

No. 17

June 1987

**PERMANENT INTERNATIONAL ALTAISTIC  
CONFERENCE  
(P.I.A.C.)**

**NEWSLETTER**



*Permanent International Altaistic Conference  
Goodbody Hall 101  
Indiana University, Bloomington, IN 47405*

June 1987

As this modest Newsletter goes to press, the time for the 30th Meeting of the PIAC is fast approaching. It will be for the third time that we meet at Indiana University which for so many years has offered generous hospitality to our office. A quarter of a century has passed since our fifth (1962) meeting was held at Indiana University, and the PIAC returned to the Bloomington campus again in 1975 for its 18th meeting. Those of us who work here on a permanent basis are looking forward to receiving our colleagues coming from far and near. Thanks to the generous support given by the National Endowment for the Humanities, an independent Federal Agency, it has been possible to provide subsidies to a number of scholars and we hope that the proceedings of this meeting will also be made into a fine volume.

Thirty years is a respectable period in the life of any scholarly group and, inevitably, we have witnessed many changes in the international situation of our field of studies. Some of these were for the better, others for the worse. Possibly the most important development has been the gradual removal of political barriers impeding the free flow of scholarly exchanges. There are fewer travel restrictions (though some still remain) and the exchange of publications has also very much improved. From this point of view I would attach particular importance to the immensely satisfying development of China joining the main stream of Altaic studies. There is also - and this Newsletter bears witness to this - an increased, international interest in our field of studies. Conferences are organized, periodicals launched, books published. It would really seem now that the first volumes of the two major international historical projects - Unesco's History of the Civilizations of Central Asia, and the Cambridge History of Inner Asia will appear in 1988 and thus will bring to the cognizance of a wider public the very existence (often forgotten in the western world) of this region.

On the negative side, one notes with dismay that in Europe, quite a few academic positions were lost through the shortsightedness of both academic administrators and - also and alas! - because some of our colleagues, engrossed in their research, fail to recognize the usefulness of "public relations".

At the time of its foundation, the PIAC was little else than the gathering of a few personal friends sharing a common scholarly interest. It was to be feared that time will erode the cohesive force of the group and that the gaps created by death will not be filled. It turned out to be otherwise; our membership is in constant renewal, and today most of those who take part in our meetings belong to the younger generation. This is how it should be. We are looking forward to a fine meeting, to animated exchanges of ideas, to genuine international cooperation.

Denis Sinor  
Secretary General

## In Memoriam

LOUIS LIGETI (1902-1987)

Following a short illness Louis Ligeti - Lajos in the Hungarian form of his first name - died on May 24. He would have been 85 on October 2 of this year. Last year the Hungarian Academy of Sciences, for which he has done so much, honored him on the occasion of the 50th anniversary of his membership; apparently no one has been a member for so long of this great institution.

Obituary notices will appear in due course, full of data, listing his many achievements, the honors bestowed upon him, his membership in many learned societies. No doubt, most of these notices will be pompous, written in a style which alone makes one wish for eternal life on this earth, and - most probably - they would shed little light on the man Ligeti really was. I wonder whether anyone will dare to note that, all in all, Ligeti was not a man easy to get on with, that he had little sense of humour and a great sense of his own importance. Yet, he has always recognized something that was, in his eyes, much more important than his own person, something he has tried to serve with unswerving devotion probably all through his adult life: pure, unadulterated, honest scholarship.

I first met Ligeti in the fall of 1934 when at the University of Budapest he taught Classical Mongol and a course on the Hsiung-nu. He was a superb teacher and if I was bored during many of his classes I can only blame myself for it. I was too young, too inexperienced to appreciate what he could offer; he was too rigid, too much thinking in absolutes to try to understand my own, then admittedly somewhat primitive, approach to scholarship. He had one scholarly idol, Paul Pelliot, whose courses he attended some years earlier in Paris. His praise of this genius prompted me to go myself to Paris, to see for myself who Pelliot really was and what he represented. Not unexpectedly, I also fell under his spell and stayed with him to his death in 1945. Working with Pelliot I came to realize how much Ligeti owed to Pelliot and how much I owed to Ligeti. When the war was over I had the opportunity to express my gratitude to him and, over the years, there developed between us a friendship based partly on our common heritage of Pelliot's research methods and, in later years, on our administrative interests.

I last saw Ligeti in September 1986 and we discussed vigorously and in great detail the problems of Oriental and specifically Altaic studies in Hungary. I could not but admire his lucidity, his shrewdness, his willingness, literally to his last breath, to serve Hungarian orientalism. He was quite aware of the fact that he had trained an outstanding group of scholars but, as most academic administrators, he was not so sure that any or all can represent the interest of the field with the skill needed. Ligeti was a superb academic "operator" in the full American sense of this term. He knew when to speak and when to remain silent, he had a sound assessment of the limits of the possible in any given circumstances. In his lifetime he served under, and was honored by, very different political regimes, but he never sold his soul. In him burned an

almost Pauline fire for the cause, and his occasional ruthlessness, his seemingly uncompromising attitudes, were dictated by the two great aims of his life: to serve scholarship partly by his own work, partly by that of his former pupils, and to contribute through this to a better understanding of the Hungarian past.

Those who know Ligeti's superb work on Mongol, Kitan, Jurchen, or Tibetan, who appreciate the width of his scholarship in the pursuit of elusive Inner Asian words of civilization, or use his catalog of the Kanjur, if they cannot read Hungarian, they remain unaware of the dominant preoccupation of Ligeti's scholarly endeavors: to shed more light on the history of the Hungarians prior to the conquest of their present land. His last published work, a monumental book of some six hundred pages, bears witness to this obsessive preoccupation. Entitled A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban [The Turkic contacts of the Hungarian language prior to the Conquest and under the Arpad dynasty] it appeared in the fall of 1986. It provides a clue to the reason of many of Ligeti's earlier works accomplished in fields as disparate as the linguistic relationship between Mongol and Manchu, the mysteries of the Kitan or Jurchen monuments. He was most fortunate to see the appearance of what he certainly considered his magnum opus.

Perhaps regrettably, Ligeti inherited Pelliot's principal weakness: neither of them was a historian in the proper sense of this term. For Ligeti, as for Pelliot, historical research consisted in the clarification of a number of obscure points, irrespective of their importance for the understanding of the historical process. Yet, one does not get any closer to an understanding of the Mongols' historical role by establishing the exact day of Chinggis' birth.

In the last twenty or so years of his life Ligeti had reduced travel to an almost non-existent minimum. To the best of my recollection, he has attended no other meeting of the PIAC save that held in Szeged in 1971 (of which he was the honorary president). In 1968 the PIAC awarded him the Indiana University Prize for Altaic Studies.

For many of us who received our early formation wholly or partly under Ligeti, it is difficult to imagine Altaic studies without him. For over one half of a century one could never have a conversation with a Hungarian colleague without the name of Ligeti being mentioned within the first ten minutes. And in our research we had to follow the advice, which I for one have imparted to many research students in search of the solution of a problem: "Try to find out (in the thousands of pages published by him) whether Ligeti has ever said anything about it. If he had, you will have at least one solid datum on which to build." In his long life Ligeti proposed few "interpretations", and some of these may be in need of revision; but he provided us, and generations of scholars to come, with an impressive range of solid facts on which, and with the help of which, further research can thrive.

A giant in Altaic studies has departed. We mourn and grieve and know that his place will never be filled.

Denis Sinor

## PROLEGOMENA TO THE 29TH MEETING OF THE PIAC\*

The lives of organizations are usually punctuated by anniversaries marking, for example, the 10th, 25th, or 50th year of their existence. By such criteria the occasion of our 29th meeting would not call for any special remarks to be made. Yet, I think that the fact that, for the first time in its existence, the PIAC meets in the Soviet Union--and more specifically in one of its Turkic republics--is of sufficient importance to warrant some reflexions on the state of Altaic studies in general and on the aims and activities of the PIAC in particular.

Although various aspects of Altaic studies have been actively practiced since the 18th century, their autonomy was slow to be recognized. Thus, for instance, within the framework of the International Congresses of Orientalists, the 23rd--held in Cambridge (England) in 1954, of which I was the Secretary General--was the first to have an independent section exclusively devoted to "Altaic Studies". Since the Cambridge congress was also the first of its kind at which a Soviet delegation (some twenty strong) participated, this newly-introduced section could profit by the contribution of such outstanding scholars as E.E. Bertels, A.N. Kononov, and L.P. Potapov. There was also a special section on Central Asia to which S. Azimjanova and I.M. Diakonov contributed. Henceforth, the administrative autonomy of Altaic and Central Asian studies within the framework of these big international gatherings was firmly established. But more was to come.

On the occasion of the 24th International Congress of Orientalists, held in Munich in 1957, at the initiative mainly of Annemarie von Gabain, Walther Heissig, Karl Jahn, Omeljan Pritsak, and with the participation of others, including myself, it was decided to set up an independent organization called Permanent International Altaistic Conference (PIAC) with the aim of creating an informal, international forum at which, at yearly meetings, and away from the "big congress" syndrome, matters of common interest could be discussed. Another fortunate result of this meeting was the creation of the periodical Central Asiatic Journal which, until his recent death, remained under the editorship of Karl Jahn whose place has now been taken by Giovanni Stary. The first meeting of the PIAC was held in Mainz in 1958 and, since that time, every year without fail, a meeting has taken place in one country or another.

---

\*Original English version of an article published in Russian "Prolegomeny k 29j sessii PIAC" in the special issue of Uzbek tili va adabiet (1986,4) which appeared on the occasion of the 29th PIAC Meeting held in Tashkent.

The administrative organization of the PIAC is extremely simple; the burden of running it rests on the shoulders of the Secretary General. The first to have this title was Professor Walther Heissig (Bonn, 1957-1960). On his resignation in 1960, his place was taken by the present writer, several times reelected, whose present five-year term runs until 1987. Since 1963 the PIAC has had a president in the person of the scholar who hosts that year's meeting. The PIAC has no permanent membership and does not collect membership fees--all bona fide scholars who show a genuine and lasting interest in any aspect of Altaic studies are welcome at the meetings--but voting rights are limited to participants who have attended more than two meetings. Clerical help and ongoing administrative expenses are provided, principally, by Indiana University (Bloomington, Indiana), which, however, does not in any way interfere with the PIAC's activities. The university has helped the PIAC also in another way. In 1962--on the occasion of the 5th meeting of our organization--the Indiana University Prize for Altaic Studies (generally known as the "PIAC MEDAL") was established to honor an outstanding scholar for his/her life's work in the field. The prize, consisting of a gold medal, is awarded by secret ballot to one of the nominees presented to the meeting by an international commission whose members had been elected, also by secret ballot, at the previous meeting. So far, seventeen scholars have been thus honored, among them our Soviet colleagues, I. Cincius (1972), A.N. Kononov (1976), and N.A. Baskakov (1980).

The main aim of the PIAC is to ensure that its annual meeting takes place and offers an informal opportunity for scholars to meet colleagues of similar interest, to get to know or know each other better, and to exchange ideas and information. A modest Newsletter, published at irregular intervals and free to all on the PIAC's mailing list--beyond containing news items sent by its readers--also serves as a quasi-permanent record of the activities of the organization. Beginning with 1962 many local organizers of the meetings have found it possible to publish the Proceedings of the deliberations.

Soviet scholars are no strangers to the PIAC, they attended several of our previous meetings where their presentations and reports have always commanded great interest. The reason for this special attention goes beyond what is due to the achievement of any individual scholar and is rooted in the respect shown to Soviet scholarship everywhere where Altaic studies are pursued. I have made this statement, not with the intent of flattery, but to justify my initial remark on the special importance of this first PIAC meeting held on Soviet soil.

Humans are fallible, scholars, even excellent scholars, make mistakes, and with the advance of knowledge old conceptions or opinions often have to give way to new ones. In all these

respects, Soviet scholarship is not different from that of any other country. Yet, in the field of Altaic studies, in the study and Soviet scholarship holds a special place. It is easy to understand why this is so. If abstraction is made of Turkey, by far the greatest number of people speaking an Altaic language live within the boundaries of what once was the Russian Empire and what is now the Soviet Union. Much of what has been the history of Altaic peoples happened on the same territory; to it belong important segments of Central Asia, the immensity of Siberia, and the arctic zones. Within the Russian Empire, the challenge to explore the present and the past of all these lands and populations was met as early as the 18th century--relevant research was greatly encouraged also by Catherine the Great--and successive generations of scholars have always been ready and willing to take up the burden.

Let me quote for example the pioneering works of I.J. Schmidt and O. Kovalevskij who, in the 1830's, laid the foundations of the study of Classical Mongolian. The Mongol'sko-Russko-Francuzskij slovar' published by the latter in Kazan (1844-1849) has remained, ever since, an indispensable tool. In the field of Turcology the same claim can be made for V.V. Radloff's Opyt slovarja tjurkskikh narechij or his monumental Narechija tjurkskikh' plemen'. No historian of Central Asia can disregard the huge opus of V.V. Barthold whose exploration of the rich manuscript treasures of Central Asia laid the foundation of modern historiography of the region. But perhaps no discipline contributed as much to the widening of our historical horizons as did archeology. And if Altaic history or linguistics can, and have been, successfully studied outside Russia or the Soviet Union, the sensational results of the excavations are, by necessity, soil-bound. The expeditions that laid bare the ancient civilizations which once flourished in Uzbekistan, Kazakhstan, Turkmenistan, or Kirgiziya have shed light not only on the past of these regions but, also, have helped us towards a better understanding of the earlier periods of human history. Written sources contained no hint of the marvels of the old Khorezmian culture, nor could we ever guess the existence of some of the civilizations unearthed by the JUTAKE. Of course it cannot be my aim to mention, let alone describe, the principal achievements of Russian and Soviet scholarship pertinent to the activities of the PIAC. But it is important to bear in mind that, for instance even in Altaic linguistics--a domain in which West European and American scholarship can boast of important achievements--the sheer volume of Soviet production is the multiple of whatever has been written on the subject in the rest of the world. And even here we--who work in what is usually referred to as the "West"--must very often rely on the primary material provided by Soviet scholarship. Those of us who started work on Altaic comparative linguistics remember well the times when the hunt for, say, Turkic words was an almost hopeless task. Today, literally hundreds of dictionaries, grammars, synchronic

descriptions of all kinds help the task of the comparatist. The accomplishment of such a tremendous task could not have been achieved without harnessing the immense, previously untapped intellectual resources of the populations native to the area. A "Turk" is not necessarily a "Turcologist", but through acquiring the proper academic education, through mastering the methods of scholarly research, he who has a direct experience of the subject to be studied (e.g., by being a native speaker of a given language) can often obtain results which may be beyond the reach of an outsider. There are subject matters which are virtually inaccessible to anyone working outside the territory. Of course archeology is a good example, but the study of toponymy (still very much neglected) is also, necessarily best undertaken by those who live in the area where the material has to be collected. Or let us take literary studies. Of course the reading and editing of texts, their analysis and interpretation can be and has been undertaken by "outsiders". But the sheer volume of the material makes it imperative that those who are the spiritual heirs to the civilization which produced these texts should also apply themselves to the task of reading, editing, interpreting, if needed, of translating them, making thus available to a wider scholarly world, and even to the greater public these valuable documents. If familiarity with local circumstances helps in understanding the past of a given area or people, it becomes truly essential in modern and contemporary studies. I know full well of personal experience how far off the mark outside observations and comments on the internal phenomena of a given country can be. So many aspects of American life which baffle the outside observer are perfectly understandable to those who live there. It would be ridiculous for us "outsiders" to pretend that our understanding of the contemporary Central Asian scene is better than that of those who live there. It is probably the recognition of this basic truth that by tacit understanding, as a rule, the PIAC steered clear of contemporary issues. These are best left to the care and expertise of those intimately connected with them.

If Soviet scholars seem to have an a priori situational advantage over their foreign colleagues, the latter can bring, and have brought, most valuable contributions to Altaic studies. The fact itself, well known, would not need further elaboration yet I think that some remarks on this topic may not be superfluous. All scholars, indeed all men, are greatly influenced by the schooling they received in their youth. It ensues that in all scientific research "national schools" tend to exist, characterized by a certain uniformity of approach determined, as I have just said, by basic education. This statement applies to the Soviet Union as well as to all other advanced nations. There is--and I have just praised it--a definite "Soviet approach" to scholarship. But, in the same way, there are also German, French, English, or American "approaches", all different from one another, all valuable in one way or



another, and their very differences have a beneficial effect on progress. One should not ignore them; scholarship must be inter- and supranational.

There are also fields in which "western" scholars have a situational advantage. Such has been, for instance, their access to archeological sites lying outside the Soviet Union, or--to give an example close to my own research--better access to the Chinese, Greek, or Latin sources and bibliographical tools needed for detailed research on medieval history.

Also, I must say this, in my experience major West European or American libraries are much better equipped with Soviet publications than vice versa. I am quite aware of the difficulties that all of us have to face in obtaining the publications we need and we know that scholars on both sides try to overcome them. The active exchange of publications between the Institute of Oriental Studies of the Uzbek Academy and Indiana University is a good example to follow and I sincerely hope that the meeting in Tashkent of the PIAC would provide further opportunities for similar activities.

The spectacular development of Altaic studies over the last few decades could not have been achieved without the vigorous and expert help of those for whom the area we study is homeland. For this reason alone, it would be fully justified to consider the 29th meeting a landmark in the history of the PIAC.

There are other reasons for considering this meeting as a special occasion. Whether we like it or not, our world is plagued by considerable political tensions. It has always been the PIAC's policy to disregard these and to look for and emphasize not what divides, but rather what links us, to concentrate--with the complete exclusion of all political consideration--on the common bond which, in our case, is clearly defined: the pursuit of knowledge pertinent to the Altaic world, to Central Asia--or to use a term more comprehensive--to the whole of Inner Asia. On the world scale, our association is a modest one. It never tried to grow for growth's sake and what developments have taken place in its existence were always organic, determined by scholarly needs, by the desire to know more. And what better means can there be to increase knowledge than to meet, to get to know each other to exchange ideas? It is always with special joy that the PIAC visits a country for the first time. The Soviet Union is the fourteenth country to extend hospitality to our meetings. We particularly appreciate the gesture coming as it does from a "senior partner" and are convinced that it will achieve a double goal: the advancement of our knowledge and the strengthening of friendly cooperation between all participants.

GENG Shimin  
(Central Institute for Nationalities, Beijing, China)

### TURKIC LANGUAGES IN CHINA AND THEIR STUDY

The People's Republic of China is a socialist, multinational state in which, besides the principal nationality of Han-Chinese, lives a population comprising 55 nationalities, with a total of some 67 million souls according to the census of 1982. With the exception of the Chinese-speaking Hui and Manchu, the other 53 nationalities all use their own language. Seven of these are Turkic: Uighur, Kazakh, Kirghiz, Salar, Western Yogur, Tuvina, Kirghiz of Heilongjiang, Uzbek and Tatar. Of these, Uighur, Salar and Yogur are of special importance since they are used only, or mainly, in China.

#### 1. The Turkic nationalities and languages of China

Uighur. The Uighurs, numbering 5,957,112, live mostly in the southern part of the Xinjiang Uighur Autonomous Region. They are Muslims and most of them practice agriculture. The modern Uighur nationality is a conglomerate of the ancient Turkic populations of the region (such as the Uighurs, Karluks, and Basmils) with an admixture of other ancient populations such as the Khotanese-Saka, the Tokharians, or the Han Chinese.

Modern Uighur has three dialects, namely: 1. The Central Dialect, which is the largest and is spoken mainly by the Uighurs of the prefectures of Kashgar, Aksu, Kurla, Ili, Turfan, and Komul. 2. The Khotan Dialect. 3. The Lobnor Dialect, spoken east of the Taklamakan desert, i.e. in the Lobnor and Karkilik counties.

Kazakh. Most of the 907,582 Kazakhs live in the Northern Xinjiang-Ili Kazakh Autonomous Prefecture and in the Muri and Barkol Autonomous Counties. They are Muslims and nomads. The modern Kazakh nationality has been formed from the ancient Turkic people of the Kipchak and it assimilated ancient steppe-peoples such as the Saka and the Wu-sun. There is also an admixture of Mongol tribes.

The modern Kazakh language is more-or-less homogenous, within it there are but few dialectal differences. The two Kazakh dialects are: 1. The North-Eastern dialect spoken in the Tarbagatai, Altai, Ili (in Künes and Nilki counties) Prefectures and in the Muri and Barköl counties. 2. The South-Western dialect is spoken only in the Tekes, Chapchar, and Korghas Counties of the Ili region.

-----  
GENG Shimin (born in 1930) is Professor of Turcology and of Central Asian Studies at the 2nd Department of Minority Languages and Literatures (- dealing with the Turkic languages) of the Central Institute for Nationalities in Peking. He has published extensively on Old and Middle Turkic, on Kazakh, prepared an annotated, critical edition of Hsüan-tsang's famous travel account and also translated into Chinese works of Japanese and Western scholarship. We are pleased to publish this short survey which he gave for our Newsletter.

It is interesting to note that Kazakh dialectal differences correspond to tribal divisions. Thus, for example, tribes such as the Kerei, Naiman, Kizai (the three of them from the Middle Horde) speak the North-Eastern dialect, while tribes originating in the Great Horde, such as the Alban and Suvan tribes, use the South-Western dialect.

Kirghiz. The Kirghiz, with a population of 113,998 live mostly in the Kizilsu Kirghiz Autonomous Prefecture of Southern Xinjiang. They are Muslims and practice nomadism. The modern Kirghiz were formed through the fusion of the ancient Kirghiz, well-known from Chinese sources, and the Turkic and Mongol tribes of the T'ien Shan area, whereto the Kirghiz had moved from the upper reaches of the Yenisei.

The Kirghiz language is divided between a southern and a northern dialect, and it is close to Kazakh.

Salar. With a population of 69,102, the Salars live chiefly in the Xunhua Salar Autonomous County and in the contiguous Hualong Hui Autonomous County of Qinghai province, and also in Gansu, in the Jishishan Baoan-Dungxiang-Salar Autonomous County. The majority of the Salars is Muslim and live of farming. The modern Salars were formed from the Salur people originally living in Transoxiana, who in Yuan times (1279-1368) moved east via Xinjiang to the Xunhua region. In the process they have assimilated some Tibetans, Hui, and Han Chinese with whom they came into contact.

The Salar language has kept some of the Oghuz characteristics.

Yogur. With a population of 10,569, most of the Yogur live in the Sunan Yogur Autonomous County. Mostly nomads, some of them practice agriculture. They are Buddhists. The modern Yogur people was formed from the fusion of two Uighur groups. One of them moving westward to the Ganzhou (now called Zhangye) region following the destruction of the Uighur khanate in the middle of the 9th century, the other moving eastward in Yuan times from Chinese Turkestan to the Gansu corridor and assimilating some local Tibetan and Mongol peoples.

The Yogurs have two languages. Western Yogur, with some 3500 speakers, is used in the western parts of the Autonomous County, more specifically in the Minghua and Dahe districts. It has kept many characteristics of Old Turkic and is of great value for scholarship. Eastern Yogur is a Mongol language.

Tuvin. The Tuvins, counting about 2000, live mainly in the Kaba and Buvirchin Counties of the Altai Prefecture. They call themselves Tuwa (Tuba), the local Kazakhs call them Kök Munchak, and they are called Urianghai by the local Mongols. They are nomads practicing both shamanism and Buddhism. Until now they appear in the official censuses as a Mongol nationality. The Tuvins of China moved to their present abodes from Tannu-Tuva which used to belong to China.

Tuvin is a kind of Old Turkic language,

Kirghiz in Heilongjiang. Only some 600 Kirghiz live in the Fuyu County of Heilongjiang Province. They were moved there from the Altai and Khangai mountains by the Ching dynasty in the the 18th century . Their language is close to that of the Khakas of the Soviet Union.

Uzbek. The 12,453 Uzbek of China live scattered in the cities of Xinjiang, mainly in Ining (Kulja), Urumchi, and Kashgar. They are Muslims and engage in commerce and handicrafts. The language is spoken only by a few aged people, the majority speaks now Uighur.

Tatar. Numbering 4,217, the Tatars live scattered mainly in Ili, Tarbagatai, and Urumchi in northern Xinjiang. Muslims, they are mainly engaged in commerce though some practice agriculture or animal husbandry. The use of Tatar is now limited to old people, the majority speaks Kazakh or Uighur.

The Uzbeks and the Tatars moved to their present habitats in China from Russia or the Soviet Union in the 19th or 20th centuries.

## 2. Teaching and research organizations

Beijing. As early as in the autumn of 1949, the Oriental Language Department of Beijing University introduced Uighur into its curriculum. In 1951, when the Central Institute for Nationalities was established, the teaching of Uighur was moved to the Department of Minority Languages. In the summer of 1952 the two were united into the chair of Turkic languages and literatures (with sections for respectively teaching and research) within the Department of Minority Languages of the Institute for Nationalities. Teaching and research were focused on Uighur, Kazakh, Kirghiz and the other Turkic languages spoken in China. In 1971 within the Department, besides the chair for Uighur, a chair for Kazakh was also established. In 1986 a second Department of Turkic Languages and Literatures was established. It has a teaching staff of about twenty, half of whom are either Uighurs or Kazakhs. The Department has one professor, seven associate professors, and twelve lecturers. In the academic year 1986-1987 the Department has an enrollment 130, 80 for Uighur and 50 for Kazakh. There are 12 postgraduates. Some people engaged in the study of Turkic languages work in the Research Center for Minority Languages of the Central Institute.

The Chinese Academy of Social Sciences has a small research group of five or six people working on Turcology.

The Translation Bureau of Minority Languages and the Nationalities Publishing House attached to the Commission of Nationality Affairs of China, both located in Beijing, engage in the translation and the publication of works written in a Turkic language. Most of the articles dealing with Turcology appear in the following periodicals:

Zhonyang Minzu Xueyuan Xuebao [Bulletin of the Central Institute for Nationalities],

Minzu Yuwen [Languages and Nationalities]

Minzu Yanjiu [Nationalities Research]

The periodicals Red Flag, China Pictorial, and Nationalities Pictorial appear also in Uighur and Kazakh.

Xinjiang. The University of Xinjiang and the Normal University of Xinjiang have chairs both for Uighur and for Kazakh.

The Institute for Language Research of the Xinjiang Academy of Social Sciences focuses its research on Uighur and Kazakh. Uighur, Kazakh, and Kirghiz are studied also in the Languages-Writings Work Committee of Xinjiang, and in the Society of Folk Literatures of Xinjiang. Uighur and Kazakh studies are pursued also in the Kashgar Pedagogical College and in the Ili Pedagogical College in Ining (Kulja).

Turcological articles appear in the following periodicals:

Bulletin of Xinjiang University

Bulletin of Xinjiang Normal University

Social Sciences in Xinjiang

Bulletin of the Kashgar Pedagogical College

Bulletin of the Ili Pedagogical College

Language and Translation

Cultural Relics of Xinjiang

Xinjiang Education

Many literary journals appear in a Turkic language. In Uighur: Tarim, Tianshan, Bulag [Spring], Kashgar Literature, Ili River, Yengi Kashtesh [New Jade]; in Kazakh: Shugla [Dawn], Shalgin [Meadow], Mura [Heritage], Ile Aydini [Ili River]; in Kirghiz: Girgiz literature.

The following publishing houses publish books in Turkic languages: Xinjiang People's Publishing House, Xinjiang Education Publishing House, Xinjiang Youth Publishing House, Kashgar Publishing House, Ili People's Publishing House, Kizilsu Publishing House.

Besides Beijing and Xinjiang, Turcology is represented also in the North-Western Institute for Nationalities in Lanzhou, and in the Nationalities Institute of Qinghai (at Xining), at which institutions Uighur, Salar and Yogur are studied.

### 3. Principal achievements

Turkic peoples have lived within China since ancient times, necessitating the presence of interpreters knowing these languages. For example, as early as the 6th century, a Han Chinese named Liu Shiqing had translated the Buddhist Nirvana sūtra from Chinese into Turkic and, at the order of Emperor Houzhu, the text was sent to the Turk kaghan Taspar. Because of the practical need for them, many Turkic handbooks, glossaries have also been prepared though few of them have come down to us.

Strictly speaking, the methodical study of Turkic languages of China started only after the founding of the People's Republic in 1949. The 1950s saw the establishment of the relevant teaching and research organizations and the training of qualified personnel. Also during this period was carried out the systematic and thorough

investigation of the Turkic languages spoken in China. In the course of this work the author of this report could identify the Kokmunchaq language as an independent branch of Tuvian. It was also in the course of the 1950s that many textbooks, grammars, dictionaries of the Uighur, Kazakh and Kirghiz languages could be prepared by the Turkic Chair of the Central Institute for Nationalities.

Beginning with the late 50s, for more than ten years, first because of obstruction by the "ultra-left" line, later because of the turmoil of the Cultural Revolution, Turcological studies came to a standstill. Like other scholarly undertakings, they revived after the downfall of the "Gang of Four", in October 1976. Simultaneously, the publication activities have also started on a rapid development.

Turcological achievements for the past ten years may be summarized as follows:

1. As part of a series entitled "Outlines of Minority Languages in China", volumes dealing with, respectively, Uighur, Kazakh, Kirghiz, Salar, Yogur, and Tatar have been published. An outline of Uzbek is soon to follow.

2. Chinese and Modern Uighur translations of some famous, classical works such as the Diwān Lughāt at-Turk, the Qutadghu Bilig, Atabet-ul Haqaiq, Tarih-i Musiqiyun, the Legend of Oghuz Qaghan etc. have been published.

3. Several medium- and large-sized bilingual dictionaries have been compiled and published. E.g. Uighur-Chinese, Chinese-Uighur, Kazakh-Chinese and Chinese-Kazakh.\*

4. More than ten textbooks, grammars, and other teaching materials concerning old and modern Turkic languages have been prepared and published.

5. A great quantity of folklore material in Uighur, Kazakh, and Kirghiz has been collected and published.

6. Some hitherto unknown Old Uighur manuscripts, such as the Maitrisimit have been discovered and published.\*\*

I believe that in accordance with China's four modernizations and its opening policy towards the outside world, the study of Turcology within China will continue to prosper. I also believe that good possibilities will be opened for cooperation between Chinese and foreign Turcologists.

-----  
\* The Chinese-Uighur Dictionary appeared in 1974, the Chinese-Kazakh Dictionary in 1979, and the Uighur-Chinese Dictionary in 1982. In each of these the Turkic text is given in a latinized transcription. [D.S.]

\*\* See also the recent article by Geng Shimin - Hans-Joachim Klimkeit - Jens Laut, "Manis Wettkampf mit dem Prinzen. Ein neues manichäisch-türkisches Fragment aus Turfan", ZDMG 137 (1987), 44-58. A small booklet written in Chinese by Professor Geng and entitled Introduction to the Ancient Culture and Literature of the Uighur People was published in Xinjiang in 1983.

SECOND EUROPEAN SEMINAR ON CENTRAL ASIAN STUDIES  
(London)

The Second European Seminar on Central Asian Studies was held in London, at the School of Oriental and African Studies from the 7th to the 10th April 1987, on the topic "Central Asia - Tradition and Change". It was attended by many from near and far (including China and the Soviet Union), and some one hundred papers were read. Although the Seminar had been conceived as encompassing the whole of Inner Asia (some papers dealt with Mongolia or Tibet), quite clearly in the minds of most participants "Central Asia" meant just that: The Central Asian Republics of the Soviet Union and their historic predecessors, northern Iran and Afghanistan. The fact is that only considerable terminological juggling could lead--as it did in this instance--to the inclusions of the Yakuts in Central Asia. Be that as it may, most papers read at the Seminar were of a high scholarly standard and mercifully free of crude political bias.

Dr. Shirin Akiner who ran the conference almost single-handedly deserves our congratulations and our best wishes for her future activities. May she be able to convince the appropriate British authorities of the importance of scholarly work on Central Asia.

THE MODERNIZATION OF INNER ASIA: PREMODERN HERITAGE  
(Washington, DC)

A conference on "The modernization of Inner Asia: premodern heritage" was held in the Woodrow Wilson Center, Washington, DC, April 3-4, 1987. An international group of some thirty specialists commented on the draft manuscript of a book bearing the same title, co-authored by Cyril E. Black (editor), Louis Dupree, Elizabeth Endicott-West, Daniel C. Matuszewski, and Arthur N. Waldron. The focus of the conference was the question how well prepared the societies of Inner Asia were for the rapid modernization that they have been undergoing in the 20th but the participants also discussed the most urgent research needs in Inner Asian studies.

---

PROCEEDINGS OF THE FIRST EUROPEAN SEMINAR ON CENTRAL ASIAN  
STUDIES

The Proceedings of the First European Seminar on Central Asian Studies held at Utrecht, 16-18 December 1985 were published under the title Utrecht Papers on Central Asia. Edited by Mark von Damme and Hendrik Boeschöten, they constitute No. 2 of the Utrecht Turcological Series. On 286 pages, the volume contains nineteen articles and can be ordered from the Institute of Oriental Languages, University of Utrecht, Lucas Bolwerk 5, 3512 EG Utrecht, The Netherlands. The price is 10 English Pounds or the equivalent in another currency.

## PAPERS ON INNER ASIA

The Research Institute for Inner Asian Studies of Indiana University has begun a new series of publications entitled Papers on Inner Asia. It will consist of scholarly papers of variable size (from 20 to 100 pages), each published and bound separately. Inner Asia is defined as the region that includes Islamic Central Asia (the areas sometimes called Western, Eastern, and Afghan Turkestan), Mongolia, and Tibet. The papers will deal with various topics related to this vast region: history, philology, linguistics, anthropology, archeology, economics, contemporary problems, and so on. Works on certain subjects that transcend the boundaries of Inner Asia in its strict sense, but are relevant for the study of its languages, history and culture, will also be included, for instance, the ancient and medieval history etc. of the peoples of the East European steppes, or the modern history of Afghanistan.

The series is divided into the following subseries: (1) General; (2) Ancient Inner Asia; (3) Central Asia; (4) Mongolia and Tibet; (5) Altaic linguistics. Papers may be published in English, French, German, and Russian.

The price of individual copies will be \$ 2.95 for papers up to 50 pages in length and \$ 3.95 for papers of 51 to 100 pages. For overseas customers wishing to receive the paper by air mail, there will be an additional charge of \$ 2.00.

The first papers to appear in the series are the following:

1. G. Imart, The limits of Inner Asia (100 pp.). [Subseries: General.]  
Price: \$ 3.95.
2. A. K. Narain, On the "first" Indo-Europeans, the Tokharan-Yuezhi and their Chinese homeland (33 pp.). [Subseries: Ancient Inner Asia.]  
Price: \$ 2.95.
3. J. Gardiner-Garden, Apollodoros of Artemita and the Central Asian Skythians (60 pp.). [Subseries: Ancient Inner Asia.] Price: \$ 3.95.
4. R. Dankoff, The Turkic vocabulary in the Farhang-i Zafân-gûyâ (47 pp.).  
[Subseries: Altaic linguistics.] Price: \$ 2.95.
5. G. Imart, Islamic and Slavic fundamentalism: foes or allies? (ca. 45 pp.).  
[Subseries: Central Asia.] Price: \$ 2.95.
6. J. Gardiner-Garden, Ktesias on early Central Asian history and ethnography (40 pp.). [Subseries: Ancient Inner Asia.] Price: \$ 2.95.

We expect to publish approximately 20 papers per year.

The papers should be ordered directly (prepaid - except for institutional orders) from the Research Institute for Inner Asian Studies. Individuals and institutions can place standing orders either for the entire series or for any of its subseries. The order forms may be obtained from the Institute.

It is strongly advised that the standing orders be placed as soon as possible, because the number of copies of each paper will be limited.



## INDIANA UNIVERSITY URALIC &amp; ALTAIC SERIES

A Modern Mongolian-English Dictionary compiled under the direction of Gombojab Hangin is the 150th volume of Indiana University Uralic and Altaic Series. With 40,000 entries, this is the largest, modern Mongolian-English dictionary. \$50.00

Other recent volumes in the Series include:

Rudi Lindner, Nomads & Ottomans in Medieval Anatolia, (1983), vol. 144. \$20.00

Stephen A. Halkovic Jr., The Mongols of the West, vol. 148. \$15.00

Larry V. Clark and Paul A. Draghi (Editors). Aspects of Altaic Civilization II. Proceedings of the Eighteenth Meeting of the Permanent International Altaistic Conference. Bloomington. June 29-July 5, 1975, vol. 134. \$34.00

Frank A. Stone. The Rub of Cultures in Turkey: Literary Views of Education (1973), vol. 123. \$16.00

John G. Hangin. Intermediate Mongolian (1975), vol. 125. \$15.00

David C. Montgomery. Mongolian Newspaper Reader (1969), vol. 102. \$10.50

Orders and inquiries should be sent to: Uralic and Altaic Series, Research Institute for Inner Asian Studies, 344 Goodbody Hall, Indiana University, Bloomington, IN 47405.

---

The Newsletter of the Permanent International Altaistic Conference is published at irregular intervals. It is distributed free of charge to members of the PIAC and to others interested, but it is not for sale. The Editor requests and welcomes items of interest for publication. Those submitting material to be reproduced photostatically are urgently requested to provide a camera-ready copy suitable for reproduction ON THE SIZE OF PAPER used for this Newsletter. All correspondence should be addressed to Professor Denis Sinor, PIAC, Goodbody Hall 101, Indiana University, Bloomington, Indiana 47405, U.S.A.