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Abstracts

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The Kuku Nor Region as China's Lesser Barbaricum

BALOGH Mátyás — Eötvös Loránd University, Department of Mongolian and Inner Asian Studies, Hungary

The relationship between China and her northern neighbours is a topic that inspired a gread deal of research during the course of the past couple of centuries. In the limelight of these scholarly endeavours and interests lie the empires of the Xiongnu, the Turks, Uighurs and Mongols; political entities positioned in the Mongolian Steppes, straight to the north of the Chinese frontier. Somewhat less but still a relatively great amount of scholarly attention has been payed to the rise of China's northeastern neighbours, the Xianbei, Khitan, Jurchen and Manchu. The Most neglicted groups and political organizations in this respect are those that occupied the opposite, northwestern side of the Sino-Barbarian borders and the territories beyond. This region, which I refer to as the Kuku Nor region in terms of its natural and economical features holds substantial resemblance with the Mongolian Steppes. Therefore it is not surprising that the Kuku Nor region very often during history becomes a a haven for mounted nomads in times of need, playing the role of a 'smaller Mongolia' or lesser Barbaricum fro China. In my paper I will examine the role played by this region in the relations between the China and her neighbours to the north and west.

The Role of Horses in Mongolian and Korean Knowledge (Traditional Culture)

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PÉTER Nikolett — Eötvös Loránd University, Department of Korean Studies, Hungary

In our research we would like to introduce the living horse-related traditions in Mongolian and Korean Culture. We will compare the fundamental characteristics of these traditions and will see what is identical and what is different. This study highlights the usage of horses in everyday work and in sport events. Parts of our resources are based on own fieldworks in Mongolia and our own practising riding experiences.

Some Syntactical Structures of Mongolian Proverbs

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This paper concerns the some of grammatical structure and nature of Mongolian proverbs, are a part of everyday talks. But as people move more and more into the cities, their traditional use appears to be lessening. Some proverbs are unique to specific geographic or ethnic group. Mongolian proverb. It says *"There are no word such metaphoric meaning, no robe with parts."* Meaning that every word had meaning and every clothes from the parts. A proverb (from Latin: proverbium) is a simple and concrete saying, popularly known and repeated, that expresses a truth based on common sense or the practical experience of humanity. They are often metaphorical.

A proverbs that describes a basic rule of conduct may also be known as a maxim. Proverbs fall into the category of formulaic language.

Proverbs in various languages are found with variety of grammatical structures. In Mongolian, for example, we find the following common and rare structures as **imperative, positive** such as *"Агтны буйд газар үз, аавын буйд хүнтэй танилц.", "Агтаа шалгаж уралдаанд ор, бяраа шалгаж барилдаанд ор.", "Гадагш явах хүн галаа хичээ, гэрт байх хүн галаа хичээ.",* **imperative negative** such as *"Бэлгийн морины шүдийг татдаггүй.", "Арван хуруу тэгшгүй, аавын хүү адилгүй.", "Айвал бүү хий, хийвэл бүү ай.",* **parallel phrases** *"Амьд арзайх, мэнд мэлтийх.", "Ард баян бол улс баян, улс баян бол ард баян.",* **declarative sentences**: *"Ажил хийвэл ам тосдоно, алхайж суувал амьдрал доройтно.", "Ган төмөр боловч галын аяыг дагана, ганга мөрөн боловч газрын аяыг дагана.",* etc. Also there are some more proverbs with open and hiding negative proverbs as *"Асуухаар асга.", "Сааль хураахаар сав хураа.", "Муу нуухаар сайн илчил.", "Нэр хугарахаар яс хугар.", "Өртэй явахаар өлсөж яв.".*

Another common structure is **counter proverbs** such as "Гэм нь урдаа, гэмшил нь хойноо.", "Даравч дардайх, булав бултайх.", "Зуу сонсохоор нэг үз.", "Их нь ичиж, бага нь уйлах.", "Олон үгэнд олзгүй, цөөн үгэнд гарзгүй.", "Сайн санааны үзүүрт сүү, муу санааны үзүүрт зүү.", "Хайр нь дотроо, хал нь гаднаа." etc.

"Invented tradition" in Mongolian and Korean Shamanism

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The present talk focuses on various phenomena of shamanism and its mythological context being used (misused or abused) by the state and some political movements among the Mongolian ethnic groups (Mongolia, Russia, China) and in Korea during the 20th and 21st centuries. The traditions of shamanism, its rituals, ritual objects and symbols form are relatively well-documented in sources prior to the 20th century.

My materials (in part fieldwork-data recorded among the Mongols and in Korea) are examined in the model of "surviving tradition – modified tradition – invented tradition" in order to survey particular social and cultural changes, and examine the function of (surviving, modified and invented) tradition(s) in the definition of identitie(s). The starting point of the examination is based on the "invented tradition" theory of Eric Hobsbawm.

Some phenomena examined in the present talk:

1. Among the Mongols: traditional nomadic culture – as the context of identity, ritual objects of shamanism, as the insignias of the ruling state, invented and "recycled" mythologies in politics.
2. In Korea: elements of shamanic rituals in the creating the country image and in the system of symbols of the "ins and outs".

A Study on Farming of Jungar Mongols and Khovd in the 17th Century

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Galdan, who led the remaining soldiers and withdrew to Khovd after the discharge from Ulan Butung (1690), could not go to the Bei Jiang(北疆) of today, which is the home of Jungar Mongol due to the conflict with his nephew Tsewang rabtan and interaction with Central Asia, the background area, was also blocked. And after the Khalkha invasion, transactions with Qing chao and exchanges with Tibet were also extremely limited by Emperor Kangxi of Qing chao. This economic control policy of Qing chao was a considerable shock to Galdan. Qing chao's economic restrictions and the limitations of the nomadic economy due to the crude grasslands and scarce livestock in the Khovd region led isolated Galdan to come up with a solution. In order to overcome these difficulties, he pursued two major policies: The first was the request for military support to Russia, which had been in friendly relations for a long time. It seems that Galdan's first intention was to occupy Khalkha in the background of Russian military support and to solve the problem of the poor pasture and land of Khovd. The second is agriculture promotion policy. Knowing that agriculture was more productive than nomadism from Ili days, Galdan sought to solve the food problem by supplementing the lack of nomadic production through crop cultivation. So he scouted Uyghur Taranqi, who migrated to Ili and was dedicated to agriculture, to develop the agriculture of Khovd. The agriculture of North Jiang, the home of Jungar Mongol, already flourished during the days of Baatar Hongtaiji.

Mongol Perception Reflected in Du qi's 'Meng wu er shi ji' (History of the Mongols)

CHO Won   Hanyang University, Korea

Mengwu'r shiji (蒙兀兒史記) is a book written by Tu Ji (屠寄), a public official and historian in the late Qing. It concerns the history of the Mongol Empire focusing on the Yuan-Mongol. Tu Ji started writing this book in 1911 after the collapse of the Qing, and this book was eventually published in 1934. *Mengwu'r shiji* originally consisted of 160 books, but 14 of them have been lost.

Mengwu'r shiji carries on the academic findings on Mongolian history of the Qing. *Yuanshi* (元史), which was hastily written from 1369 until 1370 under the Hongwu Emperor's reign in the Ming dynasty, has long been criticized by scholars for its errors in the historical data and its incorrect information. As a result, its content has been continuously revised since the Ming dynasty. Research on Mongolian history in the Qing started based on the academic interest to revise the errors in *Yuanshi* and later to form an academic branch, the study on the Mongol-Yuan history and geography (蒙元史地學). In this regard, Tu Ji's *Mengwu'r shiji* was a newly written record of Mongolian history, which follows the footsteps of *Yuanshi lebian* (元史類編), completed in the 32nd year of Kangxi Emperor's reign (1693) by Shao Yuanping (邵遠平) and *Yuanshi xinbian* (元史新編) by Wei Yuan (魏源), published in the 3rd year of Xianfeng Emperor's reign (1853).

Mengwu'r shiji, however, stands out from the other "new version" of books on Mongol history written during the Qing. Other books on Mongol-Yuan history have retained the title of *Yuanshi.* This reflects the Qing scholars' intention to place the history of the Yuan within the tradition of compiling the official history of China. Even the title of the newly written book on the history of the Yuan written by Ke Shaomin (柯劭忞), who published his book in the early days of the Republic, was *Xin Yuanshi* (新元史). Tu Ji, however, gave his book the title, *Mengwu'r shiji,* that is, the history of "Mengwu'r" instead of calling his book *Yuanshi.* Tu Ji decided to give his book that title because "Mengwu'r" (蒙兀兒) was a name of the early Mongol used to call their own tribes. The title of the book was a statement that the author will not look into the history of the Yuan Empire in the context of the Chinese history, but as a history of Mongol. Then what are the changes reflected in the content of *Mengwu'r shiji?*

Not only does *Mengwu'r shiji* discuss Kubilai Ulus, but it also covers the conquering history of Genghis Khan and his heirs, as well as the history of restoration after the fall of the Mongol Empire. Tu Ji supplemented the parts on the Chagatai Khan and provided details on the rise and fall of the Ögedei Khan. He also made further edits to the Mongol and the Semu people. Through such edits, Tu Ji intended to expand the history of the Mogol Empire presented in *Yuanshi*, written in the Ming dynasty, to include the history of the empire which conquered Eurasia. Such changes were possible due to Tu Ji's active embracement of not only the historical data written in Chinese, but of the academic accomplishments made by Western scholars, which have been translated into Chinese in the era.

Western scholars of Mongolian history in the nineteenth century conducted their research on the Mongol Empire reign of Persia based on knowledge on languages such as Persian and Arabic. Quatremère of France translated *Histoire des Mongols de la Perse* from French to Persian, and the Swedish orientalist, D'Ohosson, published a book on Mongolian history by referring to various historical data, thanks to his linguistic aptitude in European languages, Turkish, Arabic and the Syriac language. The British scholar H. Howarth also wrote a book on the Mongolian history in the Chinese, Russian and Persian regions, dating from the thirteenth century until the modern age. Such studies were translated and introduced by envoys who were dispatched overseas or those who studied overseas at the end of the Qing. Efforts made by Hong Jun (洪鈞) who was dispatched as a diplomat to Russia, Germany, Austria and the Netherlands from the 13th year of Guangxu Emperor (1897) is especially noteworthy. Many of the Western findings were translated and introduced to the Qing Empire by Hong Jin, and were reflected in the research conducted by Qing scholars at the end of the dynasty. As a result, the newly written *Yuanshi* written in this era are not limited to the Chinese border, but includes the history of the entire Mongol Empire. This influenced the newly written books on the Mongol Empire at the end of the Qing dynasty and at the beginning of the Republic to cover the history of the entire area ruled by the Mongol Empire, rather than focusing on the history within the Chinese borders. This is also well reflected in Tu Ji's *Mengwu'r shiji.*

According to the preface of *Mengwu'r shiji,* the history of the Yuan has been considered as a part of the official history of the Chinese dynasties, but in fact, its policies and culture were very different from the previous Chinese dynasties and went beyond the Chinese borders to encompass the entire world. Furthermore, Tu Ji pointed out that the Yuan Empire was merely one of the Han regions ruled by the Mongol Empire, and the Empire's reach was beyond the region, little history on the Mongol Empire's rule outside China has been studied by the Hans. Tu Ji, a public official and historian who lived at the end of the Qing and the beginning of the Republic China, attempted to break away from previous historical research on the Yuan, which mainly focused on the realm of China, through his book. Then in which historical context did this change in perception occur and why did Tu Ji write *Mengwu'r shiji* after witnessing the fall of the Qing Empire?

This study aims to compare *Mengwu'r shiji* with *Yuanshi,* which was written in the Ming dynasty, and identify the characteristics and historical value of *Mengwu'r shiji.* Furthermore, this study intends to analyze the meaning of the publication of *Mengwu'r shiji* by focusing on Tu Ji's intension of writing this book. This study aims to research further on how the perception of historians during the end of the Qing dynasty and the start of the Republic changed through academic exchanges with the West as well.

A Comparative Study on Yoseon-Cheobli (腰線帖裏) from the Later Koryo to Earlier Joseon Dynasty and Yoseon-Oza (腰線襖子) in Yuan Dynasty

CHO Woohyun, YI Jaeyoon, LEE Hojung, KIM Mijin   SungKyunKwan University, Korea

The Mongolian riding coat, known as *yosŏn-chŏllik*, was adopted in Korea during the Koryŏ (918–1392) and Chosŏn (1392–1910) dynasties. While *chŏllik* refers to a coat divided at the waist with pleats running downward from the waistline, *yosŏn-chŏllik* refers to a type of *chŏllik* coat with an additional horizontal waistband, or *yosŏn*. Also referred to as *byŏnsŏn-o* (辮線襖) or *yosŏn-o* (腰線襖), this style of clothing represents a typical Mongolian coat that reflects a horse-riding lifestyle and is designed to facilitate ease of mobility. In Korea, it is thought that this style of clothing was introduced to Koryŏ during the Mongol Invasions (1259–1356), and that the wearing of Mongol clothing by Koreans was mandated by the Mongolian occupiers. Unfortunately, due to limited literary sources, one cannot find a detailed account of the use of *yosŏn-chŏllik* during the Koryŏ and Chosŏn periods.

This paper presents the rise and fall of *yosŏn-chŏllik* in Korea in the larger context of how different aspects of Mongol culture were alternatively accepted, rejected, and survived in Korean culture throughout the Koryŏ and Chosŏn dynasties, by examining surviving artefacts and the literature surrounding them.

There are only four surviving *yosŏn-chŏllik* in Korea today. The oldest was contained within a Buddhist statue at Haeinsa temple and dates from the mid-1300s, with an inscription wishing good health to the 15-year-old Song Pugae. The other three are from the tomb of Byŏn Soo (1447–1524) and are currently housed in the National Folk Museum of Korea. By way of contrast, regular *chŏllik* coats were popular and widely worn during the Koryŏ and Chosŏn periods, and as a result numerous examples of *chŏllik* survive to this day. Due to a lack of surviving historical documents, Song Pugae has never been properly identified other than to determine that his name is of Mongol origin. In contrast, much more is known about Byŏn Soo, who was both a military officer and a descendent of Byŏn Anryŏl (1334–1390), who had earlier served as a military officer for both the Yuan dynasty in China and the Koryŏ dynasty in Korea. The identification and genealogy of these wearers of *yosŏn-chŏllik* help provide examples of, and a context for, Korea's relationship with its Mongolian invaders and occupiers during the Koryŏ and Chosŏn periods.

Interestingly, in the official history of the Koryŏ dynasty known as Koryŏsa (The History of Koryŏ), published during the Chosŏn period in 1451, there is no actual reference to *yosŏn-chŏllik*, but rather to *yungbok* (戎服), or military clothing. The use of the term *yosŏn-chŏllik* actually dates from the book of music known as Akhakgwebŏm, published in 1493. Meanwhile, in the historical records of the Chosŏn period known as Sillok (The Annals of the Chosŏn Dynasty), the term *yosŏn* last appears in 1504, which has suggested to many observers that the use of *yosŏn-chŏllik* was already in decline in early Chosŏn. According to this view, this would also explain the lack of surviving artefacts, the most recent of which dates to 1524.

However, this paper has reviewed other historical records of the Chosŏn period, such as Uigwe (The Royal Protocols), which in fact show that *yosŏn-chŏllik* were included as part of the wedding gift package given to the father of the queen consort or princess consort, or as clothing for the crown prince himself. These records, dating from 1628 to 1744, confirm the continued use of *yosŏn-chŏllik* up through the late Chosŏn period, in contrast to the conventional view. According to the findings of this paper, then, the legacy of the Mongol Empire in Korea, as reflected in the use of *yosŏn-chŏllik*, survived as part of royal ceremony well into the late Chosŏn period, even if it may have declined as part of the general clothing scene. This also suggests that despite the Chosŏn dynasty's emphasis on neo-Confucianism and a revival of Han Chinese traditions, the legacy of the Mongol invasions and occupation continued to find a place in royal court culture.

Perspectives of the Mongolian Pentaglot

Oliver CORFF   Germany

The Pentaglot, a dictionary in five languages, was produced at the Qing Imperial Court in Beijing in or at around 1790–1794. In many aspects it marks the culmination point of Qing multilingual lexicography. Three manuscripts of differing editorial quality are known. Especially the Mongol entries of the Chonghuagong Ms. show a unique error pattern which was apparently corrected in the London Ms. Since the Pentaglot was never printed, one question arises whether the unknown editorial team had considered their work finished, or whether other factors were counterproductive.

This question will be looked at from two perspectives. In the first perspective, the observed error patterns of the Mongolian entry patterns are used to gauge the potential degree of finalization. In the second perspective, the later development of the lexicon is examined via comparison with a much later trilingual dictonary, the Mengwen Zonghui. Here, we can see a certain degree of evolution of the lexicon allowing us a better judgment of the state of Mongolian lexicography under the Qing.

Some Remarks on Gábor Bálint's Mongolian-Hungarian Etymologies, and the Question of the Mongolian Loanwords in the Hungarian Language

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From the 18th century the Hungarian-Mongolian language relationship became a controversial issue among scholars. In the late 19th and early 20th century it took a new direction. The so-called „Problems of the Mongolian loanwords" arose which replaced the dispute on the genetic relationship between the languages. This dispute is still ongoing among scholars.

Gábor Bálint from Szentkatolna was the first Hungarian scholar who conducted linguistic fieldworks in Mongolia. He believed the two languages were related and in order to prove his theory he collected the first Hungarian-Mongol dictionary in 1877 and he also did a comparison of more than 1000 Hungarian and Mongolian words. Due to his arbitrary comparative linguistic method and to the large number of false etymologies, his work was eventually neglected by academics.

In my lecture I deal with one of his etymological examples: the Hungarian word *déd,* and share my thoughts on whether this word is of Slavic origin or not.

Environmental Conservation Among the Residents of Eastern Mongolia

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The paper deals with nature and environmental conservation among the residents of Eastern Mongolia. Field research carried out in 2006 and in 2014 among Uzumchin, Barga and Khalkha ethnic groups inhabiting in borderland areas demonstrate, that local residents have protected nature and the environment not only through religious teachings, worship rituals, preventing misdoings by telling of various stories about pierce sites to people, living in harmony with nature and using of natural resources sustainably but also through their deliberate activities. For instance, in 1700s the mountain Soyolz located in eastern border of contemporary Mongolia was proclaimed as officially protected mountain and guards coming from uzumchin, barga, khorchin and khalkha ethnic groups watched the mountain and its surrounding areas. Yeguzer khutuktu (high rank lama) Galsandash from Khurts wang banner of Tsetsen khan aimag (contemporary Erdenetsagaan county, Sukhbaatar province) developed landscape gardens in Chonogol lamasery areas, grew wild cherry and berry groves, acclimatized deer in the mountain Lkhachinvandad bringing from Khentii mountain range and so on. Also local herders started to establish "baigal hamgaalah malchidyn nukhurlul" literally, "herders' comradeship for nature conservation" – a type of community based environmental conservation groups engaging activities to clean the beginning of water sources, to protect of sacred sites of certain locality and wild animals from poachers, to feed deer acclimatized in the mountain Lkhachinvandad.

Brief Analysis of the Contemporary Mongolian Society Along Geert Hofstede's Cultural Dimensions

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I have started to be interested in the work of Geert Hofstedte in 2013, however, that time I could not find any analisys about the Mongolian national values based on his dimension concept. Eventually, I have found it interesting and woth to conduct a short research in Mongolia. As I lived for about one and a half year in Ulaanbaatar I am going to use my very own experience and interviews. As a result this brief study might show a subjective point of view.

Unpacking Nomadic Heritage: The Role of the Mongolian Yurt

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The process of domesticating wild animals by the Central Asian people began in the 3–4th milleniums BCE and by the neolithic period such animals as cows, sheep, horses were already being used and kept as livestock (Maidar, Darisuren 1976: 61). In that time the nomadic pastoral lifestyle of the Mongols was shaped. According to Maidar and Darisuren, "eruke" served as dwellings for the nomads: "Dugouts, also chum-tents constructed out of branches and limbs were the typical dwellings of the people 50 thousand years ago" (ebd.: 49). These further evolved into "ovookhoi", "shovookhoi", "teregt suuts", "turkic yurts" of the Xiongnu i.e. felt yurts (ebd.). In demand of the environmental conditions, nomadic lifestyle and thanks to Mongolian artisans and craftsmen the yurt has developed into what we know today as Mongolian ger.

Until the beginning of the 20th century almost all Mongols lived in gers. The industrializing process of the 1930s, also the progressive urbanizing, which began in the 1950s, forced many thousands of Mongols to move into modern houses or flats. After the transition from a Socialist regime to democracy in the 1990s the Mongols experienced drastic social changes. Nevertheless, the ger still remained as the base of the Mongolian culture. From the end of the 1990s because of natural disasters or economic reasons thousands of people moved to urban areas (especially Ulaanbaatar) from the countryside. This caused a great expansion of the "ger districts" in the cities. The increasing air and soil pollution in Ulaanbaatar in recent years are being widely perceived as a result of the ger district expansion (Baatarkhuu, Odsuren 2016: 4). However, Mongolian ger is an essential part of the Mongolian nomadic cultural heritage, and concerns crucial customs and traditions such as the way of entering the ger, behaving there, dining etiquettes, the Mongolian traditional way of counting time by observing how the sunlight falls into the ger and identifying the hours according to the 12-animal time cycle, educating and instilling in children a sense of respect etc. Moreover, getting together of several families uniting into a "khot ail" thus living together in 2 or 3 gers helping and supporting each other was a significant part of the Mongolian way of life in the past. Today, because the Mongolian society is becoming vigorously globalized, many of these historically important traditions and customs are getting forgotten and lost.

Constructions with Adverbial Clauses in Khalkha, Buryat and Kalmyk – a Comparative Linguistic Approach

D. GÜNTSETSEG, Elena SKRIBNIK, Olga SEESING   Ludwig Maximilian University Munich, Germany

This talk presents the first results of the research project dedicated to complex constructions with adverbial clauses, one of the three major subsystems of clause combining syntax, in three largest Mongolic languages, Buryat, Kalmyk and Khalkha. Adverbial clauses code such relevant relations between events as temporal (the largest group among adverbial clauses), logical (causal, purposive, conditional, concessive), and the least researched modal (manner, comparative, alternative and others). In Mongolic languages adverbial relations are expressed almost exclusively by non-finite clauses. Extremely rich systems of non-finite predicate forms in all three languages allow additionally to distinguish two levels of text structuring: foreground predications with finite predicates establishing absolute modal, temporal, personal coordinates of described events, and background predications, with personal and temporal deixis relativized, their values inferred through the corresponding values of finite predicates.

The research project aims at contrastive investigation of the adverbial clause constructions of three related languages. The central empirical goal is to compile a complete inventory of the adverbial constructions of three Mongolic languages, classified according to both their structural and semantic features. Thus, the research group is creating the data base for all structural and semantic types of adverbial constructions identified in the running project.

As expected, the three languages under consideration have a common set of core adverbial constructions, but differ considerably in regard to the structural types and semantic properties of the more peripheral ones. We have identified an unusually high number of temporal, causal, concessive, and manner constructions for each of three languages due to additional semantic features not present in European languages, that we will discuss in our talk in more detail.

The results of this project will have a serious practical impact on the teaching of Mongolic languages, as teaching materials can then be supplied with precise explanations for an important communicative domain where

such explanations were lacking up to now. Besides, the results of an analysis of complex clauses in less described languages contribute both to our knowledge of these languages and to our understanding of the scope and the parameters of possible linguistic variation in the domain of clause combining.

A Comparative Study on the Military Strategy between Rome, Koguryo and Mongol Empire

JANG Jaehyuk, KIM Kisun   Hankuk University of Foreign Studies, Korea

It is no exaggeration to say that the history of mankind is the history of warfare. The history of mankind has been filled with numerous wars between the nations through the military force. However, historically some nations were dominated, while others conquered other nations and built an empire through a victory in the war. Military tactics have played a very important role in military power. Military tactics are the science and art of organizing a military force, and the techniques for combining and using weapons and military units to engage and defeat an enemy in battle (Carl Von Clausewitz: *On War*. Lightning Source Inc. 1832). Through the successful military tactics, an army was mostly able to win the wars over many enemies.

The Roman empire, Mongol empire, and Goguryeo kingdom had long been the dominant military power in the region. Military tactics of the three nations were also substantially superior to those of their enemies. But most of all, the Mongol army was one of the greatest armies the world had seen, and amassed the largest empire ever brought together under one rule. The Mongol victory should not to be looked upon as a miracle. The purpose of this study is to demonstrate the superiority of the Mongol military tactics through comparison with the Roman and Goguryeo military tactics.

Earlier studies had only explained an each Mongol military tactics itself. Timothy May (2007) attempted to explain the types and characteristics of Mongol military tactics. Especially, Michal Biran (2007) explained that what made the Mongol army superior to other steppe armies was their better organization and strategic planning. As such, the preceding researches were mostly focused on analysis of Mongol military tactics itself. No studies have been conducted to explain the superiority of Mongol military tactics through comparisons based on the general criteria. A comparative study on the military tactics is important in two ways. First, we can identify fundamental success factors of dominant military powers of Roman, Mongol, and Goguryeo army. Second, based on the success factors, it is possible for us to compare military tactics in the general criteria.

At the beginning of the study, i analyze the military tactics which were commonly used in the Roman empire, Mongol empire, and Goguryeo kingdom. There are two Romans military tactics, five Mongol military tactics, and three Goguryeo military tactics which were commonly used. I address each tactics in turn.

But this analysis reveals that there are some surprisingly common success factors found in at least more than two nation's military tactics from the three of Roman, Mongol, and Goguryeo military tactics. Therefore, i attempt to factor out the success factors found in the analysis. The success factors are "Basic tactical unit system", "Strategic flexibility", "Tactical mobility", and "Strategic planning". Then, i also illustrate how the four success factors are able to be identified in each tactic by case analyses. The case analyses enable us to distinguish which success factors are identified in each military tactic of the Roman, Mongol, and Goguryeo army.

Now, it is possible for us to understand which success factors are identified in which tactics of which army. For better understanding of the identified results, I also summarize the success factors for each military tactics in tables. For each of the two Roman military tactics, identified success factors are as in the following.

Table 1: *Identified success factors in the Roman military tactics*

Success factors / Types of tactics	Basic tactical unit system	Strategic flexibility	Tactical mobility	Strategic planning
Maniple tactics	Identified			Identified
Cohort tactics	Identified	Identified		

For each of the five Mongol military tactics, identified success factors are as in the following.

Table 2: *Identified success factors in the Mongol military tactics*

Success factors / Types of tactics	Basic tactical unit system	Strategic flexibility	Tactical mobility	Strategic planning
Arrow storm tactics	Identified		Identified	
Caracole tactics	Identified		Identified	Identified
Feigned retreat tactics	Identified	Identified	Identified	Identified
Fabian tactics	Identified	Identified	Identified	Identified
Open-the-End tactics	Identified	Identified	Identified	Identified

For each of the three Goguryeo military tactics, identified success factors are as in the following.

Table 3: *Identified success factors in the Goguryeo military tactics*

Success factors / Types of tactics	Basic tactical unit system	Strategic flexibility	Tactical mobility	Strategic planning
Iron armored cavalry assault tactics			Identified	
Ambush tactics			Identified	Identified
Defense first and offense later tactics		Identified	Identified	Identified

In conclusion, i provide a proportion of the success factors in each military tactics so as to show the figures in percentage form and permit ready comparison among them. For each success factor, the total number of military tactics identified in the case analyses is divided by the total number of military tactics to obtain the overall proportion. The following table describes the proportion of the success factors in Roman, Mongol, Goguryeo military tactics.

Table 4: *Proportion of the success factors in Roman, Mongol, Goguryeo military tactics*

Success factors / Military tactics	Basic tactical unit system	Strategic flexibility	Tactical mobility	Strategic planning
Roman military tactics	Identified (100%)	Identified (50%)	Not Identified	Identified (50%)
Mongol military tactics	Identified (100%)	Identified (60%)	Identified (100%)	Identified (80%)
Goguryeo military tactics	Not Identified	Identified (33.3%)	Identified (100%)	Identified (66.6%)

The table illustrates that the Mongol military tactics have the highest or at least equal value in the proportion of the success factors, compared to the other two military tactics. Moreover, all the four success factors are identified in the Mongol military tactics, while only the three success factors are identified in the military tactics of Roman empire and Goguryeo kingdom. For example, "Tactical mobility" is not identified in Roman military tactics and "Basic tactical unit system" is not identified in Goguryeo military tactics. In this regards, the superiority of the Mongols must be ascribed to the higher proportion and co-existence of all four success factors. It allowed the Mongol army to be incomparably superior to their opponents in China, Russia, Persia, and Eastern Europe. No other army since then has achieved the remarkable results that the Mongol army did. The tactics of the Mongol army hold the lessons of importance for present-day people and finally, it may convince us that we do wrong to dismiss lightly the military potentialities of the orient.

Why did Russia Support Independence of Mongolia in the Early 20th Century? Geopolitical Approach

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The purpose of this study is to find out the reason why Russia supported the independence of Mongolia in the early 20th century by a geopolitical approach. Russia's traditional geopolitical goals are, along with securing non-freezing port, to build and expand the railway networks to overcome own geopolitical limitations caused by being isolated from the oceans, and create the buffer zone to make up for the geopolitical weaknesses caused by the vast territory and long borders.

Russia has signed the Treaty of Nerchinsk in 1689 and the Treaty of Kyakhta in 1727 with the Qing Dynasty, which allowed it to stabilize its borders in Siberia and expand its trade with Mongolia. But until that time Mongolia did not have an important position in the Russia's Far East policy, because Mongolia did not have economically enough value to be a target of imperialist policy and Russia did not able to control more vast territory. In the middle of 19th Century Russia has obtained predominant status in the trade with Mongolia by sending the consul to Khuree (later Ulaanbaatar) and later additionally the consuls to other regions in the Outer Mongolia by the Treaty of Beijing in 1860 and the Treaty of Ili in 1881.

Russia's policy towards Mongolia has activated in the late 18th – early 19th centuries due to need to build and protect the railway networks in Manchuria. Russia built the Trans-Siberian Railway (TSR) between 1891 and 1897, but it failed to construct the Khabarovsk-Chita section for technical reasons. Therefore, Russia had to build the China East Railway (CER) from Chita to Vladivostok in 1897–1903, passing through Manchuria. Subsequently, Russia even has secured exits to the Pacific Ocean by leasing territories and stationing fleets on the Liaodong Peninsula, and built the branch line of the China East Railway from Harbin to the Port Arthur. The strategic importance of Mongolia has grown due to the construction of the Trans-Siberian Railway and the China East Railway. Thus, it was necessary to expand the influence on Mongolia for protecting the railway networks in Siberia and Manchuria. When the United States attempted to advance to Manchuria by the construction of Jinzhou (锦州) – Aigun (爱辉) Railway, Russia pushed ahead with the construction of the Trans-Mongolian Railway (TMGR) that passes from Kyakhta through Khuree to Kalgan (Zhangjiakou). In other words, Russia aimed to expand its influence on Mongolia and the Qing Dynasty by the construction of railway networks that is connected to Beijing through Mongolia.

The Russian policy towards Mongolia has changed more actively to secure the buffer zone, when the Qing Dynasty tried to change the situation in the Outer Mongolia. Beginning in the late 19th century, the Qing Dynasty began to colonize the Outer Mongolia that had the autonomy until then. Russia considered the immigration of Han Chinese, administrative reform, and military presence in the Outer Mongolia as the security threat to the border and restraint on its predominant status in the trade. In February 1911, Russia has sent diplomatic document protesting China and, thus the tension between Russia and the Qing Dynasty grew increasingly acute. Meanwhile, lamas, monks and nobles in the Outer Mongolia decided to send the delegation to Saint-Petersburg and ask to support from Russia, considering the Qing Dynasty's new policy as an attempt to turn Mongolia into the one of China's provinces. In August 1911, the Russian Cabinet has decided to support Mongolia against the Qing Dynasty, but did not promise to support the independence of Mongolia that the delegation wanted. Russia demanded the Qing Dynasty to stop the new policy immediately and it reinforced the security guards at the consulate in Khuree. At that time, Russia did not have much economic interests in Mongolia which was enough to take risk of other powers' protests such as the United States that consistently insisted on maintaining territorial integrity of the Qing Dynasty. From Russia's point of view, an immediate cessation of colonization policy in Mongolia was the realistic alternative to maintain own economic influence and secure buffer zone. Thus, from August to September, 1911, Russia sent several documents that required the Qing Dynasty to cease new policy. In response to it, Qing Dynasty appealed to the United States for assistance, but, finally accepting advice of the U.S., it announced stop of pushing forward with new policy due to Russia's diplomatic pressure in September 1911. But, on October 10, the Qing Dynasty was collapsed by the Xinhai Revolution (辛亥革命), and Mongolia declared independence led by the delegation returning from Russia.

In conclusion, Russia diplomatically supported the status quo by maintaining autonomy in Mongolia for geopolitical goals that is to secure the railway networks and the buffer zone in Manchuria and Siberia. However,

Russia's support for maintaining autonomy in Mongolia was resulted in the independence declaration by the Mongolian people who aspired to separate from China.

From Buddhist Story to Heroic Epic:
A Comparative Study on a Story of Saving Mother from Hell in *Geser* and *Mu-lian* Stories

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Geser is a Mongolian heroic epic that is considered to have been re-created from the Tibetan *Gesar* heroic epic by the Mongols. It begins with the birth of the Mongolian hero Geser and is filled with the content of becoming an absolute hero by ruling all the world, both heaven and the human world, and eliminating evil. The *Gesar* epic of Tibet, estimated to have been completed about a thousand years ago, has naturally absorbed the stories that were prevalent in China in the interactions with the northwestern region of China. These stories became parts of the *Gesar* epic and were portrayed again in the *Geser* of Mongolia. This paper will compare the story of saving mother from hell seen both in *Geser* and *Mu-lian Bianwen*目連變文, the vernacular narrative of the Tang dynasty in China, also with the story of *Mu-lian Sutra*目連經. The focus of this study is to analyze how the same scene is expressed in each of the works, and in the process, how a Buddhist story is transformed into a heroic epic. This is also a question of how the same story is transformed into a different story depending on the nature of the work itself.

A Study on the Similarity and Different Point of Each Local Folktale's Complexion on the Silk Road – Focused on Mongolian, Korean, Chinese Folktales

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The Silk Road was the passage that connected Asia, Europe, and Africa, promoting inadvertently the exchange of civilizations among these regions. The communities on the routes could learn about other civilizations, become familiar the cultures of other regions, adapt to different situations in other areas. Of the many exchanges, 'the folk tales on the Silk Road' are the mental creations of the exchanges along the Silk Road. As road carried traders from region to region, the detailed plot changed a bit and was recreated, except for the original frames of the stories. Mongolian, Chinese, and S. Korean folk tales explored in this study have the same archetypal structures, The Allegories of Argument. The first element of the Allegories of Argument is the personification of inanimate beings or plants, which can't express their feelings and opinions. The second is the confrontation between characters. From the fact that the folk tales of different regions share the same archetypal frames, it can be surmised that Mongolia, China, and S. Korea interchanged ideas with one another through the Silk Road.

The structure of confrontation common in three folk tales is represented in the boots arguing with each other in the Mongolian folk tale, 'The Quarrel of Leather Boots'; a tea and a liquor claiming credit in the Chinese folk tale 'Dajuron'; and a soy and an adzuki bean wrestling to demonstrate their power in the S. Korean folk tale 'The Wrestling of a Soy and an Adzuki Bean'. In this respect, this study aims to examine the cultures, temporal backgrounds, compositions, and the roles of the characters in the three folk tales that have these remarkable archetypal similarities, and the analysis of the topics of the three stories, and the differences among the tales.

All three folk tales deal with confrontation of characters that can't express themselves. This allows us to survey how the imagination of the writers worked and to find out if they were written mainly to entertain their listeners. In addition, they carry in their lessons and satire heavily periphrastical qualities alluding to a human story through inanimate objects or a plants.

In the Mongolian folk tale 'The Quarrel of the Leather Boots', a human intervenes in the conflict of the inanimate objects, mediates for them by force, and eventually solves the problems fairly of the animals. It reminds the reader of relationship between a ruler and her or his subjects, and a god and humans. Particularly, the scene where the human finds and puts on the boots that were sulky before he put them on symbolizes his power and identity. In addition, the story of the man mediating for the animals and wining a prize connotes the theme of 'good triumphing over evil' and 'rewarding meritorious service and not letting are fault go unpunished'.

The Chinese folk tale 'Dajuron' is a story in which a tea and a liquor are argument in which they are reconciled and come to respect each other through mediation water. It puts emphasis on the importance of harmony and

respect. The quarrel of a tea and a liquor in the folk tale seems periphrastically to advise humans to stop fighting for credit and harmonize with each other.

The S. Korean folk tale 'The Wrestling of a Soy bean and an Adzuki Bean' shows the origin of the soy bean and adzuki bean that the people of those days imagined. In the story, grasshoppers reproduce, eating soy and adzuki beans in agrarian society, which is the warning message for the year of a bad crops.

Those three folk tales are different from one another in detailed plot, characters, and the roles of the humans, but the archetypal frames of the stories share common points: personification of beings that are not able to express themselves and the structure of confrontation. This well represents the characteristics of the genre 'folk tale', which is a fictional work created out of imagination to amuse people. Furthermore, it can be assumed that the folk tales, which are insubstantial mental creations, were created while Mongolia, China, and S. Korea, actively interchanged with one another on the Silk Road, and they were spread to other regions, being changed and re-created a little.

Those folk tales allude to certain objects that properly reflect the cultural distinctions of each region when describing confrontations periphrastically. Leather boots in the Mongolian folk tale are often used in a nomadic society; the Chinese folk tale uses tea that the people in the Tang Dynasty often enjoyed; and Soy and adzuki beans in the Korean folk tale are main crops of Korean agrarian society. Those are familiar objects to the peoples of located on the Silk Road. It seems that they unfold periphrastic stories to convey lessons and themes to listeners more effectively.

Personification of beings who are not able to express themselves and the composition of confrontations in plot structure are often seen even in the contents of modern culture such as 'Toy Story(1995, Walt Disney Pictures)' and 'Beauty and the Beast(1991, Walt Disney Pictures)'. The origin of the cultural content of these tales is not accurately or widely known, but this study presumes that their motives and prototypes have been exchanged and handed down on the Silk Road and then beyond that to even right now. In addition, the folk tales on the Silk Road might have effect on the creation of today's cultural content.

Taboo Expressions Related to Residence in Korean and Mongolian – Focusing on Toilets, Movings, Women, Braziers and Roofs

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This paper examines and compares Taboo Expressions (taboo words, idiomatic expressions and taboo proverbs) related to residential living in Korean and Mongolian.

Taboo expressions related to residential area in the two languages formed based on such standards are clearly displayed in a phenomenon of language that occurs accordingly with cultural or religious differences between Korea and Mongolia. In other words, a language phenomenon based on sedentary culture as well as Confucian and Taoist ideologies appears in Korea, while a language phenomenon based on nomadic culture in addition to shamanism and Buddhist ideology often appears in Mongolia.

Similar to analogy in sociolinguistics, the language phenomenon illustrates principles and processes of formation that are very important in forming ethnic and indigenous etymological systems. The target of this research is limited to language material recorded in South Korea, excluding North Korea in the examination of Korean, and language material recorded in Outer Mongolia, excluding Inner Mongolia for examining Mongolian. Additionally, the research will focus on 5 subjects: toilets, movings, women, braziers, and roofs, all of which are considered relatively important among various taboo words or idiomatic expressions related to residence.

Cultural Interchange between Korea and Mongolia

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Examining the Mongolian Empire's expanding period, we can highlight that Korea, that time Goryeo had a spaciel connection with them. Differently from other nations, Korea wasn't that much subordinated, it was called „the son-in-law" nation. Originating from this situation, we could point out several interesting aspects, but in my presentation my aim is to focus on the intercultural activity between Korea and Mongolia. Since it is not a fresh topic, I would like to provide a summary-like information about this influence on each other. Mainly wearing, food, housing and the language experiences a huge impact that time, but contemporary activities, like hunting also

changed significantly because of the arrival of the Mongolian culture. Interestingly, many of these impacts can be seen even today.

Ethnographic Characteristics of Robes in the 14th Century
Observed in Illustrations in the Jami' al-tawarikh

LEE Hojung, KIM Mijin, CHO Woohyun, YI Jaeyoon   Sungkyunkwan University, Korea

This study focused on the costumes of the characters depicted in illustrations in the *Jami' al-tawarikh*, called "the first world history." The costumes they wore were of different regional and ethnic types in the Central and West Asia including Mongolia, describing the clothing culture of the time in detail.

In line with that, this study aimed to focus on "robes" among outer clothes that were worn by the characters in the illustrations, examine their types, styles and formative characteristics, and discuss their ethnographic characteristics and the meaning and value of their costume history.

In this study, 70 illustrations on the world history in the *Jami' al-tawarikh* (1304~1319) owned by the University of Edinburgh in the United Kingdom were selected to analyze the status and class of the characters shown in the illustrations and review and classify the costumes of each character. Based on the analysis results, the ethnographic characteristics of coat types were discussed by reviewing earlier studies, books of museum collections, information on real relics, and paintings and mural paintings.

Comparing the Negative Forms of Manchu and Korean Languages —
Comparing Examples from Manchu *Chong-o nogeoldae*

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1. Introduction
2. On negative forms of Manchu and Korean languages
3. Negation of noun: 'waka', 'akū' in Manchu and 'ani, an (否)', 'eop (無)' in Korean
4. Negation of verb:
    1. '-akū' in Manchu and '-ji motada (未)', '-ji anihada (否)' in Korean
    2. 'unde' in Manchu and '-ji motada (未)' in Korean
5. Negation of adjective: 'akū' in Manchu and '-ji anihada (否)', '-ji motada (未)' in Korean
6. Conclusion

This study aims to compare negative forms of Manchu and Korean languages as were used in XVIII century. The research is based on "Manchu nogeoldae" (Chong-o nogeoldae) published in Korea. The negative form of Manchu is categorized as noun, verb and adjective, and compared to Korean. "Manchu nogoeoldae" is a Manchu textbook in eight volumes and printed in woodblock at the end of Chosŏn Dynasty (1800) of Korea. The textbook was originally written in Chinese and translated into Manchu. In 1703, it was published as "Manchu nogoeoldae", but the actual origin was lost to our generation. The only source that we have now is "Manchu nogoeoldae with new interpretations" (Chong-o nogeoldae sinseog) published in 1765 in North Korea and edited by Kim Jin Ha (김진하). The book is written in the Manchu script, whereas Manchu words were phonetically transcribed with Hangul letters on the right and every sentence followed by respective interlinear translation of 18th century Korean.

From the point of parts of speech, we took negative forms of Manchu as/and explained by examples as negation of noun 'akū' 'waka', negation of verb '(-) akū', 'unde' and negation of adjective '(-) akū'. In addition, negation of 18th century Korean has been semantically studied in comparison with Korean translation of "Manchu nogeoldae", as shown at the table below:

Comparison of negations in Manchu and Korean

Manchu			Semantic Harmony	Korean	
Parts of speech	**Meaning**	**Form**		**Meaning**	**Form**
verb / adjective	否	(-) akū		아니 /ani/	否
noun	無	akū			
noun	否	waka		없 /eop/	無
verb	未	unde		못 /mot/	未

Analyzing the table, several new conclusions can be emerged that are different from the previous studies. Firstly, Kim Young Hee 김영희 (1976) stated that the meanings of 'akū' '否아니 /ani/', '無없 /eop/ are matching to each other. By studying from the point of parts of speech, when 'verb' and 'adjective' negate, they match the meaning of '否아니 /ani/' and '未 못 /mot/, and negation of nouns comply with '無없 /eop/. Secondly, according to researches by Lee Sun Ae 이선애 and Kim Kyung Na ˙◦김경 (2015), negations of verbs are: '-rakū (incomplete)', '-hakū/-hekū' and '-kakū/-kekū (complete)'. However, in our research (1), 'akū' was written separately after a verb that expressed the negative meanings 지아니ᄒ다 /-ji anihada (否)', '-지못ᄒ다 /-ji motada (未)'. It can also be written with verbs. (2) Moreover, 'unde' of Manchu can be written separately after a verb that express a negative meaning '-지못ᄒ다 /-ji motada (未)'. Moreover, previous researchers said that a negation of 'akū' was always written separately from adjective. According to the study of source material, we have noticed that in addition to verbs, adjectives also can take suffixes '-hakū/-hekū/-rakū' to express negative meaning.

This research is only based on "Manchu nogeoldae", not other sources in Manchu language such as 三譯總解 /san yi zong jie/, '八歲兒' /ba sui er/, '小兒論' /xiao er lun/. Further researches will be intentionally done focus on comparing 'double negatives' of Altaic languages, which is one of the fascinating topics related to the studies of negation.

Hungarian-Mongolian Cultural Connections

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Although there are well-researched materials on specific areas of the topic, there was no – at least nearly comprehensive – summary on the Mongolian–Hungarian cultural relations. This project, which started as my Bachelor's thesis, investigates the cultural relations between the two countries from the literal beginnings at the time of the Mongol invasion of Europe in the 13th century, to the present day. Alongside this, it offers an overview on the source materials available in Hungarian – or written by Hungarian authors – and shows how the knowledge about Mongolia expanded in Hungary, from the lesser-known 19th and early 20th century researches, through the popular travelogues, expeditions and scientific, cultural, and educational co-operations of the socialist era, to the exhibitions, student exchange programmes, and other inter-cultural projects of the 21st century.

During my work I have used a wide selection of sources. The era of the Mongol invasion is thoroughly researched: original sources, like The Secret History of the Mongols or the notes of Friar Julian are available, there are publications on history, military history, and folk tales inspired by the events. The beginnings of the Mongolian studies in Hungary at the 2nd half of the 19th century are being rediscovered and researched, dr. Ágnes Birtalan's publications on the work of Bálint Gábor of Szentkatolna were especially useful. On the 20th and 21st century relations I could use original articles, reports, intergovernmental agreements, the knowledge and experiences of former Hungarian ambassador to Mongolia Mihály Illés – and the most voluminous part of the source material: travelogues which were written for the general public and were the most influential in shaping the image of Mongolia in the mind of the Hungarian people.

Collecting and analysing these materials I could follow the way of knowledge about Mongolia in Hungary through time, outline the cultural, scientific and educational relations between the two countries from the beginnings, through the golden age of the mid-20th century, to their decline and rebirth, and suggest some possibilities for further research and even a possible solution for tying the connections more tight in the future.

Continuity and Renewal within the Mongolian Wedding Ritual

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Er emees örh ger üüdež
Örh gerees ündes togtož
Önör ündestnees uls güren büreldene

This saying underlines the conception the Mongols have on the union between a man and a woman whose numerous descents form roots and represent the starting point of a nation. The wedding represents a key event not only in the life of an individual, but especially in social life. The Mongolian traditional wedding is governed by a complex of customs, practices and prohibitions. Within Mongolian ethnic groups marriage is a social necessity a "State" (tör) affaire, a term often used in the texts presented by the sources. Under the patrilineal filiation of the Mongols the son is to perpetuate the lineage of the father. As for girls, they are meant to go live far away in their in-laws where in addition to their role in the perpetuation of the lineage of their husbands, they are also a non-negligible work force. On the economic plane, marriage is a source of very high spending and even the poorest families have to save in order to cover the expenses generated by a taking s woman for their son. The Mongolian traditional wedding is build up by a succession of rituals such as: ber guih joslol, süj beleg helelceh, šine ger barih, ger büreh, or der ojoh, honjil hürgeh, tahilyn najr, ber zalah, ber buulgah, ber mörguuleh, hurmyn tögsgöl.

The Mongolian contemporary wedding still remains a very important social event. However, the rituals forming the wedding have changed. The structure of the Mongolian society has changed as well. In modern Mongolian society whose mutation is not ended, social and religious springs of the old pattern of wedding based on alliances, undid.

The goal of the paper is to underline the reminiscences of the traditional wedding in the modern wedding in spite of the social and economical changes. If certain elements and aspects perpetuate it is in some circumstances with a different meaning, reflecting the profound transformations of the Mongolian society.

The Language of Witsen's Kalmyk Material

RÁKOS Attila   Eötvös Loránd University, Research Centre for Mongolian Studies, Hungary

One of the most valuable sources for studies on the history of Oirat or Kalmyk dialect of Mongolian is the Kalmyk vocabulary of Nicolaes Witsen published in 1692 (and 1705) as a part of his book entitled *Noord en Oost Tartaryen*. This vocabulary consists of appr. 700 headwords including mostly single words, but also some short sentences in a romanized transcription. Apparently the vocabulary is a compilation of various wordlists recorded by several people who met Kalmyks in their homeland at the lower Volga or in some other parts of Russia and Asia. Despite of its inconsistencies the vocabulary is a useful source of the 17th-century Kalmyk tongue, mostly providing information on the sound system and vocabulary of the contemporary Kalmyk dialect. Some characteristic features of Oirat or Kalmyk were already present in Witsen's data, but also several differencies could be observed, too. The paper provides some information on the content of the vocabulary and enlists some peculiar features of the 17th-century Kalmyk language based on Witsen's wordlist.

Historical Documents from the Early Period of the Revolution.
Was that an Anti-religious Movement?

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The spreading and becoming state religion the Buddhism in Mongolia was the result of a long multi-stage process. Its cause was that Buddhism became a state religion by a non-aggressive expansion and conversion. The Mongol Buddhist Church obtained leader position at the beginning of the twentieth century, when the *Bogd Gegenn* 8th became the Khan of Mongolia.

In 1921 the new Mongol government obtained power by Bolshevik help and military support leaded to a soviet type of state leadership where the Church was forbidden to have any role in. Therefore, after a few years of

temporary condition and ten years of splendour the Buddhist Church and Religion was pushed into never-seen depth.

During the last 25 years, the Mongolian history researchers paid great attention to study the political and historical role of Buddhism in the 20th century. Due to the work of the famous Mongolian historians O. Batsaixan and J. Urangua and other scholars we detailed history of the Bogd Xaant Mongol Uls is well known for today. Several original sources have been published in the last few years, which greatly assist researchers' work on that topic. Moreover, historical works published first in the 1930's were also released again, for example X. Magsarǰaw's book entitled *Mongol Ulsiin šine tüüx*, and L. Dendew's book *Mongoliin towč tüüx* republished and edited by S. Čuluun in 2012. Besides these there is a very interesting one, written by Losol – Demid – Čoibalsan. The of title book is *Mongol ardiin ündesnii xuw'sgaliin anh üüseǰ baiguulagdsan towč tüüx*. It was published first in 1934. In 1979 it was realised again for a small audience with Cyrillic transcription. In this book there are many interesting things about what the young revolutionaries thought about the religion. From this book it seems that at the beginning of the revolution there was no main goal to restrict the Buddhist Church. The new Mongolian government took a number of steps after 1921 to suppress the Buddhist church; however they could weaken the social role of the church only with great difficulties.

In the recent years during my research I have paid attention to the history and role of the Mongolian Buddhist church in the beginning of the? 20th century. In addition to my archival research I found some Mongolian manuscripts, which I would like to introduce in my present talk. Many of these documents cannot be found in the state archives, but belong to private collections. Many of them do not have official seals, but considering their contents and formats we can determine when they were written. These documents often contain political resolutions or guidance. In my opinion, it is worth extending the research work and processing and publishing these special documents as they also provide many details about the role of Buddhism in social and political decisions.

Mongolian Name of an Animal in a Hungarian Dialect

Maria Magdolna TATÁR   Norway

One of the questions according to the Hungarian-Mongolian language contacts is whether there are direct borrowings from Mongolian into Hungarian or not. As it is proven by the research carried out by prof. L. Ligeti and others, the loanwords which are generally known and used by Hungarians from before they arrived in the Carpathian Basin, are mostly borrowed both by Hungarians and Mongolians from a Turkic language.

However, there are dialect words which do not fit this pattern. One of these words is the name of an animal, which occurs only in a little village in Transylvania (Erdély) and only in one narrative text. The structure of this word shows that although the word is borrowed into Hungarian from a Turkic language, it was spread throughout the Eurasian steppes during the Mongol Empire. Still, it is a borrowing both in Mongolian and Turkic languages and it originates in an Iranian language.

This dialect word is especially interesting because it shows that the Mongol Empire made an impact not only on Russian and other Eastern European languages both sometimes even on Hungarian.

Pastoralist Lifestyles and Ideological Oppression

TATÁR Sarolta   Hungary

The purpose of this paper is to look at how pastoralist and agro-pastoralist lifestyles have been used as an excuse by politically extreme ideologies to oppress, dislocate and commit genocide on various pastoralist groups.

The ideological idea that pastoralism represents an inferior development of civilization, and that the practitioners of this lifestyle are somehow less "developed", " intelligent" or "conscious" is primarily a Tsarist Imeprialist idea, that would have great impact on Stalin's policies during Communism.

Racist ideas reverberate in Stalinist rethorics, to justify the dislocation of millions of peoples from their homeland to Siberia, where they were interred in concentration camps (Gulag) or put to other forms of forced labour in settlements they were restricted from leaving.

Some of Stalin's purposes included the eradication of groups that had fought the Red Army by collaborating with Finnish or Nazi forces during WWII.

But before we can properly assess the impact that Imperialist racism would have on Stalinist policies, it is necessary to go back to the source of pan-slavist Imperialism and the majority-minority, Conservative-Liberal and Revolutionary-Reactionist tensions in pre-1917 Central and Eastern Europe, to begin to map how these ideas developed and led to ethnic genocide during the revolutions of 1848–49, the creation of the Austrio-Hungarian peace treaty in 1867, the breakup of the Ottoman Empire with the consequent rise of independent Balkan states and the events leading to WWI.

The purpose of our paper is to gather a few of the mosaics that led to this development, in an effort to turn it into a work of larger magnitude, with several publications.

So the first part of our work will concentrate on 19th century Liberalism versus Imperialism, the birth of Nationalism and Political Romanticism, and the first seeds of proto-Fascism and its alliance to racist scientific ideas.

A part of this research will be to cast light on the invention of falsified „ancient" traditions, in an effort to justify political interests that would lead to Nazism, Fascism, Communism and two world wars.

Characteristics of Kalmyk Non-Finite Forms and Phrases Constructed by Their Help

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In the Mongolic languages there is a vast number of non–finite verb forms (participles and converbs), but their numbers, names, and sometimes even suffixes are described in a different way by the scholars. The Mongolic languages in average use productively 4–5 participles, and 10–15 converbs. Infinitive does not exist as a separate category, but participles also fulfil the role of infinitive, especially the futuritive and the perfective one, this is the reason for frequent using technical term *verbal noun* instead of participle. The quantity of converbs in the Kalmyk language is relatively few compared to the Khalkha and the Buryat languages. However in the Kalmyk language exists the action nominal, in contrast to the Khalkha and the Buryat languages.

Participles can fulfil the role of each part of a sentence: 1) attribute (standing directly in front of the attributed word, usually in nominative case), 2) subject (used in nominative case and usually with possessive suffix), 3) object or adverbial complement (followed by case suffixes or postpositions), 4) predicate (standing at the very end of the sentences).A participle can have its own complements, which are independent from the predicate of the (main) sentence, and belong exclusively to the participle. The Kalmyk language has the following participles: futuritive participle, perfective participle, imperfective participle, habitive participle, agentive participle, passive participle, potential participle. In the Kalmyk language the habitive participle often can be applied to express one-time actions, in these occasions its function is nearly same as the function of a futuritive participle or a perfective participle.

Converbs usually denote actions which accompany the action of the main verb, or the circumstances under which the action of the finite verb takes place. In the grammars exists the wide-spread classification that converbs can be divided into coordinative and subordinative ones. Usually the modal, imperfective and perfective converbs are esteemed coordinative. However the term *coordinative* cannot be justified because in Kalmyk all converbs are involved in a relationship of grammatical subordination. Janhunen also distinguishes primary and secondary converbs depending on the transparency of their suffixes, but from the point of view of syntactic behaviour of converbs this difference has no importance. Often an overlapping is observable in the functions of some converbs whilst certain converbs have multiple functions.

The Kalmyk language has the following converbs: imperfective converb, modal converb, perfective converb, conditional converb, concessive converb, abtemporal converb, terminative converb, successive converb, contemporal converb, negative converb, final converb, selective converb. In the Kalmyk language the original conditional converb is rarely used. Instead of it the successive converb is applied to expression of conditionality.

The existence of *action nominal* is never mentioned directly in Kalmyk grammars, but indirectly we can get some information concerning it from the works of Ochirov and Pyurbeev. According to Pyurbeev the usage of action nominal is increasing nowadays.

In Mongolic languages the main method for the expression of subordinated relations is the application of participial and gerundial word constructions (phrases). The mentioned constructions are functioning as explanatory parts of a sentence. By their structure Bertagaev has differentiated 3 types of the participial and converbial phrases: 1) independent construction, 2) simple construction and 3) pseudo-simple construction. An "independent

construction" beyond a participle or a converb contains a nominal with function of subject as obligatory component. A "simple construction" consists of a participle or a converb and words explaining it; subject of the action, represented by directing word of such construction, is expressed beyond the construction by one element of sentence. "Pseudo-simple construction" is such a construction, subject of which is not determined, consequently it could not be expressed. By their structure the participial and converbial phrases also can be either synthetic or analytic-synthetic ones. The following constructions belong to the synthetic constructions: constructions by converb, constructions by participle with a case suffix and constructions by participle without a case suffix (attributive constructions). The analytic-synthetic constructions are constructions by participle with a postposition or with a particle. By their syntactic function the participial and converbial phrases could be attributive, adverbial, objective, subjective, predicative, conditional or permissive ones. The adverbial constructions seem to be the most complex type of constructions. The most widely applied adverbial constructions are the constructions equivalent to temporal, causal, final clauses and to the clause of manner.

In the Kalmyk the (quasi) subject of a participial or converbial phrase is more frequently used in nominative case than in the Khalkha or the Buryat languages, especially if the (quasi) subject is inanimate one. The nominative case is rather considered appropriate when the (quasi) subject is standing directly ahead of the participle or the converb and the (main) subject of sentence standing behind the non-finite verb form.

The participial and converbial phrases used in the Kalmyk language often are very similar, or identical with some Khalka and Buryat phrases, nevertheless occur Kalmyk structures, which do not have equivalents in other Mongolic Languages.

The Mongol Folklore Elements in the Oeuvre of D. Natsagdorj

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How to gain fame and success by using two opposites? How had D. Natsagdorj used the very modern styles and elements mixed with the old, traditional ones in his oeuvre? In my presentation I am about to show how the most famous reformer of the Mongolian literature applied the folklore elements and how he combined them with the new schemes in his works. Using the traditional poetical means, the typical genres, approaches of the Mongolian literature he created a brand new, yet consumable and exquisite piece of art for that time Mongolia, and for even nowadays.

Centering the De-Voiced in Inner Mongolia: Rethinking the Muslim Horseback People in a Cultural Perspective

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This paper opens up discussion on Muslim Horseback people in the context of their culture. It revisits the debate on the text and context, objectivity and subjectivity of previous opinions on the Muslim in Inner Mongolia. It advances the thesis that the traditional field research practice in oral literature de-voices the researcher and the researched in the field research enterprise. We argue that traditional research in oral literature, by valorising distance between the researcher and the researched, canonises objectivity which divorces personhood from qualitative research ethos. The supposedly "objective," "detached" and "impartial" fieldworker we meet in written fieldwork documents is an imaginary being, self-de-voiced and divorced from research location and its attendant subjectivities. Having been self-removed from the location and subjects of study, the silhouetted field researcher, enjoying asymmetrical power relations in the research locale, courtesy of book-education and material economic status, proceeds to apply an imagined neutral lens n research which resultantly de-voices innocent and committed research participants from themselves in the research engagement. The myth of neutrality, impartiality and objectivity in research becomes a contagious infection that spreads from the researcher to the local research participants, infecting everybody, thereby making the study sterile and a mockery of the real life situation.

This paper raises many questions than it attempts to answer. For example, we ask: Are the field researchers on the subject of Muslim culture in Inner Mongolia as innocent as they present themselves to the reader? Are research participants as passive as they are made to look in the research reports on Muslims in Inner Mongolia? Are researchers as see-all-know-all as they purport to be in their reports on Muslims in Inner Mongolia? Where is the epistemological centre in oral literature field research? What interferes with this centre? Whose voice(s) do we

hear in a field research report? How have the voices of the Muslims in Inner Mongolia been de-voiced? How do we re-centre the de-voiced Muslims in Inner Mongolia to the mainstream of field research? We interrogate terms employed to push research participants to the periphery and propose the contextualization and integration of filed notes in filed research and the subsequent analysis of collected verbal texts.

Official Language and Script Policy of Mongolia
Монгол улсын төрийн албаны ёсны хэл, бичиг үсгийн бодлого

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Аливаа улс үндэстний нэгдмэл байх нэг цөм нь хэл, бичиг үсгийн хэрэглээ юм. Өөрөөр хэлбэл, өөр бусад үндэстнээс ялгахын зэрэгцээ үндэстнийг хооронд нь ижилсүүлж байдаг чухал хэдэн хүчин зүйлийн нэг бол эх хэл, үндэсний бичиг үсэг мөн.

Монгол Улс эрт үеэс өнөөг хүртэл хэл, бичгийн талаар тодорхой бодлого боловсруулж, төрт улсын хэмжээнд даган мөрдсөөр ирсэн уламжлалтай. Бид энэхүү илтгэлдээ монгол хэл, бичиг үсгийн талаар сүүлийн үед гарсан шийдвэр, түүний хэрэгжилт, бодит нөхцөлийг тодруулан ярих болно.

Монгол Улсын төрөөс монгол хэл, бичиг үсгийн талаар цөөнгүй тогтоол шийдвэр гаргаж байсан бөгөөд Их хурлаас 2015 оны 2 дугаар сарын 12-ны өдөр "Монгол хэлний тухай" хуулийг соёрхон баталсан билээ. Даяаршлын эрин үед монгол хэл, үндэсний бичиг үсгийн талаар энэ мэт томоохон шийдвэр гарсаар байгаа боловч бодит хэрэгжилт нь учир дутагдалтай байгааг тодорхой жишээ татан тайлбарлана.

Өнөөдөр Монгол улсад нийтээр кирил бичгийг хэрэглэж байгаа боловч төрт ёс, хүндэтгэлт үйлд /төрийн тахилга, зарлиг тушаал/ монгол бичгийн хэрэглээ үлэмж дэлгэрсэн байна. "Монгол хэлний тухай хууль"-д зааснаар 2025 он гэхэд төрийн болон нутгийн өөрөө удирдах байгууллага албан хэргээ кирил болон үндэсний хос бичгээр хөтлөн явуулна. 2025 он хүртэл 8 жилийн хугацаа байна. Хэрвээ оновчтой зохион байгуулалт, шийдвэртэй алхмууд хийхгүй бол хуулийн энэ заалт тунхаг болж үлдэнэ. Тийм учраас үндэсний бичгийн сургалт, заан сургах хүний нөөц, түүнд хандах олон нийтийн сэтгэлзүй, мэдлэг боловсрол ямар байгааг зөв тооцож, хуулийг хэрэгжилтийг хангах бодлогыг үе шаттайгаар боловсруулан хэрэгжүүлэх шаардлага тулгарах юм.

Энэ бүхний талаар өөрийн үзэл дүгнэлтээ дэвшүүлж, хуралд оролцогч нартай санал бодлоо хуваалцах болно.