл толгойгүй хямралаар нутгаасаа дайжсан 5 мянга орчим өрх *түрэг, тонра* аймгийхан бололтой. Тэднийг, Түрэг улсын баруун гарын ябгу байсан, *тонра* аймгийн сэлифа (эльтебер) Абусы, Түрэгийн баруун гарын шад байсан Гэлачи, Мочжо (Капаган)-гийн ач Бодэчжи тигин, Билгэ хааны охин Дало гүнж, Ижань хааны татвар эм Юйсайфу, Дэнли хааны охин, гүнж Юйчжу нарын арав гаруй ихэс дээдэс дагуулан Тан улсын хил орчим нутаглахаар Кара-кумыг давж 'Хөхрөгч' нурууны (Kögär/Да Цинь шань) Көмүр уул, Яр гол-д нүүж иржээ. Тэгээд ч Баянчорын довтолгооны дараа энэ *гурван тугын түрэг* болон *тонра* аймгийхан улам урагшлан нүүж, Тан улсын хааны Тянь бао-гийн II оны найман сарын дин-хай (улаагчин гахай) өдөр (742.10.19) гэхэд ихэс дээдэс нь Тан улсын нийслэлд хүрэлцэн очжээ.²

Ийнхүү Монголын төв хэсгээс нүүж Их говийн өмнүүр сууж байсан *түрэг, тонра* аймгийхныг Тан улсын нутагт ортол үлдэн хөөж чадсан ч говийн ард нутаглах *түрэгийн* өөр хэсэг Озмыш тигинийг 742 оны намар хаан болгожээ. Энэ тухай «Могойн Шинэ Усны бичээс»-т "Озмыш тигин хан болов, хонин жил зорчив [би], хоёр дахиа тулалдав [түүнтэй], зургаан сарын зургаанд цохив

¹ Katayama, Akio, 1999. p. 171, E6; Moriyasu T, Suzuki K, нар, 2009. p. 24, N6-7

* Көгэр (Kögär)-ийг 'хөхрөгч, ногоорогч' гэсэн утгатай үг бөгөөд одоогийн Да Цинь шань уул болно, Да Цинь шань-ий 'цинь' нь мөн 'көгэр'-тэй утга ижил гэж Л.Базин үзжээ. Харин Көмүр уулыг (Нүүрст уул) урьдын Хэйшань уул гэжээ. Лю Маоцай, Хатан голын хойд биеийн Урадын баруун хошууны нутагт Хэйшань уул бий гэснийг Л.Базин эшлээд улмаар Яр голыг, одоогийн Ланшань уулын өвөр дэх Хатан голын баруун хойд тохойны нэг салаа хэмээжээ. [Bazin L, 1982. pp. 57-60]

² Liu Mau-tsai, 1958. s. 180, 230

[тэднийг]...”³ гэж дурддаг. Өөрөөр хэлбэл, билгийн тооллын хонин жилийн зургаан сарын зургааны өдөр (743.7.7) *уйгурын* Баянчор, *түрэгийн* Озмыш тигинтэй хоёрдахь удаагаа тулалджээ. Харин Баянчор, Түрэгийн хаан Озмыш тигинтэй гуравдахь удаагаа бичин жилийн намар тулалдахдаа түүнийг ялж хатныг олзолжээ.

Тан улсын хааны Тянь бао-гийн III оны найман сарын бин-у (улаан морь) өдрөөр (744.9.27) огноолсон «Тан улсын хуучин судар, 9, хуудас 6b, 9»-д: “*есөн овог (токуз-огүз) басмилийн* ябгутаи хамсаж Озмыш хааныг довтолж алав, харин толгойг нийслэлд ирүүлэв”⁴ гэсэн мэдээ бий. Мөн “гуравдугаар оны найман сард (744.9.11–10.10) *басими түрэгийн* Усумиши хааныг дайлж алав”⁵ хэмээн «Танхуйяо, IV, 5, 94»-т өгүүлснээс үзвэл энэ удаагийн тулалдаанд *басмил* аймаг *уйгуртай* хүч хавсарчээ.

“Бичин жил зорчив [би], ... цэрэглэв тэнд, цавчив [Озмыш тигин] ханыг тэнд” гэж «Тариатын бичээс»-т энэ талаар өгүүлдэг бол “авлаа, [Озмыш тигиний] хатныг тэнд, хураалаа түрэг иргэнийг тэнд, инагш үгүй болов [тэд] тэнд” хэмээн «Могойн Шинэ Усны бичээс»-т Баянчор хэрхэн Озмыш тигин хааныг устгасан тухай дурддаг.⁶ Өөрөөр хэлбэл, *уйгур*, *басмил* аймаг хүч хавсарч Түрэгийн хаан Озмыш тигинийг 744 оны 9-р сарын 11-27-ний хооронд довтолж алаад, толгойг нь Тан улсад хүргүүлжээ.

Хоёр (744 оны намраас 746 он), Арван-уйгурын Куллиг бойла түүний хүү Баянчор нар 744 оны намар *түрэгийг*, *басмилтай* хүч хавсран бут цохисны дараа *басмилийн* хуурамч *ашина* ургийн хаан тэдэнд хэрэггүй болсон гэж үзэх болжээ. Эсвэл тэдний хооронд эрх ашгийн зөрөө бий болсон байж болох юм. Алин ч бай *уйгурууд*, *басмилаас* нүүр буруулж, *карлукыг* дотночлох болов.

Түрэгийн төр ид донсолж байсан 742 оны 8 дугаар сард *уйгур*, *карлук* аймгийн дэмжлэгийг хүлээж хаан болсон *басмил* аймгийн Ашина Ши хаан ширээнд бүтэн гурван жил сууж амжаагүй байтал урьдын холбоотнууд нь “хамсаж *басмилыг* довтолж, тэдний хаан Ашина Ши-г эхлээд Бэйтин руу дараа нь (Тан улсын) нийслэл рүү зугтахад хүргэв.”⁷

Тан улсын Тянь бао-гийн “IV оны тэргүүн сард (745.2.6-3.7) Бомэй Хуайжэнь [Куллиг бойла] хаанд алагдсан”⁸ гэж «Танхуйяо, IV, 5, 94»-т дурддаг харин “дараагийн жил Пэйло мөн түрэг хаан Бомэй-г довтолж алав, алба өргүүлэхээр Тун чоло дагань-ийг ордонд илгээв”⁹ гэж «Тан улсын шинэ судар, 217, 3a»-д тэмдэглэсэн энэ мэдээг Wang Ch'in-jo, Yang I нарын 1013 онд эмхтгэсэн «Цэфүюаньгүэй, 975»-д 745.4.26-ний өдөр гэжээ.

Дээрх мэдээнээс үзвэл, *уйгурын* Куллиг бойла, 744.9.27-ноос 745.2.5-ний хооронд *карлуктай* хамсаж *басмилийн* Ашина Ши-г гэнэдүүлэн довтолж Бешбалык руу хөөн явуулсны дараа *карлукууд* Ашина Ши-г дахин довтолж Тан улсын нийслэл рүү зугтаалгажээ. Харин *уйгурын* Куллиг бойла

³ Moriyasu T, Suzuki K, нар, 2009. p. 11, N9

⁴ Малявкин А.Г, 1989. с. 171

⁵ Кюнёр Н.В, 1961. с. 48

⁶ Katayama, Akio, 1999. p. 169, S1-2; Moriyasu T, Suzuki K, нар, 2009. p. 11, N10

⁷ Малявкин А.Г, 1989. с. 41

⁸ Кюнёр Н.В, 1961. с. 48

⁹ Mackerras C, 1972. p. 55

өөрийгөө Гудолу пицзя цюэ хаан гэж нэрлээд, 745.2.6-3.7-ний хооронд, Түрэгийн сүүлчийн хаан Бомэй Хулунфу-г алж толгойг нь Тан улсад илгээсэн ажээ.¹⁰

Тахиа жилийн таван сарын 16-нд (745.6.20) бослого дэгдээсэн Игдирийн бүлэг *түрэгүүдийг* Баянчор дарж устгаснаар Түрэг улс бүрэн мөхжээ.¹¹

Гэтэл *уйгур* ба *карлукын* хооронд хагарал үүсч улмаар *карлукууд* баруун зүгт зугтаж, Он-ок (буюу Баруун Түрэгт) шургасан байна.¹²

Уйгур улс хэрхэн үүсч бүрэлдсэн тухай өгүүлсэн эхний хоёр хэсгийг базаж хэлбэл, *уйгурууд* Түрэг улсыг мөхөөж, Төв Азийн нүүдэлчдийг тэргүүлэх эрхийг олж авахдаа эхэндээ *басмил*, *карлукыг* ашиглаж байсан ч хожим тэднийг ээлж дараалан довтолж Монгол нутгаас хөөн явуулжээ. Чингэхдээ *уйгурууд* хэнтэй хүч хавсарсан, хожим эдгээр аймаг, *уйгуртай* хэрхэн харилцаж байсан асуудал манай гол сэдэв болох ба энэ тухай Уйгурын улс төрийн түүхийг өгүүлэх гурав дахь хэсэгтээ тодорхой, дэлгэрэнгүй дурдана.

Гурав (746 оноос 751 он).

I. Уйгурын манлайлал дорх эвсэл, түүний бүрэлдэхүүн.

Эхлээд *түрэгийг* мөхөөхөд, дараа нь *басмил*, *карлукыг* үлдэн хөөхөд Төв Ази, Монголоор нутаглаж байсан бусад аймгууд, *уйгурт* хүчээ өгч байсан бололтой. Үүнийг доорх баримт, судалгаагаар баталгаажуулахыг оролдоё.

«Тариатын бичээс»-ийн “... гахай жил *есөн татар* ... (10-12 т.а.) ... дараа нь *есөн* буйрут, таван сэнгүт, харьяат иргэн бараалхав, эцэг ханд өчив: «эцэг, өвөг нэртэй буй хэмээв. Өтүкэн нутаг танд буй» ... (8-9 тэмдэгт байхгүй) ... энд ябгу нэрлэгдэв” гэсэн мэдээ, мөн «Могойн Шинэ Усны бичээс»-ийн “... гахай жил *есөн татар* ... иргэн ... Тай Билгэ тутукуыг ябгу нэрлэв” хэмээх мэдээ тус тус бий.¹³

Тухайн хоёр бичээсийн мэдээг: “гахай жил, *есөн татар*, (*байырку* зэрэг олон аймгийн тэргүүн,) дараа нь (Уйгур улсын түшмэд) *есөн* буйрут, таван сэнгүт [хийгээд Уйгур улсын] харьяат иргэн ирж бараалхан, эцэг [Кутлук Билгэ Көл] ханд «[уйгурууд] эцэг өвгөдийн үеэс нэртэй бөлгөө, одоо Өтүкэнийг та нар эзэлжээ» хэмээн өчиж, (дагаж явахдаа илэрхийлсэнд,) [Уйгурын хаанаас олон аймгийн тэргүүн дотроос үнэн хүчээ өгсөн *байырку* аймгийн] Тай Билгэ тутукуыг энд ябгу нэрлэж [улсын хэрэгт туслуулсан]” хэмээн нэгтгэн, сэргээж болох юм.*

Хэрэв бичээсийн утгыг зөв сэргээсэн гэж үзвэл, 742-746 онд *уйгуртай* эвсэж *түрэгийг* мөхөөж, *басмил*, *карлукыг* Монголоос хөөлцсөн аймагт, *есөн татар*, *байырку* нар эхний ээлжинд багтаж

¹⁰ Liu Mau-tsai, 1958. s. 230-231

¹¹ Katayama, Akio, 1999. p. 171, S2

¹² Moriyasu T, Suzuki K, нар, 2009. pp. 24-25, N11

¹³ Katayama, Akio, 1999. p. 169, S4-5; Малов С.Е, 1959. с. 39, сев.11-12; Очир А, нар, 1996. N11-12

* Тариат, Могойн Шинэ Усны бичээсийн мэдээг нэгтгэж, утгачлан сэргээхдээ бид, () хаалтыг бичээсийн арилсан хэсэгт байж болох үгсийг тэмдэглэж, харин [] хаалтыг мэдээний утгыг тодруулах журмаар хэрэглэв.

байна. Харин *есөн татарын* тухайд дараах зүйлийг нэмж хэлж болно. Түрэгийн Озмыш тигинийг, 742 оны намар анх удаа довтолсны дараа *уйгурын* Баянчор, Хэйрэ-ийн эхэн дэх Үч Биркү хэмээх газарт нэр үл мэдэгдэх нэгэн аймгийг өөртөө нэгтгэсэн байж болох тухай бид дээр цухас дурдсан. Бидний бодлоор эл аймаг бол Түрэгийн Билгэ Могилян хааны гэрэлт хөшөөнд нэр анх гарсан *есөн татар* байх боломжтой.¹⁴ Тэгээд ч 747 онд *есөн татар*, Уйгурын холбоотны тоонд нэр дурдагдаж байгаа нь ингэж үзэх бололцоог олгож байгаа юм.

Ер нь 745-747 оны үед Уйгур улсад ямар ямар аймаг харьяалагдаж байсан талаарх сурвалжийн мэдээ бий. “Тянь баогийн эхэнд *уйгур* ябгу И-бяо-би, Түрэгийн бага шадын ач Озмыш хааныг гэнэт довтолж үгүй хийв. Ойрмогхон тэрээр *есөн овгийн* хаан суужээ. Энэ цагаас эхлэн өнөөг хүртэл *есөн овог* нэрийг мөн [*уйгур*] нэр зүүв. ... *Хуйхө (уйгур), пугу (буку?), хунь, баегу (байырку), тунло (тонра), сыцзе (сикёр?), циби* – энэ долоон аймаг эхнээсээ байсан, мөн *абусы, гулуньугу** нар *есөн овог* болой. Гэхдээ би (ө.х. эмхтгэгч) сүүлийн хоёр овгийг Тянь баогаас хойш энэ долоон овогтой эн тэнцүү болсон гэж сэжиглэж байна” гэж «Тан хуйяо»-д тэмдэглэснийг Эдвин Пүллиблэнк эшилжээ.¹⁵

Гэхдээ энэ мэдээнд дурдагдсан аймгуудаас *абусы* 742-754 онд *уйгуртай* холбоотон байгаагүй бол *тонра* аймгаас, зарим сурвалжийн мэдээгээр мянга гаруй зарим сурвалжийнхаар таван мянгаад өрх айл, 742 он гэхэд Тан улсын хилд нүүж очсон ажээ.¹⁶

Тиймээс А.Г.Малявкин, Уйгурын хаант улсын бүрэлдэхүүнд 740-өөд онд *есөн огузын* дараах аймаг, *уйгур, буку/букут, хунь/кунь, байирку, тонра, сёгир/сёкир, киби* багтаж байсан, мөн 714-715 оны үест түрэгт цохигдож, Тан улсын хил дагуу нутаглахаар, түм гаруй өрхийн *пугу/бокунт,abusy* нарын хамт нүүж ирсэн *эдиэ* аймгийг бас анхнаасаа *уйгурын* холбоотон байсан гэжээ.¹⁷

Чингэхлээр 740-өөд онд *басмил, карлукаас* гадна *бокунт, хунь, тонра, сёкир, киби, эдиэ* зэрэг *токуз огуз*, мөн *байырку, есөн татар* гэсэн 10 орчим аймаг, *уйгуртай* эвсэж байжээ гэж үзэж болно.

II. Эвслийн задрал, шалтгаан, шинэ бүлэглэлүүд.

Уйгур улсыг үндэслэгч Кутлук Билгэ Көл хаан 747 оны II хагаст нас эцэлсний дараа хүү “... Эл Этмиш Уйгурын хаан суув.”¹⁸ Гэхдээ мөн бичээсийн мэдээгээр Уйгур улсад “хаан ... хоёр болов. Чингэхдээ нэг нь хуурамч хаан байсан”¹⁹ гэж өгүүлдэг. Хуурамч хаан нь *байырку* аймгийн тэргүүн, Уйгурын ябгу, Тай Билгэ тутук мөн гэдэгт судлаачид санал нэгтэй байдаг.

Мөн Түрэг улс болон *басмил, карлук* аймагтай өрнүүлсэн 742-747 оны дайнд нэг эвсэл болж оролцсон *уйгур* хийгээд *байырку* түрүүт *есөн огуз* ба *есөн татар* аймаг ийнхүү хоёр талцах болсон шалтгааныг сурвалжид, “Тай Билгэ тутук өшилсний учир, ганц, хоёр язгууртан өшилсний учир,

¹⁴ Tekin T, 2008. p. 62 BK D34

* K.Czeglédy, *abusy (abuz)* бол *токуз-огузын сикэр (sikär)* аймгийн нэг салбар гэдэг. [Czeglédy K, 1973. p. 266] Энэ саналыг, Colin Mackerras мөн баримталдаг ба тэр, *abusy*-г *сыцзе*-гээс салбарласан, *гулуньугу* нь хоёр аймаг нэгдсэнээр бий болсон гэжээ. [Mackerras C, 1990. p. 320]

¹⁵ Pulleyblank E.G, 1956. p. 39

¹⁶ Малявкин А.Г, 1989. с. 174; Liu Mau-tsai, 1958. s. 180, 230

¹⁷ Малявкин А.Г, 1983. сс. 6, 130; Малявкин А.Г, 1981. сс. 84-85; Малявкин А.Г, 1989. сс. 173-174

¹⁸ Кляшторный С.Г, 1983. с. 89

¹⁹ Tekin T, 1988. pp. 115-116

...”²⁰ гэж руни бичгийн дурсгалд товч дурддаг бол судлаачид уг эвдрэлийн шалтгааныг янз бүрээр тайлбарладаг.²¹

Харин бидний бодлоор Уйгурт үүссэн хаан ширээний төлөөх хямрал арай өөр шалтгаантай байж болох юм. Эн тэргүүнээ *басмил* нарын толгойлсон хоёр, гуравхан жилийн настай улсын төрийн дээд эрх мэдэлтний томилгоог санацгаая. «Тан улсын шинэ судар, 215»-д, “тэд *басими* [*басмил*]-ийн тэргүүн Сэсэ-и-ши-г хаан болгов. Дараа нь *хуйхө* [*уйгур*] ба *гэлөлү* [*карлук*]-ийн (тэргүүнийг) зүүн, баруун ябгу нэрлэв. Тэрчлэн тэд элч илгээн энэ тухай хаанд мэдэгдлээ”²² хэмээн тэмдэглэсэн байдаг. Чухамдаа *басмил* нар *түрэгийн* эсрэг тэмцэлд чухал үүрэг гүйцэтгэсэн *уйгур* ба *карлук* аймгийг улс төрийн утгаар өөртөө аргамжсан хэрэг.

Улс гэр нь 747 он гэхэд дөнгөн данган энхжиж төвширч байсан учраас *уйгурын* Гули пэйло мөн *басмилийн* Ашина Ши-гийн үлгэрээр, энэхүү зарчмын бодлогыг баримталж өөртөө Кутлук Билгэ Көл хаан цол өргөөд улмаар хааны дараах хоёр том эрх мэдэлтний нэгээр *огузын* нөлөө бүхий аймаг *байыркугийн* Тай Билгэ тутуцыг сонгож, түүнд ябгу цол олгожээ. Өөрөөр хэлбэл, тулгар байгуулсан улсынхаа эв нэгдлийг бэхжүүлэх, цагтаа өөрсдөө ч харьяалагдаж байсан *огузын* хүчирхэг улс төрийн нэгдлийг түшиг тулгуур болгох зорилгыг агуулж *байыркугийн* Тай Билгэ тутукт ябгу цол өгчээ.

Ийм зорилго агуулж байсан ч тухайн шийдвэр нь эргээд Уйгурын дотор 748 оноос эхэлсэн засгийн эрхийн төлөөх тэмцлийн үүдийг нээжээ. Нэг ёсны *байыркугийн* Тай Билгэ тутук, ябгу цол хүртэхдээ, ам тангараг өргөсөн, Уйгурын анхны хаан Кутлук Билгэ Көл 747 оны II хагаст нас барсан тул түүний тангараг ч мөн шууд хүчингүй болсны дээр тэрбээр өөрийгөө хаанд өргөх эрхзүйн үүд ч нээгдсэн гэж үзэж байсан хэмээх таамаглалыг бид дэвшүүлж байна. Тэгээд ч 747-751 оны дайнд ялсан тал болох *уйгурууд* хожим бүтээсэн гэрэлт хөшөөнөө энэхүү бодит байдлыг нуух зорилгоор, “тэнгэрт болгоогдсон Эл Этмиш Уйгурын хаан суусан, хаан хоёр болсон, чингэхдээ нэг нь хуурамч хаан байсан” гэх утгатай өгүүлбэрийг сийлжээ гэж бид үзэж байна.

Чухамдаа, Тай Билгэ тутук нь урьд нэгэн цагт *басмилийн* толгойлсон улсад ябгу явж байсан *уйгурын* Гули пэйло, Ашина овгийн Илтериш Ала Билгэ хааныг түлхэн унагаж өөрөө Кутлук Билгэ Көл хаан болж байсан үйл хэргийг дууриах *есөн татар* болон *огузын* зарим аймаг багтсан нүүдэлчдийн шинэ улс төрийн нэгдлийг үүсгэн, *уйгурын* Баянчортой дайтаж эхэлсэн ажээ.

Эцгээ залгамжилж Уйгурын хаан болсон Баянчорыг, тухайн үед ямар овог, аймгууд дэмжиж байсан талаар цухас дурдъя. *Yao-lo-ko* (ягалакар), *hu-tu-ko* (утуркар), *tu-lo-wu/ku-lo-wu* (кюрэбир), *mo-ko-his-chi* (боксикит), *a-wu-tse* (авучак), *ko-sa* (казар/качар), *hu-wa-su* (огуз), *yao-wu-ko* (ябуткар), *hsi-ya-wu* (аявир)²³ хэмээх есөн овогтой *уйгур* аймгийг бусад ямар аймаг дэмжиж байсан тодорхой мэдээ сурвалжид үлдсэнгүй.

²⁰ Moriyasu T, Suzuki K, нар, 2009. p. 13, E5

²¹ Грумм-Гржимайло Г.Е, 1926. сс. 333-334; Кляшторный С.Г, 1986. с. 161; Каржаубай С, 2002. сс. 106-111; Kamalov A, 2003. p. 82

²² Liu Mau-tsai, 1958. s. 230

²³ Pulleyblank E.G, 1956. pp. 39-40; Малявкин А.Г, 1983. с. 272

Уйгурыг дэмжиж байсан аймгийн нэг бол *эди́з* нар бололтой. Гэтэл дээр дурдсан мэдээгээр *уйгурт* есөн овог багтаж байна. Харин «Могойн Шинэ Усны бичээс»-ийн N3-ийн, “*он иууир тогиз оуиз*” хэмээх мэдээг үндэслэвэл *он-уйгурын* аравдахь бүрдүүлэгч нь *эди́з* байх боломж их ажээ. Өөрөөр хэлбэл есөн овогтой, *арван уйгур* аймгийг, Тай Билгэ тутурын эсрэг хийсэн дайнд тууштай дэмжиж байсан аймаг бол *эди́з* нар юм.

Хожмын хэрэг явдлаас ажихул, *эди́зээс* гадна *боку́т, тонра (?)* зэрэг аймаг Уйгурын хоёрдахь хаан Баянчорын талд байжээ гэсэн сэжгийг төрүүлж байна. Харин Уйгурын урьдын холбоотон байсан *басмил, гурван карлук* нь Түргишийн хаант улсад дагаар ороод байсан тул *уйгурт* цэрэг, зэр зэвсгийн дэмжлэг үзүүлээгүй нь тодорхой. Түүнчлэн руни бичгийн дурсгалын мэдээгээр бол *чик, киргиз* зэрэг Уйгурын баруун хойд хөршүүд мөн уйгуртай нэгдээгүй бололтой. Яглакар овог, хожим *эди́з* аймгийн толгойлж байсан Уйгурын хожуу хаант улсын бүрэлдэхүүнд багтаж байсан *найман огузын* аймгуудаас *хунь, киби, сёкир* нар энэхүү улс төрийн бүлэглэсэн тэмцлийн явцад чухам аль талыг нь дэмжиж байсныг гэрчлэх баримтыг хараахан олж үзсэнгүй. Эдгээр аймгийн нэр уйгуртай дайсагнагч *байырку, есөн татар* нарын хамт нэр үл дурдагдаж байгааг харгалзвал тэд арван уйгуртай холбоотон байх боломжтой. Чухамдаа бидний зүгээс Уйгурын толгойлсон эвслийг:– *арван уйгур, эди́з, боку́т, тонра (?), хунь (?), киби (?), сёкир (?)* зэрэг аймаг бүрдүүлж байжээ гэсэн таамаглалыг дэвшүүлж байна.

Харин *уйгурын* Баянчортой зэрэгцэн өөрийгөө хаанд өргөмжилсөн, *байыркугийн* Тай Билгэ тутурыг, сурвалжийн мэдээгээр *байырку* нарын *найман огузын* аймаг болон *есөн татар*аас бүрдсэн улс төрийн бүлэглэл идэвхтэй дэмжжээ.²⁴ Гэхдээ Тай Билгэ тутурын толгойлсон эвсэлд *басмил, карлук, чик, киргиз* аймаг оролцоогүй нь тодорхой бөгөөд мөн *хидан, татаби* зэрэг, Тай Билгэ тутурын эвслийн гол хүчин болох *есөн татартай* хөрш аймгууд ямар байдлаар энэ хэрэг явдалд хандаж байсан тоймтой мэдээг хараахан олж үзсэнгүй. Чингэхдээ эдгээр аймаг нь урьдын өштөн *уйгуртай* дайтаж байгаа Тай Билгэ тутуктай ямар нэг байдлаар огт харьцаагүй гэсэн үг биш бөлгөө. Дээрхээс үзвэл, Тай Билгэ тутурыг дэмжиж түүнтэй нэгдсэн аймгуудад *байырку, есөн татар* гэсэн нэр хамгийн найдвартай мэдэгдэж байна.

Түүх сударт, *уйгур* аймгийг 5-6 мянган цэрэгтэй хэмээдэг бол *ну́гу/боку́т* аймаг нь хараат иргэн 3 түм, цэрэг 1 түмтэй харин түүний хөрш *тонра* аймгийг 5 мянга орчим эсвэл мянгаад өрх айлтай гэдэг бол *сы́цзе* буюу *сикёрийг* 4 түмэн хүн амтай байсан, *эди́з* аймаг шилдэг цэрэг 1700-тай, *хунь* аймаг 1342 өрхийн 5182 хүн амтай, *киби* аймаг хоёр овгийн нийт 2000 цэрэгтэй гэсэн мэдээ байдаг.

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Тухайн баримтуудад тулгуурлавал, Уйгурын Баянчорын мэдэлд дээд тал нь 27 орчим мянган цэрэг жагсдаг байжээ гэж болно.

Байырку-г “... мөн тэлэгийн нөгөө аймаг, *боку/боку́т* аймгийн зүүн талд нутагладаг, ялгуулсан цэрэг түм гаруй, ...”²⁶ гэж сурвалжид бичснээс үзвэл хүн ам олонтой том аймаг байжээ.

²⁴ Малов С.Е, 1959. сс. 39-40, сев.12, юж. 13-21; Moriyasu T, Suzuki K, нар, 2009. pp. 25-27, E1-9

²⁵ Чэнь Чжунмянь, 1958 т. 733-734, 741; Liu Mau-tsai, 1958. s. 108, 196; Кюнёр Н.В, 1961. с. 40, 48, 51; Малявкин А.Г, 1981. с. 109; Малявкин А.Г, 1989. сс. 22, 140, 141, хүснэг №2

²⁶ Малявкин А.Г, 1989. с. 141-142

Есөн татарын тухайд, VIII зууны эхээр хэдий хэрийн хүн ам, цэрэг цуухтай байсан талаарх, түүнчлэн есөн татарт хэдэн аймаг багтаж байсан тухай мэдээ баримтгүй. Тиймээс есөн татаргаас дайн мордуулж байсан цэргийг бусад, тухайлбал, тэдний хөрш күмоси, хидан болон байырку зэрэг аймагтай харьцуулах замаар, өөрөөр хэлбэл, тооцоолох, таамаглах байдлаар л ерөнхий дүр зургийг нь гаргаж авч болох юм.

Тан улсын хуучин, шинэ хоёр сударын мэдээгээр бол *ахуэй*, *чүхэ*, *аоши*, *дүцзи*, *юаньсычжэ* гэх таван аймагтай *күмоси* нь гурван түмэн цэрэгтэй ажээ. Гэхдээ «Тан улсын шинэ судар»-т бас *күмоси* буюу *си* аймгийг 5 мянган өрхтэй гэж тэмдэглэжээ. Харин, Таван төрийн түүхэнд, хоёр түмэн цэрэгтэй *күмоси*-д *ахуэй*, *чоми*, *аочжи*, *нуцзе*, *хэйцичжи* аймаг байдаг гэжээ. *Күмоси* аймгийн хөрш *хиданыг* мөнөөх Тан улсын хоёр түүхэнд дөч эсвэл дөчин гурван мянган шилдэг цэрэгтэй, *дацзи*, *хэбянь*, *духо*, *фэньвэнь*, *тубянь*, *жуйси*, *чжуйцзин*, *фу* гэсэн найман аймагтай гэж тэмдэглэн үлдээжээ.²⁷

Күмоси болон *хидан* аймагт хамаарах мэдээнд нэг ижил төстэй зүйл байгаа нь нэг аймаг тухайн цагт таваас зургаан мянган цэрэг гаргадаг байж. Есөн татар аймгийн цэргийн тоог гаргахад бид энэ мэдээг буюу нэг аймаг дунджаар таваад мянган цэргийг дайн байлдааны цагт мордуулах чадалтай гэсэн баримжаа тоог үндэслэх болно.

Түрэг, Уйгурын түүхэнд, тэдний үлдээсэн бичиг үсгийн дурсгал тэрчлэн хөрш улсуудын түүх сударт: гучин овгийн *түрэг*, *түрэгийн* арван нэгэн овог, аймаг эсвэл *арван уйгур* (он уйгур), *есөн огуз* (токуз огуз), *гурван карлук* (үч карлук), *гурван курыкан* (үч курыкан), *есөн байырку* (токуз байырку), *гучин татар* (отуз татар), *есөн татар* (токуз татар) зэрэг нэр элбэг ажээ.

Эдгээр нэр тухайн аймгийн бүрэлдэхүүнд багтах жижиг, том янз бүрийн угсаа-нийтлэгийн нэгж, бүлгийн тоог их төлөв яг заадаг. Жишээ нь арван уйгур (он уйгур) - *ягалакар*, *утуркар*, *күрэбир*, *мөгэшичи* (*багасёкир*), *аүзэ* (*эбүрчэ?*), *хазар/казар*, *хувасу* (*хугузу?*), *яоүгэ* (*ябуткар*), *шишэү* (*аяабирэ?*) зэрэг арваад овог эсвэл хүрээнээс бүрэлдэж байв.²⁸

Энэ нь есөн татар гэж нэрлэгдсэн Түрэгийн үеийн нүүдэлчдийн томоохон улс төрийн нэгдэлд төдий тооны овог, аймаг багтаж байсныг хангалттай гэрчлэх болов уу хэмээн бодож байна. Дурдсан зүйлдээ түшиглэвэл, есөн татар хэдэн арван мянгаад цэрэгтэй байх боломжтой ч бидний зүгээс арваад мянган цэрэг гэсэн багцаа тоог хэлж байна. Иймд Тай Билгэ тутурын толгойлсон эвсэл мөн хориод мянган цэрэгтэй байжээ гэж үзэж болох ба үндсэндээ дайтагч хоёр тал тун хүчний харьцааны хувьд тун ойролцоо байжээ гэж дүгнэж болох юм.

III. Дайн тулааны явц.

Уйгурын Баянчор болон байыркугийн Тай Билгэ тутурын толгойлсон эвслийн хооронд болж өнгөрсөн тулалдааны талаар «Могойн Шинэ Усны бичээс»-г:

N11 ... гахай жил [747 он] Есөн татар ... иргэн ... Тай Билгэ тутурыг

N12 ябгу нэрлэв. Түүний хойно эцэг хан халив. Харьат иргэн ирж ... хулгана жил [748 он] ... Тай Билгэ тутук

²⁷ Материалы., 1984. сс. 144, 149, 151, 152, 156-157, 163, 164

²⁸ Hirth F, 1987. s. 36; Pulleyblank E.G, 1956. s. 39-40; Hamilton J, 1962. pp. 41-44

N13 ... т ... иргэн ... ты ... цавчилдав,

E1 булаав. ... гурван сарын нэгний [749.3.23] өдөр Бүкэгүк-т гүйцэв. Үдэш гэгээтэйд, нар ороход үтэрлэж байр хийв, тэнд цавчилдав.

[Дайсан] өдөр бутарч, түнэр болмогц цуглаж байв. Бүкэгүк-т Найман огуз, Есөн татар үлдсэнгүй. Хоёрны [749.3.24] өдөр нар ургахад тулалдав. Боол, шивэгчин, иргэнийг тэнгэр

E2 газар зааж өгөв. Тэнд ялав. Ялт ноёдыг ... тэнгэр барьж өгөв. Хар эгэл иргэнийг хядсангүй, гэр орон, үхэр адууг булаасангүй, ял оноож үлдээв. Миний иргэд гэж хэлсэн, дагаж ирэгтүн гэж хэлээд үлдээв, [тэд] ирсэнгүй [тул] дахиж

E3 эрэв. Бургу-д гүйцэв. Дөрвөн сарын есний [749.4.30] өдөр тулалдав, цавчилдав. Үхэр адуу, эд хөрөнгө, охид эмсийг тууж ирэв. Таван сард [749.5.21-6.19] дагаар ирэв, Найман огуз, Есөн татар үлдсэнгүй ирэв.

[Дараа нь би] Сэлэнгийн гэдрэг (араас), Йылун голын баруун бие Шып толгой хүртэл цэрэг илгээв.

E4 Кэргүн сагышын* Шып толгойд болзож ирэв. Айгучы, Сэлэнгэ өөд цэрэглэж, таван сарын хорин есөнд [749.6.18] тулалдав, тэнд цавчилдав, Сэлэнгэд шахаж цавчиж, үлдэн хөөв, [дайсан] бөөнөөрөө Сэлэнгэ уруудан буруулав. Би Сэлэнгэ гэтэлсний хойно зорчиж [очоод] тулалдав, олзолсон арван эрийг [тэдэнд] илгээв.

E5 «Тай Билгэ тутук өшилсний учир, ганц, хоёр язгууртан өшилсний учир хар иргэн та нар үхэхэд хүрлээ, эчигтүн өлсөхгүй, ядрахгүй та нар гэж хэлэв, дахиж хүчээ өгөгтүн» гэж хэлэв. Хоёр сар хүлээв, ирсэнгүй. «Найман сарын нэгний [749.9.16] өдөр цэрэг зорчуулна» гэж хэлэв. Туг замд гарахуй дор,

E6 алгинч эрс ирж дайсан ирж буй гэв. Дайсны манлай хатгалдаар ирлээ. Найман сарын хоёрны [749.9.17] өдөр Чыгылтыр нуурнаа, Хасуй-г хэжлэн хатгалдав тэнд, цавчилдав тэнд, дараа зорчив, [мөшгөв тэднийг.]

Тэр сарын арван таванд [749.9.30] Хэйрэ-ийн эх Гурван Биргү-д Татартай хутгалдан тулалдав, хагас иргэн нь

E7 дагаар ирэв, хагас иргэн нь ***-ха шургав. Тэгээд дахин нүүж Өтүкэний энгэрт өвөлжив. Дайснаасаа хагацаж саллаа, хоёр хөвүүндээ ябгу, шад нэр өгөв, Тардуш, Төлис иргэнийг өгөв, хойно барс жил [750 он] чик руу зорчиж, хоёр сарын арван дөрвөнд [750.3.26] Хэм-д

E8 тулалдав, мөн сарын [750.3.26-4.10-ний үест] *** Өтүкэний гэдрэг үзүүрт, Тэсийн эхэнд Хасар Курыдын-д өргөөлөв. Тэнд босгов хана хэрмээ, тэнд тогтоов. Зун [750.5.11-8.6] тэнд зусав. Хил хязгаараа тэнд тогтоов [үгчилбэл, зах тэнд захлав]. Бэлгэ юүгээн, бичиг юүгээн тэнд бичүүлэв,

* kărgün saqışın/кэргүн сагышын – гэсэн үгийг судлаачид янз бүрээр уншсаар иржээ. Тухайлбал, С.Е.Малов, “тэд Кергю, Сагыш болон Сып-Баши-гаар биднийг зорьж ирэв” гэж харин С.Харжаубай “тэдний тагнуул, тэдний харуул Шип-Баши-гаар ирлээ” хэмээн уншсан бол, Т.Мориясу, К.Сүзүки нар “тэд ирэв, Шып толгойг зорьж ирэв” гэж буулгажээ.

Тухайн бичвэрийн дайн тулааны тухай өгүүлж буй агуулгаар бол энд нүүдэлчдийн цэрэг дайны холбогдолтой нэр томъёог дурдсан байж болох юм. Тиймээс бид энэ хэсгийг «[дайсан] хэрээ [эсвэл хэрэл] жагсаалаар Шып толгойд болзож ирэв» гэсэн утгатай болов уу гэсэн таамаглалыг дэвшүүлж байна.

бүтээв. Үүний хойно тэр жилийн намар [750.8.7-11.3] урагшаа зорчив, татаргаас асуув. Туулай жилийн

(Е9) таван сар [751.5.30] хүртэл ... хэмээн маш тодорхой дүрсэлжээ.²⁹

«Могойн Шинэ Усны бичээс»-т дурдсан мэдээллээс үзвэл хулгана жилд [748.2.4-749.1.22] Уйгурын Баянчорын эвсэл болон *байыркугийн* Тай Билгэ тутурын эвслийн хооронд ямар үйл явдал өрнөсөн нь тодорхойгүй байна. «Тариатын бичээс»-ийн мэдээгээр бол *уйгурыг* дэмжигч овог, аймгууд Баянчорыг Торян хаан хэмээн нэрийдсэн ба тэрбээр, Өтүкэний дундахь Сөнүз толгой Хан Ыдук толгойн ард өргөөлсөн байна. Чухамдаа, хулгана жилийг Баянчор Торян хаан улсынхаа дотоодын үйл хэрэгт зориулж, түүнтэй тэрсэлдэж эхэлсэн Тай Билгэ тутук-тай хийх дайны бэлтгэлийг хангахад зориулсан бололтой.³⁰

Хоёр эвслийн хоорондахь дайны үндсэн ажиллагаа үхэр жилийн хавраас намрын (749.3.23-9.30) хооронд өрнөжээ. А.Камалов, энэ хугацаанд хоёр тал нийтдээ таван удаа зэвсэг зөрүүлсэн ба сүүлийн хоёр тулалдаанд *уйгурууд*, *есөн огузыг* бүрэн ялсан гэж үзжээ.³¹

Могойн Шинэ Усны бичээсийн мэдээгээр бол энэхүү таван тулалдаанд *есөн огуз* буюу Тай Билгэ тутурын *байырку* аймаг дангаараа, тухайлбал, 749.6.18-нд Сэлэнгийн сав, Шып толгойд мөн 749.9.17-нд Чыгылтыр нууранд *уйгуртай* хоёр удаа тулалджээ. Харин *есөн огуз (байырку)* аймаг болон *есөн татарын* нэгдсэн цэрэг, Бүкэгүк хийгээд Бургу-д, 749.3.23-24 болон 749.4.30-нд *уйгуртай* гурвантаа зэвсэг зөрүүлжээ. *Есөн татарууд*, *уйгуртай* дангаараа 749.9.30-нд Хэйрэ-гийн эхийн гурван Биргү-д тулалдсан байна.

Тиймээс А.Камаловын, 749 он бол *есөн огузын* хувьд бүрэн ялагдал хүлээсэн жил мөн гэж үзэх нь эргэлзээтэй санал болой. Тэгээд ч *байырку* аймагтай эвсэж байсан *есөн татарууд* хожим дангаараа, 750 оны намраас туулай жилийн таван сар (751.5.30) хүртэл *уйгуртай* зэвсэглэн тэмцэлдсэн бололтой. Түүнчлэн мөн бичээсийн N13-E1 мөрийг дамнаж үлдсэн хэсэг бусад мэдээг үндэслэвэл 749.3.23-наас өмнө *уйгур* болон *есөн огуз (байырку)*, *есөн татар* нар хоорондоо, магадгүй нэг биш хоёр гурван удаа ч тулалдсан байж болох юм.

Могойн Шинэ Усны бичээсийн мэдээнээс үзвэл үхэр жилд, *уйгур* болон *байырку*, *есөн татар* аймгийн хооронд болж өнгөрсөн байлдааны ажиллагааг гурван үед хувааж болохоор байна. Үүнд:

Нэг. Байлдааны ажиллагааны эхний (749.3 сараас-5/6 сар) үе:–

Хаана, хэзээ болсон нь үл мэдэгдэх тулалдааны дараа *есөн огуз*, *есөн татарчуудыг* Бүкэгүт хэмээх газар нэхэн мөшгөж, гүйцсэн *уйгурууд* тэдэнтэй хоёр өдөр тулалджээ. Тулалдаанд *есөн огуз*, *есөн татар* аймгаас хэдэн язгууртан нь олзлогджээ. Гэвч *уйгурууд* хараахан бүрэн ялалт олоогүй бололтой. Тиймээс Бургу хэмээх газарт *есөн огуз*, *есөн татар* нарыг 749.4.30-нд, Уйгурын цэрэг дахин дахин довтолж нэг хэсгийг нь дагаар оруулж авчээ. Энэ тулалдаанд ялагдсан *есөн огуз* болон *есөн татар* нар салж буруулан нүүсэн бололтой. Учир нь дараагийн удаагийн тулалдаанд *есөн*

²⁹ Малов С.Е, 1959. сс. 39-40, сев.11-12, юж. 13-21; Очир А, нар, 1996. N11-E9; Moriyasu T, Suzuki K, нар, 2009. pp. 11-14, N11-E9

³⁰ Katayama, Akio, 1999. p. 169, S5-6

³¹ Kamalov A, 2003. pp. 83, 84, table 2

татар нар оролцсон гэх сэжгийг төрүүлэх мэдээ, баримт Могойн Шинэ усны бичээст үлдээгүй ажээ.

Хоёр. Байлдааны ажиллагааны дунд (749.6 сараас-9 сар) үе:–

Бургу-ийн тулалдаанд ялагдсан *есөн огузууд* өөрийн нутаг болох Сэлэнгэ мөрөн лүү нүүсэн бололтой. Тэднийг мөшгүүлэхээр Баянчор Торян хаан, Сэлэнгийн гэдрэг (араас), Йылуун голын баруун бие Шып толгой хүртэл цэрэг илгээжээ.

Харин *есөн огузууд*, цэрэг зэвсгийн хүчээ дахин базааж, Сэлэнгийн Шып толгойд цэрэг хуралдуулахаар болзсон байна. Шып толгойд *огуз (байырку)* аймаг цэргээ хуралдуулж байх цагт Уйгурын Баянчор Торян хаан өөрийн түшмэдийн нэгт цэрэг захируулан дайлаар мордуулсан ба Уйгурын цэрэг 749.6.18-нд *огузтай (байыркутай)* байлджээ. Могойн Шинэ Усны мэдээг үндэслэвэл, *уйгурын* цэрэг *огузыг* Сэлэнгэд шахаж цавчиж, үлдэн хөөхөд *огузууд* бөөнөөрөө Сэлэнгэ уруудан буруулжээ. Улмаар *уйгур* цэрэг Сэлэнгэ гэтэлж *огузуудыг* мөшгөн гүйцэж дахин тулалдаж цөөнгүй *огуз* цэргийг олзолсон бололтой. Улмаар олзолсон арван эрийг буцаан *огуз (байырку)* нарт илгээж, «Тай Билгэ тутук өшилсний учир, ганц, хоёр язгууртан өшилсний учир хар иргэн та нар үхэхэд хүрлээ, эчитгүн өлсөхгүй, ядрахгүй та нар гэж хэлэв, дахиж хүчээ өгөгтүн» гэх утгатай ухуулгын чанартай дуу бариулжээ. Мөн *огузуудыг* дагаж ирэх хугацааг зааж болзсон ажээ. Гэтэл *огузууд (байырку)* дагаж орх нь байтугай дахин *есөн татартай* холбоолж *уйгурын* эсрэг тэмцэхээр тохиролцсон тул Баянчор Торян хаан 749.9.17-нд цэргээ дайлаар мордуулав. Энэ үед Уйгураас талбисан туршуул (алгинч) цэрэг ирж *огузыг (байырку)* мөн дайлаар ирж буй талаар мэдүүлжээ. Могойн Шинэ Усны бичээсийн мэдээгээр бол *огуз (байырку)* ба *есөн татар* нь цаг болзож *уйгурыг* гэнэдүүлэн хоёр талаас нь зэрэг байлдахаар төлөвлөсөн янз ажиглагддаг. Уйгурын Баянчор Торян хаан ч ийм нөхцөл байдал үүсч байгааг анзааран эн тэргүүнд *огузыг (байыркуг)* гэнэт довтлон Чыгылтыр нууранд бутцохижээ.

Байырку аймгийн тэргүүн Тай Билгэ тутук *уйгурт* ялагдаад, Тан улсын хааны Тяньшигийн VIII оны арван сарын улаагчин туулай өдөр (749.11.18), баруун нийслэл Чанань-д ирж, Тан улсын хааны ордонд бараалхжээ.³²

Тай Билгэ тутук Тан улсад очсон нь, А.Камаловын үзэхээр, Тан улсаас цэрэг зэвсгийн тусламж хүсэх зорилготой байсан гэнэ.³³

Гурав. Байлдааны ажиллагааны төгсгөлийн (749.6 сараас-9 сар) үе:–

Тай Билгэ тутукийн толгойлсон эвслийн нэг гол хүчийг байлдан дарсан ч Уйгурын дорнод хөрш *есөн татарууд* дайсгнасан хэвээр байсан тул Баянчор Торян хаан цэргээ авч *татарыг* дайлаар морджээ. Улмаар Хэйрэ-ийн эх Гурван Биргү-д *есөн татартай* зууралдан тулалджээ. Гурван Биргү-гийн тулалдаанд ялагдсан *есөн татарын* хагас иргэн нь, Могойн Шинэ Усны мэдээгээр Уйгур улсад дагаар орсон бөгөөд харин үлдсэн хагас иргэн нь хаашаа буруулан нүүсэн нь тодорхойгүй. Тус бичээсийн E7-д ***qa/ха гэсэн төгсгөлийн хэдэн үсэг үлдсэнд тулгуурлан G.Ramstedt, С.Е.Малов нар «qitanqa / хидан руу» хэмээн нөхөн сэргээсэн бол K.Czeplédy, «qarluga /

³² Чэнь Чжунмянь, 1958. т. 473

³³ Kamalov A, 2003. p. 84

карлук руу» гэж сэргээснийг А.Камалов дэмжжээ.³⁴ Энд анхаармаар хэдэн зүйл байна, нэгд, *есөн татарыг* дийлэнх судлаачид одоогийн Монгол Улсын дорнод хэсгээр нутаглаж байсан гэж үздэг. Харин *уйгурууд* эртнээс Сэлэнгэ мөрний эх, дунд биеэр нутаглаж ирсэн бөгөөд өгүүлэн буй үед *уйгурууд* Монголын төв хэсэгт суурьшиж байсан юм. Тиймээс уйгурт дагаар орхогүй гэж шийдэн зайлж нүүж байгаа *есөн татарын* хүн ам олон аймаг, *уйгуруудын* нутгийг шувтлан гарч баруун зүгт нүүсэн гэдэг нь их эргэлзээтэй. Хоёрт, *есөн татарууд* заавал хэн нэгэн аймагт дагаар орох шаардлагагүй хүчирхэг аймаг байсан тул *хидан* руу ч нүүсэн эсэх нь эргэлзээтэй. Хэрэв *татарууд* бөөнөөрөө ийн нүүсэн аваас руни бичгийн бус сурвалжид бүдэг бадаг мэдээ үлдэх болов уу. *Есөн татарын* хагас иргэн *карлукт* нэгдсэн гэх К.Czeplédy-ийн санал нь Гардизигийн тэмдэглэж үлдээсэн *кимак* аймгийн бүрэлдэлд оролцсон *татарын* домгоос улбаатай бололтой. Гэхдээ уул домогт, Татарын эзэн нас барсны дараа үлдсэн хоёр хүүгийн бага нь *татар* аймгийг тэргүүлэх эрхийн төлөө ахыгаа хорлох санаа нь үл бүтсэнээс болоод ойрын хэдэн шадар хүнээ авч зугтаасан тухай тодорхой өгүүлдэг.³⁵ Өөрөөр хэлбэл, домогт, Татарын дотоодод болсон үйл явдлаас шалтгаалан цөөн тооны *татарчууд* өрнө зүгт нүүсэн тухай дурдаж байна. Гэтэл Могойн Шинэ Усны бичээст, *уйгурт* ялагдсан *татарын* нийт хүн амын хагас нь буруулан нүүсэн тухай өгүүлж байгаа нь Гардизигийн тэмдэглэсэн домгоос огт өөр үйл явдал болох илт харагдаж байна. Гуравт, «q» үсгийн дараах «kirti» хэмээх үгийг олонх судлаач «нэгдсэн, орсон, хүрсэн» гэж орчуулжээ. Гэвч тус «kir» үг нь «элсэх, шургах» гэсэн утгыг бас агуулдаг.³⁶ «Kir» хэмээх үгийн «шургах» гэх утгатай холбон ганц баримт дурдъя. Тан улсын хуучин сударт, *хидан* нарыг “ямагт си нартай байлдана, амжилт үл олвоос Циншань болон Сяньбишань уулнаа хоргодоно”³⁷ хэмээн тэмдэглэжээ. Күмоси аймагтай байнга зэвсэг зөрүүлдэг *хиданчууд* ялагдал хүлээвэл, Циншань, Сяньбишань уулнаа шургадаг гэсэн утгыг энэ мэдээ агуулж байна. *Есөн татарчууд, хидантай* адил нүүдэлчид, тиймээс тэднийг Гурван Биргү-д, *уйгурт* ялагдсаны дараа өөрсдийн сайн мэдэх бэрх, бартаатай уул буюу нутаг уснаа очиж суугаагүй гэх үндэслэл лав байхгүй. Тиймээс тухайн мөрийг «тэр сарын арван таванд Хэйрэ-ийн эх Гурван Биргү-д Татартай хутгалдан тулалдав, хагас иргэн нь дагаар ирэв, хагас иргэн нь [газрын нэр?]ха-д шургав» гэж унших саналтай байна.

Гурван Биргү-гийн тулалдаанаар, Баянчор Торян хааны тэргүүлсэн *уйгурууд* болон түүний талынхан, Тай Билгэ тутурын тэргүүлсэн *есөн огуз* (*байырку*), *есөн татарын* эвслийн хооронд өрнөсөн дайны гол хэсэг нь өндөрлөсөн бөгөөд *уйгурууд* давуу байдалтай болсон ч, *есөн огузтой* хамсаж байсан *есөн татарууд, уйгуртай* дахин зэвсэг зөрүүлжээ.

Тай Билгэ тутурын эвслээс *есөн огуз* (*байырку*) нарыг буулган авч амжсан Уйгурын Баянчор Торян хаан, улсдаа шинэтгэл хийж, өөрийн хоёр хөвүүндээ ябгу цол олгон, зүүн, баруун гарыг захируулаад улмаар *чик* аймгийг дайлжээ. Харин барс жилийн намраас дараа оны билгийн таван сар хүртэл дахин *есөн татартай* байлдсан бололтой. Могойн Шинэ Усны бичээст энэ талаар “үүний хойно тэр жилийн [750 оны] намар урагшаа [дорно зүгт] зорчив, *татаараас асуув*. Туулай жилийн [751 он] таван сар хүртэл ...” хэмээн тэмдэглэжээ. Бичээсийн үг үсэг нь алга болсон хэсэгт

³⁴ Малов С.Е, 1959. с. 40, вост. 19; Czeplédy K, 1973. p. 265; Kamalov A, 2003. p. 86

³⁵ Бартольд В.В, 1973. с. 43

³⁶ Древнетюркский, 1969. с. 308

³⁷ Материалы., 1984. с. 157

есөн татартай дахин тулалдсан эсвэл дагаар оруулсан тухай өгүүлбэр байсан болов уу гэж таамаглаж байна.

Уйгурууд Төв Азийн нүүдэлчдийг хэрхэн манлайж улсын толгойд суусан талаар өгүүлсэн гуравдахь хэсгийг базаж хэлбэл, Баянчор ба Тай Билгэ тутурын хооронд өрнөсөн хаан ширээний төлөөх тэмцэлд *есөн татар* аймаг *огузуудаас* дутахгүй үүрэг гүйцэтгэж, 749 оны намар Тай Билгэ тутурын эвсэл томоохон ялагдал хүлээсний дараа ч гэсэн бие даан *уйгуртай* тэмцэлдэжээ. Ер нь *есөн татарчууд* Түрэгийн Мочжо Капаганы хаанчлалын сүүлээр ч хүчирхэг нэгэн байж, Түрэг улсад тохиолдсон байгалийн гамшигт үзэгдлийг далимдуулан *түрэгүүдтэй* байлдаж байсан. Чухамдаа, *есөн татарчууд* VIII зууны эхнээс эхлэн Төв Азийн нүүдэлчдийн улс төрийн амьдралд идэвхтэй оролцож, ялангуяа Түрэгийн хожуу хаант улс мөхсний дараа өрнөсөн, Төв Азийн нүүдэлчдийг хэн тэргүүлэхийн төлөөх тэмцэлд *байырку* зэрэг аймагтай хамсаж, томоохон тэмцлийг хийсэн хүчирхэг улс төрийн хүчин байжээ.

IV. Агу, Bükägük, Burγu, Käyγä baši Üč Birkü.

Агу.

Есөн татартай холбогдож руни бичгийн дурсгалд дурдагдсан анхны газрын нэр бол 'Агу' болой.³⁸

Энэ газрын байршлын талаар Б.Я.Владимирцов дараах саналыг хэлжээ. Тэрбээр, Орхоны бичээст буй "... агу (V.Thomsen, Inscriptions de l'Orkhon, p. 126). Энэ нь Ага буюу Ага гол ба Байгалийн чанад дахь Агын голын хөндийн (монгол бичгээр агу, буриадаар аһа) нэр юм шиг байна. Орхоны бичээст *toguz tatar*-ын '9 татар' цэрэгтэй нэгдсэн *огузуудтай* Туркийн хааны хийсэн хоёр тулалдааны тухай үйл явдалтай холбон агу-ийн тухай тэмдэглэжээ" хэмээн дурдаад улмаар "тэгсэн ч монголд агу>аһа гэдэг нэртэй өөр газар олдож болох юм гэдгийг юутай ч атугай тэмдэглэх хэрэгтэй. Жишээ нь Өвөрмонголд үүнтэй төстэй нэртэй нэг гол бий" гэж бичсэн байдаг.³⁹

Түүний илтгэлд хоёрын зэрэг эргэлзээтэй санал байна.

Нэгд, Агу (агу) гэдэг нь *түрэг* үг гэдэг нь эргэлзээтэй бөгөөд энэ талаар дараах тайлбарыг харна уу.

«Монголын нууц товчоон»-ы §141-д: Эргүнэд цутгах Гэн мөрний шинааны агуу (уудам) нута гэж бий. Эргүнэ мөрөнд цутгах Гэн мөрний шинааны агуу нута буюу «sina'a-yin a'unu'u» гэсэн үгийг Игор дө Рахевилз «хагас арлын том хошуу» буюу хоёр голын билчир дэх хошуу хэмээн тайлбарлажээ.⁴⁰

Хоёрт, Б.Я.Владимирцов, Агу ба одоогийн ОХУ-ын нутагт буй Ага-ын хөндийг нэрийн төстөйд дуудуудан нэг газар гэж үзжээ.

³⁸ Tekin T, 2008. p. 62 BK D34

³⁹ Владимирцов Б.Я, 2005. т. 22

⁴⁰ de Rachewiltz, 2004. p. 520

Хэрэв нэрийн төстэй харагдах хэлбэр байдалд дулдуйдвал, «Монголын нууц товчоон»-ы “... Ergüne müren huruu neüjü Qan müren Ergüne-de čidququ šinaa-yin a/γ/u nu/γ/u-da ...”⁴¹ гэсэн өгүүлбэрт буй а/γ/u (a'u) гэх Эргүнэ ба Хан (Гэн) мөрний бэлчир дэх газрыг ([a]guda) мөн гэж бас үзэж болно.

Түрэгийн Билгэ хааны гэрэлт хөшөөнд дурдагдсан 'Агу' хэмээх газрыг, одоогийн Монгол Улсын Төв аймгийн Эрдэнэ сумын нутаг, Туул голын урд биеийн 'Уу булан' мөн болов уу гэсэн таамаглалыг бид дэвшүүлж байна. Гэвч мөн аймгийн Мөнгөнморьт суманд бас ийм нэртэй газар байдаг. Гэхдээ Төв аймгийн Эрдэнэ сумын 'Уу булан' нь томоохон хэмжээний тулалдаан хийж болохуйц нөхцөл арай илүүтэй, түүнчлэн Түрэгийн Капаган Мочжо хаан 716 оны эхний хагаст, бослого гаргасан *есөн байырку* аймгийн Их иркинг дайлаар мордож Дуло (Дола буюу одоогийн Туул) голд бут ниргэсэн⁴² зэргийг харгалзвал Туул голын эрэгт орших энэхүү 'Уу булан'-г 'Агу' мөн гэж үзэж болно.

Bükägük, Burγu.

Уйгурын Баянчор, *есөн татартай* 'Бүкэгүк' (Бөкэгүк)–г анх удаа тулалдсан бөгөөд үүний дараа зугтсан *огуз, татарчуудыг* 'Бургу' хэмээх газарт хайж, нэхэн мөшгөөд гүйцсэн байдаг. Энд гарч буй 'Бургу' болон «Тариат»–ын бичээсийн 'Бургу' нэг болох гарцаагүй ба судлаачид, Төв аймгийн Борнуур сумын нутгаар урсдаг, Ноён уулаас эх авсан Бороогийн голыг руни бичгийн дурсгал дахь Бургу мөн хэмээжээ.⁴³ С.Г.Кляшторный харин Тариатын бичээсийн 'Бургу'-г Горлог (Енисей) мөрний нэг эх Каа-кем гэсэн нь хол зөрүүтэй оноолт болжээ. Харин С.Харжаубай, 'Бургу'-г, Бурхан Халдун уул буюу эсвэл Ононд цутгах Бурга гол гэж үзжээ.⁴⁴

Руни бичгийн 'Бургу'-г Бороогийн гол гэж оноосонд үндэслэвэл, 'Бүкэгүк' (Бөкэгүк) нь Улаанбаатараас баруун урд зүгт оршдог «Шувуун ферм»–ийн орчимд урсдаг Бөхөгийн гол эсвэл Бөхөгийн даваа орчмын газар байх бүрэн боломжтой.⁴⁵ Тэгээд ч Могойн Шинэ Усны бичээсийг анх уншсан Г.Рамстед, Бүкэгүк-ийг Улаанбаатарын баруун урд орших Бөхөг мөн гэж үзэж байжээ.

Käyrä baši Üč Birkü.

Хэйрэ-ийн эхийн Гурван Биргү хэмээх газрын талаар С.Харжаубай дараах саналыг өгүүлжээ. Тэрбээр, 'Хэйрэ' (Käyrä)-г одоогийн Хэрлэн гол гэж оноогоод 'Үч Бюркю' (Üč Bürkü)–г Хэрлэнгийн эх авсан гурван гол хэмээжээ.⁴⁶ Бидний хувьд арай өөр саналтай байна. Эдгээр нэр «Монголын нууц товчоон»-д мөн дурдагдсан бололтой. Х.Пэрлээ 1949 онд «Монголын нууц товчоон»–ы §128, 161, 177, 193, 197, 250–д дурдагдсан 'Сайр хээрийн' тухай “... мөн Сэлэнгэ хавиас олдсон хөшөөний бичээсэнд Keyige гэж дурдсан үзэгдэнэ”⁴⁷ хэмээн өгүүлсэнээс үзвэл, тэрбээр «Могойн Шинэ Усны

⁴¹ Монголын нууц товчоо, 1985. §141, т. 73

⁴² Liu Mau-tsai, 1958. s. 170-171, 258-259

⁴³ Шинэхүү М, 1980. т. 47; Батсүрэн Б, 2007. т. 39-40

⁴⁴ Кляшторный С.Г, 1980. с. 94; Каржаубай С, 2002. с. 86, карта территории объединенного каганата тюрок (в 745-761 годы)

⁴⁵ Батсүрэн Б, 2009. т. 123

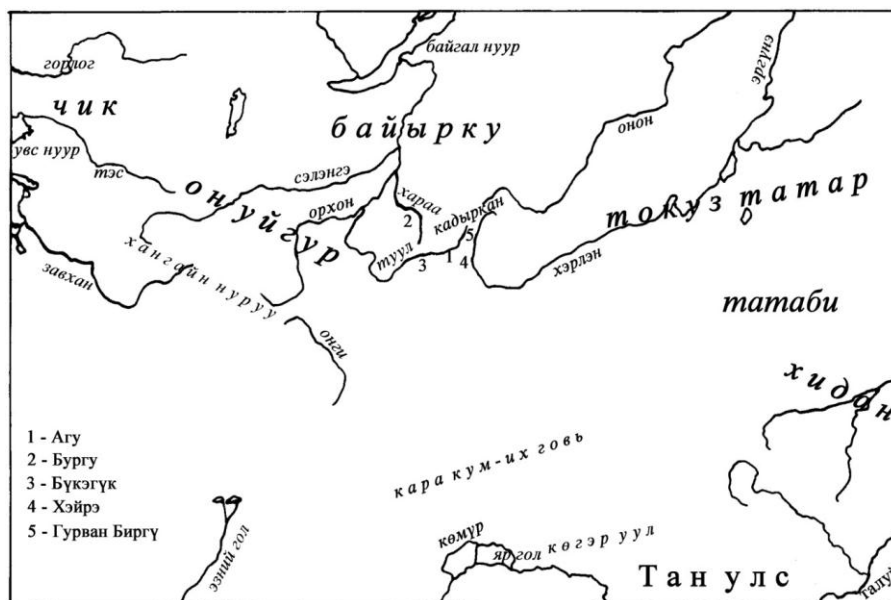
⁴⁶ Каржаубай С, 2002. с. 85, карта территории объединенного каганата тюрок (в 745-761 годы)

⁴⁷ Пэрлэй Х, 1949. т. 68

бичээс»-т нэр гардаг 'Кэйрэ' (Käyrä)-г 'Сайр хээр' мөн гэж таамаглаж байжээ. Археологич У.Эрдэнэбатын судалснаар "... одоо Таван сүвийн тал, Хэвтээ бор хөхийн тал, Бөөрөлжүүтийн тал гэсэн гурван их тал болгон" нутгийн олон хэлэлцэх болсон Төв аймгийн Баяндэлгэр сумын нутаг "... Хэрлэн голын зөв этгээдийн талд Их Үнэгтэй, Бага Үнэгтэйн овоо, Галуутайн байшин хоёрын хоорондох газрыг Галуутайн ам, энэ амны эхэнд орших булгийг Галуутай булаг гэнэ. Тэр булгаас эх авсан голыг Галуутайн булгийн гол гэх ба тэр гол баруун чигт урссаар их олон нууртай, намаг ихтэй, хонхор хөндий рүү цутгана. Бидний санахад энэ хөндийг эрт цагт Сайр хээр хэмээн нэрийдэж байсан бололтой" гээд улмаар 'сайр', 'сайрын' гэсэн тодотголтой хэд хэдэн газар тухайлбал, 'Сайрын худаг' зэрэг газар байгаа нь "... уг газрыг дээхнэ үед Сайр хээр хэмээн нэрлэж байсны улбаа байж болно" гэжээ.⁴⁸

Өмнөх судлаачдын санал хийгээд доор өгүүлэх өөрсдийн баримтад тулгуурлан Чингис хааны дөрвөн ордын нэг байрлаж байсан Сайр хээрийн тал нь чухамдаа «Могойн Шинэ Усны бичээс»-ийн 'Кэйрэ' (Käyrä) мөн гэсэн саналыг улам батжуулан дэвшүүлж байна.

«Монголын нууц товчоон»-д хэдэн удаа дурдагдсан 'Сайр хээрийн тал' нь Могойн Шинэ Усны бичээсийн 'Кэйрэ' (Käyrä) мөн гэж үзвэл түүний эхэнд байдаг хэмээн тус бичээст дурдах 'Үч Биркү' (Гурван Биркү) нь «Монголын нууц товчоон»-ы § 96, 97, 98, 103, 177-д тэмдэглэгдсэн 'Бүрги эрэг' болох нь гарцаагүй юм. 'Кэйрэ' болон түүнтэй хамсан нэр гарч байгаа 'Үч Биркү'-ийн талаар өгүүлэх руни бичгийн мэдээний агуулга чингэж өгүүлэх бололцоог олгохын зэрэгцээ уйгуртай удаа дараа тулалдсан *есөн татарын* нутаглаж байсан газрын чигийн баримжаа бас ийн хэлэх боломжийг нээж байна. Эдгээр газар усны байршлыг зураг.1-ээс харна уу.



зураг 1. Төв Ази 742-751 он

АШИГЛАСАН ХЭРЭГЛЭГДЭХҮҮН

⁴⁸ Эрдэнэбат У, 1996. т. 138

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BATSUREN, Barangas : THE UYGHURS AND BAYIRKHUS. THE NINE TATARS DURING THE YEARS 747-751

In this paper, the author investigates the history of the Uyghur Empire, which ruled over Inner Asia for a century. The focus of the paper is on the period between 742 and 751. He divided the period in question into three parts:

At the beginning of this period the Uyghurs were able to take advantage of the Turkic internal power struggle. In middle of 742 the Turkic Kutlug yabgu khagan was killed by the united power of basmil and uch-karluk, and the basmil Ashina Shi was chosen as khagan, and the allied tribes got a real administrative power; the Uighur Guli Peilo became the Left yabgu, the karluk Piciya shehu was chosen as the Right yabgu.

The second part of the paper summarizes the role of the Uyghurs in the alliance against the Turks, and it is shown how the three karluks and basmils were put down from power.

In the concluding part of the writing the author investigates the related historical sources, which recorded a fairly large amount of information regarding the struggle with the Turks; this part covers the period between 746 and 751.

Attention is also drawn to the importance of the Nine Tatar tribe alliance, especially to the main group, or the bayirkhu union, which fought with the Uyghurs as of 747, and an attempt is made to clarify their role during this historical period.



HORVÁTH, Izabella

The Tarim Basin Mummies: a Commentary

Since the mid-nineteenth century much of Western historical research has been motivated by the desire to prove that Indo-Europeans were responsible for significant cultural development and evolution in Europe and beyond. Over the years major inventions, such as the chariot, bronze working, and horse riding have all been claimed as Indo-European creations. These speculations are based largely on the assumption of cultural diffusion from a single source, that is Europe, and often overlook the possibility of independent clusters of cultural development taking place in tandem in different parts of the world. Moreover, the research often lacks a global perspective and neglects to include pertinent historical data from farther afield.

While early efforts to prove Indo-European cultural primacy nearly 150 years ago may be understandable, if not excusable, it is hardly so in the 21st century. This is especially true in regards to the study of the early history of China and the question of western influence. More often than not western researchers ignore pertinent Chinese historical records as well as Chinese and Russian scholarly work in order to maintain claims of Indo-European cultural primacy. This predisposition of viewing cultural diffusion as moving exclusively from West to East complicates and confounds the relevant questions and issues we are faced with when researching the cultural history of ancient China.

One of the most famous and prevalent cases in which the inclination of western scholars to seek cultural influences moving from the Indo-European west to the Chinese east, is in the case of the Tarim Mummies. Scholars such as Sir Aurel Stein, Albert von le Coq, and Sven Hedin came across these fascinating finds, excavated in Xinjiang, China in the early 20th century and dating between 1800 BCE and 200 CE. More recently, they have been dealt with by western scholar Victor Mair.

Mair, a Chinese language professor at the University of Pennsylvania, visited Xinjiang in 1994 and reported his “discovery” in the Urumqi Museum of a number of mummified remains which looked to him to be European (Hadingham, 1994). The report about “Mysterious Blonde Ancient Europeans in China” spread like wildfire to sensation-seeking media. Simply entering “*Tarim Mummies*” into a Google search verifies the report’s far-reaching effects.

The journalist, Hadingham reported in *Discover* magazine that some of the mummies were blonde and that according to Mair, were of Celtic stock who rode chariots across Central Asia introducing this technology to China, along with the knowledge of surgery, bronze working and textile weaving. Early Chinese historical records do not mention the origins of bronze working, and the use of the chariot, thus leaving western scholars to continue their guesswork about the diffusion of these inventions. However, speculations on the subject do not bring us any closer to answering these questions.

My own research pertaining to the Tarim mummies began in January 1995 when I had the opportunity to personally conduct fieldwork in Xinjiang. This naturally included seeing the mummies in the Urumqi

Museum. Though the report by Mair claims that the mummies were blonde, there were no blonde haired mummies among the exhibits. I talked to Wang Binghua, an archeologist who excavated some of the mummies, and Dr. Idlis at the Urumqi Museum, who at that time was the Deputy Director of the Archeological Institute in Urumqi. I also had the privilege of several lengthy discussions with Han Kangxin, the physical anthropologist in Beijing, and an expert in the prehistoric Xinjiang populations. The discussions with these experts and my own research resulted in a refutation of Mair's report (Horvath 1995a; 1995b; 1996).

The lecture I delivered in January, 1995 at the Xinjiang Normal University's Department of Folklore and Music, emphasized the findings that European and Central Asian Europoids developed quite independently in their respective regions since the Bronze Age, and no evidence exists to support the claim of a massive migration from Europe eastward into the Tarim Basin. Data supporting both my lecture and research was derived from the academic works of Russian, Kazakh, and Chinese scholars. It is this evidence which I wish to bring to light in this current work and which I will detail below.

The book by Mallory and Mair (2000) entitled *The Tarim Mummies—Ancient China and the Mystery of the Earliest Peoples from the West* pursues the European influence theory, as the title clearly suggests. The terms "west," "Europoid," "Caucasoid," "Caucasian" and "European," are used interchangeably and are never clearly defined. This book has been specifically responsible for perpetrating what they suggest to be a salient role of Europeans in the cultural development of Xinjiang, the western province of China, and by extension China proper.

In the years following its publication, these allegations resulted in many popular journals, history sites and even some textbooks (too numerous to list) adopting the "European influences in China" viewpoint. The frenzy of the past 10 years, dominated by the American and international press sensationalizing a yet unproven hypothesis about "eastwardly Indo-European cultural diffusion," has hardly helped to clear the unsettled dust from the scholarly air. For recent propagation of these thoughts good examples can be found online from the UK's *The Independent*, which reports that, "...DNA testing confirms that the hundreds of other mummies found in Xinjiang's Tarim Basin are of European origin," (<http://www.independent.co.uk/news/world/asia/a-meeting-of-civilisations-the-mystery-of-chinas-celtic-mummies-413638.html>) (August 2006). New York Times article of November 2008 purports the same viewpoint (<http://www.nytimes.com/2008/11/19/world/asia/19mummy.html>).

Furthermore, the western press has brought this historical issue in sharp juxtaposition with local Chinese political problems regarding the territory of Xinjiang, implying that Chinese officials are trying to deny "western" influence in China's "development" for political reasons. This is a curious allegation on the part of the west, considering that literally hundreds of ancient Chinese inventions had reached the west in the past 2000 years (Needham, 1954-2008), for which the west is just now beginning — reluctantly — to give credit to China. Yet, to date, China has been neither indignant, nor overtly insistent on "cultural superiority." There is something to be learned here, to be sure.

The problem is that the allegations made in the book by Mallory and Mair, cannot be proved to date, and will remain but speculations, because careful and complete analysis and consideration of the available data points in quite different directions. The sweeping conclusions greatly weaken the value of

the book as a reliable scholarly source, and seriously mislead the laymen who depend for their information on scholarly rigor.

1. First of all, Mallory and Mair admit that claims of direct migrations from Western Europe into the Tarim during the late Bronze Age are unwarranted. They admit that “Caucasoid” populations (a now obsolete physical anthropological term — IH), some of whose members were mummified by the arid conditions of the Tarim Basin, have been living in Siberia and Central Asia at least since the late Neolithic Age (4,000-3,000 BC). However, the authors communicate only a half-truth: studies by Russian scholars in the middle of the 20th century had already shown that though these Central Asian populations are anthropologically classified as Europoids (an unfortunate anthropological term meaning “European looking,” not “living in or coming from Europe”), they have markedly different physical features from Europoids of Western Europe of the same time period. It seems the authors had either not familiarized themselves with these particulars, or they chose to ignore them because the data did not support their “out of Europe” theory.

Actually, the only peoples in Central Europe today who show similar physical features to these early Central Asians — and the contemporary Kazakhs, Kirgiz, and Uyghurs of today — are those living in the Carpathian Basin. These are the descendents of Hungarians, Seklers, and Petchenegs, and it is common knowledge that they migrated from Central Asia into this region in the 9th-11th centuries (Henkey and Horvath 2002, 2007).

As early as 1959, based on Debetz’s research, Okladnikov wrote that the Europoids of Siberia — a vast area of Central Asia — broke away from an even more ancient group of Europoids that migrated into Europe in late glacial times (Paleolithic). Consequently, both populations developed quite independently after that. By the Bronze Age, the Asian Europoids exhibit a shorter, medium-height face, prominent cheekbones, and medium-round to round skull, while the northern European Europoids tend to have long faces, higher facial planes, and long, narrow skulls (Okladnikov 1959, 10).

After over 40 years of intensive research, the Kazakh anthropologist, Izmagulov, has concluded that the population of Central Asia has been physically remarkably homogenous since the Bronze Age. The population exhibits variations of the Central Asian — not geographically western European—Europoid type (Izmagulov 1970).

Data have been determined not through the examination of single specimens, but by measuring and cataloging thousands of measurements of skeletal remains as well as modern humans. One needs only to read the reports of Izmagulov, Okladnikov, Henkey, et. al. to realize the massive scientific data from which they had drawn their conclusions.

Thus, clearly this anthropological data alone negates notions of any possible Western European migrations into the Tarim. Furthermore, another Russian Scholar, Ginsburg (1966), gives a detailed description of the Saka of the 5th century BC from examined skeletal material. Though the Saka and Scythians have been appropriated into the Indo-European sphere, based solely on the assumption that they spoke an Indo-European language, Chinese written records reveal that the Saka and Wusun spoke Turkic, a non-Indo-European language (Geng 1982). However, this would not by any means change their physical appearance.

2. Mallory and Mair are also quick to point out that the Uyghurs, who moved to Xinjiang from the Baikal area in 840, show marked physical resemblance to the ancient Tarim Basin populations, and thus they can be considered, at least in part, the direct descendants of these early Xinjiang groups (Mallory & Mair, 250-251). The authors follow this line of thought and conveniently lump members of the Central Asian Europids and Western European Europids into the ambiguous "Caucasoid", "Europoid" or "Western" categories.

Chinese historical records describe the appearance of the ancestors of other Turkic language speakers — such as the Kirghiz, Kazak, and Salar — who since ancient times inhabited Siberia. These peoples live in Xinjiang and other areas of Central Asia even today. The Tang dynasty (618-907) history book recorded that "The Jiankun (Chinese term for 'Kirgiz' from the Tang period) are tall, have red hair, white skin, and green eyes," (Ouyang, 1975: 6147). This record suggests that these physical features were by no means possessed only by Western or Northern Europeans, or as is supposed even today, by the "Indo-European" Tocharians (see New York Times article above).

In Ma's 1981 work entitled *Chinese Minority Nationalities* (pp. 209-210), we read, "According to the Shiji and the Han Shu (ca.200 BC-200 AD), the Gekun (or Jiankun=Kirghiz) lived at the upper reaches of the Yenisey River; they are the ancestors of today's Kirghiz people." The upper Yenisey River area was settled as early as the Upper Paleolithic by ancient Cro-Magnoids who populated both Europe and Asia, and who later formed part of the geographic area of today's East European and Central Asian Afanasievo (2500-1500 BC) and Andronovo (1700-1200 BC) cultures (Elisseeff 1972, 9-10). The members of these Bronze Age cultures however do not physically resemble Western European populations. It is the members of these cultures whom the early Tarim Basin and Turkic populations, resemble most closely (Han 1986). Again, the Siberian populations' similarity to the Tarim basin population clearly negates any direct or indirect Western European migration.

The continuity of this population into modern times, as Izmagulov found, again greatly minimizes the probability of migrations from farther west. This conclusion also holds true for the Tarim Basin, as shown by recent genetic findings. In the abstract of a paper by Thornton and Schurr, it is stated that,

"While the genetic history of the modern peoples of a particular region is not necessarily related to their prehistoric antecedents, it is argued that the Tarim Basin experienced a surprising cultural and biological continuity despite immigration from both east and west into Xinjiang Province." (Thornton/Schurr 2004:83-106).

Blurring the distinction between Central Asian Europoid and European Europoid, as Mallory and Mair do, distorts the history of the entire Tarim Basin, if not the prehistory of Central Asia.

3. The authors Mallory and Mair caution, "...we know so little about the DNA of all the peoples across Eurasia" (p 246). However, they persist with describing their DNA analysis "results." Disappointingly the DNA analysis, from whence we would expect definitive answers, in fact turns up few reliable results.

As it happens, of the eleven skin samples collected from various Tarim Basin mummies by the geneticist Paolo Francalacci, Chinese authorities allowed only two samples to be taken out of China for

analysis. One of these samples was so damaged that it had to be excluded. The other, which is the only sample presented in the book (unspecified as to date and location), was found to be associated with the H haplogroup. This group is but one of the nine that can be connected with about 40 % of "European populations at large," (Mallory & Mair, 247), but also to be found in 15 % of Near Eastern populations (pp 246-247). This proves nothing more than the individual was a Europoid, but not which subtype.

As all scholars know, a single sample is hardly basis for sound, statistically significant conclusions about entire populations numbering hundreds of thousands, if not millions. The term "European population at large" is general and vague and forces us to ask the question: in exactly what part of Europe is this H haplogroup most abundant? This question however, remains unanswered.

However, by not mentioning a more specific geographic area, there is again a subtle suggestion of cultural derivation from "father west." It would also have been useful to mention, for the sake of comparison and contextualization, as to what haplogroups the other 60% of European populations belong. Also, comparisons to contemporary DNA from Xinjiang, as well as to other ancient Siberian and Central Asian DNA, would have been instructive. Lacking these, the single DNA sample only serves to emphasize the authors' adherence to their *a priori* theory.

It is not surprising that Europoid-looking populations share some DNA features. Thus, the one and only DNA sample does nothing more than confirm the finding of Han Kangxin, the Chinese physical anthropologist, who is the foremost expert on the physical categorization of the skeletal remains of the ancient Xinjiang finds. Han concluded that the most ancient populations of Xinjiang in the Tarim Basin are closely linked with the various South Siberian and Central Asian Europoids of the Bronze Age (Han 1986). This finding also concurs with Debetz's conclusion that the Europoids of Europe, most specifically Western Europe, are physically different from Europoids found in Central Asia. More specifically, they resemble those of the Andronovo and Afanasievo cultures.

This data, however, is overlooked by Mallory and Mair, as are the published findings of Henkey and Horvath regarding the similarity of contemporary populations of the Carpathian to those of modern Kazakhs, Krihiz and Uygurs. The Carpathian population is markedly different from the populations of other Central and Western European populations. Instead, they bear close resemblance to those of the Bronze Age Andronovo and Afanasievo cultures around the upper Ob and Irtysh Rivers. It is a historical fact that the ancestors of at least the Hungarians came into the Carpathians from Central Asia (Henkey and Horvath 1998; 2002, 200).

4. Another serious problem in the book is the use of the coined expression the "mummy people" (p. 330). First of all, only recently have a few of the Xinjiang mummies undergone DNA analysis (Cui 2002). Secondly, the mummies are dated from 1,800 BC to as recent as 1950, and many are clearly Mongoloid (Pers. Comm. (1995) Han Kangxin). Therefore, to infer that all of the mummies are Europoids, let alone Western European immigrants, is inaccurate and a gross misrepresentation of the facts. Similarly, dubbing one of the mummies (commonly known as Cherchen man) as "Ur-David" because he bears a resemblance to V. Mair's brother¹ (p. 8), flies in the face of scientific rigor.

¹ V. Mair is of Austrian stock.

5. Furthermore, the seeming similarity between the textile-find of the Hallstatt (Western Austria) culture, extending through Western Europe (ca 700 — to 400 BC: Good 1995: 331), and those textile pieces found in Qizilchoca (Hami area of the Tarim Basin) of 1,200 BC (p 219) present further problems. Though the authors point out that the distance and the scarcity of data are not sufficient to claim direct derivation of the Tarim textiles from Hallstatt, they continue to explore possible cultural connections. It is mystifying as to exactly how such connection could have existed if we consider the fact that the Hallstatt pieces are dated to a half millennium later than those found at Qizilchoca site in the Tarim. If indeed any connection could be conjectured, it would point to and east-to-west, and not a west-to-east movement of people, or a divergence of techniques emanating from a place between the two areas. However, the fact that no other such textile remnants can be shown in Eurasia, make such conclusions verge on the humorous.

6. Similarly, the book contains detailed discussion of the myriad problems of assigning a language to the early Xinjiang populations. There is also a strong assumption on the part of the authors that “European looking” populations had to speak Indo-European languages, and if they had ever spoken other than an Indo-European language it is because they have been either “sinicized” or “turkicized”, that is, language change had to have taken place at a later date. With such sweeping assumptions, supported by no concrete proof, they designate the Afanasievo and Andronovo cultures to be Indo-European, regardless of the anthropological findings that these populations are markedly different from those in Central and Western Europe, and their physical features today are to be found among the Turkic-speaking populations, per analysis of Debetz and Ginsburg (1966).

The authors explore Tocharian, for which the earliest written record is from the 6-9th c. AD, and –again – they admit that projecting back this linguistic evidence from such late date upon the population that lived 1,500 years earlier in the Tarim Basin is scientifically risky (p. 301). Tocharian is a language about whose origin and position in the IE language family the jury is still out. Yet the authors continue to pursue this line of comparison, treating Tocharian as a solid member of the IE linguistic family, and ignoring the Chinese records that describe the languages of the Wusun, and Rouzhi² (populations appropriated into the Indo-European camp, similarly based on linguistic speculations), and the Qiang peoples of a few centuries BC and AD who lived in this area, to be close to Turkic (Ouyang 1975). Malory and Mair also disregard the linguistic diversity that existed earlier and later in this region.

We are forced to conclude that the authors’ argument is based on tenuous and much contested linguistic reconstructions projected to pre-textual times given as solid evidence for an ancient Indo-European “ethnic” presence in the Tarim. The possible existence of other than Indo-European languages in the area, per Chinese documents (Ouyang 1975), is again ignored.

From in-depth reading of the work it becomes clear that there is serious lack of solid archeological, anthropological, ethnographic, or linguistic evidence that would warrant the conclusion that the Tarim’s prehistoric populations migrated directly from western Europe during the Bronze Age — as the subtitle of the book suggests. On the contrary, the evidence rather supports continuous local and Central Asiatic cultures and traditions.

² Erroneously written as “Yuechi” by many western scholars.

Given the above evidence, the term “west,” does not mean Western Europe, but west of Xinjiang, that is Central Asia, as west as the Afanasievo and Andronovo cultures had spread.

Throughout the book, Mallory and Mair are walking a tightrope of linguistic suggestions, based on reconstructed words in an effort to establish the possibility of Indo-European dispersion from somewhere in the grasslands of South Russia — or sometimes even further west — and these hypothetical populations being instrumental in transmitting cultural features to early China. It abounds in speculations, unproven allegations, and a priori theories. To give the impression of impartiality, they straddle both sides of the issue: while the authors refuse to admit that not all European looking people speak Indo-European languages, at the same time are cautious — somewhat reluctantly — to draw far-reaching conclusions about definite and direct Indo-European movements from the far west into the Tarim Basin (p 298). The idea of Indo-European cultural priority is insidiously suggested rather than clearly stated.

It is disappointing that the work cannot be called an authoritative scholarly research tool. This topic deserves a much more in-depth, complete, and a great deal more objective, carefully conducted analysis. Lack of footnotes and references in many areas that would warrant them and a rather incomplete bibliography (ignoring major earlier scholarly work by international scholars) render it of marginal use for the scholar. It can be categorized as a popularized attempt at an overview of a far too wide and under-researched topic.

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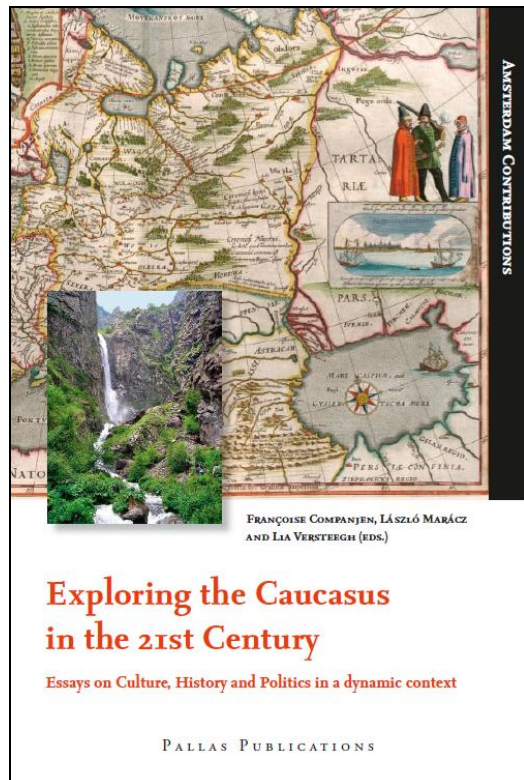


LINGUISTICS

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Gábor Bálint de Szentkatolna (1844-1913) and the Study of Kabardian

— Excerpts —



The full article will appear in August 2010 in: Françoise Companjen, László Marác, Lia Versteegh. Eds. *Exploring the Caucasus in the 21st Century. Essays on Culture, History and Politics in a Dynamic Context*.

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"Exploring the Caucasus in the 21st Century is a unique contribution to the study of a complex region. Its authors bring together investigations of both the North and South Caucasus in an effort to explain discrete aspects of the history, linguistic complexity, current politics, and self-representations of the myriad peoples who live between Russia and the Middle East. Here you can find new material on the role of Arabic in Daghestan, conflicts in Georgia over ethnic identification, and the fallout from the Russo-Georgian War over South Ossetia. There is something here for scholars of Caucasia as well as interested general readers. This is a good place to start." Ronald Grigor Suny, Charles Tilly Collegiate Professor of Social and Political History and Director of Eisenberg Institute for Historical Studies at the University of Michigan. Emeritus Professor of Political Science and History at The University of Chicago.

Gábor Bálint de Szentkatolna was one of the most talented Hungarian linguists of the late nineteenth century and the beginning of the twentieth century. He devoted his life to the study of the so-called 'Turanian' languages, i.e. the hypothesized language family of Uralic, Altaic and Dravidian languages. In the second half of the nineteenth century, the languages of the Caucasus were also considered to be scattered members of this language family. This Hungarian linguist wrote a number of grammars and dictionaries of these languages.

Bálint de Szentkatolna also wrote a grammar and a dictionary of the Western Caucasian language, Kabardian, which he thought to be closely related to Hungarian. The Kabardian language is presently spoken by 443.000 persons in Russia, who live in the Kabardino-Balkaria and Karachai-Cherkessia native territories. The capital of these territories is Naltshik. The other speakers of Kabardian, more than one million of them, can be found in Turkey and in the Middle East. The fact that half of the Kabardian population has left its Northern Caucasian homeland is due to Russian colonial policy, starting in the beginning of the nineteenth century.

Kabardian is generally considered to be a rather difficult language, and its sound system, especially, is rather complicated. The language counts 56 sounds, having only a few vowels. The set of consonants includes rare fricatives and affricatives, like the ejective ones displaying a clear phonemic distinction. Kabardian is closely related to Adyghe that is spoken by 125.000 people in Russia, in the Northern Caucasian Adyghean Republic, of which Maikop is the capital.

Most linguists, including Bálint de Szentkatolna, claimed that Adyghe and Kabardian are only dialectical variants of Circassian.¹ In the prefaces of his Kabardian grammar and dictionary, the terms Adyghe, Circassian and Kabardian are used as alternates. The term Adyghe actually functions as a kind of super-category covering Circassian and Kabardian.² According to the Russian scholar, Klimov, (1969, 135) the Adyghe-Circassian-Kabardian language is formed with Abkhaz and Ubyx that are no longer spoken in the Western Caucasian language group. The Western Caucasian languages are related to the Eastern Caucasian languages, including Avar, Chechen and Ingush, yielding the family of Northern Caucasian languages.³

In this paper, we will address the question of how a Hungarian linguist became interested in the study of a complicated Caucasian language like Kabardian. It will be argued that this was due to three reasons. Firstly, Bálint de Szentkatolna was of Székely stock. The Székely is an ethnic Hungarian group living in the southern region of Transylvania, the so-called Székelyland at the foot of the Eastern Carpathians. Transylvania belongs presently to Romania but, before the First World War, it was under the suzerainty of the Hungarian Kingdom. Secondly, Bálint de Szentkatolna was a member of the Zichy-expedition to the Caucasus, in 1895, visiting the territories where Kabardian was still spoken. Thirdly, the Székely linguist was convinced of the fact that the so-called Turanian languages, including Kabardian, were related.⁴ Finally, we will evaluate Bálint de Szentkatolna's study of the Kabardian language.

¹ See www.ethnologue.com.

² See Szentkatolnai Bálint (1900, 1904).

³ Compare www.ethnologue.com.

⁴ Compare Szentkatolnai Bálint (1888).

The Székely heritage

The Székely, Gábor Bálint de Szentkatolnai, was born on March 13, 1844, to Endre Bálint and Ágnes Illyés, in the village of Szentkatolna, in the County of Háromszék, which was one of the Székely counties of the Hungarian Kingdom. Szentkatolna was a typical Székely village in the so-called Székelyland in the southern part of Transylvania. The Székely were border-guards in the old Hungarian Kingdom, protecting the south-eastern borders, i.e. the mountain range of the Eastern Carpathians. Because of this, most of the Székely were granted nobility by the Hungarians kings or rulers of the semi-independent Transylvanian principality that existed in the seventeenth century, during the Ottoman occupation of Hungary.⁵ The ancestors of Gábor Bálint had been granted nobility as well. They received nobility from the Habsburg King of Hungary, Rudolf (1572-1608) and it was reinforced by Prince Gábor Rákóczy I of Transylvania (1630-1648). The Bálint family originally lived in the neighbouring village of Lemhény. At the beginning of the seventeenth century, one of their branches moved to Szentkatolna. Hence, instead of referring to Lemhény in their noble title, the branch, to which Gábor Bálint belonged, used the Hungarian style notation *Szentkatolnai* meaning 'from Szentkatolna' or the French style notation with *de*, i.e. 'De Szentkatolna' for international use expressing nobility.⁶ (...)

'The Ugor-Turkish War'

Although the Bálint family was of noble origin, this did not guarantee a wealthy life. Gábor grew up under poor circumstances. After his elementary school years at several schools in his native Székelyland and Transylvania, he took his final examinations at the Catholic Lyceum in Nagyvárad.⁷ When he graduated from the Catholic Lyceum, he already knew a dozen European and Oriental languages, including the classical languages. Gábor had a special talent for mastering new languages quickly and, in the years to come, he would acquire some thirty languages, including Esperanto. After his final examinations, Gábor continued his studies at the Faculty of Law at the University of Vienna. The young student also took classes in Oriental Studies and Languages. Because Gábor ran out of money, he decided to finish his law and linguistic studies at the University of Pest. The young Székely graduated from the Hungarian university in 1871. Shortly afterwards, he became acquainted with two other scholars, who were active in Budapest, namely János Fogarasi (1801-1878) and Ármin Vámbéry (1832-1913). These two men had an important influence on his future career.

After the defeat of the Hungarian *honvéd* in 1849, the Hungarian Academy of Sciences, established by the liberal Count István Széchenyi, became Germanized in the anti-Hungarian era under the Austrian governor Alexander Bach. In the Bach era that lasted until the *Ausgleich* of 1867, a scholar, loyal to the Austrian cause, Paul Hunsdorfer, a lawyer belonging to the German minority of Upper-Hungary and a representative of the Peace Party in the Hungarian Parliament, which wanted to compromise with the

⁵ See Köpeczi (1994, 301-355).

⁶ See Palmay (2000, 33).

⁷ Today's Oradea in Romania.

House of Habsburg, became one of the leading scholars at the Hungarian Academy of Sciences. Hunsdorfer, who Magyarized his name into Pál Hunfalvy, was appointed chief librarian of the Hungarian Academy of Sciences in 1851. The Great Dictionary of the Academy of Sciences, also referred to as the Czuczor-Fogarasi dictionary, which was finished in 1874, was heavily attacked by Pál Hunfalvy. Hunfalvy, who claimed that the dictionary was based on false premises, could however not prevent its publication.⁸

The other scholar, who played an important role in Bálint de Szentkatolna's further scientific career, was the Orientalist, Ármin Vámbéry. Vámbéry was a traveller to Central Asia and he lectured in Turkish at the University of Pest. Although Hunfalvy designated the Finnish language as the most influential in the research of Hungarian language relationships already in 1861, Vámbéry kept advocating the genetic relationship between Hungarian and the Turkish-Mongolian languages, especially from 1870 on, when he published his study on 'Hungarian and Turkish-Tatar Cognates'.⁹ In order to prove that the Hungarian language was genetically related to Finnish, Hunfalvy invited the German linguist, Jozef Budenz (1836-1892), educated at the University of Göttingen, to the Hungarian Academy of Sciences. Budenz was however not successful in applying the methods of comparative Indo-Germanic linguistics to Hungarian and Finnish. He at first even thought that Hungarian was related to Turkish.¹⁰

The debate between the two camps, on the one hand, the supporters of the Finnish and, on the other hand, the Turkish relationship to Hungarian, was called the 'Ugor-Turkish War'.¹¹ In fact, the term 'war' is not as obscure as it seems at first sight because it was actually a continuation of the Hungarian-Austro-German political and military clash of 1848-1849. The 'battlefield' was this time not Hungary but the Hungarian identity, i.e. the quest for the origins of the Hungarians and their language. The German camp, including Hunfalvy and Budenz, pushed the Nordic relationship of the Hungarians; the Hungarian camp, including Fogarasi and Vámbéry, looked to the south for Hungarian relatives. Since the southern option was closer to the cradle of human culture and civilization than the Nordic one, it was favoured by the Hungarian camp and disliked by the German camp. Bálint de Szentkatolna joined – how could he do anything else as a Székely – the Hungarian camp. The Székely scholar was of the opinion that it was unacceptable for Germans, like Hunfalvy and Budenz to head the Department of Linguistics of the Hungarian Academy of Sciences and decide on the origin of the Hungarian language.¹² In 1871, Vámbéry urged Bálint de Szentkatolna to study the Central Asian language affinities, i.e. Mongolian, Tatar, Chinese, to the Hungarian language in situ. Fogarasi advised him to take up Mongolian and Russian.¹³ (...)

⁸ Marác (2008, 565-566).

⁹ See Vámbéry (1870, 1877, 1882).

¹⁰ Marcantonio (2002, 35-42)

¹¹ Pusztay (1994).

¹² Zágoni (2005, 10).

¹³ Zágoni (2005, 8).

In isolation

Between 1871 and 1874, Bálint de Szentkatolna travelled to Russia, Central Asia and Mongolia to study the so-called Turanian languages. This field trip was sponsored by János Fogarasi, who gave the Székely scholar 100 golden forints. The amount was doubled by József von Eötvös, the Hungarian Minister of Culture and Education after the *Ausgleich*. In those years, Bálint de Szentkatolna also visited Kazan and the St. Petersburg Academy of Sciences to collect Turkish, Tatar and Mongolian language material. When he arrived back in Hungary in 1874, the Academy of Sciences offered the Székely linguist a monthly salary of 500 forints only, half of the salary of a young university teacher. Because of this, Gábor found it difficult to pay his expenses. His difficult financial situation hindered the elaboration of the enormous files of language material Bálint de Szentkatolna had collected in Russia and Central Asia. It was, however, not by accident that his financial existence was kept uncertain by the Academy of Sciences. By then, Hunfalvy and Budenz had already gained full control over the positions within the Hungarian Academy of Sciences and they were not interested in a scholar arguing for a Hungarian language relationship with Oriental languages, like Turkish or Mongolian. Budenz must have felt personally offended by Bálint de Szentkatolna because the Székely linguist questioned Budenz' study of Cheremiss. Gábor, who had checked Budenz' Cheremiss language study, on his request, with Cheremiss informants in situ, was not able to make anything out of it, because Budenz had mixed up two dialects of Cheremiss.¹⁴ In 1877-1878, Bálint de Szentkatolna again travelled to Eastern Asia, this time as a member of the expedition organized by Count Béla Széchenyi, the son of Count István Széchenyi. During this expedition, Bálint de Szentkatolna focussed on his Dravidian and Tamil studies.¹⁵ (...)

The Caucasian expedition

In 1895, Count Jenő Zichy invited Bálint de Szentkatolna to join his scientific expedition to the Caucasus.¹⁶ The other members of the expedition were his colleague from the Franz Jozef University, the historian Lajos Szádeczky-Kardoss, a specialist on the history and culture of the Székely; Jacob Csellingarian, a Russian interpreter of Armenian origin, who happened to be in Hungary and had travelled in the Caucasus before; and the priest Dr. Mór Wosinszky, a trained archaeologist. The purpose of the expedition was to search for the traces of the ancient Hungarians, who once lived in the territory of the Caucasian region. Count Zichy also had a private agenda. He wanted to meet a Georgian prince named 'Zici' because he was convinced of the fact that the aristocratic family of this Georgian and his noble family were close relatives.

The leader and the main sponsor of the Caucasus-expedition was Count Jenő Zichy (1837-1906), a descendent of the Hungarian magnate Zichy-family, who played an important role in Hungarian history. His father, Count Ödön Zichy (1811-1894), was remarkable for his great activity in promoting art and

¹⁴ Zágonyi (2005, 124).

¹⁵ Szentkatolna Bálint de (1897).

¹⁶ See Bodor (1994, 10).

industry in Austria-Hungary. He founded the Oriental Museum in Vienna and was one of the highest sponsors for the Austro-Hungarian North Pole Expedition to Franz Jozef Land. His son Jenő, inherited his father's notable collection and followed in the footsteps of his father. Jenő studied Law in Germany, was a landowner, a member of the Hungarian Parliament and President of the Hungarian National Industrial Council. Because of his activities in the field of economy and industry, he was nicknamed the 'industry count'. (...)

It was not by accident that Count Zichy invited Bálint de Szentkatolna to be a member of his 1895 expedition. The Székely linguist, who only joined Zichy's first expedition to the Caucasus and Central Asia in 1895, and Count Zichy were actually brothers in arms. They shared the same views on the ancient history of the Hungarians. Bálint de Szentkatolna and Count Zichy both strongly opposed a one-sided Finno-Ugric origin of the Hungarians; and they both considered the Hungarians to be descendants of the Huns and hypothesized that one of ancient Hungarian homelands must have been somewhere in the area north of the Caucasus, neighbouring the South Russian Steppes, continuously inhabited by the Scythians, Sarmatians, Huns, Avars, Magyars and other steppe peoples, migrating from the East westwards. Hence, the expedition was meant to contribute evidence to this hypothesis by studying the languages, people and cultures of the Caucasus. (...)

The fact that the expedition was intended to challenge the official view on the Hungarian ancient history that claims that the Hungarians originate from the Nordic Ural area might explain the lack of interest Count Zichy engaged from the Hungarian government and the Hungarian Academy of Sciences. Count Zichy complained: 'I had the duty to ask every minister who was in charge of one of my functions, including my membership of the Industrial Council, the Monuments' Council and so on for a holiday (...) with the only exception of Ernő Dániel, I received no answer (...).'¹⁷ The Academy remained completely silent, although I only asked for a certificate to verify that I am Zichy.'¹⁸ The expedition was however welcomed by the Russian Czar, Nicolas II (1868-1918) and his government, although the Hungarians were forbidden to dig in Russian soil. (...)

This Zichy-expedition to the Caucasus has been recorded by Lajos Szádeczky-Kardoss in his stenographic travel diary. The original diary of the 1895 expedition – together with seven original photos – is presently kept in the library of the Hungarian Academy of Sciences. This diary has recently been decoded by the Hungarian stenographer Pálma Schenken, who succeeded in deciphering the 400 handwritten pages denoted in the style of the nineteenth-century Gabelsberger-Markovits version of

¹⁷ Baron Ernő Dániel was minister of Trade between 1895-1899 in the Bánffy-government. He was the nephew of the Hungarian *honvéd* general Ernő Kiss, who fought against the Austrians in the Hungarian War of Independence, 1848-1849. Kiss was one of the 13 Martyrs of Arad, the thirteen Hungarian freedom fighter generals who were executed on October 6, 1849 in the Transylvanian city of Arad (presently in Romania) to reestablish Habsburg rule over Hungary. The Baron had another reason to support the Caucasian expedition of Zichy. The wealthy Dániel family, who had its estates in Transylvania, was of Armenian origin.

¹⁸ Szádeczky-Kardoss (2000, 11).

stenography. The decipherment took Pálma Schenken twenty years of work and the manuscript is extremely hard to read. The travel diary gives a good impression of what Count Zichy and his team were doing in the Caucasus. (...)

In the Caucasus

The expedition to the Caucasus started on April 30, 1895, leaving from Budapest, and ended on August 14 of the same year, when the Russian-Austrian border was crossed. The members of the expedition had to prepare in advance, bringing tents, summer and winter clothes, weapons, ammunition, equipment for horse-riding and mountaineering, a minimum of food, photography equipment, phonographs, maps, books, medical supplies and so on. Within three and half months, they had travelled 20.000 kilometres by train, boat, horse farm-wagons, horse and camel. Count Zichy and his men wandered through deserts, over mountain tops several thousand metres high, and they visited cities and camps of ethnic Turkish nomads. They had to deal with different weather conditions like storms, rain, hail-stones and the expedition members had to stand the heat of 40 degrees Celsius. The travellers visited all the territories of the Caucasus, including Adyge, Circassia, Kabardino, North Ossetia, Ingushia, Chechnya, Dagestan, Abkhazia, South Ossetia, Adzharia, Georgia and Azerbaijan. In all these territories, they stayed overnight in villages and towns.¹⁹ Count Zichy and his research team met with a lot of different Caucasian people and tribes, speaking different languages, like Adyghe, Abkhaz, Chechen, Avar, Georgian, Mingrelian, Karatsjaj, Circassian, Lezgian and so on. They took part in interesting meetings, festivities, celebrations, rituals and dinners with princes. Count Zichy and his men kept their supporters and families informed by letters and articles for Hungarian newspapers. Bálint de Szentkatolna claimed that each of the expedition members was left with his own branch of sciences 'because there was complete freedom of study.' This freedom of study was however interpreted completely differently by the leader of the expedition. In a letter from Odessa dated May, 10 1895, Count Zichy wrote: Szádeczky and Bálint are of no use to me, they are spending the whole day in the libraries. Csillingarian has picked up an ancient Russian with whom he is playing chess all day. Only Wosinszky is doing the research with me.²⁰ (...)

The last important visit the Zichy-expedition made was to St. Petersburg, where Count Zichy and his team arrived on August 2 and where they would stay until August 11. On August 6, the expedition members met a relative of Count Jenő Zichy, Count Mihály Zichy, the famous Hungarian painter, who was appointed as a court painter in St. Petersburg in 1847. Mihály Zichy was also highly honoured in Georgia, because he painted illustrations for 'The Knight in the Panther's Skin', the Georgian national epic poem, written by the Georgian poet, Shota Rustaveli, in the twelfth century. Only Count Jenő Zichy was allowed to have an audience with Czar Nicolas II, who wanted to know everything about the expedition, asking Zichy whether they had found the Hungarians the researchers had been looking for.²¹ (...)

¹⁹ See the map in Szádeczky-Kardoss (2000, 240).

²⁰ Szádeczky-Kardoss (2000, 241).

²¹ Szádeczky-Kardoss (2000, 238).

Kabardian dictionary

The classification of languages into three main branches, namely Turanian, i.e. all the agglutinative languages, Aryan, i.e. languages displaying flexion and Semitic, i.e. languages displaying root flexion, was initiated by Max Müller, a German linguist teaching in Oxford. His lectures on linguistics were translated into Hungarian in 1874 and were highly influential.²² Bálint de Szentkatolna also accepted Müller's classification and distinguished, in his report on his linguistic studies in Russia and Asia, different branches of the Turanian languages, like Manchu, Mongolian, Turkish-Tatar, Finn-Ugric, Hungarian, Dravidian and so on.²³ Bálint de Szentkatolna was highly impressed by the Kabardians during the Zichy-expedition. The Székely scholar was convinced of the fact that their language must be an old Turanian language, as well as being closely related to Hungarian.

The Turanian language family is, however, something highly controversial, referring more to typological relationships than to genetic ones. The genetic relationships, involving massive grammatical and lexical affinities, were not demonstrated convincingly. Bálint de Szentkatolna did not prove the genetic relationship between Kabardian and Hungarian either. However his descriptions of the so-called Turanian languages should deserve credit. The reason that his studies of Kabardian and other so-called Turanian languages stood the test of time is that he correctly considered these languages to be of the agglutinative type. Bálint de Szentkatolna did not waste his time with the reconstruction of phantom roots, unable to prove a genetic language relationship. Instead, he operated with roots and suffixes only.²⁴ From a methodological point of view, this is the right approach to investigate and analyze agglutinative languages. Bálint de Szentkatolna was a pioneer in comparing agglutinative languages on the root level, as he convincingly demonstrated in his 'Parallels in the field of the Hungarian and Mongolian languages', thereby heavily relying on Hungarian root dictionaries, like the ones of Kresznerics and Czuczor-Fogarasi.²⁵ As a consequence, the studies of Bálint de Szentkatolna can be used without exception, reflecting the state of the so-called Turanian languages in the second half of the nineteenth century. In conclusion, the relevance of his work on the Turanian languages can be summarized as follows (...)

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²² Péntek (1994, 17).

²³ Zágonyi (2005, 143).

²⁴ Szentkatolnai Bálint (1888, 45).

²⁵ Compare Szentkatolnai Bálint (1877), Kresznerics (1831) and Czuczor-Fogarasi (1862-1874).

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LANGUAGE TEACHING METHODOLOGIES

MOLNÁR, Zsolt & MOLNÁRNÉ CZEGLÉDI, Cecília

The Creative Hungarian Language and Its Special Teaching Method

Part 4. : The Creators and the Word-Creation¹

In the first part of this series we generally reviewed the essence of the Hungarian language; how it creates the wordbushes from the roots by creators. Now we turn more deeply to the word-creation process itself.

Creators in the Hungarian language

The Hungarian language is an agglutinating language. It creates meaning by appending small meaningful elements to the root.

Creators provide extra meaning to the original word. They change, modify the meaning of the base, original word, root. Several creators can be appended to the root or word. Quite often, 5-6-7 long or even much longer creator-chains can be built up. The pool of creators contains cca. 28-30 elementary creators and almost hundred compound creators, but the elementary creators are the base. Creators are also called derivators in linguistics, because they derivate the new meaning from the original meaning of the root or word. We use the creator denomination, because it more faithfully expresses the original Hungarian word for creator: "képző".

Word-creation: The root or original word is the base, the starting point; the "ovule" in the creating ("derivation") process, while creators carry the active force, their function is to create new words with new meaning, i.e. to fertilize with their creating power. In the creation process the meaning of the root or original word is fertilized by the meaning force of the creators.

When creating words we start with roots. From the root we can build a lot of interconnected words with creators. These words — interconnected in their meaning — constitute a net that we call wordbush.

Wordbush is a net of interconnected words, in which every word is built upon the base root of the wordbush. This building procedure is regulated by rules related to creators. The process of building up wordbushes is very logical and systematical. At the first level we append a creator to the root. We have a lot of possibilities, we can choose from the whole pool of creators. On the next level we append a new creator to the root + creator complex, we can choose from the pool of creators again, like in the previous step. Usually we choose a different creator, but sometimes it could happen that we use the same creator as in the previous step. We can continue this creation process as we wish. Practically we do not build very-long creation chains, we stop when we think that the new word describes deeply and precisely what

¹ Authors' homepage is: <http://www.tisztamagyar nyelv.hu/>

we want. In some cases 2-3 steps are enough, but often more steps are needed. In the real world 8-9 steps are rare.

The system of creators

We can categorize the creators according to their meaning force. We categorized the elemental creators into three main groups and some subgroups with some modification the Czuczor-Fogarasi² classification:

Pointing creators' (rámutató képzők) task is to point to the things and shows they are "this and that" or "such and so".

I: points to very close (itt – here). (And therefore smallness, motileness.)

E: points to close (ez – this).

A: points to little far (az – that).

Ó, Ő: points to far (ott – there).

Ú, Ű: points to very far (túl – over).

(We did not write here the short – long paires, e.g. I-Í, but they are included.)

V: points to accomplished, executed things (bevégzettség).

F: points to accomplished, executed things (bevégzettség).

B: points to extended things (kiterjedtség, belülről bővültség).

P: points to extended things (kiterjedtség).

M: points to extended, embodied things (kiterjedtség, megtestesülés).

J: points to closeness, motileness (közelség, mozgékonyság) as I.

Activity creators (tettképzők) are creating acts (verbs), or things, objects which are subjects, objects or results of acts.

T: strong, influential activity, influencing others.

D: middle strong activity, self influence.

N: growing, momentum.

Process, repetition creators (inside "Activity creators"):

Process creator:

L: process, movement, being.

² Czuczor Gergely – Fogarasi János: A magyar nyelv szótára, (The Dictionary of Hungarian Language), 1862.

Repetition creator:

R: repetition, force, rote, twirl.

Derivated activity creators:

Ty: thing, person, object executing influential activity or subject, outcome of it (from softening T).

Gy: thing, person, object executing self-influential activity or subject, outcome of it (from softening D).

Ny: thing, person, object executing enlarging, growing activity or subject, outcome of it (from softening N).

Ly: thing, person, object executing process, continuous, fluid activity or subject, outcome of it (from softening L).

Other creators here: Z, G (we will see these later).

Frequency creators and connective creators (gyakorító és összekötő képzők):

Connective creators:

Sz: persistency (mainly nouns, but some verbs too).

Z: persistency (mainly verbs).

S: connection.

Zs: connection (rare).

Frequency creators:

G: frequency, plurality (mainly verbs).

K: frequency, plurality (mainly nouns).

R: repetition, force, rote, twirl.

Some creators could be categorized into other groups too, e.g Z and G could be classified as connective creators, but as activity creators too, because they create activities, Z creates persistent acts, G creates frequency acts. R could be categorized as activity creator (as creator of repetition acts) and frequency creator too, because R gives the meaning of frequency (repetition) to the starting root, word.

We can also categorize the creators according to what kind of word they create:

Verb creators: T, D, N, G, L, Z, and partly R, Sz, rarely S.

Noun creators: Ty, Gy, Ny, Ly (but with activity content); A/E, Ú/Ű, F, V, P, B, M, J, Sz, Cs, C, K. (These are mainly noun creators, in some rare cases they create other.)

Adjective creators: Ó/Ő (participle), I, S

Adverb creators: N.

There are creators that are compounded from two or more elemental creators. Examples:

Verb creators: Ga/eT, Ko/e/öD, Ta/eT, Ha/eT, U/ÜL, etc.

Noun creators: Sá/éG, etc.

Adverb creators: U/ÜL, etc.

etc.

(Some compound creators could be considered as coming from root using frequently as postfix, e.g: Ha/eT)

The system of creators is a very strict, organic system; every creator has its well-defined task in creating new words from the original one. If you wish to read a more detailed description of the system, please see our book on treasures of the Hungarian language³. Here we could present only some part of it to give foretaste.

Let us see an example for some part of our creator-system: the verb creators.

The verb-creators

The creation of verbs is a complex, defined, logical system; every verb creator has its own well-defined, clear task and role. This task and role are highly correlated with the nature and features of the main phoneme of the creator. Let us examine only the elemental creators now.

T

It is a very strong plosive, we produce it at the dental area, tongue stops to the teeth and snap up. Its role is quite obvious as creator; we use T mainly as the creator of strong activity, acting on, affecting to someone else, e.g. dolgoz-tat, mos-at, okos-ít, zöld-ít, etc.

³ Molnár Zsolt – Molnárné Czeglédi Cecília: A tiszta magyar nyelv kincseinek megőrzése és tanítása (Preserving and Teaching the Treasures of the Pure Hungarian Language), Püski Kiadó, 2009.

D

It is a middle strong plosive, less strong than T, because the voicing with vocal cords reduces the airpower; otherwise we form it in the same way as T. Its role is quite obvious as creator (derivating suffix); we use D mainly as the creator of middle strong activity, acting on themselves or passive, e.g. dolgozó-d(ik), mos-d(ik), für-d(ik), okos-od(ik), piros-od(ik), etc.

We can compare pares, e.g.:

Influencing activity		Self-influencing activity	
mélyít	to make dept	mélyed	to become dept
pirosít	to make red	pirosod(ik)	to become red
szakít	to make split	szakad	to become split
lyukaszt	to make leaky	lyukad	to become leaky
dagaszt	to make fatty	dagad	to become fatty
csukat	to make closed	csukód(ik)	to become closed
nyittat	to make opened	nyitód(ik)	to become opened
tömet	to make padded	tömőd(ik)	to become padded

L

The nib or first part of the fringe of the tongue slightly snap to the alveolar part behind the teeth and flap up. This is a soft flapping, flipping, the air goes out continuously through these gentle lateral channels. Because this flapping and continuity characteristic L very often expresses flapping movements, fluidity, or continuity. As verb creator it expresses the continuity of the activities, e.g. fül-el, fej-el, por-ol, kez-el, etc. We do these activities with the things defined in the root of the word: fül-el = listen continuously with his ears (fül = ear), fej-el = makes something with his head (fej = head), kez-el = makes something with his hand (kéz = hand), por-ol = makes something with the powder (por = powder).

It is interesting to compare the verb creators discussed:

Influencing activity		Self-influencing activity		Continuous activity	
mélyít	to make deep	mélyed	to become deep	mélyül	becoming deep
telepít	to make settled	teleped(ik)	to become settled	települ	becoming settled

tömörít	to make compact	tömöröd(ik)	to become compact	tömörül	becoming compact
elegyít	to make mixed	elegyedik	to become mixed	elegyül	becoming mixed
penderít	to make turned	pendered(ik))	to become turned	penderül	becoming turned

Z

It is a persistent voiced, dental (or dento-alveolar) sound; as creator it expresses the persistent activities, happenings. It creates persistent, transitive verbs, e.g. fül-ez = pick the ears, fej-ez = make the head, por-oz = make or run up the powder, fal-az = make the wall, etc.

It is very close to creator L, but while L expresses pure continuity where the original word is mainly the tool of the activity, Z expresses transitive, persistent activity, where the original word is generally the object of the activity. See the examples:

Continuous activity		Persistent activity	
fülel	listening with the ears	fülezt	to pick the ears
fejel	playing with the head	fejezt	to make the head
vasal	ironing	vasazt	to cover or to strengthen with iron (e.g. supplying with iron)
porol	dusting	porozt	to make or run up the powder
zöldell	becoming or being (and manifesting itself) green	zöldezt	to make green

N

Mellow “plosive”, we form it close to D, but plus we flow out some air through nose-chamber, which lessen the airpower more. It does not snap up sharply, but “melt away”. As a verb creator it creates the momentum verbs, e.g. kopp-an = make one “kopp” noise, dobb-an = make one “dob” noise, dörr-en = make one “dör” noise, etc. See comparison with the frequency verbs: kop-og, dob-og, dör-ög, etc.

G

We produce it in the throat, it is vocal, plosive. As verb creator it creates the frequency verbs, e.g.: kop-og = make several “kopp” noise, dobb-og = make several “dob” noise, dör-ög = make several “dör” noise, etc. See comparison with the momentum verbs: kopp-an, dobb-an, dör-en, etc.

We can use the N and G creators in case of very much (almost all) sound imitator and nature imitator words according to the above features. A couple of examples:

Momentum activity		Frequency activity	
koppan	make one “kopp” noise	kopog	make several “kopp” noise
dobban	make one “dob” noise	dobban	make several “dob” noise
dörren	make one “dör” noise	Dörren	make several “dör” noise
libeg	make one “lib” movement	Libeg	make several “lib” movement
billen	make one “bill” movement	Billeg	make several “bill” movement
csillan	make one “csill” effect	Csillog	make several “csill” effect

The above six creators are the main creators which create verbs in the Hungarian language. Their main task is to produce verbs; they execute it mostly in their creating function. As exception they create some other part of speech, but these cases are rarer. If you wish to read a more detailed description of this topic, please see their nature described in detail in our book.⁴

There are other creators that have verb creating function beside other creating function, e.g. R and Sz.

R

Tongue snaps to the alveolar part behind the teeth than snaps up, and this is repeated a couple of times. As creator R creates repetition, repetition verbs and repetition nouns (and some adjectives), e.g. kap-ar = repeating the grabbing motion (get and get and get...), kap = grab; hab-ar = make foam with repetition motion, hab = foam.

⁴ Molnár Zsolt – Molnárné Czeglédi Cecília: A tiszta magyar nyelv kincseinek megőrzése és tanítása (Preserving and Teaching the Treasures of the Pure Hungarian Language), Püski Kiadó, 2009.

Sz

It is a persistent sound, voiceless, dental (or dento-alveolar). As creator Sz creates persistency, mainly persistent nouns, but some persistent verbs too, e.g.: vad-ász (ik) = dealing with wilds persistently, vad = wild; markol-ász (ik) = grab persistently, markol = grab; vakar-ász (ik) = scratch persistently, vakar = scratch.

Above you could see one domain of the creator system of the Hungarian language, the elemental verb creators. They create some kinds of verbs from the original roots, words to which they are added.

It has to be mentioned, that the correspondence stands not for hundred percent, but converges to it. There are some exceptions, e.g. because of shift between vocal – non vocal pairs (e.g. g – k), or shift between softened pairs (e.g. l – ly), etc. But it is generally true that the creating function of the given creator remains almost always the same. E.g. T creates always act, a.) influencing activity as verb, b.) the object of an activity c.) the state of being done by an activity or d.) the past tense of an activity which comes from c.).

Above we have also shown one domain of our creator system. The other domains of this system are similarly clear-cut.

This description was only a brief introduction into the system of the Hungarian creators. If you wish to read a more detailed description of the system, please see our book on treasures of Hungarian language.

The creation process

The creation process was described in some detail in the first part of this series when we examined the creation chain and word-bushes.

The creation process starts with a root, which determines the main meaning of the word. The creators give their extra meaning to the root or the word. This meaning surplus is determined by the meaning, function of the creator.

The creators could be added to the root in several steps. In every step we can apply several creators; therefore this organic expansion system spreads from the root as a living plant. This plant is called the word-bush.

Creators and creating processes are used very widely in the Hungarian word formation. As we described in the first part of the series, in Hungarian texts the creators and the creating processes hold about 70% part of the agglutinating field (70% creators, 12% markers, 8% connectors and 10% compound words). If we take only the field of new word formation, creation takes about the proportion of 7/8.

Summary

In this essay we discussed the creators, what they are, and what is their function in the Hungarian language.

We have seen that there are two types of them, the elemental creators, which are the phonemes themselves and the compound creators which are built from the elemental creators.

We have seen that the nature and features of phonemes come through the roles, and functions of creators.

Creators and creating processes are the predominant word formation method in the Hungarian language; it reaches the proportion of 7/8.

Creators and the phenomena of creation are responsible for the vivid, rich system of words in the Hungarian word-bushes.

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(To be continued)



ANTHROPOLOGY OF RELIGION

NAMATOV, Mirlan

Das Totem des Wolfes

Bei vielen Völkern ist der Name des Wolfes heilig und darf nicht laut ausgesprochen werden: auf aserbajdisch wird er „das schwarze Maul“ arziðara genannt; auf tuwinisch - „der Blauäugiger“ kök karak-Gök baký², gök göz; auf jakutisch - „der lange Schwanz“ Uhun kuturuk oder „der Sohn des Himmels“ Hallan uolla-Gööün oðlu, Tanaran uolla; auf tschuvasch - „der heilige Hund“ Pigimbar ити; auf kirgisisch - „der Sohn des Himmels“ oder „der Grauer“ börü, karý³kýr, Gök uul.¹ Die Teleuten halten den Wolf für den Urvater und stellen vor jedem Haus eine Fahne mit der Abbildung von einem Wolfskopf auf. In der kirgisischen Mythologie spielt der Wolf die Hauptrolle: der Held in dem Epos Manas nimmt während des Kampfs die Gestalt eines Wolfes.² Die Gagausen glauben, dass die Wölfe alles hören und sehen können, deswegen wird seine Name nicht genannt, die Frauen flüstern nur über ihn und, wenn sie schwören, sagen „soll mich der Wolf holen“ жанавап урсун.³

Der dänische Wissenschaftler Professor Thomson entschlüsselte die orchon-Jenisseische Runenschriften. Außerdem wurde das „Buch der Wahrsagerei“ übersetzt, dort wurde der Totem des Wolfes beschrieben. Die Vergötterung des Wolfes bei den Nomaden wird mit XI-XII Jahrhundert datiert. Das Blau ist die Farbe des Himmels (Tengri) und diese Farbe ist auch totemisch. In den orchon-Jenisseischen runischen Schriften trägt gök-türkische Kagan Name „Blaupelziger“ Tonukuk, als eine Andeutung auf den Wolf. Namen der Menschen und Sachen waren totemisch: Gök-Khan, Gök-Böry, Kök Tasch (der Wolf, das Stein).⁴ Die Militär-Aristokratie der Nomaden trugen die Namen, die mit Himmelsfarben verbunden waren.⁵ Manas ähnelt sich einem Wolf, der hat eine blaue Mähne wie ein Himmelssohn und sein Rücken ist nicht menschlich sondern wie bei einem Wehrwolf.⁶ Sehr wahrscheinlich übernahmen die euroasiatische Nomaden den Wolfs-Totem von den Skythen.⁷

1. Die Gestalt des Wolfes in genealogischen Erzählungen

Die sakrale Verbindung zwischen der Symbolik der Wolfsgestalt und der Gesellschaft wird in den Stammlegenden der euroasiatischen Völker reflektiert, wo dieses Wesen eine wichtige, wenn nicht die führende Position einnimmt. Mehr noch, die Anerkennung des „wölfischen“ Klans durch die

¹ Щербак А.М. Название домашних и диких животных в тюркских языках. В кн.Историческое развитие лексики тюркских языков. Москва, 1961. стр. 132-133.

² История Тувы стр.106.

³ Губогла М. "Тагаузы" Наука и Жизнь 1969 №10.

⁴ Немет Ю. К вопросу об аvaraх. Л.1970 Наука стр.300.

⁵ Бернштам очерки истории гуннов Л. 1951.

⁶ The Birth of Manas. A confrontation of two branches of heroic epic poetry in Kirghizia by A Hatto.

⁷ Бернштам очерки истории гуннов Л. 1951.

verwandten Stämme, stellt diesen in die Prioritätslage, und für die übrigen ethnischen Familien bleiben nur Nebenrollen im geschichtlich-kulturellen Prozess. Jedoch basiert die Entwicklung der Wolfssymbolik bei unterschiedlichen Völkern nicht auf der ethnischen Verwandtschaft, sondern auf den typologisch nahen Vorstellungen. Diese These kann zu den vielen Weltvölker angewandt werden, bei denen der Wolkskult entwickelt war, und sie wird von vielen Forschern geteilt. Der Wolf ist tatsächlich ein heilige und geachtete Tier, einer der meistverbreitete tierische Gestalt im Epos und den genealogischen Legenden vieler Völker.

Die Weise des Wolfes hat die standfeste Tradition in den altertümlichen Glauben und der poetischen Sprache, was von vielen Forschungen bemerkt ist. W.A.Gordlewski charakterisierte "die Legenden über den Wolf" wie "teuere den Osttürkischen - mongolischen Stämmen".⁸ I.N. Beresin hat die deutliche Bestimmung der Legenden über den Wolf - den Vorfahr Osttürken und der Mongolen gegeben: "dieser Gitterstoff, allgemein bei beiden Völkern, gehört im Einzelnen keinem von ihnen und ist in Mittelasien" überhaupt verbreitet.⁹

Für G.N. Potanin war original des Kultes des Wolfes bei der Mongole und Osttürken auch zweifellos. Für uns ist klar, dass das Entstehen der Stammbäume der Legenden die tiefen Wurzeln hat, und, den Moment des Entstehens dieser oder jener Legende tatsächlich zu bestimmen es ist unmöglich. Seinerseits brauchen die Reihe der genealogischen Legenden und der Mythen die ausführliche Betrachtung, damit man die Stelle in ihnen die Heiligenbilder des Wolfes bestimmen konnte.

Zitaten: „In den bekannten nomadischen und speziell urtürkischen Religionen sind sowohl die ortsgebundene Kulte, z.B. Ahnenkulte, Totemismus, als auch der Gedanke des Urhimmelsgottes sowie der Himmelskörper vorhanden. Die archäologischen Funde in Nord-, Mittel- und Nord Ost Asien und aus der Skythischen Kultur weisen nach, dass zumindest seit der 2. Hälfte des 1. Jahrtausends v. u. Z. die Steppenvölker Ihre Toten mit Kriegs -und Gebrauchgegenständen und Nahrungsmitteln zusammen im Kurganen (Gräbern) bestatteten und einen Ahnenkult entwickelt hatten.“¹⁰

2. Die Hunnen

Ausgehend von den zugänglichen Quellen, wir betrachten diese Weise von der Zeiten Hunnisch die Epochen. So hielten Telesen für die Vorfahren des Wolfes und die Tochter Hunnen König, und Osttürkisch - Hunnen den Zarensohn und die Wölfin. Die genealogischen Legenden Hunnen uns sind auch die Spuren der Verehrung des Wolfes unbekannt, unbekannt, obwohl P.B. Konowalow vermutet, dass "offenbar waren, unter Hunnen die Geburt Tschono (des Wolfes)", bestätigt er diese Vermutung von den Tatsachen nicht.¹¹

⁸ Что такое «босый волк»? (К толкованию «Слова о полку Игореве») // ИОЛЯ. 1947. Т. 6, вып. 4. С. 317—337 (то же: Гордлевский В. А. Избр. соч.: В 4 т. М., 1961. Т. 2. С. 482—504).

⁹ Рец. на кн.: Игорь, князь Северский: Поэма / Пер. Николая Гербеля. СПб., 1854 // Москв. 1854. Т. 6. № 22. Кн. 2. Отд. 4. С. 68—71. Биограф. сл. проф. Казан. ун-та; Биограф. сл. проф. Моск. ун-та; СИЭ; Рус. тюркологии.

¹⁰ Ögel, B.(1984) S.16. E.Kürsat „ Zur frühen Staatenbildung von Steppenvölkern“ 156.

¹¹ Этнические аспекты истории Центральной Азии (древность и средневековье). Улан-Удэ БНЦ СО РАН 1999г.

Wir werden versuchen, die Wurzeln dieser Legenden zu bestimmen. Wissend, dass die Stammbäume der Legende während einiger Jahrhunderte die Reihe typisch nah Die Nachfolge vorstellen, man kann vermuten, dass Hunnische die genealogische Legende das Sujet, das den späteren Legenden ähnlich ist hat, in dem außer dem Wolf die Elemente Sonnen des Kultes anwesend sind. Ungeachtet der Abwesenheit der Quellen, es gibt die interessante Bestätigung dieser Hypothese. Es betrifft den westlichen Zweig Hunnu und ihres sagenhaften Anführers Attila.

Die Legenden über Attila ordnend, hat in ihnen zwei epischer Strömungen aufgedeckt: älter, Hunnen-Gotisch, sich brechend durch die Wahrnehmung der Madjaren, "der Erben der Hunnen", und neuer, buch - italienisch. Für die Hunnen, ist auch der Madjaren Attila - der Held fertig, - schreibt der Gelehrte, - aufkommend von der übernatürlichen Empfängnis, vom Licht. Aber die italienischen mittelalterlichen Mönche, den asiatischen Titel "Khan" (König gegenübergestellt) und haben das lateinische Wort gewünscht "canis", (der Hund), Attila zu demütigen; sie haben die Idee über das Totem bewusst verzerrt und haben den Sohn der Sonne vom Hund erzeugt; die göttliche Herkunft hat sich in Tier-widernatürlich verwandelt; in Attila haben sie den Vorgänger Hundkopf Gogh und Magoga ersehen. W.A.Gordlewski meint, dass bei den Mönchen die Reminiszenzen Alte -Römischen der Legenden galten; ihnen schien es, was, welche auch immer Parallele zwischen "dem Hurensohn" von Attila und Romul und Rem - die Beschützer der Stadt Roms schimpflich herbeizurufen. Das heißt ist die Vermischung hier bemerkenswert, aus der sich in Europa die Legenden über die Geburt Attila jenes vom Wolf, so vom Hund bilden sollten.¹²

Es ermöglicht uns, zu vermuten, dass in Hunnisches dem Mittwoch die Legende über die Herkunft des Führers oder der lenkenden Dynastie, einerseits, von der Sonne, mit anderem - vom Wolf existierte, was den späteren Varianten der vorliegenden Legende entspricht. So befinden sich die Wurzeln der uns bekannten Stammbäume der Legenden in den mehr altertümlichen Kulturen und den Glauben der Völker Zentralasiens aller Wahrscheinlichkeit nach.

3. Die Theorie des Stammkultes Taylor: Möglichkeiten solchen Stammens die Legenden auch verbunden mit Hunnen bestätigt die Legende über den Anführer Usunen, gebrachter N.J. Bitschurin indirekt. „Der Usunische Herrscher hat das Titel Gun-mo; der Vater dieses Gun-mo hatte den kleinen Besitz auf westlich Hunnisches die Grenzen. Hunnen haben seinen Vater in der Schlacht getötet, und Gun-mo, der gerade erst geboren wurde, war nach dem Feld geworfen. Die Vögel склевали der Insekten von seinem Körper; die Wölfin kam, von seiner Milch zu füttern. König wurde erstaunt und hat für seinen Geist gehalten; warum hat es zu sich genommen und hat großgezogen; wenn Gun-mo herangewachsen ist, so hat König seinen Anführer der Armee gemacht... Hat ihm der Besitz seines Vaters zurückgegeben. Nach dem Tod König wurde Gun-mo mit dem Volk abgetrennt und hat auf die Fahrten in die Horde Hunnen verzichtet. Die Armee, die Hunnen gegen ihn abgewandt ist, hatte den Erfolg nicht; es hat Gun-mo für den Geist gehalten und" hat sich" entfernt.¹³

¹² "Государство Сельджукидов Малой Азии" (1941).

¹³ История о народах, обитавших в Средней Азии в древние времена. Ч.2, 3. – СПб., 1851.

Es ist die Tatsache (bei der Theorie des Stammkultes E. Taylor) die Beziehungen hunnische König zum geworfenen Kind interessant. Wenn er sieht, was das Kind die Wölfin begönnet, nimmt er es wie die Protektion der Geister und aller Wahrscheinlichkeit nach wahr „des Himmels“. Außerdem, er wie würde vollzogen von ihm korrigieren. Das heißt agiert hier die Wölfin des Beschützers eines Jungen, aber eine Rolle, wie wir weiter sehen, ihre Handlungen helfen der Wiedergeburt des Geschlechtes oder sogar eines ganzen Volkes. Wir ebenso können in dieser Legende die Existenz bei Hunnen der Vorstellungen über die Heiligkeit den Wolf, über seine Verbindung mit den Geistern und den Gottheiten sehen. Möglich, hier schon die bemerkenswerte Rolle spielen die Männerbündnisse, die der Wolf oder die Gottheit in dieser Weise begönnet.

4. Legende über die Herkunft Aschin. (Partenogenese - der Glaube an die Möglichkeit der Empfängnis vom Tier, der Pflanze, des Steines, der Sonne und überhaupt jedes Objektes oder der Naturerscheinung) Nach einer Legende: „Bei Hunnen König Schanjuja zwei Töchter der außerordentlichen Schönheit geboren worden... Der König hat gesagt: ob "man für die Menschen mir solche Töchter ausgeben kann? Ich werde ihrem Himmel" gewähren. An der unbewohnten Stelle hat hoch Haus für sie aufgebaut. Später vier Jahre fing ein alter Wolf Tag und Nacht an, vor dem Haus zu bewachen, erzeugend heule, warum hat sich die Höhle unter vor dem Haus ausgerissen ging aus ihr nicht hinaus. Die kleinere Tochter hat gesagt: Unser Elternteil hat uns hier unterbracht, wünschend, dem Himmel zu gewähren, und jetzt ist der Wolf gekommen; kann sein, seine Ankunft hat das glückliche Vorzeichen. Sie wollte zu ihm gerade erst aussteigen, wie ihre ältere Schwester im außerordentlichen Schreck gesagt hat: Dieses Tier, nicht sch zu schänden der Eltern. Die kleinere Schwester hat sie nicht gehört, ist zum Wolf ausgestiegen, hat geheiratet und hat den Sohn geboren. Die Nachkommenschaft von ihnen hat sich fortgepflanzt und hat den Staat gebildet.¹⁴

Andere Legende erzählt unmittelbar von der Herkunft der lenkenden Dynastie Osttürkisches Königreich, des Geschlechtes Aschin. Dieses Geschlecht war von einem benachbarten Herrscher müde und ist ganz vernichtet. Es blieb ein zehnjähriger Junge. Die Soldaten, sein Kindesalter sehend, haben bemitlitten, es zu töten: warum, bei ihm die Hände und die Beine abgehauen, haben es nach dem Grassesee geworfen. Die Wölfin fing an, von seinem Fleisch zu füttern. Der Herrscher, gehört, dass es der Junge noch lebendig, nochmalig ist hat die Menschen geschickt, es zu töten. Geschickt, den Jungen neben die Wölfinnen gesehen, wollten auch sie zu töten, aber sie "wurde" in der Berghöhle bedeckt" und hat zehn Söhne geboren. Nachher hat jeder von ihnen besonders das Geschlecht gebildet. Unter ihnen war Aschin, der Mensch mit den großen Fähigkeiten, er war als der Herrscher anerkannt: warum hat über dem Tor des Aufenthaltsortes das Banner mit wölfisch Kopf in die Erwähnung der Herkunft ausgestellt.

Legend, der Land So, liegend im Norden von Hunnen. Der Chef der Horde war Apanbu. Er hatte siebzehn Brüder, einer von ihnen - Itschschini- Nischidu - ist von der Wölfin geboren worden und verfügte über die übernatürlichen Eigenschaften. Er hatte zwei Frauen: "Die Tochter des Geistes des Sommers" Und „Die Tochter des Geistes des Winters“. Erste hat vier Söhne geboren. Einer von ihnen hat sich in den weißen Schwan verwandelt; anderer herrschte zwischen den Flüssen Afu und Gjan unter dem Namen Zigu, viele Forscher verbinden es mit Kirgisien ; dritter - auf dem Fluss Tschussi; der Letzte lebte

¹⁴ Гумилев "Хунны, Срединная Азия в древние времена" М. 1960.

in den Bergen Bassytschussischi. Es war er ältere Sohn Nadulu-schad. Er hatte zehn Frauen. Alle seine Söhne wurden nach dem Haus der Mütter benannt. Aschin. war der Sohn der jüngeren Frau. Nach dem Tod Nadulu-schada wurde er Führer und hat den Namen Assjan-schad übernommen. Die Darlegung dieser Legenden N.J.Bitschurins beendet Wörter: " Obwohl es in den Legenden die Verschiedenheit gibt, aber ist in allen das Geschlecht tu-kju vom Wolf Abgesonderten Thema erzeugt es ist die Betrachtung der Etymologie des Wortes Aschin. Es existieren etwas verschiedene Varianten der Erklärung dieses Wortes.¹⁵ Frühstes und bekannt ist die Hypothese darüber, dass „Aschin der Wolf "bedeutete" ". Nach-osttürkisch der Wolf - der Börü oder kaskir, und nach-mongolisch schono (tschino). „Und“- das Präfix der Achtung im Chinesischen. Also " "bedeutet" Aschin der edle Wolf". Mit. G. Kljaschtornyj führte Aschin von „Hotano-saksisch" würdig, edel" in 1964 heraus. Wie wir die Sache ansehen, gerade diese Hypothese ist am meisten tadellos nicht nur von der phonematischen Seite, sondern auch findet die Bestätigung in den Legenden, in der Symbolik der Weise des Wolfes, die der zaristischen Dynastie entsprechen konnte, die sich auf der Militärkraft der Männervereinigungen hält.

Das Geschlecht „des edlen Wolfes" Mitte des VI. Jh. wird eine lenkende Dynastie Östlich und Westlich Königreichen. Und sogar bleibt mit ihrem Niedergang die Macht des Geschlechtes Aschin nicht nur in Zentralasien erhalten, sondern auch erstreckt sich weit auf den Westen. Die Hasaren haben zu sich den fortlaufenden Zarensohn aus dem Geschlecht Aschin übernommen und, es König gestellt, haben in 650 Jahres die eigene unabhängige Macht geschaffen. Sie hielten sich für die direkten Erben Osttürken-Königreich. König von Hasaren fährt nur aus, falls der große Krieg ausbrechen wird; Osttürken, andere Völker, die sich auf dem Wegen der König befinden, können auf ihn blicken, und aus der Achtung vor ihm sollen sich und einstellen der Krieg entfernen König stellte schneller das Symbol der souveränen Macht, als die Macht dar. Und sogar achteten nach der Usurpierung der Macht vom jüdischen Zaren, entzogen der Macht osttürken- König aus dem Geschlecht Aschina, der unter Arrest war, wie das Symbol der Größe.¹⁶

5. Wolfsymbol in Nomadischen Stämmen

5.1. Uyguiren

In Epos „Oguz-name“ wird beschrieben, dass sich während der Militärwanderung nach dem Westen Uiguren König Ogus- Khan, ein blauer Wolf vor ihm bewog, und Ogus- Khan sagte mit ihm, wie mit dem Menschen. In einer der Legenden gesagt zu werden? In einem der Kriege Uiguren, die Niederlage erlitten, wurden in der Schlucht der Berge verloren. Den Weg nicht gefunden, waren sie auf den Untergang verdammt. Zu diesem Moment, sie haben sich bewegend zum Berg des Wolfes plötzlich gesehen. Der Uygurische Khan hat einigen Kämpfern befohlen, das zu verfolgen, wohin der Wolf gehen wird. Der Wolf, bis zum Gipfel des Berges angekommen, ist in der Höhle geflohen. Die Menschen, die auf ihm folgten, warteten auf seinen Ausgang nach draußen etwas Tage. Der Wolf ist zurück nicht erschienen. Dann sind die Menschen in die Höhle eingegangen und nach dem langen Weg haben den Lichtstreifen im Kummer gesehen und sind auf die entgegen gesetzte Seite hinausgegangen. Vor sich

¹⁵ История о народах, обитавших в Средней Азии в древние времена. Ч.2, 3. – СПб., 1851.

¹⁶ Древнетюркские рунические памятники как источник по истории Средней Азии. - М., 1964.

haben sie solches Bild gesehen: das helle Licht, das kühle reine Wasser, allerlei Singvögel, die schnellfüßigen Antilopen, die auf den kräftigen Wiesen weideten. Die Menschen waren unglaublich froh. Durch die Höhle zu Uigurisch dem Volk wiedergekommen, haben sie allen erzählt, dass es mit ihnen passiert ist. Erfreut und getroffen davon, Uiguren sind vom Weg des Wolfes gefolgt, und sind zur freien und reichlichen Welt hinausgegangen. So haben sie sich vom Niedergang gerettet. Seit dieser Zeit halten Uiguren den Wolf für das heilige Tier und huldigen vor ihm.

Die genealogische Legende über Ogus -Khan, (Partenogenesis- der Glaube an die Möglichkeit der Empfängnis vom Tier, der Pflanze, des Steines, der Sonne und überhaupt jedes Objektes oder der Naturerscheinung) ihren sagenhaften Vorfahren, sieht mehr verheimlicht aus. So ist in einer der Legenden, Ogus- Khan als "der erregte graue Wolf" genannt. Dieses Motiv hat sich in der Beschreibung des Äußeren des Helden hell verwirklicht. In der epischen Gestalt Ogus Khan haben sich die Striche verschiedener Tiere verbunden. Über Neugeborenen Oguse wird es berichtet: "Durch die Elstern der Tage ist er gewachsen, ging und spielte. Die Beine seines Stahls sind den Beinen des Stieres ähnlich, die Lende - der Lende des Wolfes, sind die Schultern - den Schultern des Zobels ähnlich. Der ganze Körper war mit dem dicken Haar" abgedeckt. Viele Forscher - W. W. Radloff, A.N. Bernschtam, mit. M. Abramson - haben das Zusammenfallen der Aufnahmen der Darstellung Ogus- Khan und des Helden des kirgisischen Epos bemerkt: "... Und Manas, - schreibt Mit. M.Abramson, - hatte den Tigerhals, schlangen, die Wolfsohren".¹⁷

Über die Geburt Ogus- Khan ist es sehr geizig gesagt: "Öffnen die Augen Aj-Kagan, und hat sie den Sohn "geboren. Die himmlische Herkunft wird auch den Söhnen Ogus- Khan zugeschrieben: sie sind von der Jungfrau geboren worden, die sich in der Mitte des Sonnenstrahls befand. Es ebenso kann man wie die Verbindung mit dem Wolf deuten, sich auf "Ogus-name" stützend, wo, wie erzählt wird während der Wanderung" ins Zelt Ogus- Khan den Strahl, der dem Sonnigen ähnlich ist durchgedrungen ist. Aus diesem Strahl ist blauschalen, blau Augen der große Wolf "erschieden. Dieser Wolf dann geht vor den Truppen Ogus- Khan unveränderlich, den Weg zeigend. Die Verbindung dieser Episode mit dem Wolf-Ehemann wird gezeigt und in der Gegenüberstellung mit den genealogischen Legenden über Chengis-Khan und seine Vorfahren In "Ogus-name" tritt der Wolf nur als "die Patrone" Ogusen auf. Ich wurde von Ihr König, - sagt Ogus den Kämpfern vor der Wanderung, - "werden wir die Bogen und die Schilde nehmen, Runen wenn auch uns wird "die Glückseligkeit", "der grauschwarze Wolf" wenn auch wird Uran "(den Kampfprüf). Auf diesen Legenden, X gegründet worden. Korogly meint, was der Wolf, möglich, einst ein der Stammtotems ogusen, aber war obwohl es in Gestalt von Ogus- Khan und die Spuren gibt? Zoomorphen der Vorstellungen des Volkes, er schon "nicht sakralen der Urheld; er ist ein Gründer des Geschlechtes und der Staatlichkeit" und "verfügt über alle Striche des historischen Helden". Wir werden ergänzen, dass nicht nur T. hier die wichtige Rolle in der Auswahl des Vorfahren-Beschützers, sondern auch die Symbolik der Weise des Wolfes, zu jener Zeit fest eingehend in die Vorstellungen der Nomaden spielt.¹⁸

¹⁷ "Киргизы и их культурно-этнографические связи" Ленинград 1971.

¹⁸ "Огузский героический эпос" М. 1976.

Prof. Elcin Kürsat definiert wie folgte:

„In diesem Mythos sehen wir dass die animistisch-totemistischen Elemente des Jägertums mit dem Himmels-gott des Steppennomadismus eine Synthese erreichten“.

„Die Legende verrät die religiöse Legitimationsbasis (Himmelkörper geben erdliche Symbole) für die gesellschaftliche Schichtung und die Hierarchie der Stämme. Interessant sind drei Punkte:

1. Um die bestimmten Regionen /Stämme des Reiches zu bekommen, mussten alle sechs Söhne jägerische Leistungen erbringen, d.h. nicht die Zugehörigkeit zur Aristokratie, sondern die Persönliche Fähigkeit in jägerischen Künsten oder vielleicht beide Komponenten zusammen, schufen ers die Berechtigung zu einer Art primitiven Statthalterposition über die Stämme oder zum Recht, eigene Stämme zu gründen

2. In der Legende ist eine Synthese oder Versöhnung von religiösen Elementen aus zwei unterschiedlichen Herkunft zu beobachten. Die Himmelskörper von der Himmelslichtmutter bekommen die östliche Verwaltung und das Symbol „weiß“ (Adel), während die vermutlich den Naturismus und die Berg und Seekulte einschließlich des immer heilig gebliebenen Himmels repräsentierenden drei weiteren Söhne von der erdkultischen Mutter die unterlegener Westverwaltung und das Symbol „schwarz“ (Fußvolk) erhalten. Trotz der in der Legende symbolisierten Synthese fällt also die hierarchische Ordnung der religiösen Symbole aus zwei unterschiedlichen Kulturen aus.

3. Das, was bisher geschildert wurde, ist die Schaffung einer mythischen Genealogie, die die ideelle Grundlage für das politische Stammesbündnis produziert. Interessant ist die Bezeichnung des jeweiligen Ranges eines Stammes in Form von dem Teil der Tiere, den er bei großen Festen nach dem Ritus zum Verzehr bekäme. Hier sehen wir noch die Kontinuität der totemistischen Opfermahlzeiten, die aber nicht mehr auf der Gleichheit aller Stammesgenossen beruhen, sondern bereits herauskristallisierte, differenzierte Ränge und eine hierarchische Struktur unter den Stämmen des Bündnisses aufweisen. Die Hierarchie unter den Fleischteilen entspricht der Hierarchie unter den Stämmen. Der zweite interessante Aspekt ist die Widerspiegelung der totemistischen Weilsicht in der sozialen Organisation, in diesen Falle in der Genealogie. Die Genealogie wird mit dem Tierorganismus identifiziert.¹⁹

5.2. Die Mongolen folgend groß Stämme die Legende, die mit dem Wolf, verbunden ist, - die Legende über die Herkunft "des goldenen" Geschlechtes Chengis Khan. In Die geheime Legende "wird gesagt:" von Vorfahren Chengis Khan war Bord-tschino, geboren werdend nach wollen des Himmels. Seine Ehefrau war Goa- beschmutzte. Sie waren, Tengis über schwommen. Wanderten bei den Quellen er-Fluss, auf Burchan-chaldune, und ihr Nachkomme war Bata-Tschigan "So von den sagenhaften Vorfahren der Mongolen waren Bord-tschino (den Grauschwarze Wolf) und Goa- beschmutzte (der Schöne Damhirsch), zu ihm wurde das Geschlecht Chengis Khan errichtet. Irgendwie, sich auf die Streife versammelnd, sagt er voraus, als ob auf der Jagd der graue Wolf und der schöne Damhirsch sind, und verbietet, sie zu töten. Diese Legende enthält die Andeutung darauf, was Chengis Khan stamm das Geschlecht von diesen Tieren erzeugte.

¹⁹ Elcin Kürsat- Ahlers „Zur frühen Staatenbildung von Steppenvölkern“ 258.

Die ähnliche Vorstellung ist im Sujet widergespiegelt „ Der geheimen Legende,, der betreffenden Geburt Bodontschar: Nach dem Tod Dobun-Mergen, Alan-go, ohne Mann seiend, hat drei Söhne geboren. Sie erklärt es auf folgende Weise:

„Jede Nacht, es kam, durch Dacht Fenster von Jurten vor, wenn innen leuchtete (es ist erloschen), geht ein, es kam vor, zu mir der helle-dunkelblonde Mensch; er streichelt mir den Leib, und das Licht dringt es mir in den Leib durch. Und geht so weg: in der Stunde, wenn die Sonne mit Mond, процарапываясь übereinstimmt, geht weg, wie der gelbe Hund. (Partenogenesis - der Glaube an die Möglichkeit der Empfängnis vom Tier, der Pflanze, des Steines, der Sonne und überhaupt jedes Objektes oder der Naturerscheinung)

In diesem Sujet des Wortes „der gelbe Hund“ aller Wahrscheinlichkeit nach treten tabu namens der Wolf auf, diese Frage wurde von uns früher detailliert betrachtet. P.B.Konowalow meint, was Borte-Tschino und Goa-Maral- „nicht die realen historischen Persönlichkeiten, und Totemismus die Personifikationen altertümlich ethnisch die Gemeinsamkeit, auf deren Grundlage haben sich die mittelalterlichen Stämme Zentralasiens, die in den einheitlichen Mongolischen Staat vereinigt sind gebildet“.²⁰ Chengis Khan und andere mongolische Khane widerlegten nicht, und sogar stellten die Herkunft vom Wolf zur Schau auch als Osttürken das Banner mit dem goldenen Wolfskopf ausstellten. Deshalb bezweifelten viele Forscher nicht nur an der Herkunft des Geschlechtes Chengis Khan vom Wolf und dem Damhirsch nicht, sondern auch bezeichneten auf die Nachfolge der mongolischen Legende über den Wolf-Urahn mit der osttürkische legende über die Wölfin- Urahne und ihr Banner mit dem Wolfskopf. H.Gowors in "die Geschichten der Mongole" geht Burte-Tschino Aschin - den Vorfahr Osttürken zu:“ Burte-Tschino - der verfolgte Prinz, einen drei Brüder, heiratend später beim See und in einigen Varianten ersetzt mit dem Wolf; Aschin - der verfolgte Prinz, der verlegte für den Fluss und von der Wölfin großgezogen ist.²¹

W.I. Abajew hat einem der Aspekte dieses Problems den Artikel gewidmet, in dem die Legenden über die Herkunft Narten und Römer, und, ungeachtet der allgemeinen Ähnlichkeit verglich, er kommt über das selbständige Entstehen dieser Legenden zum Schluss und ergänzt, dass es in ihnen "keinen neuen Strich gibt, der nach den erprobten Wegen ursprünglich Mythologie".

Bei Itelmen nicht gehen würde ist der Wolf, wie auch in der Legende über Romul und Rem, dem Vater der göttlichen Zwillinge usw. gibt Das alles uns es ist recht, zu behaupten, dass die Stammbäume der Legende über den Wolf bei vielen Völkern die typologische Gemeinsamkeit finden, und, über die Nachfolge und die genetischen Parallelen ist verboten, selbst wenn zu sagen sich die mythologischen und ethnischen Kontakte der Träger der ähnlichen Legenden herausstellen.²²

Die Weise des Wolfes, die mit Sonnen vom Kult verbunden ist, trat als die Stammlegende gerade der lenkenden, zaristischen Geburt auf. Wie wir die Sache ansehen, es ist nicht von ungefähr, eben ein Ergebnis der sozialen Rolle seiner Symbolik bei verschiedenen Völkern. P.D. Sacharow so erklärt diese Verbindung: „Die unsprünglichen zaristischen Funktionen wurden auf die Macht über dem großen

²⁰ Этнические аспекты истории Центральной Азии (древность и средневековье). Улан-Удэ БНЦ СО РАН.

²¹ Л.Н. Гумилев "Тайная" и "явная" история монголов XII – XIII вв.// "Татаро-монголы в Азии и Европе", 2-е изд., "Наука", М. 1977.

²² Нартовский эпос.

Hornvieh wie vom öffentlichen Hauptreichtum und der Sicherung dieses Reichtums zurückgeführt. Der praktische Charakter der Macht über dem Vieh forderte vom Zaren der erhöhten Sehfähigkeiten,... Und in diesem Kontext erklärt er die Assoziation des Zaren mit dem Wolf; der Wolf - eines weniger Tiere, die über die nächtliche Sehkraft verfügen. Er ebenso ergänzt hierher die Ambivalenz der Funktionen des Wolfes in Bezug auf das Vieh: wild - wie der Feind, der gezähmt ist - wie Wehrwolf.

Angesichts dieser Annahmen P.D. Sacharow erklärt die besondere Rolle des Wolfes oder des Hundes in den Mythen über die Erwerbung von ihnen oder mit ihrer Hilfe des Reichs. Wir wollen ergänzen, dass sich die besondere Rolle des Wolfes in den Stammbäumen die Legenden der zaristischen Geburt auch mit der Verbindung dieser Weise mit der Symbolik der Männerbündnisse klärt, um so mehr, dass es alle großen Stammvereinigungen der Nomaden praktisch ist trugen den hell gedrückten militaristischen Charakter und stützten sich auf die Stamm- und Interstammännerbündnisse.

Zitaten: „In einer Version der Ergenekon- Legende lotste ein Hirsch, in einer anderen Version ein Wolf die Türken (vermutlich die Vorfahren der Blau (Himmel)Türken) nach einer vernichtenden Niederlage zu ihrer von hohen Bergen umgebenen Zufluchtshochweide, wo sie 400 Jahre lebten und wieder zu Kräften kamen. Danach sehen wir noch einmal das Motiv einer Wölfin, die die Bevölkerung zu dem einzigen Pass aus Ergenekon führte. Bei der Auswanderung taucht das Motiv des heiligen Eisens auf. Der Schmied Burtecin merkt, dass der Paß nur dann passierbar wird, wenn die Eisenfelsen schmelzen. Daraufhin wird der Bevölkerung eine Holz -und Kohlesteuer auferlegt. Alle zahlen Ihre Steuern, das Eisen wird dadurch verflüssigt, so dass sich die Bevölkerung am 9. März befreien kann. Burtecin, der Schmied, nimmt seine Fahne mit Wolfskopf in die Hand und besiegt die Feinde. Daraus wird ersichtlich, dass der Schmied der Han /Khagan der Altier wurde. Zum Zusammenhang zwischen dem Eisen und seiner Heiligkeit sowie zwischen dem Schmied und der implizierten Herrschaft komme ich später, dennoch soll hier erwähnt werden, dass die Altaier und Kirgisen als Spezialisten in der Schmiedekunst unter den türkischen Stämmen bekannt waren. Die Elemente der Legende , wie Eisen, Steueraufgabe und die daher bereits eingetretene soziale Schichtung implizieren eine Gesellschaftsstufe ,die sich längst vom primitiven Jägertum entfernt hatte; dennoch blieben Töz- Motive (Hirsch und Wolf) bestehen“.²³

5.3. Die Baschkiren die Beispiele der Titel der Völker vom Wort der Wolf - unter den Völkern Zentralasiens eben bekannt. Der Name, der mit dem Wolf verbunden ist, tragen die Baschkiren - die Zugewanderter aus Zentralasien. Es wiegt der Standpunkt vor, laut dem dieser ethnisch zum Begriff steigt Der Wesentliche (basch) Der Wolf (Der Kurde / гурд aus osttürkisches Sprache) Der Wolf-Anführer. Dabei stammen die Forscher aus die Tatsache, dass die altertümlichen Baschkiren, wie auch die Reihe anderer Nomaden, dem Wolf wie einem der Haupttotems - der Stammgottheiten anbeteten. Die ähnliche Erläuterung des Terminus erklärt nicht, wie er ein Titel eines ganzen Volkes, das in den Bestand neben vierzig Stämmen mit deutlichen Stämmen die Nomenklatur und Stammen das Selbstbewußtsein aufnahm wurde. W.A.Gordlewski übersetzt kubanischen den Namen "Baschkord" wie "der ausgewachsene Wolf" und hält es T.²⁴

²³ Elcin Kürsat- Ahlers „Zur frühen Staatenbildung von Steppenvölkern.“

²⁴ Что такое «босый волк»? (К толкованию «Слова о полку Игореве») // ИОЛЯ. 1947. Т. 6, вып. 4. С. 317—337 (то же: Гордлевский В. А. Избр. соч.: В 4 т. М., 1961. Т. 2. С. 482—504).

5.4. Die Burjaten

Anderer Name, dessen Herkunft für uns von Interesse ist, ist Name der Burjate. In der wissenschaftlichen Literatur der Frage über die Herkunft und die Zeit des Entstehens Name der Burjate es ist viel Stelle zugeteilt. Bis jetzt gibt es keinen allgemein anerkannten Standpunkt auf die Lösung dieses Problems. Z.B. Zydendambajewa, hat die nächste Hypothese vorgebracht: die Name der Burjate von osttürkisch: Bure- der Bedeutung "der Wolf" und das mongolische Suffix der Viel falt- d. Weiter ergänzt er, was dieser Name Totemismus den Charakter hat und die protomongolische Herkunft, da das Totem Der Wolf Innerhalb unseres Areal es war vor allem ihnen eigen.²⁵

Ergänzt und berichtet die Etymologie „der Burjate“ D.S. Dugarow. Außer osttürkische die Grundlagen Wolf, er bringt noch eine bestand- Suffix ja - Die abgestumpfte Form teonimus Aja. Die Hypothese am meisten begründet.²⁶ Die Erklärung des Entstehens des Terminus „der Burjate“. Im vorhergehenden Paragraphen wurde gesagt, dass bei den Völkern Zentralasiens, und unter anderem bei der Burjate, das Institut der Männerbündnisse, eng verbunden mit der Wolfssymbolik vorhanden war. Das vorliegende Institut war breit entwickelt und im XVII. Jh. stellten die Kämpfer-Jäger verschiedener burjatischer Stämme, die in Jagd teilnehmen, die gewisse Armee auch dar, die eine mächtige Militärvereinigung in jener Periode in Ostsibirien war. Viele benachbarte Völker zahlten die Burjaten yasak. Das alles sagt darüber, dass die militärischen Interstammvereinigungen, als die in jener Periode der Jagd auftraten, wenn nicht erstrangig, so die wichtigste Rolle in der Vereinigung der burjatischen Stämme spielten.

Die Wolfssymbolik solche der Männerbündnisse konnte die Reflexion in ethnischen name finden Der Burjate - Die Wölfe, die göttlichen Wölfe, die Wölfe des Gottes Aja. Um so mehr, dass die Russen darüber die Nachrichten von den Völkern, untergeordnet den Burjaten von der Militärmacht, der selben Männerbündnisse bekommen haben. Der vorliegende Terminus war Zeichen im Kreis der burjatischen Stämme und ist in am Anfang wie zusammenfassend übernommen, aber es ist auch die Stammteilung erhalten geblieben. Mit der Zeit der Terminus „Der Burjate“ war wie der Selbsttitel des Volkes übernommen.

Die burjatische Legende über Chengis Khan verbindet seine Herkunft mit der Sonne: Zar Ucher-Bokso hatte die Tochter, die eingeschlossen und für die Schirmwand ständig hielt. Einmal hat sie die Sonnenstrahlen gesehen und davon ist schwanger ge worden, nachher hat sie den Sohn geboren. Sie hat es in den Lederkorb gelegt und hat nach dem Fluss gelassen. Dieses Kind haben gefunden. Er ist auch seiner gewachsen haben als Chengis Khan genannt. Die Verfasser der Osttürklegenden über Chengis Khan, "die gesetzliche Herkunft" Chengis Khan von seinem Erdvater, des Mannes seiner Mutter beweisend, nennen in einer der Legenden es Geboren vom Sonnenstrahl und des grauen Wolfes ", in den späten Legenden, die darüber in osttürkisches sprechen dem Mittwoch zusammengelegt sind, wird diese Version abgeändert.

Es wird die Tradition festgestellt, dass Alan-goa ihr Mann besucht (nach dem Tod), die Gestalt des Strahls und des Wolfes annehmend. In" die Reckenhaften Legenden über Chengis Khan "hat seine Alte

²⁵ Историко-лингвистическое исследование Улан-Удэ Бурятское книжное изд-во 1972г.

²⁶ Исторические корни белого шаманства на материале обрядового фольклора бурят. — М.: Наука, 1991Проблемы этногенеза бурят.

Guljamlik den Sohn vom Sonnenstrahl gezeugt; im Namen ihres Sohnes die tangri-bergen-dujun- Bayan ist seine himmlische Herkunft und seine Weise widergespiegelt ist mit der Weise des Wolfes verbunden.²⁷

H. Koroglu allgemeine Schlussfolgerung über den Einfluss des Osttürkisches Epos über Oqus Khane auf die Legende über Chengis Khan, festgelegt schriftlich ("von Oqus-name und Chengis -name"). Er beweist es nicht nur der Ähnlichkeit der Episoden, sondern auch davon, was von den Wächtern, die Alan-goa gebeten hat, beim Zelt für die Bestätigung der Ankunft des wunderbaren Besuchers zu stellen, sind Osttürken.²⁸

R.S. Lipez, dass diese Legenden über Chengis-Khan, gewiss, die Interpretation der Legende über Zoomorphen den Urahn, mehr veranstaltend als Stammbaum der Dynastie Chengis-Khan. Die schriftlichen Stammbäume wurden hauptsächlich in den Familien des feudalen Gipfels geführt, und ihnen imponierte schon solche "dunkle" Herkunft nicht. Jedoch das Streben, den Stammbaum "zu veredeln" störte offenbar die Anerkennung für die selben Feudalherren in irgendwelchem Maß ihrer traditionellen Verbindung mit dem Wolf-Urahn nicht, - schreibt sie.²⁹ Vollständig mit diesen Behauptungen nicht zustimmend, wollen wir den Gedanken aussprechen, dass in diesem Fall wir den Versuch haben, die Rechtmäßigkeit der Macht Chengis-Khan über Osttürken zu beweisen. Dazu wird die Legende über den Wolf-Urahn verwendet, der mit Sonnen vom Kult verbunden ist. Und gerade werden Osttürken in die Zeugen dieser Handlung gerufen.

5.5. Altaen im modernen Altaiepos. Ak-Pori (der Weiße Wolf), das Leben dem Recken-Jäger aufzusparen, fordert als Ersatz seinen Sohn: „Ak-prügler“ ist am Morgen gekommen; die Recken schossen, hauten ab, spalteten, aber sogar die Wolle darauf haben nicht beschädigt. Der Weiße Wolf mit dem Schwung hat die Tür aufgelöst, hat wickelnete den Jungen gefasst und ist losgerannt. Der Vater und die Mutter verfolgten hinterher und weinten. Der Weiße Wolf hat das Kindchen auf den goldenen Berg die altyn-Taiga gebracht und hat es zur goldenen Höhle beigetragen Altyn-Kuy. In der goldenen Höhle ist der Wolf das Kindchen in den Schwanz umgekehrt und hat übernachtet. Durch zwei Tage fing das Kindchen an, den Wolf als die Mutter, durch sechs Tage - den Vater zu nennen. Das Kindchen blieb in der goldenen Höhle, und der Wolf brachte die Nahrung in die Höhle. Das Kind wurde groß. Wenn der Junge herangewachsen ist, hat der Wolf ihm das Pferd und die Ausrüstung gegeben, und später hat auch die Braut gefunden. Und M. Sagalajew sieht in diesem Epos die Fortsetzung osttürkischen die Traditionen. Und das Motiv der goldenen Höhle ist ein Nachhall der Vorstellungen über die Höhle wie über den mütterlichen Schoß seiner Meinung nach.³⁰

5.6. Die Kirgisen

Und in der späteren Periode uns ist die Reihe der Stammbäume der Legenden, die mit dem Wolf verbunden sind bekannt. Einer von ihnen war auf Tien-shan erzählt. Ein Junge fing rechtzeitig nicht an,

²⁷ Егунова Н.П. Прибайкалье в древности и проблема происхождения бурятского народа. (Улан-Удэ 1984).

²⁸ Огузский героический эпос" М.1976.

²⁹ Фольклор и историческая этнография М: Наука 1983г. 262с.

³⁰ Мифология и верования Алтайцев (Центрально-азиатские влияния).

zu gehen, blieb Schwach. Zur Zeit Umzug haben die Eltern es auf der Haltestelle abgegeben, und selbst sind abgefahren. Der gewisse Mensch fuhr nach diesem Gelände und hat die Wölfin gesehen, die den Jungen von der Milch fütterte. Der Reisende hat es mitgenommen sowohl hat großgezogen. Es war jener Junge, schwach eben. Es haben Kaba genannt. Bei ihm war das Haar, ähnlich der Mähne, und ihm war der Spitzname жалбыз Kaba (Die Mähne Kaba) gegeben. Каба - der Stammvater, der Vorfahr einen der großen Unterabteilungen des Stamms Sayak. Wir werden bemerken, dass er Nachkommen hatte, die die Namen Ak-Teri trugen (die weiße Schalen) und Bos-Teri (der grauen Schale). Ihre Namen trugen zwei Geschlechter, die in diese Gliederung eingingen. Also, der Vorfahr einen der kirgisischen Geburt war von der Wölfin.³¹

Bei den kirgisischen Stämmen dem Bug und Sarybagysch (der Hirsch) die Mutter-Hirsch gibt es vom Totem aufgezogen und es ist mit der Legende über die Rettung des Kindes des Stamms der Hirsch verbunden, die im Werk Tsch. Ajtmatows beschrieben ist. Bei den Mongolen (beim Chengis-Khan der Stamm Kiyat) die Totems: der Wolf und die Mutter-Hirsch.³²

Totem in Zentral Asiatischen Volkes spielt wichtigen Rollen. Ein Staun, ein Baum, ein Knochen, ein Himmel, ein Weise Farbe: ein Wasser und ein Milch sind heilig in nomadischen Volkes und neigen die heilige Objekten heißt -Fetischismus. Die Farben spielt große Rollen in die Kulturen und die Sozial leben der Kirgisen.³³ Die traditionell sozial und die vor Islamische Kulturen der Kirgisen und Kasachen gegründete in Kulturen und lebenstraditionelle die Hunnen. Die Kirgisischen Epos "Manas" beschreibt die Ritualen neigen heiligen Objekten und Farben. Der Totemsymbolen war Lebens Philosophie und Prinzip der Nomaden. Archäologischen untersucht, die Runnische Staunschreiben und Geschichte Quellen bestätige dass Hunnen neigte die Sonnen, der Mund, der Feuer und Himmel und die Natur. Bei der Schamanische Ritualen opfern die Tieren für Geist Ahnherr. Sie neigt die eigentliche Ahnherr und diese Beachtung in die Legende gedruckt.³⁴ Die historisches Manuskripten beschreibt: "Zwischen die Schanyun (Führer) des Hunnen - der heißt Huhanye" und Vertreter von Chinesische Imperator Tschan Je Min ware ein Vertrag untergeschrieben und in die Berg Hunne bei der Strom No-Schu opfert die weiß Pferd. In die Vortrag gibt es so Absatz: Wer übertreten diese Vertrag, sei Fluch vom Himmel und diese Fluch weiter bis nächstes Generation.³⁵ In die Kirgisische Epos beschreibt die Farben der Waffen und Pferden: Akolpok (weiß Panzieren) Akkelte (weiß Gewehr) Akkula (weiß Pferde) die Farben weiß, roten und blau hatte spiritual Kraft in totem. In Mittelalter (XII-XV) die Kirgisen und andere nomadische Volkes hatte Glauben -Tengrismus. Die nomadische Volkes in Nord Sibirien: Jakuten, Schoren, Tofaren, Hakasen, Mongolische, Altai und Tuva Volkes noch immer Sachamanismus hat. XV Jahreshundert die Kirgisen freiwillige nimmt Islam, weil die islamische Kanonen nicht Widerspruch leben Prinzipen und Weltanschauungen: die ein Gottes im Himmel. Die nomadische Volkes Islam mit altere eigene Gedacht gemischt.³⁶

³¹ Т.Баялиева "Доисламские верования и их пережитки у киргизов" Фрунзе 1972.

³² Абрамсон "Киргизы и их культурно-этнографические связи" Ленинград 1971.

³³ Bayalieva T.D. Doislamskie verovaniya i ih perejitki u kirgizov. Frunze 1972.

³⁴ Rudenko S. Y. Kultura hunnov i nnoinlunskiye kurgany Moskwa-Leningrad :Yzd-wo AN SSSR, 1962.

³⁵ Kiselev S.V. Drevnyaya istoriya Yujnoy Sibiri. M 1951, s616.

³⁶ İzvleçeniya iz " Ziyau'l- Kulup". Materialı po istorii kirgizov i Kirgizii. Moskwa 1973.

Zitaten: „...für die Jakuten als für die Altaier war der Bär ein Töz, der die Waldgeister vertrat. Er durfte als Tabu nicht erwähnt werden. Der Hirsch ist wegweisend und schützend. Auch viel später führte Dschingis Khan den Hirsch neben dem Wolfsmythos als Herkunftstöz seiner Dynastie an (seine Großmutter: ein weißer Hirsch, ein Großvater: ein grauer Wolf) Die Kirgisen stammen nach einer Legende von einer roten Hündin und einem kirgisischen Adligen ab. Der Adler war ebenfalls ein Töz der Türken, auf den Atilla seine Vorfahren zurückführte. Für die Yakuten war der Adler der Vorfahr Ihrer Mutter. Schließlich nahmen die Söhne des legendären Oghuz-Khagans unter den Göttern mit ihrem jeweiligen Töz Platz:

Stämme verwaltet von Töz: Ayhan (Mond) - Adler; Daghan (Berg)-Dreivogel; Denizhan (See)-Krickente; Gökhan (Himmel)-Falke; Günhan (Tag-Sonne) Mäusebussard ; Yildizhan (Stern)-Hase.³⁷

„Ein Eid Verfahren Diese Prozedur in Rahmen die Kanonen Tengrismus und leben Prinzipien spielte wichtige Rolle in diplomatischen Relation zwischen der Nomaden Volkes. Erste Erwähnung über Eid Verfahren II Jahrhundert vor unsere Ära gehört .Diese Prozedur klar gedruckt in chinesischen Manuskripten. Der Führen von Hunnen und Vertreter von Imperium China ein Vertrag untergeschrieben hat und Eid gemacht. Schwören auf Blut Prozeduren hat klar gedruckt: Zwei Personen ein Wein oder Milch mit Blut trinken und schwören. Die Weltschauen von Nomaden , die Erde und Himmel sakralen war. Und diese Satz:

„Töbösü ačýk kök ursun,
Töpü tüktüü cer ursun.“

Das Gott Himmel schlag mir,
Die Erde auch schlag mir.

Schlussfolgerungen

Aus ganz oben ernannt wollte man etwas Schlussfolgerungen machen. Die Weise des Wolfes reiht sich in die Stammbäume der Legende aller lenkenden Dynastien der größten Staaten Zentralasiens während anderthalb Tausend Jahre ein. In einer Reihe von den Fällen sieht das Vorhandensein der Weise des Wolfes im Stammbaum der neuen lenkenden Dynastie wie die Notwendigkeit für die Versorgung der Nachfolge und der Rechtmäßigkeit der Macht aus, die von den ethnischen Rahmen nicht beschränkt wurde und war klar den breiten Schichten der Bevölkerung. Diese Nachfolge stützt sich schneller auf die allgemeinen weltanschaulichen Postulate, als auf die gerade Entlehnung. In den Stammbäumen die Legenden tritt die Weise des Wolfes wie das sakrale Wesen auf, das die notwendige Verbindung zwischen den Gottheiten und mit der Gesellschaft gewährleistet. In diesem Zusammenhang ist für unsere Forschung die Betrachtung der semantischen Belastung der Umgebung der Weise des Wolfes in den Stammbäumen die Legenden von Interesse. Die oben angeführten Legenden kann man auf zwei Hauptgruppen teilen:

Zu ersten, am meisten archaistisch, verhalten sich die Legenden über die Wölfin-Urahne: die Legende über usinisches den Junge, über das Geschlecht Aschina, die Reihe der späteren Legenden der Buryaten, u.a. können Wir die Kirgisen nicht nur über die Wölfin, sondern auch die Reihe der Elemente, charakteristisch für den mütterlichen Kult und den Kult der Erde sagen. Es ist die Höhle oder die sie

³⁷ Elcin Kürsat- Ahlers „ Zur frühen Staatenbildung von Steppenvölkern“ 260.

ersetzende Höhle, die Wölfin wie das Symbol des weiblichen Anfanges, sie sowohl die Amme, als auch die mythische Ehefrau.

Zur zweiten Gruppe verhalten sich die Legenden, die mit der Weise des Wolfes-Urahnens verbunden sind: eine der Varianten der Legende über die Herkunft des Geschlechtes Aschina, der Legende über die Herkunft des lenkenden Geschlechtes Uyghur, die genealogische Legende über- Den goldene Geschlecht Chengis. Im Unterschied zur ersten Gruppe hier kann man über das Vorherrschen der Elemente der Männerkulte sagen: es ist der Turm, den Sonnenstrahl, der Wolf-Ehemann u.a. In dieser Gruppe der Legenden tritt in der engen Verbindung mit sonnen vom Kult die Weise des Wolfes auf.

Der Letzte manchmal wiegt sogar vor, und darin kann man die Tendenz des Übergangs von der Wolfsherkunft zu himmlisch, sonnig sehen.

Man muss bemerken, dass man den Teil der Stammbäume der Legenden auf diese oder jene Gruppe wegen des Mangels des Materials nicht bringen darf. Und der Wolf tritt nicht wie der Urahn, und wie die Weise des Beschützers auf. Auf den Vordergrund erscheint seine Verbindung mit den Gottheiten. In den mehr altertümlichen Ansichten tritt er als der Vertreter des Kultes der Erde auf, aber nachher behandelt mehr Aufmerksamkeit auf seine Verbindung mit dem himmlischen und sonnigen Kult. Es kann man mit den sozialen Prozessen verbinden, die in der Gesellschaft geschahen, wenn auf den Vordergrund die Männerkulte hinausgegangen sind, die mit dem Himmel verbunden sind.

Man kann behaupten, dass in den Stammbäumen die Legenden die Weise des Wolfes nicht wie das Totem, und wie das Symbol der himmlischen Protektion, wie der Vertreter der sakralen Welt auftritt. Die schütze Funktionen gehen es den Gottheiten zu, die, möglich, seine Gestalt, sowie mit dem Herrscher manchmal annahmen, dessen Hauptaufgabe die Erhaltung der Gesellschaft auch einschloss. Über diese Tendenzen kann man bezüglich der Herkunft ethnonym, verbunden mit dem Namen des Wolfes sagen. Sie tragen nicht Totemismus Charakter, und verbinden sich mit den ideologischen und soziokulturellen Vorstellungen über den Wolf wie über den Himmlische den Beschützer, den erfüllenden Willen der Gottheiten. Diese Vorstellungen haben die besondere Entwicklung, wenn bekommen die Kämpfer-Wölfe, die Mitglieder der Männergesellschaften trugen auf sich die Hauptladung notwendig der Gesellschaft schütze der Funktionen, gewährleisteten sein Wohlergehen, in die Jagd und die Militärwanderungen teilnehmend.

Das wichtigste ist laut SCHARLIPP der türkische Abstammungsmythos: Nach diesem sollen die ersten Türken von einem Wolf und einer Wölfin gezeugt worden sein. Auch im militärischen Bereich kam der Wolf vor. An der Spitze der Standarten war ein goldener Wolfskopf angebracht und „Böri“ (=Wolf) war die Bezeichnung der militärischen Führer der frühen Türken.³⁸

Elcin Kürschat bemerkt: Das gemeinsame Mythologie gut scheint mir außer den objektiven sozialen und wirtschaftlichen Bedingungen, die kein stabiles Herrschaftssystem zuließen, in der ideellen Sphäre eine Barriere zur sozialen Schichtung und Staatenbildung geschaffen zu haben. Die wichtigste Legitimationsgrundlage der herrschenden Clans der türk- mongolischen Stammeskonföderationen war eine gemeinsame Genealogie. Sie führten Ihre Vorfahren auf die A-shi-na Sippe zurück, die nach der

³⁸ Scharlipp: Die frühen Türken in Zentralasien 1992.

gemeinsamen Legende von einer Wölfin stammte. Wahrscheinlich war der Wolf ein Töz (Totem) eines sehr früh überlagernden Stammes, der dann den überschichteten Stämmen sein Totem aufzwang. Neben dieser fiktiven gemeinsamen Herkunft existieren jedoch andere Totemtiere der einzelnen Stämme. Das wichtige Argument, das aus dieser fiktiven Blutsverwandtschaft abzuleiten ist, ist die Tatsache. Dass, solange religiös-ideologisch an eine urgemeinschaftliche Herkunft der Stämme geglaubt wurde, die Differenzierung zwischen dem jeweiligen Überlagerer und den Überlagerten verwischt wurde. Ein ethnisch und religiös legitimates Unterworfenen-Herren-Verhältnis konnte nach meiner Überzeugung nicht entstehen“.³⁹

NAMATOV, Mirlan : THE WOLF TOTEM

In this paper, the author provides a full-scale historical presentation of the Wolf Totem among the Central Asian people.



³⁹ Elcin Kürsat- Ahlers „Zur frühen Staatenbildung von Steppenvölkern 261“.

GEOSTRATEGY

URMANBETOVA, Jyldyz

Revolt and Transition in Kyrgyz Society: Reflections on Recent Economic, Political and Social Change

The revolt in April 2010 in the Kyrgyz Republic showed that Kyrgyzstan is a country which for two decades reflected stable contradictions and which was very popular as a country of the Tulip or Rose revolution.

What is this country all about? What are the reasons of these recent developments? As an answer I can illustrate our present situation. The reasons of the second popular revolt in the Kyrgyz Republic can be divided into political, economic, and social:

I. Political – in the country there is fundamental power vacuum, its source being in the conflict of interest between the president and the opposition. This opinion is backed by following facts:

- 1) During the past years the Kyrgyz Republic witnessed a process of the president's power absolutization. The president would like to change the constitution of the country.
- 2) President K. Bakiev curtailed the possibilities of the opposition forces.
- 3) At the time of April's revolt the opposition could unite to oppose the president.
- 4) The very strong tribalism – the president's large family is involved in the state affairs.
- 5) The political elite's and the masses' level of political culture is fairly low and not uniform; there are segments of different political culture.
- 6) Political regionalism – differences between North and South and their representatives in the power structure.

II. Economic - Kyrgyzstan has witnessed a constant economic crisis for a long time – for two decades after proclaiming the sovereignty. The most important crisis is the energy crisis, which influences most the masses' social activities. In the past, during the Soviet period Kyrgyzstan was the first country in the Central Asian region, which supplied electricity to other republics; now blackouts of electricity are common. Second – a process of privatization of the main objects of electric power block in the last months took place.

III. Social - impairment of people's life:

- * Higher tariffs for utilities;
- * Increased tuition;
- * Low salary;
- * High unemployment among young people;
- * Internal migration.

These reasons resulted in the second revolt in the past five years and the present situation in the republic is very complex and deeply contradictory. In this context the following scenarios may take place:

I. A civil war is still possible, across a North - South dividing line. This is the most negative tendency, because in this case we the country will lose its integrity and statehood. If this will materialise it will mean that the Provisional Government failed to control the situation and the unity of the Kyrgyz State will be endangered.

II. The Kyrgyz Republic will use the the chance for a third revival after gaining sovereignty and will start a positive process of development. However, much depends on political leaders, their level of understanding the situation and their wisdom to choose the right development strategy. This scenario would be most supportive for the realization of hope of millions of people.

III. The possibility of new conflict among the opposition (now in power) could lead to a new stage of destruction. This scenario is real because the leaders of the Provisional Government are very different. Their intellectual level, strategic orientation and personal interests are very different from each other. Some of the leaders of the Provisional Government have no real patriotic qualities; some are only motivated by their personal interests.

In order to understand the reasons of the April's revolt in the Kyrgyz Republic we need to consider the transformation process of Kyrgyzstan. The Kyrgyz Republic, after the proclamation of independence in 1991, has witnessed a transformation process from a traditional, socialistic society to a democratic state, but most people in the country have not got experience in developing a democracy. In this context the notion of "transition" evinces methodological significance in researching the economic, politic and social-cultural situation. It should be noted that the transition period in Kyrgyzstan is lasting for a fairly long time – two decades and it has not been yet completed.

The main important topic in this relation is the Constitution. After the declaration of independence an orientation towards democratic reforms began and the new constitution development project was started. The constitution appeared in 1993, but it underwent modifications for four times. In 1996 a modification was introduced to divide the parliament into two parts: Legislative Assembly and Assembly of Peoples' Representatives. In 1998 an article on private property on means of production and an article on abolition of prohibition of freedom of press was introduced. In 2003 a new redaction of the constitution was adopted. It synthesized all the modifications and introduced corrective measures on many points, both of economic and social-political character. But after the revolution in March 2005 the constitution was changed for the fifth time. New redaction was due in 2006, but since 2007 new talks were started about the necessity to change the document. In June 2010 the sixth Constitution will be passed. Permanent changes of the Constitution is the first reason of a stable crisis, because it reflects the attitude to the very highest law. The new historical tradition of the Kyrgyz Republic's sovereignty comes from the first President – Askar Akaev who is mainly responsible for the formation of the present tradition of the political and social life of the Kyrgyz people.

I. Economy of Kyrgyzstan

After the proclamation of sovereignty the Kyrgyz economy was reoriented from a planned economy to a market one; this change impacted all elements of economic life.

The positive moments of transition economy are:

The **national currency** of Kyrgyzstan (Som) appeared in May 1993. It was a strategic step of economic development. This step was anticipatory in the frameworks of the newly originated Commonwealth of Independent States. But along with this it was righteous and strategically adjusted. Such an innovation by the president of the republic allowed Kyrgyzstan to avoid many crisis moments of its economic development. The process of liberalization started in 1992. It also affected the Ruble. With the introduction of Som some kind of collapse happened. However, the situation later normalized.

Kyrgyzstan entered the **World Trade Organization**, which positively influence the economy.

The formation and stabilization of the **banking sector** is reflecting features of a market economy. In 1993 several commercial banks started operations in the republic. In spite of several occasions of bankruptcy, closing of some banks and processes of administration passing into other hands, this process lasts to this day, but this sector is stably developed. It works well as a system of **small loans** to small business and the agricultural sector.

The negative moments are:

Closing down of industrial enterprises led to economic decline and increased unemployment. In the agricultural sector the closing of kolkhoz and the formation of collective farms began, but not everyone can be a farmer, therefore many people remain destitute. The Kyrgyz Republic is an agricultural country; therefore development of the agricultural sector plays an important role in the whole economic system.

Kyrgyzstan's economy endures a permanent crisis; economic problems gave rise to **migration problems**. Internal migration – many young people leave the village and go to the capital – Bishkek. External migration - many peoples leave Kyrgyzstan and work in other countries (Russia, Kazakhstan, etc).

The third negative moment of the economy is the process of **privatization**, which started in 1992 and the **first** stage lasted till 1993-1994 and reflects the privatization of industrial enterprises. The **second** stage took place in 1995-1997 – and affected the privatization of banks. The **third** stage took place in 2003-2004, and meant the privatization of the gold-mining and telecommunication infrastructure. In 2005-2006, the country witnessed the re-privatization. In 2009-2010 started the **fourth** stage of privatization, concerning the electric power system. This was one of the economic reasons of April's revolt.

The most contradictory aspect of the period under discussion is the use of **foreign investments**. During the first years the democratic image of the republic and president helped getting foreign credits for infrastructure projects; however, the very process of using funds is far from perfect. There is no real evidence of realized projects which would allow the establishment of facts of rising of economic level and social structure development. This is true for the terms of both the first and second president.

II. Politics of Kyrgyzstan

If we look at the history of the sovereign Kyrgyzstan we can note that the political development of the Kyrgyz Republic is very contradictory. The main moments of political life in the Kyrgyz transition society are the following:

Formation of a multi-party system. Reorientation of the political system from one sole Communist party and the rising and coexistence of several parties started in 1993. DMK (Democratic Movement of Kyrgyzstan) - the first opposition party originated on the basis of popular movement based on nationalistic interests. Subsequently this party split into two independent parties: Ata Meken (Fatherland) and Erkin Kyrgyzstan (Free Kyrgyzstan). In 1993 the Congress of Democratic Powers of Kyrgyzstan was founded. Its activity was not stable. The Communistic party also split into two mini-parties. By the end of the 90s the social democratic party "Our Country" and Democratic Party of Women of Kyrgyzstan were founded; they included representatives of intelligentsia. The forming process of the new political parties is not completed. When analyzing the activity of different political parties of Kyrgyzstan it is necessary to note that the time of one-day parties formed for party leader career development has ended in 2000. By results of the election process in 2000 the main party was the pro-presidential party "Alga, Kyrgyzstan". After the tulip revolution in March 2005 the new pro-presidential party is "Ak jol"; its representatives make up more than 70 percent of all representatives. Before the Parliament consisted from Legislative Assembly and Assembly of People's Representatives, now the country has a unicameral Parliament which reflects parties' lists. After the revolt in April 2010 the most popular parties are the following: "Social-Democratic Party of Kyrgyzstan", "Ata Meken" and "Ak Shumkar"; its leaders are part of the Provisional Government. And now the new stage of new party formation has started. At the same time it is impossible to state that the party system has stabilized. For such a small republic as Kyrgyzstan the presence of so many small parties, whose activity is unbalanced, seems unsuitable.

Next moment - formation of national elite. This moment is reflected by the process of candidate's promotion in the electoral system. After every election, new elite appears as a reflection of the republic's level of development; in any case they think so. It is necessary to note that new elite is not really formed; because an elite should be concerned about the state, people, and not only about themselves.

III. Social-Cultural situation in Kyrgyzstan

The main role of the **press** is a fine reflection of the social situation in Kyrgyzstan. The democratic orientation and the establishment of freedom of press in the first years of sovereignty resulted in a disordered and chaotic process of self- and inter-flagellation on personal, social and state levels. Prohibition on pinching the mass media legally was affirmed in the Constitution of 1996. Appearance of oppositional newspapers had become the criterion of freedom of press. The most popular of them in the first years of sovereignty was the Russian language paper "Respublika" (Republic) and the Kyrgyz language paper "Asaba" (Flag), later "Agym" (Flow). In real practice several legal processes between newspapers and government occurred. Such newspapers as "Slovo Kyrgyzstana" and "Evening Bishkek" also underwent numerous changes. It is necessary to note that freedom of speech in Kyrgyzstan is still not complete. Two oppositional newspapers in Kyrgyz language "Achyk Sayasat" (Open Policy) and "Nazar"

(View) were closed in March 2010 and the newspaper "Forum" in April 2010. At the same time the freedom of press in Kyrgyzstan is higher than in all other republics of Central Asia.

Civil society: its existence is reflected by the activity of the Ombudsman institution (T. Akun); several non-government organizations like: ecological organizations (Ecological Public Foundation "Tabyat-South"), women's organization ("Diamond" – Tugelbaeva B.), right's organizations (T. Umetalieva, A. Sasykbaeva). Sometimes they try to participate in the political life of the republic and show reaction to different negative facts of social reality. Many international organizations help in the process of establishment of civil society.

The **social structure** of Kyrgyzstan reflects the process of stratification, but it is difficult to say that very strong groups exist in the society. For example: before there was a stratum as intelligentsia, it had a very high position in society's hierarchy, but now the financial situation of some of them is quite untenable. The middle class is not really formed (15-20%). Poor constitute more than 60%. Richest 20-25%.

Next moment – religious situation. In the history of Central Asia Kyrgyz are the least religious people. A characteristic feature of the religious process in the Kyrgyz Republic is a sharp increase in the religious consciousness of the population. In the frame of the republic religious problems are reflected in the south. In addition, illegally operating extremist organizations such as Hizb ut-Tahrir, Wahhabism are activated from time to time, but it is a controlled process. In this connection commitment to democracy is very important. These religious phenomena develop only during the heightened tensions of the State.

The **cultural situation** is reflected in the development of two tendencies: first - some absolutization of the Kyrgyz traditional values; second – very strong orientation towards Western values as universal values. The first tendency is a logical response to the protracted silence on the sources of traditional culture. The realization of historical roots allows the development of the national culture, the revival of which gives impetus to further development. However, it is impossible to fully restore the traditional system of thinking, since each historical epoch imposes its own criteria for perception of the being.

The second tendency reflects the process of adaptation of culture, society in the 21st century, characterized with the process of globalization of civilized norms of being. None of the national and traditional systems is able to resist the dissemination of universal values, which pre-determine the unity of historical epoch and flowing processes of world development. The spiritual-cultural aspect is the most contradicting since the perception values of the being cannot be changed quickly. The process of revaluation is fairly continuous and painful. This process has formed by westernization, when all western values without taking into account the specifics of the history and spiritual-cultural traditions are extended to the national basis. However, the values of liberal culture cannot be organically included into the traditional system and gain a character of internal transformation without taking into account the peculiarity of the mentality.

In this connection as a main thesis comes out the position that western liberalism is not a complete program that has to be adopted in Kyrgyzstan but acknowledging the fact that the existing society is capable to develop in democracy and acquire the condition of self-sufficient state. Only in the case when the personality of the Kyrgyz society will organically feel itself in the existence of democratic reforms it will be possible to state that the process of democratic reforms is likely to succeed.

Conclusion. Concrete analysis of the controversial processes of society transformation taking place in the Kyrgyz Republic lead to the following theoretical conclusion: the transitional society of Kyrgyzstan reflects a peculiar variant of development from traditional society to a democratic state. A very important question is where it is going? In my opinion not towards a liberal society, because a liberal program is not suitable for Kyrgyzstan. The reality of social life is the main proof. The arguments for this statement, which are consequence of mentality uniqueness, are the following: 1. specificity of political consciousness, 2. social memory, and 3. system of spiritual-cultural values.

First argument: Historically in Central Asia power was typically sacralized – society concentrated around the power and not otherwise. From the oldest times there was an institute of Aksakals (elder) reflecting the patrimonial nature of power. Patrimonial traits of political consciousness are strong; they are stable on the level of sub-consciousness. That is conducive to vivid display of tribalism in contemporary politics. With the proclamation of sovereignty such features got stronger. That was the reaction on their prohibition during the Soviet époque. In transitional period there is a new stage of “democratic sacralization” of power. Correspondingly neither the newly-born political elite nor the counter-elite can become really national elite, which could bear responsibility for the people. Republican regionalism has a special meaning; it has political bias. It is vital to keep representation of all regions of the republic in the power structure. However, the basic meaning is tribal relations and not personal ones (professional qualities, charisma).

Every political person, especially senator and President have the support of kind, therefore tribalism is growing and deepening. In this time this process is unstoppable.

The main determining factor is the different attitudes of the people. A large part of the society consists of traditionally thinking people, which help to improve and strengthen the tribal system of power. At the same time there are people with modern thinking, however, their number is limited.

Second argument: Social memory includes peculiarities of ethnic memory. In the given case peculiarity of ethnic memory displays in associating the “Self” with ancestors which is different from the time criteria of settled culture. The cult of ancestors strengthens tribal interests so the social memory as political consciousness leads to tribalism.

Third argument: In present time liberalization of the value system would be destructive. The sources of the Kyrgyz and Western values system are different. At present there is an (cultural) identity crisis; very big contradiction between strong traditional values and western ones, considered as universal. Adaptation to globalization and perception of liberal values necessitates the introduction of a rational approach in the traditional system of thinking. Improving the idea of unity is the primordial question, only after that it is possible to proceed with a national idea, which can consolidate all people. All attempts to form a national ideology are doomed to fail.



LITERATURE & ARTS

MÁTÉ, Zsuzsanna

The Absolute in the Philosophy of Art in the History of Hungarian Aesthetics in the First Half of the Twentieth Century

My field of research, in addition to certain comparative issues of aesthetics, is the twentieth-century history of Hungarian aesthetics; I have treated in more detail the ideas of Sándor Sík¹, György Lukács², Lajos Fülep³ and the Hungarian Neo-Thomists (Béla Brandenstein, Ákos Pauler, Pál Pitroff, Antal Schütz⁴), who were suppressed and rejected until the 1990s. Below I am outlining the conclusions I have drawn by analyzing and comparing these theories in the hope that they may be of some use too you in the history of aesthetics.

I am using the concept of modernity, and the division premodern, modernism and postmodern, as the way of thinking characteristic of the last three hundred years, after Jürgen Habermas. In Western Europe the premodern concept of the universe gradually came to be questioned in the second half of the nineteenth century; the same process took place in Hungary after the usual time lag, in the early twentieth century. The rising modernity of the twentieth century, the fulfillment of the process of modernity has disintegrated the way the gloriously rational man of the Enlightenment saw things, as well as target-rationality, systems of values, the belief in historico-communal progress, science aiming at objectivity, the principle of exact knowledge, the one truth, the absolutizing way of thinking. In the Hungary of the early twentieth century, on the border of premodernism and modernism, cultural objectification, like everywhere else in Europe, reflect the loneliness of the individual and the disappearance of secure systems of values. The leading idea of history becomes elusive, everything becomes uncertain and relative. The main question is whether things have an objective essence, whether absolute certainty exists or what exists is only the irrational, the subjective, the intuitive, and relative. In Hungary, during the early twentieth century, philosophical systems, and so artistic philosophical and aesthetic thinking are qualified by their relationship to absolute certainty.

The analysis and comparison of the relationship to absolute certainty proves the existence of aesthetic models (1) stating/asserting and (2) seeking the absolute, from the aspect of the postmodern (3) absolute-negating spirituality of our age. What I mean by the latter is that in our days the attitude based on subjective synthesis rather than a universal art philosophy with claims to objectivity is predominant, whether in hermeneutics, deconstructivism, or reception aesthetics. The ideological structure of the

¹ Zsuzsanna Máté, 2005. "Sík Sándor – the author, the literary scientist and the aesthetician." Szeged: Lazi Könyvkiadó.

² Zsuzsanna Máté, 1994, "The Absolute in the philosophy of art in the first half of our century." Szeged: JGYTF Kiadó.

³ Zsuzsanna Máté, 1995, "On his fair mind and soul..." Essays on the early art-philosophy of Lajos Fülep." Szeged: JGYTF Kiadó.

Zsuzsanna Máté, 2007, "Apprehensible work of art?" Szeged: Lazi Könyvkiadó, p. 76-88.

⁴ Zsuzsanna Máté, 1994, "The Absolute in the philosophy of art in the first half of our century." Szeged: JGYTF Kiadó.

aesthetics stating/asserting and seeking the absolute - that is, absolutizing aesthetics - can be described, modelled. Art philosophers stating/asserting the absolute - Pál Pitroff, Béla Brandenstein, Antal Schütz, Ákos Pauler - constructed their theories speculatively, deductively, without the pragmatical restrictions of art, staying within Neo-Thomist philosophy. Striving for an objective synthesis, they resolved the paradoxical facts, the contradictions they encountered from without, in the God of Christians as the absolute. With the exception of Ákos Pauler, they created a metaphysical aesthetics, with the ontological status of the work of art in its centre. A search for the absolute by Sík, who proposed the autonomy of aesthetics, by the young Lajos Fülep, and the young Lukács resulted in a model which included the elements of both stating/asserting and negating the absolute. In his aesthetics of phenomenon-experience, Sík remains within art philosophy, and solves a number of important aesthetical problems from the aspect of the self. Striving to universality, his mentality was, however, unable to accept aesthetical dualities, uncertainties and unprovabilities. That is why he suddenly concludes his aesthetics with a Neo-Thomist philosophy, postulating the existence of the absolute (God), which resolves all contradictions. Similarly, the young Lukács also had this attitude of longing for the absolute, which sprang from his hatred of relativism. The permanent problem of Lukács was the immanence of the absolute. It follows from this that his art philosophy was intertwined with his feeling to existence. He was looking for absolutes, essentiality, solid certainty in life, in art, and in philosophy. This search was realized in his desire for authentic, essential existence, then later in his Marxist ideology, and in the aesthetics of the 1960s, in the concept of *Gattungsmässigkeit*.

Now I shall draft another comparative system of attitudes, also along a tripartite division. The Hungarian aesthetics of the early twentieth century under consideration displays special characteristics with regard to their relation to the work of art as their object. This is how aesthetical structures with the element of experience, existence, or value of the work of art in their centre can be defined. The basic idea of the so-called (1) phenomenon-experience aesthetics (that of Sándor Sík, among others) is that aesthetic quality is kept in existence by experience, either authorial or receptorial. The aesthetics with the ontological element of the work of art in their centre (2) create a metaphysical theory. The metaphysical object-layer of Lukács's aesthetics of the Neo-Thomists discuss the ontological status of the work of art, analyzing in those terms the relationships among art, life, reality. They strive to ultimate principles of explanation, to the knowledge of the essence of the work of art, which they find in some absolute. They think in terms of the disruption of real existence and the essential world, but they assume that art is (also) supposed to connect these two-worlds. Axiological aesthetics (3), which have the value element of the work of art in their centre (like that of Ákos Pauler), propose that a work of art is caused to exist by its value, by the claim of value to existence.

I will discuss rather briefly the absolute-seeking phenomenon-experience aesthetics of Sándor Sík. His scholarly attitude was peculiar: that of the complex aesthete, coming from the triple quality of author-receptor-thinker. His three-volume aesthetics published in 1943 is an exceptionally multifarious and remarkable synthesis of its time; it was usable, centered on the aesthetic subject, reflecting the various philosophical movements in the early twentieth century.

Unfortunately, the whole *oeuvre* of the Jewish-born Piarist superior, his achievements in the fields of literary history, lyrics, drama, and art-philosophy would be rejected after World War II by the art-philosophical mentality dominated by Marxist ideology. One of the consequences of the political and

ideological changes in Hungary since the late 1980s has been that the attention of historical humanities is now directed toward fields previously forbidden and undiscussed.

The aesthetic theory of Sík was definitively influenced by the intuition concept of Bergson, Croce, and Husserl, by the hermeneutics of Schleiermacher, and by the aesthetical phenomenological movement rising after Edmund Husserl. Thanks to this phenomenological grounding, Sík's conception is related to today's hermeneutics. Sík's *Eszttika* /Aesthetics/ has in its centre the aesthetic quality as interpreted on the basis of Husserl's intentionality. The aesthetic quality can thus be defined as the unity of subject (author and receptor) and object (work of art), that is, the dialogic process of cognition between subject and object, whose starting point, basis and sustaining element is the aesthetic experience. The driving force in this aesthetics is the connection, or harmony, between knowledge and experience, as Greek philosophy contains the need for the connection between knowledge and action, between thought and the life lived according to it. After adaption of Edmund Husserl and Schleiermacher, Sándor Sík regards works of art a layered phenomenal structures, based on the experience-relationship, determined from the very first, between subject and object. The receptor enters into an aesthetic with the work of art only if his consciousness, his experiences coincide with one of its layers. In the process, it calls forth the other layers of the work, starting a complicated oscillating process between subject and object (work of art). One of the most important personalist terms in this process is the concept of the so-called "*individual constant*", which refers to aesthetical subjects (authors, receptors). The "*individual constant*" is the relatively permanent attitude of the self (ego) against the non-self (non-ego). Its definitive elements are world concept, feeling to life, feeling to destiny, individual morals. More than 24 sub-types of these are distinguished. To illustrate my point, I would pick only one, namely "*feeling to destiny*". Feeling to destiny is a basic feeling with which "*one follows one's own destiny, and human destiny in general*". (Sík Sándor: *Eszttika*. Universum, Szeged, 1992.) Feeling to destiny may not exist in everybody, nor in every age of one's life. Indeed, even if it does, it still can change rather whimsically, just as its measure, human destiny itself. "*Feeling to fate*" is none other than feeling to destiny in a resting state. This, the omnipotence of destiny is contained implicitly in myths, in tragedies of destiny, in determinist novels, in naturalist works. The type of the "sage", who accepts, and identifies with, his destiny because he has, with his intellect, recognized its movers, or the type of "saint", who identifies destiny with divine will, are also ones with feeling to fate. If one finds oneself up against one's own destiny, one's feeling to destiny can be tragic, comical or humorous. These three dynamic feelings to destiny have created for themselves genres (tragedy, comedy, etc.), aesthetic categories (irony, satire, grotesque, sarcasm, parody) as principles of form. The elements of the author's individual constant are realized in the work of art as principles of form, determining primarily the layer of meaning in the work. The receptor also participates in the aesthetic cognition influenced by his individual constant. The precondition of the coming into existence of the aesthetical experience is the resonance of one of the elements of the two subjective individual constants mediated by to work. Depending on the individual constant of the receptors, the work of art is thus realized in variants of meaning. The congruous or less congruous meeting of the subjective individual constants fundamentally influences the different evaluations and interpretations of the work. According to Sík, you cannot be an authentic aesthete unless you are an author, a skilled, learned receptor, and well-versed in philosophy yourself. It is in connection with this attitude that he constructs his aesthetics thinking in terms of the unity of art, science, philosophy, and religion. He approaches the work of art from the aspect refusing secularization, from its experienceability based on experience. He holds that experience, whether

from the author's or the receptor's side, is the element that keeps a work of art alive. Thus Sík asserts the vital integrativity of art. This holistic attitude, this thinking in unity also connects this theory to the attitude of our days.

Describing these characteristics I have already moved partially into another, also tripartite system of comparative standpoints. The theories I have been considering are either the (1) theories of the refusal of secularization, such as the aesthetics of Sík outlined above, or (2) based on the acceptance of secularization, such as those of the Neo-Thomist, who perforce think in two-worlds, and thus the function of art with them is limited to connecting these split two-worlds (worthless real existence and authentic essential existence). Finally, the third type with respect to secularization is (3) the borderline between these two (refusal and acceptance). The characteristics of this model are displayed by the art-philosophy of the young Lukács and Lajos Fülep, his contemporary. The works young Lukács and Lajos Fülep wrote in the 1910s show that, a product of his age, he was building up an aesthetics of the acceptance of secularization: thinking in terms of the separation of life, science, art, philosophy, religion and praxis. Yet, in Lukács and Fülep, the young essayists, there is a desire to refuse secularization, an attraction towards spontaneous immanence, homogeneity, order, former unity, the world of the life-integration of art and philosophy⁵



⁵ Zsuzsanna Máté: *A fiatal Fülep Lajos metafizikus művészetfilozófiájáról - különös tekintettel a Fülep-Lukács párhuzamokra.* -In: *Alternatív tradíciók a magyar filozófia történetében.* Szerk.: Fehér M. István és Veres Ildikó. Felsőmagyarország Kiadó, Miskolc, 1999. 273-299.

MURAKÖZY, Éva Patrícia

At the Birth of Modern Painting

Two current exhibitions, in The Hague and in Amsterdam, present artworks that gave birth to modern art. The avalanche-like movement that started in the second half of the 19th century swept away the past constraint of having a necessary reference to the sensed world and confined art the right to refer only to itself. The new vision, born in Paris between 1906 and 1911, gave immediate impulse to artists of all fields who had been seeking new forms of expression in similar directions throughout Europe. The works on display in the Hermitage Amsterdam give an insight into this decisive period in Paris, embracing paintings of Matisse, Picasso, Derain, and Malevich. How the same vision gained new interpretation in Munich, is lavishly demonstrated in the Gemeentemuseum of The Hague where the art of The Blue Rider group, led by Kandinsky, is exhibited. Though the paintings are nearly or over one hundred years old their spiritual message is as fresh as ever.

KANDINSKY AND 'DER BLAUE REITER'

Gemeentemuseum, The Hague, 06/02/2010 — 13/06/2010

Wassily Kandinsky was a successful lawyer in Russia when he decided — at the age of thirty — to dedicate his life to painting. He began his art studies in Munich, art capital of Germany and major center for Russian art students at that time. Kandinsky's talent was coupled to excellent organizing abilities and unique synthesizing qualities which made him one of the forefront figures of the emerging avant-garde movement. His important artistic innovations came to birth after a period of extensive traveling across Europe and North Africa. In 1906 Kandinsky, together with his companion-painter Gabriele Münter, established himself in Sèvres (near Paris) for a year, just at the time when Fauvism was causing a sensation.

After his return to Germany in 1908, he set to work with extraordinary intensity. It was in the picturesque village of Murnau that Kandinsky, Münter and a group of like-minded artists (Paul Klee, August Macke and, above all, Franz *Marc*) founded "The Blue Rider" group. They were soon joined by Alexej von Jawlensky, Marianne von Werefkin, Lyonel Feininger and Heinrich Campendonck. What they created in scarcely three years (from 1911 until the outbreak of the World War I) has greatly influenced the art of the 20th century.

Roaming around the exhibition rooms we see artworks that are very different in character. Next to the extraordinary color dynamism and philosophical depths of Kandinsky, we see the quiet, sincere, serene world of Marc. Marc's animals, painted with stylized lines and vivid colors, seem to dissolve into a transcendent unity with their surroundings. Next to him, Macke is recognizable from his strong, sunlit colors and cheerful scenes. His well-dressed citizens are caught during leisure time activities. The pictorial elements are masterly arranged to create rhythms on the canvas. Jawlensky's colors sound with tremendous power from even the smallest painted surface. He often painted in cloisonnism, a Nabis'

invention, which is based on the use of black contours around the flatly painted surfaces. The same technique is applied by Münter whose style is nevertheless more intimate and personal. She painted powerful landscapes and interiors, often including his friends and colleagues. Campendonk is recognizable from his lyrical, surreal world of people and animals, depicted in transparent color facets.

Despite the different themes and styles, these paintings share a common feature: they reflect an atmosphere of positive excitement, a strong belief in something new and revolutionary. The idea that brought these independent artists together is their common desire to express spiritual truths through their art. They believed that colors, shapes and forms had equivalence with sounds and music, and sought to create color harmonies which would transform the soul, similarly to music.

In 1912 the group released an almanac under the title *Der Blaue Reiter*. In addition to pictorials, it contained essays from Kandinsky, Marc, Macke and the composer Arnold Schönberg. Through this edition Kandinsky aimed no less than to provide a common spiritual basis to all avant-garde artists. The Blaue Reiter group held two exhibitions where works from the Paris-based Henri Rousseau and Robert Delaunay were also exhibited. Kandinsky himself regularly exhibited at the Salon d'Automne in Paris. Yavlenski's art owes much to the Parisian *Les Nabis* and Henri Matisse in particular.

Obviously, there was a mutual respect and an exchange of ideas between the Parisian and the Munich-based artists. However, the Paris scene with the Nabis, Fauvism and Cubism represented the mainstream line while the art of the Blaue Reiter group, as well as Kandinsky's whole oeuvre remained a side one. (Quite symbolically, he remained outside of the city of Paris both on his first as well as on his second, ever-lasting, stay in France.) Although Kandinsky is credited with the ever first abstract painting (*First Abstract Watercolor*, 1910) his art knew no direct followers. His vision of a synthetic, international culture did not meet with a warm response. The reason for this ignorance might be the common misconception about spiritualism in the contemporaneous society. By many, Kandinsky was regarded mystic in the negative sense of the world. (In fact no Blaue Reiter artist but the young Campendonck painted in mystical style.) Although the spirituality that Kandinsky was aiming presumes the existence of an objective, intellectually comprehensible spiritual world, this world remained inaccessible to most people. The time might come when Kandinsky's artistic discoveries get fully acknowledged.

MATISSE TO MALEVICH

Hermitage Amsterdam, Amsterdam, 06/03/2010 — 17/09/2010

The turn-of-the-20th century Paris seems to come to life as we walk through the exhibition halls. All of the 75 paintings that the Hermitage Museum of St Petersburg have donated for the time of the exhibition to its Amsterdam outpost came from the collection of two Russian merchants, Sergey Shchukin and Ivan Morozov. What we see however, is far more than a simple collection of artworks. It is a perfect print of a period in which modern man was born in art. It is a print of the Time and the Place from which most contemporary fine arts emerged. The questions that Matisse, Picasso, Derain, Malevich or Kandinsky raised still concern the artist of today.

The main focus of the exhibition is undoubtedly Henri Matisse's masterpieces. The Red Room (Harmony in Red) is one of the most well-known paintings in the history of art. The painting is dominated by the contrast of a vibrant red surface and the blue pattern of the table cloth. The beauty in the melancholic expression of the serving girl is strengthened by the blossoming trees and the faraway house. Together they create an image in which decoration and expression converge.

Dance, being on show for a period of six weeks only, is recognized as the most powerful manifestation of the Fauvist trend. A group of five women, freed from all sexual references, are deeply engaged in a grandiose, primordial dance. Through their body they create a link between earth and sky. Together with Music (only to be seen at State Hermitage Museum, St Petersburg) they form a unity which expresses a whole cosmogonic view of the era.

Black Square of Kazimir Malevich, which is literally a black square on white field, expresses a radical artistic thought: the ultimate geometric simplification, the complete liberation of painting from any reference to an external reality. However, it should not be conceived as a mere formal innovation. Black Square was destined to be an icon, a gateway into another, spiritual world. It indeed, recalled a childhood memory of mine when — troubled by the difficulty to imagine the infinite — I came to a solution of placing the black oval representing the universe on white field.

What these artists felt at the turn of the century is clearly put by Malevich: "We are the first to come to the new limit of creation."

The exhibition 'Matisse to Malevits' is the second event in the beautifully renewed halls of Amstelhof, one of the outposts of the mighty Hermitage Museum of St Petersburg.



BOOK PREVIEW

BÉRCZI, Szaniszló**Ancient Arts of Siberia**

Example issue from the Coloring Booklet Series of Eurasian Arts*

Introduction

Looking around from Europe, the central part of the huge Eurasian continent is called Siberia in geographical sense, beginning from the Ural Mountains in west and extending till the Far East region at the Pacific Ocean. Its southern boundaries are at the old Turkestans (old times names are Western and Eastern Turkestan), the recent Uzbekistan, and Kazakhstan, and toward east at Mongolia and China. We selected the topics of our exhibition from the regions of this vast Siberian steppe belt which are nearer to the Central-Asian part. The ancient Siberian art treasury is complex, stratified, and preserves several connections with the art of the Southern-Asian regions. The most important link with the Hungarian knowledge and art treasury is the ancient Eurasian Hun-Scythian Culture, which extended from the Korean, Mandsurian and Mongolian regions till the Carpathian-Basin, through Central and Eastern Asia. This way it has relations with the living heritage of the Eurasian people from Hungary to Japan.

Once the steppe was populated by the people who are mentioned in the written sources in China, Armenia, Greece and Rome under various names (Lukácsy, 1870, Kánnai, 2002). Those who were called Scythians by the Greeks, in the Armenian sources are mentioned as Huns, Kushites and Massagetes in the region of the Caucasus. The same people are called Mada (Median) at the bank of the Caspian Sea, and on the other bank as Massagete and Sakaurs. In Central-Asia they are called as Hephthalite-Huns, (White-Huns), in China they had various names (Rong, Di, Shanrong, later Hu peoples) but finally they got the name of Xiongnu (Hun). More and more burials are excavated in the steppe belt. The new excavations help to recognize the extension of this culture and help to identify the common markers of this cultural community in Siberia, Central-Asia, in Altai-Mountains, Mongolia, China, Kazakhstan. (One of the last important excavations was in Tuva, the Arzhan-2 kurgan turned out to be an unperturbed royal burial (sometimes called Asian Tutanchamon graves). This wonderful archaeological find assemblage appeared even on the portal of the National Geographic Magazine in January, 2004.

The Hun-Scythian animal art developed in the 2nd millennium B. C. in the Eurasian cultural horizons. Animal art is an adornment on the everyday instruments, for example on the so called Sejma-Turbino knives and daggers. These and other tools of the Andronovo Culture (and many related archaeological strata) can be followed from the Volga River region till Northern China and Korea.

* The complete series can be accessed in electronic format at: <http://www.federatio.org/tkte.html>. The graphical illustrations of this paper are the author's drawings and paintings.

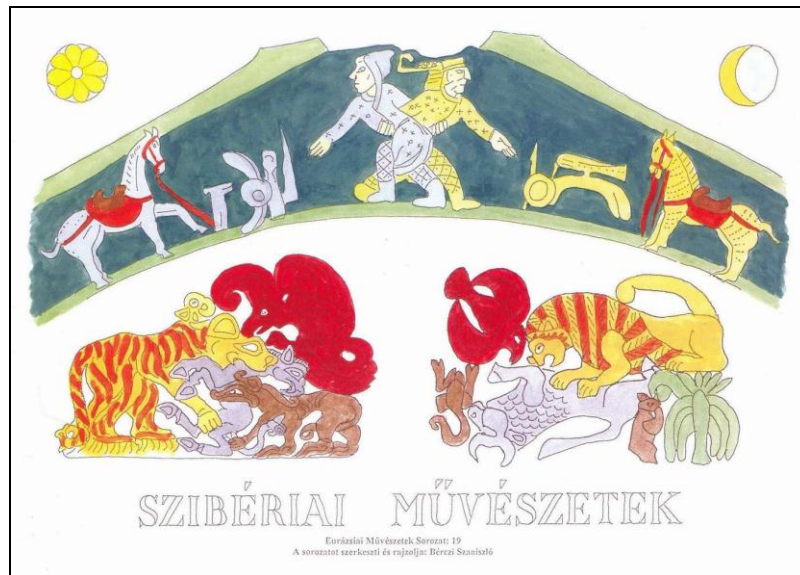


Fig. 1. The front cover of the coloring booklet: *Arts of Siberia* (detail from the silver plate of Kotzkij Gorodok with the famous wrestling scene – upper row; pair of animal fight scene: left from a Hun-Scythian B-type belt buckle, right: from an ancient cup of Kefajah, Iraq –lower row.).

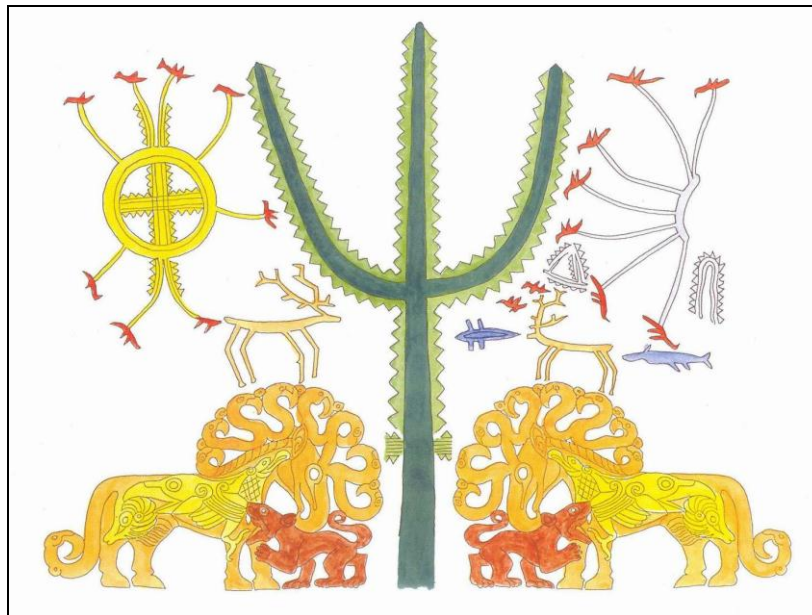


Fig. 2. The backside cover of the booklet: Ancient life-tree scene with the Sun and Moon in the branches of the tree, and with birds. At the bottom, the predators are also represented by a Hun-Scythian (Xiongnu) belt buckle in a mirror symmetric position (also a B-type buckle).

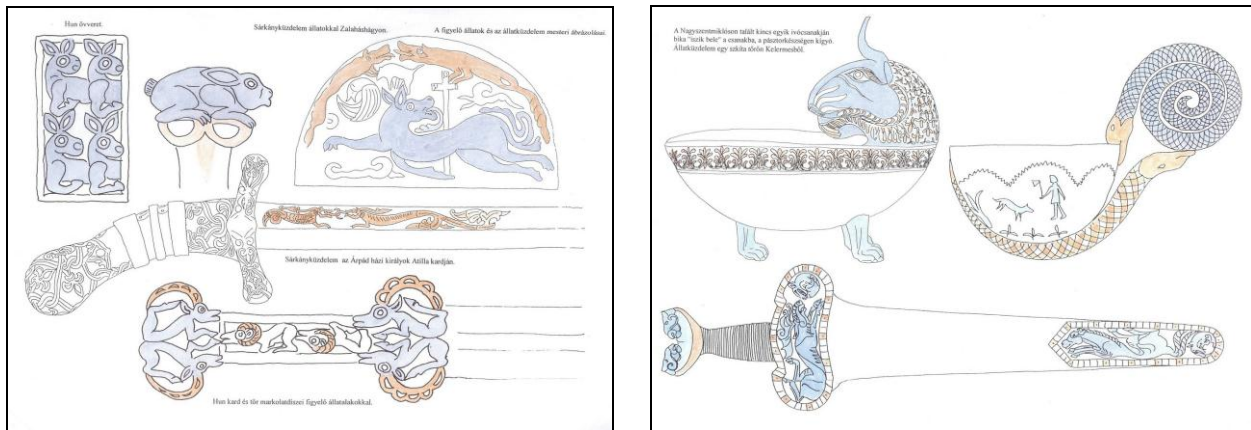


Fig. 3. Ancient animal sketches are excellent life-ture positions, but a great number of metaphoric meaning adorns the instruments and tools of the everyday life. Onager, rabbit, dragons fighting, cow listening, snake drinking, and the deer and the horse in animal fight against a predator. Hun-Scythian (Xiongnu) art preserved this rich heritage all over Eurasia.

This culture left behind steles on the steppe regions of Southern Siberia, Central-Asia, Mongolia, Northwest-China. Deers running toward the sun are characteristic motifs on these stone monuments. Also from this age rich burial archaeological finds were found in the Takla-Makan Desert, China, too. The europid anthropological character of these skeletal remnants was the representatives of the high culture of the steppe at that age. Especially in the Altai-Mountains can we find rich stratification from the Bronze Age, then in the Iron Age archaeological materials.

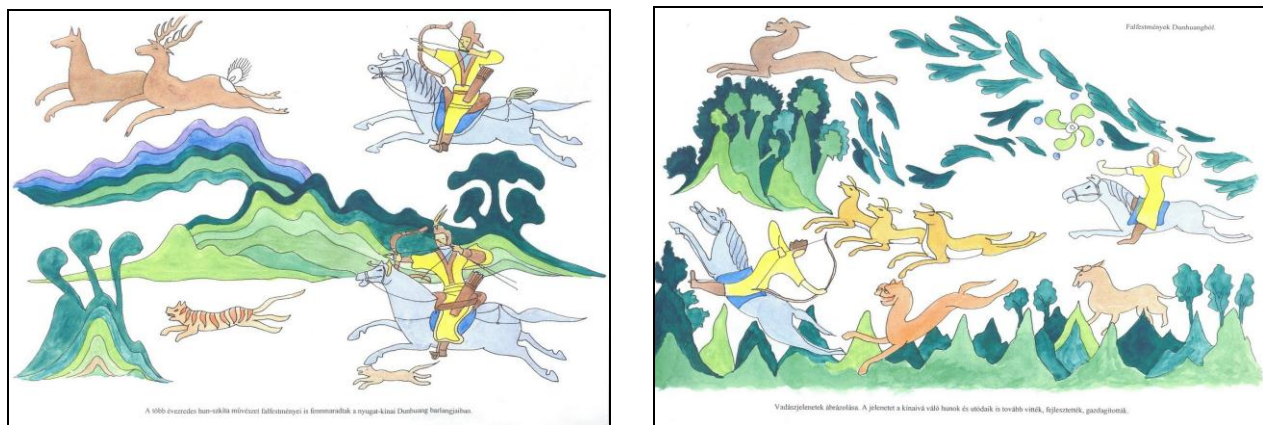


Fig. 4. Hunting in the forest, in the mountains. Forward and Parthian shot characteristic of the Hun-Scythian bow-art style can be seen both in the Dunhuang and in the Korean scenario.

In the Altai-Mountains the famous Scythian kurgans were excavated first by Griaznov, later by Rudenko, and other well-known Russian archeologists. The burial excavations are continued till our days and several Western (European and American) archaeologists also take part in this work. Even the web exhibits wonderful rich displays of these results from the kurgans of Berel, Ak-Alaha, Arzhan. The sites at the boundaries of Kazakhstan, Russia, Mongolia and China in Southern Siberia effuses the finds of this rich common heritage. The new sites can be found at Baikal-lake region, where the permanent settlements of the Huns were found at Derestui, Ivolga, Dureny, published by archaeologists of Saint Petersburg (Davidova and Miniaev are mentioned here).

Rudenko was among the first scientists who began the analysis and comparison of this rich archaeological material with those of Mesopotamia. Rudenko found connections between the Siberian art (in the Altai-Mountains) and Mesopotamian art, and his work was continued by Miniaev, who found common topics and parallel arrangement between pair of buckle-of-belt and a vessel excavated in Kefajah, Iraq.



Fig. 5. Fish and bird are among the main characters of wildlife of the lakes. Siberian fish-and-duck and the famous Wettersfeld fish with animal population of its skin animals are separated as far as 8000 kilometers from each other, but they were formed in the same spirit of representantion.

Our Siberian art booklet can only taste this huge exhibition topics, but it is important to know that it is still a living art in the regions of the Baikal-Lake, Altai-Mountains, Dzhungaria, Southern-Siberia, and Central-Asia. We also show an example by the recent bronze and sculpture art of Dashi Namdakov, Buriatia.

Next to the bronze art today there is another living cultural heritage in Siberia: the Shamanism. The artistic tools of shamanism have also deep roots in the past. The most well-known tools are the drums and the crowns of the shaman. The world of shamanism was studied and revealed by Vilmos Diószegi and Mihály Hoppál (and many other scholars) in the context of ethnographical traditions surveyed in Hungary and Siberia.



Fig. 6. Shaman drums are frequently decorated by the celestial constellations (like the Mezopotamian stone), but also the spiritula mythic life scenes and real life representations can be found on them.

Some episodes from Shamanism are also shown in the booklet. On the drums of the Shaman the celestial constellations, the virtual map of the sky is a frequent motif. This is witnessing the celestial travel of the Shaman to visit ancient souls. It also proves the observations of the sky and the explanations of the world models investigated in ethnography, too. We also find the tree of the world, also related to several Eurasian Cultures originating probably from Mesopotamia. At the world-tree we find the inhabitants of the sky (birds), of the ground (domestic and wild animals) and of waters (fishes). There are theories which suggest that these world views extended from Central-Asia. Anyway, the adornment of the Shaman drum shows the existence of an ancient world view of the old ages in Siberia.

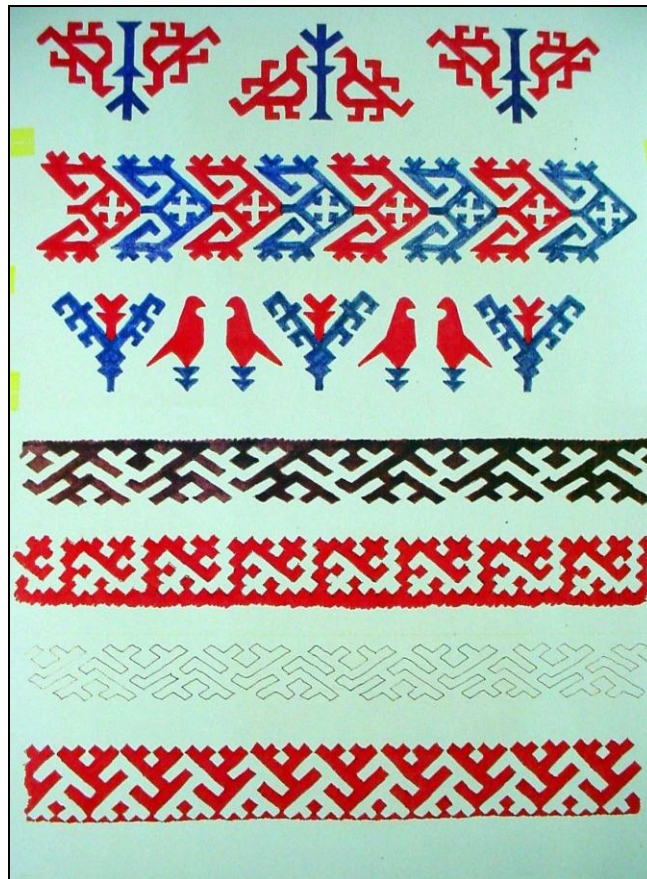


Fig. 7. Textile weaving and their patch-decorated counterparts exhibit knowledge coming from technologies but related to intuitive mathematics, One line separates the two color half-fields on these folk art ornaments (Bérczi, 1986). They were found in the Tobolsk Museum exhibiton of the Chanti-Manyshi art of Western Siberia.

The cross-belt crowns of the Shamans have also great importance in the tradition. In the booklet of Remembrance of King Saint Stephen we have shown the relations between the Holy Crown of of King Saint Stephen, the Siberian Shaman crown (collected by Vilmos Diószegi) and several Korean crowns

collected in Tokyo National History Museum and in Korean Museums. We extend this collection with a Korean, Silla Kingdom crown, from Kyongju. There are crowns with the tree of life and the two deers from Novocherkassk, and the crown from Ordos, Alucheideng (Northwest-China) a moving bird can be found on the top of the crown belt. Arts of Siberia explains a great number of connections between Europe and Asia.

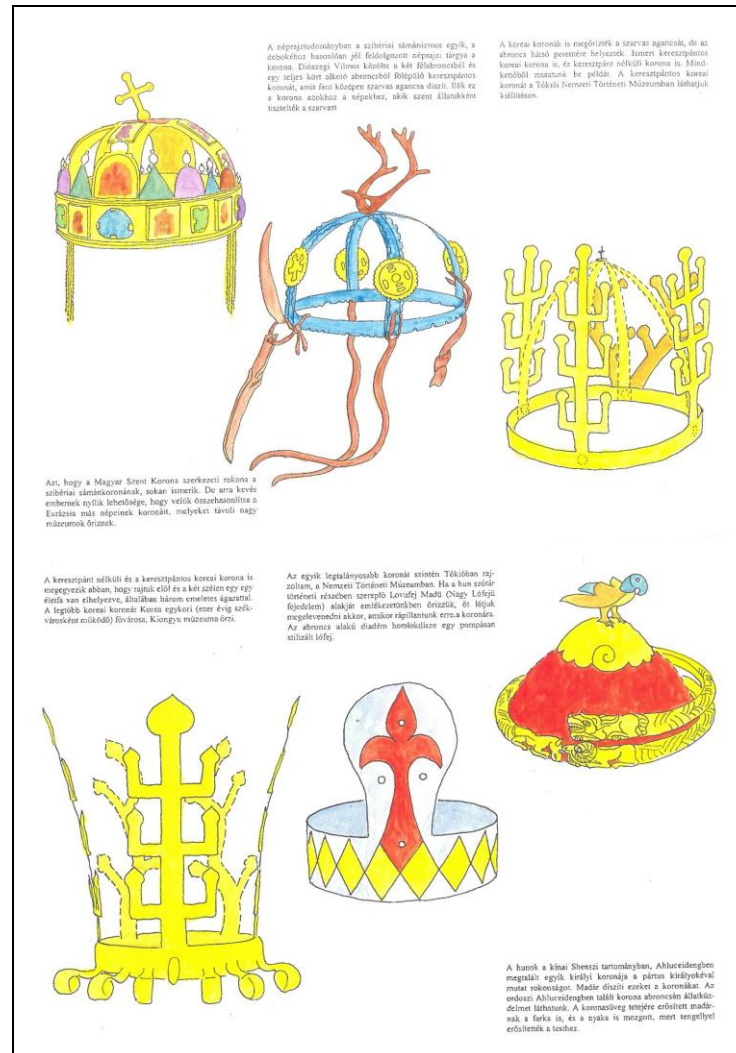


Fig. 8. Cross-belt crowns of the Shamans and kings (Hungarian, Avar, Parthian, and Korean) proves the extraordinary role of this structure. The Holy Crown of Hungary of King Saint Stephen also preserved this structure like as the Korean crown of Silla.

There are other important aspects waiting for our discovery. It is mathematics in the arts. In western Siberia the art of the Hanti and Manyshi people witness original ideas which were used in their everyday dress adornments, too. I visited Siberia during the International Geological Congress held in Moscow, 1984. In the oil-geology field trip 17 international scholars took part on the excursion and museum visits. We visited Tyumen, then Tobolsk. In the ancient capital of the Siberian Governor of the Russian Empire

the Museum of Tobolsk exhibited rich artistic material. Prince Gagarin transported the Hun-Scythian gold belt-buckles and other treasures to the Royal Collection of Hermitage. But there were on display beautiful ornamental artifacts from the Hanti and Manyshi people, too. There, I found extraordinary mathematics on the dresses of these people living far north. They were friezes, adorned by mosaic type, tow colored variants. (The mosaic type style is related to those well-known in Europe from the works of M. C. Escher Dutch graphic artist.) Their mathematics was special, and it had not been described till that time. So I wrote the paper (in 1984) and I sent it to the M. C. Escher Congress, to be held in the next year in Rome. It was found interesting by H. S. M. Coxeter, a Canadian mathematician and he also wrote a paper about the two colored frieze groups in 1985.

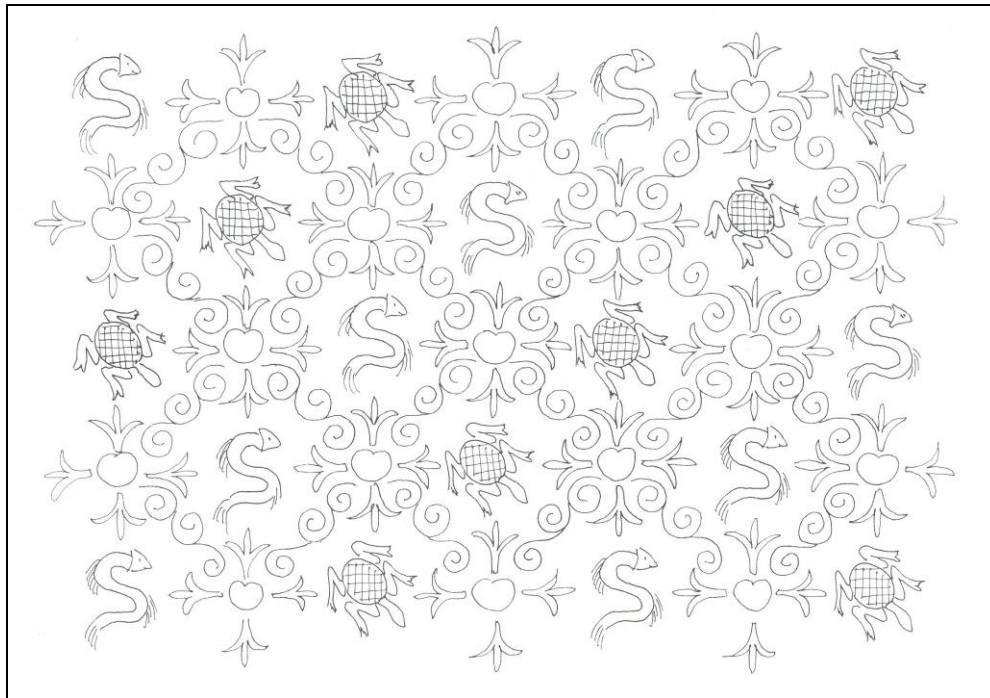


Fig. 9. Composite plane symmetry pattern from a Xiongnu Royal Tomb of Noin Ula, Mongolia. The tulip like four petals surround the central apples in a $p4m$ structure, however, the apples themselves form a cm type plane symmetry pattern subsystem. The turtles and the snakes also form bands with lower symmetry of $p1$. So we can observe 3 layers of patterns with different plane symmetry structure, although superponed on each other. This example also shows the rich intuitive mathematical level of the ancient Hun-Scythian (Xiongnu) people of the Siberian Steppe Belt (Bérczi, 2009). (The carpet has been reconstructed from a detail which can be seen at the Hermitage Museum, Saint-Petersburg.)

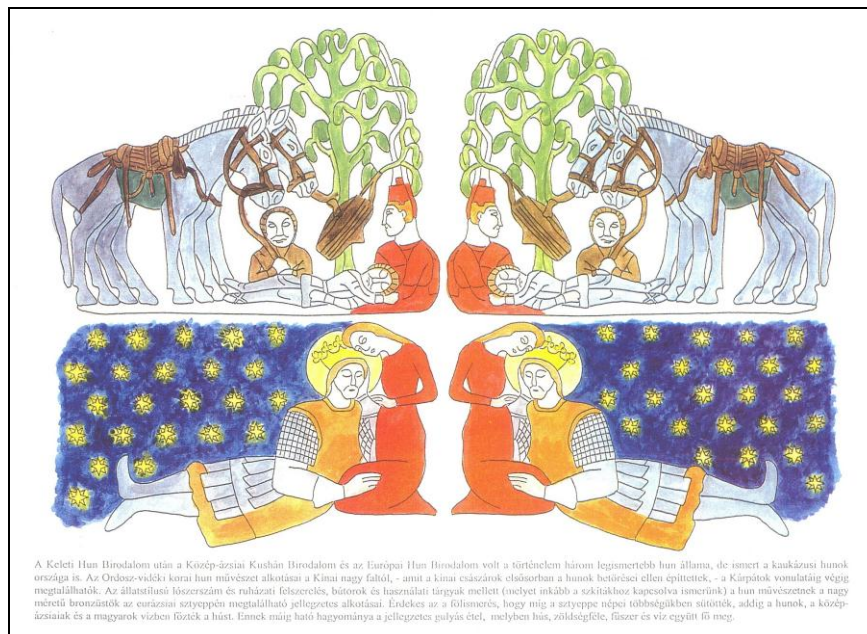
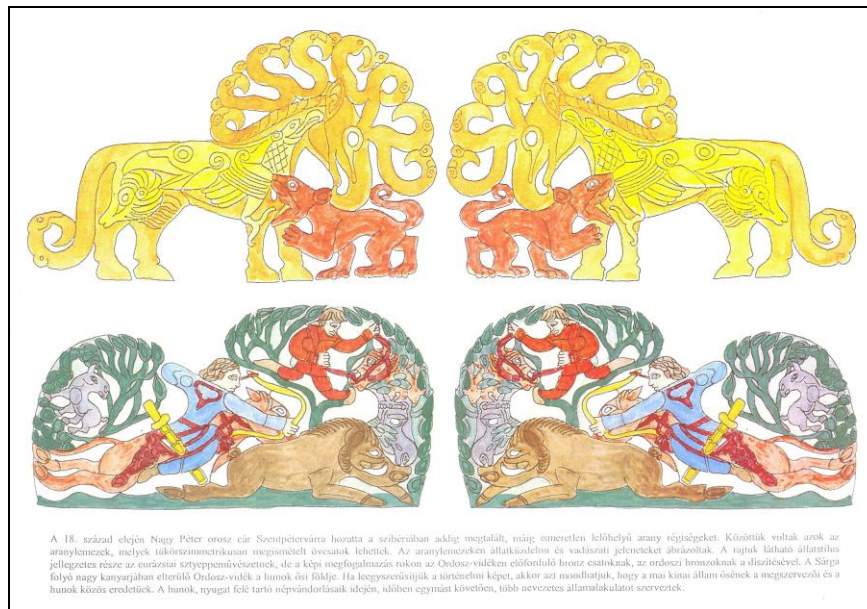


Fig. 10. One of the best-known Siberian archaeological find in Hungary is the gold belt buckle pair of B-type from the famous Siberian Collection of Peter the Great of Russia. Several of them in the Hermitage were admired by Hungarian archaeologists. In the upper image two B-type belt buckles exhibit animal fight and hunting scenes. The lower image is the famous resting scene which is the counterpart of the Saint Ladislaus Legend painted as mural in more than 50 churches in Hungary. The gold belt buckles were transported to the Tzar-collection by Prince Gagarin, governor of Siberia in the 18th century. In the scene the hero is resting in the cuddle of the dear lady.



Fig. 11. Deer stones are stone carvings found on megaliths as the most characteristic religious witnesses of the Siberian art of the nomad people.

The last episode in Siberian art I wish to mention is the stone carving of deer stone megaliths in Siberia. Stone carvings of nomadic and cultural life on the cliffs along the river Tom were described well by two Russian ethnographers, Okladnyikov and Martinov (1983). The megaliths with deers, and later with human faces and body ornamentations were investigated and collected by several Hungarian ethnographers, too: by István Mándoky-Kongur, by László Kunkovács, by Mihály Benkő and many others.

We can see that the arts in Siberia represent a rich stratification of cultures. We hope, that as the earlier booklets, the Siberian Art booklet will except your enthusiasm and love when read and painted by all those of you who like getting acquainted arts not only by eyes, but by hands.

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CLASSICAL WRITINGS ON EURASIA

БАЛИНТ, Габор

Монгол улсын ёс

Монгол хүний ёс хүүхэд гарахад ингэж байдаг. Эхнэр амар болсон гэрт гурав хоног гадны хүн ордоггүй. Гарахаар нь нэг эхнэр хүн хүүхдийг нь эх барьж хүйг нь огтолж шөрмөсөөр боож өлгийд боож авна. Авсанаас хойш хүйг нь цөглөхөөр гурав хонуулж урьдаар давстай усаар угааж түүнээс сүүлээр арцтай усаар угааж сүү, ариун эм, номын рашаанаар угааж авна. Номын рашааныг залсан лам ингэж хийдэг. Лам ирээд ном дуудаж тэр сүүтэй усан дээр ариун эм хийж шүлсээр тариндаж адислаж өгөхөөр угаана. Тэр угаасан өдрөө бүхэл хониор, боов жимсээр найр хийж тэр эх барьсан эхнэрт хониныхоо ууцыг тавьж төрсөн эцэг эх нь ариун их хадаг барина. Барихаар нь эх барьсан эхнэр нэг шинэ өлгий гурван боолттой өгч, өгөөд хүүхэн болбол эр барьсан эхнэр нэр өгдөг. Хүү болбол номын рашааныг өгдөг лам нэр өгнө. Түүнээс хойш жирийн улс гийчид ирээд гарсан хүүхэд чинь булга зүйх юм уу, буга намнах юм уу ямар юм бэ? Гэж төрсөн эхэд нь будаа цай хадаг өгч асуудаг. Өгөхөөр нь төрсөн эх нь хүү болбол “алтан уурга чирэх юм” хүүхэн болбол “зүү сүйлэх” юм аа гэж хэлнэ.

Эх барих эхнэр амар болсон урьдаар ирээд гурав хоногтоо гадагшаа гарч ондоо айлд ордоггүй. Төрсөн эх хорин нэг хоногтоо гадагшаа гарч орон /их газар/ сүмд, айлд ордоггүй. Хүүхдийг долоо хонуулаад давстай хар цайгаар угаана. Нэг долоо хоногтойд сүүтэй усаар угаана. Сүүлээр нь төрсөн эхийн хөхний сүүгээр угааж явна. Ингэсний тус нь түүхий шарх болохгүй сайн. Эцэг эх нь юмтай баян ноён айл болбол гарсан хүүхдийг төрсөн эх нь өөрөө хөхүүлдэггүй албатай хүнд өгч өгөхдөө сүүтэй үнээ хамт өгнө. Өргөсөн эцэг эх нь үнээний сүүгээр, цагаан чихрээр тэжээж, үхрийн эврээр угж хийж хөхүүлдэг. Юмгүй хүн болбол төрсөн эх нь өөрийнхөө хөхийг гурван нас хүртэл хөхүүлдэг.

BÁLINT, Gábor : THE CUSTOM OF THE MONGOLIAN PEOPLE

The custom of the Mongolians, when a child is born, is of this kind: for three days external persons are not allowed to go into the house where a woman just happened to give birth to a child. At the birth a woman assists the mother, cuts off the navel, binds it up with string (of intestine) and swaddle the child. After three days they wash the child first with salted water, then with juniper water, and at last with milk, and holy drugs. This is made by the invited lama in the following manner: he reads prayers, adds to the water milk and holy drugs, exorcises it with spittle and blesses it (and so) they wash the child. On that washing day they make a feast from an entire mutton and fine fruits; the parents give the midwife a part of the mutton, and she is also presented with a fine, large khadak (a piece of silken cloth large as a smaller shawl). The midwife (on her part) presents a new cradle and three shaps. If the child is a girl, she gives her a name, if it is a boy, the invited lama gives him a name.

After that all kind of people visit the mother and they inquire about the sex of the new-born child (whether it is a creature adjusting (and sewing together) sable (skins) or a creature shooting with bow stag(s)). Then they give her rice, tea and khadak. The mother on her turn answers them: if the child is a boy »it is a creature dragging the gold snare« and if it is a girl »it is a creature struggling with the needle«.

The midwife comes (into the house) before the birth and for three days she does not go out to visit the neighbours; (and) the mother does not go out during 21 days neither far, nor into the pagoda, nor into the neighbourhood.

When the new-born child is seven nights old it is washed with salted tea, after (the second) seven nights with salted water, after (the third) seven nights with water mixed with milk and at last with the milk of the mother; the rationale behind (this practice) is that the child will have no pustules (eruption). If the parents (father, mother) are wealthy, rich noble people, the new-born child is not suckled by the mother, who bore it, but they give it to one of their subjects giving her a good milking cow. The nursing parents nurse the child with cow milk and white sugar (and), they suckle the child with a suckling instrument made of ox horn. If the parents are poor, the mother suckles herself her child for three years from her breast.

[Material prepared and translated by Borbála Obrusánszky. A short introduction into the life and oeuvre of Gábor Bálint de Szentkatolna can be found in the very first issue of the Journal of Eurasian Studies, pp. 7-9. – Ed.]

