



Philologia Asiae Interioris

Memorial conference dedicated
to the 120th anniversary of
Lajos Ligeti's birth

and 90 years of Mongolian studies
established by him at Eötvös Loránd University

Abstracts

18 October 2022

Hungary, 1088 Budapest, Múzeum krt. 4/A

Organized by

Department of Mongolian and Inner Asian Studies, Eötvös Loránd University
Research Centre for Mongolian Studies, Eötvös Loránd University
Institute for Mongolian Studies, National University of Mongolia
Research Center for Mongolian Studies, Mongolian National University of Education

In collaboration with

Institute of East Asian Studies, Eötvös Loránd University
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CONFERENCE PROGRAM

9:00 OPENING SPEECHES

BARTUS Dávid, dean of the Faculty of Humanities, Eötvös Loránd University

S. BAATARJAV, ambassador extraordinary and plenipotentiary of Mongolia

U. KHÜRELSÜKH, president of Mongolia
(read by S. YANJINSÜREN, head of the Department of Documentation and Monitoring,
Office of the President of Mongolia)

HAMAR Imre, vice-rector for international affairs of Eötvös Loránd University,
director of the Institute of East Asian Studies

D. DZAYAABAATAR, director of the Institute for Mongolian Studies, National University of Mongolia

Ts. ÖNÖRBAYAN, director of the Research Center for Mongolian Studies,
Mongolian National University of Education

BIRTALAN Ágnes, head of the Department of Mongolian and Inner Asian Studies, Eötvös Loránd University

9:45 MEMORIES

Memories of György Kara (1935–2022), the follower of Lajos Ligeti's tradition

RÓNA-TAS András, member of the Hungarian Academy of Sciences

Memories of Lajos Ligeti

VÁSÁRY István, member of the Hungarian Academy of Sciences

Meeting Lajos Ligeti

TERJÉK József, r. professor, Department of Inner Asian Studies, Eötvös Loránd University

Remembering Lajos Ligeti

SÁRKÖZI Alice, Research Group for Altaic Studies, Hungarian Academy of Sciences

Lajos Ligeti and geography – Personal memories about Lajos Ligeti

KUBASSEK János, director of the Hungarian Geographical Museum

Lajos Ligeti and the Kőrösi Csoma Society

IVÁNYI Tamás, secretary general of the Kőrösi Csoma Society

11:30 LUNCH BREAK

13:00 PRESENTATIONS – Session 1

On the question of the periodization of the Mongolian written language

Монгол хэлний бичгийн хэлийг үечлэх асуудалд

D. DZAYAABAATAR, Institute for Mongolian Studies, National University of Mongolia

Lajos Ligeti's views on the Altaic languages

Алтайн хэлний талаарх академич Л. Лигетийн үзэл баримтлал

Ts. ÖNÖRBAYAN, Research Center for Mongolian Studies, Mongolian National University of Education

Buddhist terminology concerning the monasteries, their interior and ritual equipment in Ligeti's *Yellow Gods, Yellow People*

MAJER Zsuzsa, Dharma Gate Buddhist College

Lajos Ligeti and the Oriental Collection in Szeged

KEMPF Béla, Department of Altaic Studies, University of Szeged

The significance of Ligeti's *Rapport préliminaire*

Лигетийн судалгааны ажлын урьдчилсан тайлангийн үнэ цэн

T. OTGONTUUL, Department of Mongolian Language and Linguistics, National University of Mongolia

B. ALTANGÜL, Department of European Studies, National University of Mongolia

Evaluation of the data from Ligeti's unpublished Moghol materials (kept in the Oriental Collection of the LHAS) – Spatial aspect

ROTTÁR Máté, Library and Information Center, Hungarian Academy of Sciences

15:00 BREAK

15:15 PRESENTATIONS – Session 2

In the wake of Lajos Ligeti – Fieldwork among the Daur: the Daur version of Nisan saman and modern Daur shamanic practices

SOMFAI KARA Dávid, Institute of Ethnology, Eötvös Loránd Research Network

Main features of the Mongol Ganjur (bka' 'gyur) catalogue by Louis Ligeti

S. YANJINSÜREN, Department of Philosophy and Religious Studies, National University of Mongolia

Sino-Mongol glossaries and Lajos Ligeti's related research

Kereyidjin D. BÜRGÜD, Chinese Academy of Social Sciences

Some Mongolian studies documents in China on Lajos Ligeti's work

G. TSOGDZOLMAA, Mongolian National University of Education

The establishment of Mongolian studies by Lajos Ligeti

Лигети Лайош монгол судлалын эхийг тавьсан нь

O. ERDENECHIMEG, Institute of Philosophy, Mongolian Academy of Sciences

Ligeti's manuscript material on the Mongolian dialects of Inner Mongolia from 1929–1931

RÁKOS Attila, Department of Mongolian and Inner Asian Studies, Eötvös Loránd University

17:15 CLOSING



Incipit liber primus ...

The following text is an excerpt from the preface of a forthcoming book on the history of the Department of Mongolian and Inner Asian Studies founded by Lajos Ligeti in 1940 at Eötvös Loránd University, where he started teaching courses on Mongolian studies in 1932.

Ангир уургийг ээжээс,
А үсгийг багшаас.

長江後浪推前浪

Our book features the title “Ligeti 120 – Mongolian Studies 90” suggesting that the year 2022 offers a good opportunity for taking stock and synthesizing. In Hungary, being interested in the Far and Near East was “in the blood” of our predecessors, it was self-evident for our generation, and undoubtedly, even the next generations appear to have been captivated by this world. The term “Orient, East” is frequently used superficially; when I teach, I always make it clear to the audience that a single term like that cannot cover such a wide and colourful range of different cultures. The broader context of our special field of scholarship, Mongolian Studies, is the Inner Asian region both in geographical and in culture historical senses, an important thoroughfare and meeting point for several civilisations to which the Mongols are heirs. This work is a tribute to their culture.

The foreword says this is *liber primus* – for I hope that in years’, or decades’ time this book will have been boosted with a lot of new information. Materials dusting in the depths of archives will have surfaced, accidentally or through pertinacious research, and all that will have happened in Mongolian studies after 2022 will be recorded.

The interested Reader may get an insight into the early prehistory of Mongolian studies, he/she is provided with an overview of archival data about the founder of the Department Lajos Ligeti and about how the curricula for research and education developed. Recollections of the commemorated master by the disciples are fascinating writings also usable as primary sources about the history of the discipline.

We devoted considerable space to the documentation of the situation today (and in recent decades), which may be also the point of departure for further research. We tried to give a diverse overview of the Mongolistic activity of Eötvös Loránd University and its predecessors, but there are still a great number of areas that could be written about.

We hope that our book may serve as a model for similar synthesizing overviews of other disciplines, and we also hope that readers once in connection one way or another with Mongolian culture will contact us with further new information.

BIRTALAN Ágnes

*head of the Department of Mongolian and Inner Asian Studies
head of the Research Centre for Mongolian Studies*

MEMORIES

Memories of the Master

KARA György†

Department of Mongolian and Inner Asian Studies,
Eötvös Loránd University, Budapest, Hungary

The following recollection is an excerpt from the contribution of professor György Kara to a forthcoming publication on the history of the Department of Mongolian and Inner Asian Studies founded by Lajos Ligeti at Eötvös Loránd University.

Here are some stories about Professor Ligeti, who introduced the Inner Asian studies to me and paved the way for my career. We, his students looked upon him as The Old Man. Most stories were told us by himself.

Iron ring instead of the gold ring

Already in the secondary school he aspired to reach top marks in every subject and also to complete his university studies with a gold ring. However, when after World War I he was to receive his Doctor of Philosophy degree, the country could not afford gold rings anymore and he was given an iron ring instead of a gold one, as was the future academician of botany Rezső Soó. Besides, there was no longer a king to present the rings.

His first French reading

Perhaps still in his birth-town Balassagyarmat (“out there in the marches” as he used to say) he decided to learn French and took in hand Alexandre Dumas’s novel *La Dame aux Camélias*. He kept re-reading it from beginning to end till he began to understand it. Later, after his studies in Paris, French became the language of most of his writings for the international scholarly community.

Three Louises at the Eötvös College

His admission in the prestigious Eötvös College made a trio of notable Louises there: Lajos Fekete, later an expert on the Ottoman Empire and the “Turkish world” in Hungary, Lajos Ligeti, and the future Romanist, Lajos Tamás. Blond Ligeti was the Yellow Louis, black-haired Lajos Tamás was Black Louis, and the equally black-haired Lajos Fekete (Hung. *fekete* ‘black’) was Double-Black Louis; later all three became members the Hungarian Academy of Sciences.

Student of Zoltán Gombocz, Gedeon Mészöly, Gyula Németh

As a student, Professor Ligeti, a pupil of Gyula Németh only twelve years his senior, also attended the lectures of Zoltán Gombocz on the words of “Bulgar Turkic” origin in the Hungarian language. He also learnt from Gedeon Mészöly, who inquired from him about what Gombocz had said of the Turkic words, a topic that also intrigued Mészöly.

Three masters: Pelliot, Vladimircov, Ramstedt

Besides his Hungarian tutors, he named three important scholars who had exerted a decisive influence on his scholarly endeavour. The first was the outstanding French Orientalist Paul Pelliot, with whom he pursued his eastern studies in Paris, the other two were remembered by him as his external masters. One was Finnish-Swedish Gustaf J. Ramstedt, scholar of

comparative Altaic linguistics, the other – also partly a student of Pelliot – was the Russian Mongolist Boris Vladimircov, the great practitioner of historical linguistics, researcher of social history, folklore and literature. Of course, he learnt from others, too, e.g., about Chinese culture from the noted Sinologist Henri Maspero (killed in Dachau), about the written Tibetan language from Jacques Bacot.

The “Right Honourable” title

He was born in a family of far from affluent common people, and in the snobbish mania for titles in the interwar years it was a status symbol to inherit or get the “right honourable” title. Ligeti received it when Governor Horthy and his minister Hóman appointed him university professor of the history of Central Asian peoples. He often confronted me with the question: “Do you know, Sir, who rescinded my honourable title?” When he sprang this question on me for the first time, I naturally thought of the new social regime just introduced. “You are wrong, Sir. It was rescinded by the Hungarian Nazis”, he said. Later, out of respect, I usually said: “I don’t know”. He also mentioned that he had even learnt to fence so as to defend his honour even with the sword, as a real gentleman. In fact, his general attitude reflected more of the French world where every citizen was monsieur, madame or mademoiselle (except perhaps the street sweepers and people from the colonies).

Академич Лигети Л. ба дундад үеийн монгол хэлний судлал

Д. ТӨМӨРТОО

Олон Улсын Монгол Судлалын Холбоо
Улаанбаатар, Монгол улс

Монгол хэлний хөгжилийн түүхийг цуваа цагийн үүднээс нэхэн судлахад эртний бичигийн дурсхалууд гол чухал баримт материал болдог билээ. Эдүгээ бидний үед уламжилан үлдсэн бичигийн дурсхалууд нь XIII–XV зууны үед монгол, хятад, дөрвөлжин, араб үсэгээр тэмдэглэгдсэн бөгөөд хэлнийхээ шинжээр IX–X зууны үеэс аваад XIV–XV зууны үеийг хүртэлхи 6–7 зуун жилийн онцлог шинжийг хадгалан үлджээ. Монгол хэлний бичигийн дурсхалуудыг бүр XIX зууны эхнээс аваад орос, англи, франц, герман зэрэг ороны эрдэмтэд сонирхон судалж эхэлсэн билээ.

Монгол хэлний бичигийн дурсхалын судлалд томоохон хувь нэмэр оруулсан эрдэмтэн бол өнөөдөр бид 100 жилийнх нь ойг ёслон тэмдэглэж байгаа мажаарын нэрт монголч эрдэмтэн Лайош Лигети (1902–1987) билээ. Тэрвээр монгол хэлний хөгжилийн түүхийн өөр өөр үеийн онцлог шинжийг тусхасан монгол, хятад, дөрвөлжин, араб бичигийн дурсхалуудыг олон жилийн турш нягтлан судалсан байна.

Бид энд түүний бүтээлүүдийн дотороос зөвхөн дундад үеийн монгол хэлний судлалд шууд холбогдох гурван өөр бичигийн дурсхалын судалгааны тухай товч дурдая.

1) Хятад үсэгийн дурсхал. Дундад үеийн монгол хэлний онцлогийг тусхасан хамагийн том дурсхал болох ‘*Монголын Нууц Товчоо*’-г нэрт монголч Е. Haenisch¹, С. А. Козин²,

¹ Haenisch, E.: *Manghol-un Niuca Tobca'an (Yüan-ch'ao-pi-shi), die Geheime Geschichte der Mongolen. Aus der chinesischen Transkription im mongolischen Wortlaut wiederhergestellt.* Leipzig 1937, 140 p.

² Козин, С. А.: *Сокровенное сказание. Монгольская хроника 1240 г. под названием Monguol-un Niuca Tobciuan. Юань чао би ши. Монгольский обыденный изборонок. Том. I. Введение в изучение памятника, перевод, тексты, глоссарии.* (Труды Института востоковедения Академии наук СССР XXXIV) Издательство Академии наук, Москва – Ленинград 1941.

К. Shiratori³, Р. Pelliot⁴ нар анх уншиж галигласан бөгөөд дараа нь түүний бүрэн эхийг академич Лигети Л. шинэчилэн галиглаж 1964 онд нийтлүүлсэн билээ.⁵ Тэрвээр хожим 1971 онд уул бүтээлээ хянан засварлаад дахин нийтлүүлсэн⁶ бөгөөд энэхүү бүтээлдээ нэг талаас хятад ханз үсэгийн эртний дуудлага, нөгөө талаас, дундад үеийн монгол хэлний авианы онцлог хоёрыг оновчтойгоор оноон тогтоосон нь монгол түүхэн судлалд үлгэр дууриал болохуйц үнэ цэнэтэй бүтээл болжээ. Тийм ч учираас Igor de Rachewiltz⁷, Hitoshi Kuribayashi⁸ нар түүний энэхүү бүтээлийн арга зүйг баримтлан өөрсдийн шинэ судалгааг гаргасан байна.

2) Дөрвөлжин үсэгийн дурасхал. Дундад үеийн монгол хэлний онцлог шинжийг тэмдэглэсэн хоёрдох чухал дурсхал нь дөрвөлжин үсэгийн дурасхалууд билээ. Академич Лигети Л. бүр 1942 онд дөрвөлжин үсэгийн дурсхалын тухай анхны ажиглалтаа нийтлүүлжээ.⁹ Тэрбээр хожим *‘Дөрвөлжин үсэгийн тухай гурван тэмдэглэл’*¹⁰ гэдэг үгүүлэлдээ үгийн эхний титэмтэй эгшиг, үгийн дунд орсон *ö* эгшигийн өвөрмөц бичлэг хийгээд сугарсан гийгүүлэгчийн байранд үлдсэн амисхалын түрэлтийн тухай сонирхолтой ажиглалт дүгнэлтүүд хийсэн байна. Мөн *‘Монгол дөрвөлжин үсэгээр тэмдэглэсэн Субашидын тасархай’*¹¹ хэмээх томоохон бүтээлдээ Турфанаас олдсон дөрвөлжин үсэгийн Субашидын гурван хэсэг тасархай хэсэгийг үсэгийн болон авианы галигаар нарийвчилан буулгаж, бүх үгсийн жагсаалт болон зарим үгсийн тайлбарыг хавсаргажээ. Мөн уул дурсхалын тасараад, уншигдахгүй болсон үгсийг монгол Субашидын бүрэн эхтэй харьцуулан үзээд, сэргээн уншсан нь эх бичигийн судлал төдийгүй, дундад үеийн монгол хэлний судлалд чухал хувь нэмэр болжээ. Түүнчлэн үгийн эхний *h-*, *q-* гийгүүлэгчид болон хоёр эгшигийн хоорондоос сугарсан *-γ-* (*-g-*)-гийн тухай тусхайлан дурдсан нь дөрвөлжин үсэгийн бичлэгийн дүрэм хийгээд дундад үеийн монгол хэлний гийгүүлэгч авианы онцлогийн талаар дурдсан сонирхолтой ажиглалт болжээ.

Монгол дөрвөлжин үсэгийн дурсхалуудыг анх түрүү М. Lewicki¹², Е. Haenisch¹³, N. Poppe¹⁴ нар анх түрүү эмхэдхэн гаргасан бөгөөд хожим академич Лигети Л.

³ Shiratori, K.: *Onyaku-mōbun-genchō-hishi. A romanized representation of the Yüan-ch'ao-pi-shih (A secret history of the Mongols) in its original Mongolian sound.* The Tōyō Bunko, Tōkyō 1942.

⁴ Pelliot, P.: *Histoire secrète des Mongols. Restitution du texte mongol et traduction française des chapitres I-VI.* Adrien-Maisonneuve, Paris 1949, 196 p.

⁵ Ligeti, L.: *A mongolok titkos története.* (Mongol Nyelvelméktár III.) ELTE Belső-ázsiai Intézet, Budapest 1964, 223 p.

⁶ Ligeti, L.: *Histoire secrète des Mongols.* (Monumenta Linguae Mongolicae Collecta I), Akadémiai Kiadó, Budapest 1971, 263 p.

⁷ de Rachewiltz, Igor: *Index to the Secret History of the Mongols.* Part I: Mongolian Text in Transcription. Part II: Word Index. (Uralic and Altaic Series 121), Indiana University, Bloomington 1972, 343 p.

⁸ Kuribayashi, H. – Chōijinjab: *‘Genchō hishi’ Mongoru go zen tango, gobi sakuin. Word-and Suffix-Index to The Secret History of the Mongols. Based on the Romanized Transcription of L. Ligeti.* (CNEAS Monograph Series No. 4), The Center for Northeast Asian Studies, Tohoku University, Sendai 2001, vi + 954 p. (япон хэлээр).

⁹ Ligeti, L.: A ’phags-pa írásos nyelvelmékek. In: *Emlékkönyv Melich János hetvenedik születésnapjára.* Magyar Nyelvtudományi Társaság, Budapest 1942, 222–237.

¹⁰ Ligeti, L.: Trois notes sur l’écriture ’phags-pa. *Acta Orientalia Hung.* 13 (1961), 201–237.

¹¹ Ligeti, L.: Les fragments du *Subhasitaratnanidhi* mongol en écriture ’phags-pa. Mongol préclassique et moyen mongol. *Acta Orientalia Hung.* 17 (1964), 239–292.

¹² Lewicki, M.: *Les inscriptions mongoles inédites en écriture carrée.* (Collectanea Orientalia XII), Wilno 1937, 72 p.

¹³ Poppe, N.: *The Mongolian monuments in ḥP’ags-pa script.* (Göttinger Asiatische Forschungen 8), Otto Harrassowitz, Wiesbaden 1957, xii + 147 p.

¹⁴ Ligeti, L.: *’Phags-pa írásos emlékek. Kancelláriai iratok kínai átírásban.* (Mongol Nyelvelméktár II.) ELTE Belső-ázsiai Intézet, Budapest 1964

дөрвөлжин бичигийн хорь гаруй дурсхалыг багтаасан тусхай эмхэдхэл гаргасан нь тухайн үедээ хамагийн олон дурсхалыг багтаасан бүтээл болжээ.

3) Араб үсэгийн дурасхал. XIV–XV зууны монгол хэл аялгууг араб үсэгээр тэмдэглэсэн арав орчим дурсхал эдүгээ уламжлан үлдсэн бөгөөд тэдгээрийн дотороос Лейден хотын номын санд дахь монгол-перс гар бичмэл толь, Хамдуллаха Казвиний зохиосон гурван хэлний толинд орсон монгол үгс, Мукаддимат ал-Адаб толийн монгол хадмал орчуулга, Ибн Муханны толинд орсон монгол үг зэрэг дурсхалын талаар П. М. Мелиоранский,¹⁵ Н. Поппе¹⁶, Р. Pelliot¹⁷ нар анхлан судалжээ. Профессор Лигети Л. өнгөрсөн зууны жараад онд Истанбулын номын санд хадгалагдаж байсан ‘Шамил үл-луга’ хэмээх толийн хавсралтанд орсон монгол үгсийг анх олж судалсан нь араб үсэгийн монгол дурсхалын судалгаа төдийгүй, дундад үеийн монгол хэлний түүхэн судлалд чухал хувь нэмэр болсон билээ.¹⁸ Тэрвээр энд 400 гаруй монгол үгийг галиглан буулгаад хятад, араб үсэгээр тэмдэглэсэн бусад дурсхалуудын зохих үгстэй харьцуулан үзсэн нь дундад үеийн монгол хэлний судлалд ихээхэн ач холбогдолтой судалгаа болжээ.¹⁹ Академич Лигети Л. ‘Стамбулын монгол толийн тухай тэмдэглэл’ гэсэн дараачийн судалгаандаа араб бичигийн *kasra*, *yā* үсэгээр тэмдэглэсэн *i*, *e* эгшиг, *fatha* үсэгээр тэмдэглэсэн *a*, *ā* эгшиг, *wāw*, *damma* үсэгээр тэмдэглэсэн уруулын *u*, *ū* эгшигүүд, болон үгийн эхний шүргэх *h*-гийн тухай дурдаад уламаар урт эгшиг, хос эгшиг, эгшигийн ижилшилийн талаар тодорхой жишээтэйгээр тайлбарлажээ.²⁰

Академич Лигети Л. дээр дурдсан бүтээлээс гадна ‘Лийчийн монгол толь’²¹, ‘Могол хэлний урт эгшиг’²¹, ‘Ганжакийн Кирагосын монгол толь’²² гэх зэрэг үгүүлэл нийтлүүлсэн нь дундад үеийн монгол хэлний авиа зүй, үгийн сангийн судлалд хамаарна.

Эцэст нь дүгнэж хэлэхэд, академич Лигети Л. орчин цагийн монгол хэл аялгуунаас эхлээд дундад үеийн монгол хэл, эртний монгол хэлний онцлогийг тусхасан бичигийн дурасхалууд, монголчуудын дээд өвөг болох сяньбичуудын хэл аялгуу, түүнчлэн монгол-түрэг, монгол-манж хэлний нийтлэг шинжийн тухай зэрэг үлэмж өргөн хүрээтэй судалгааг хэл-шинжилэлийн онолын өндөр төвшинд хийжээ. Түүний судалгааны бүтээлүүд нь монгол хэлний түүхийн судлалд үнэлж барашгүй хувь нэмэр болсоор ирсэн, хойшид ч судалгааны үнэ цэнээ хэзээ ч алдахгүй мөнхийн бүтээл болжээ

¹⁵ Мелиоранский, П.: Араб филолог о монгольском языке (Текст, Перевод, Глоссарий и Комментарий). *Записки Восточного Отделения Императорского Русского Археологического Общества*. Том 15 (1902–1903), Типография Императорской Академии Наук, Санкт-Петербург 1904, 75–172.

¹⁶ Poppe, N. N.: Das mongolische Sprachmaterial einer Leidener Handschrift. *Bulletin de l'Académie des Sciences de l'URSS* 1927, Erster Abschnitt: 1009–1040, Zweiter Abschnitt: 1251–1274; Poppe, N. N.: Das mongolische Sprachmaterial einer Leidener Handschrift. Dritter Abschnitt (Zweiter Theil der Glossars). *Bulletin de l'Académie des Sciences de l'URSS* 1928, 55–80; Поппе, Н. Н.: Монгольские названия животных в труде Хамдуллаха Казвини. *Записки Коллегии Востоковедов при Азиатском Музее РАН*. Том 1. Ленинград 1925, 195–208; Поппе, Н. Н.: *Монгольский словарь Мукаддимат ал-Адаб. Часть I–II*. (Труды Института Востоковедения XIV) Издательство Академии Наук СССР, Москва – Ленинград 1938, IV + 451 стр.

¹⁷ Pelliot, P.: Les Formes turques et mongoles dans la nomenclature zoologique du “Nuzhatu-’l-kulüb”. *Bulletin of the School of Oriental Studies* 6:3 (1931), 555–580.

¹⁸ Ligeti, L.: Un vocabulaire mongol d'Istanbul. *Acta Orientalia Hung.* 14:1 (1962), 3–99.

¹⁹ Ligeti, L.: Notes sur le vocabulaire mongol d'Istanbul. *Acta Orientalia Hung.* 16 (1963), 107–174.

²⁰ Ligeti, L.: Le lexique moghol de R. Leech, *Acta Orientalia Hung.* 4 (1954), 119–158.

²¹ Ligeti, L.: Les voyelles longues en moghol. *Acta Orientalia Hung.* 17 (1964), 1–48.

²² Ligeti, L.: Le lexique mongol de Kirakos de Gandzak. *Acta Orientalia Hung.* 18 (1965), 241–297.

Professor Ligeti Lajos 120 – Personal memories

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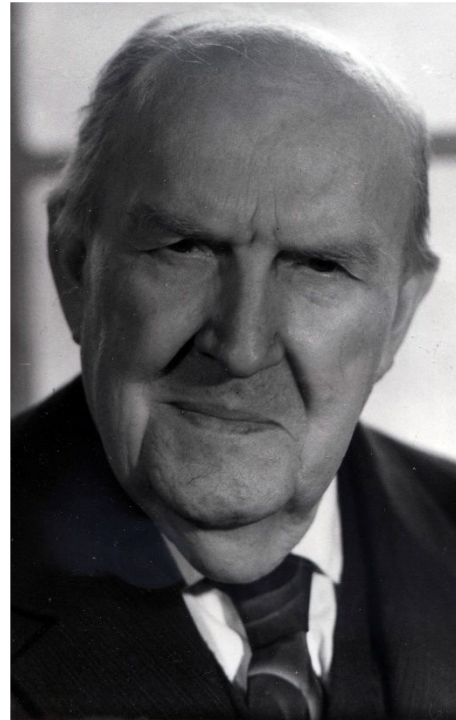
When I began my research on the Turfan fragments at the Berlin Academy in 1965, Hungarian Orientalists were still rather foreign to me, despite my teacher Hazai György, who had been a visiting lecturer at the Humboldt University since 1963. But that was soon to change, for in 1966 I was allowed to travel to Budapest as part of an exchange programme between the Eötvös Loránd Tudományegyetem and the Humboldt University. It was an important trip, because it gave me the opportunity to visit and talk to professors Harmatta János, Németh Gyula and also Ligeti Lajos.

Ligeti Lajos, who maintained contacts with Annemarie v. Gabain, the doyen of German Turfan research, was also interested in Mongolian Turfan texts at that time, in addition to his many other topics. Thus he also supported the idea of advancing the study of the Turfan texts at the Berlin Academy. In the Turfan research group at the Institut für Orientforschung of the Academy in Berlin supervised by Hazai György, he and myself started the work on an edition of Uyghur Vajracchedikā texts. Before submitting the result to the publisher, we sent the manuscript to Professor Ligeti for review. In a long letter he answered questions we had, and he made numerous improvements and suggestions that enabled us to have the book published. With Volume I of the newly founded series *Berliner Turfantexte*, published in 1971, a success story began at the Berlin Academy, as one would say nowadays, for just in autumn 2022 the 50th volume of this series has appeared, an edition of Uyghur Avalokiteśvara texts in a joint effort by Kara György, L. Tugusheva and myself. Unfortunately, our friend Kara György was not granted the opportunity to see the finished book!

At the suggestion of Professor Ligeti, Kara György contacted me at the end of the 1960s. In the following years, this contact developed into a close collaboration, even into a lasting friendship until his early death in 2022. The results of our joint edition projects appeared in the *Acta Orientalia Academiae Scientiarum Hungaricae* and in the *Altorientalische Forschungen*, as well as in the aforementioned series of *Berliner Turfantexte* and in the *Bibliotheca Orientalis Hungarica* of the Akadémiai Kiadó.

On some Saturdays Kara György took me to visit the master Ligeti. These were meetings where philological questions were discussed, such as about the Hexaglott manuscript that had become known in those years. At times, however, Ligeti also touched on personal matters. I remember him talking about his enthusiasm for crime stories, about his Parisian experiences with Paul Pelliot, but also about his travels to East Asia. Such a visit usually ended with him giving us reprints from the AOH.

Gradually I also got to know the other Hungarian Orientalists, who all had more or less good experiences with the old master. Ligeti's wide-ranging teaching of East Asian languages meant that many of the younger Orientalists were his students. And so Ligeti left his mark on Hungarian Oriental studies after the Second World War. I am grateful that I became acquainted in some way with most of Ligeti's students. The memories of those great times are still present with the effect to express the wish that Hungarian Oriental Studies will continue to have a lasting place in the study of Asian cultures in the future.



Lajos Ligeti, 1902–1987

(left: Archive of the Eötvös Loránd University; right: photo by Zsuzsa G. Fábri, from the collection of the Department of Mongolian and Inner Asian Studies)



J. Tsoloo, J. Tömörtseren, L. Manlajaw, Lajos Ligeti, D. Tömörtogoo, D. Tserensodnom, D. Sodnomsambuu at the 2nd International Congress of Mongolists (1970, Ulaanbaatar; from D. Tömörtogoo's collection)



Lajos Ligeti receives Hungarian and foreign scholars at his home
(1986, Budapest, from Ágnes Birtalan's collection)



Ágnes Birtalan and Lajos Ligeti at Ligeti's home with foreign guests
(1986, Budapest, from Ágnes Birtalan's collection)



M. Bayandzul, D. Sodnomsambuu, Lajos Ligeti and Choi Luwsanjaw
at the 2nd International Congress of Mongolists
(1970, Ulaanbaatar, from Ts. Shagdarsüren's collection)



Lajos Ligeti, B. Rinchen and other colleagues at the Ulaanbaatar airport
(1970, Ulaanbaatar, from Ts. Shagdarsüren's collection)



Lajos Ligeti in the Museum of Fine Arts with B. Rinchen, Ts. Puntsagnorow and L. Mishig
(Ulaanbaatar, from Ts. Shagdarsüren's collection)



Lajos Ligeti receives his honorary doctorate at Eötvös Loránd University
(1982, Budapest, Archive of the Eötvös Loránd University)



Lajos Ligeti and József Terjék (right) at the celebration of the bicentenary of Alexander Csoma de Kőrös's birth (1984, Budapest, collection of the Department of Mongolian and Inner Asian Studies)



Lajos Ligeti receives a state award from Pál Losonczi in the Parliament on the occasion of his 80th birthday (27 October 1982, Budapest, photo by Lajos Soós, MTI, from the collection of the Department of Mongolian and Inner Asian Studies)

CONFERENCE PRESENTATIONS

Sino-Mongol glossaries and Lajos Ligeti's related research

Kereyidjin D. BÜRGÜD

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There are batch of documents recording the sound of Middle Mongolian phonetics in Chinese characters, which are of great academic value in the study of the Mongolian language history. During the 13th century to the 16th century, a variety of Sino-Mongol glossaries and works of writing were compiled and published. Such as *The Secret History of the Mongols*, the *Zhi-yuan Yi-yu* (至元譯語), a variety of *Hua-yi Yi-yu* (華夷譯語) and the *Bei-lu Yi-yu* (北虜譯語), etc. The Mongolian words denoted by the Chinese script represent the sound of the Mongolian counterparts at time of compilation. That is why the phonological reconstruction and understanding of Chinese characters is crucial for building the foundation for researching Middle Mongolian phonology.

Academician Lajos Ligeti has attached special importance to the study of ancient Mongolian language and has done a lot of research on Middle Mongolian documents. He published numerous of important works on Sino-Mongol glossaries, it is still used by scholars to this day. He is one of the founders of the study on Sino-Mongol glossaries, and the relevant research results have a deep influence in the academic circles.

This talk mainly focus on Lajos Ligeti's related research on the *Hua-yi Yi-yu* (version A), *Zhi-yuan Yi-yu* and *Bei-lu Yi-yu*, introduce his aspects of the research contributions. At the same time, based on the research achievements of Lajos Ligeti, combined with my research on the Mongolian transcription of Chinese characters, the presentation summarizes the phonetic features of Chinese characters used in the *Hua-yi Yi-yu* (version A).

On the question of the periodization of the Mongolian written language

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One of the most important issues regarding the historical development of the Mongolian written language is its periodization. Concerning this, it should be noted that although the historical development of the *Mongolian language* (Khalkha *МОНГОЛ ХЭЛ*), the historical development of the *Mongolian written language* (Khalkha *МОНГОЛ БИЧГИЙН ХЭЛ*), and the historical development of the *Mongolian script* (Khalkha *МОНГОЛ БИЧИГ*) are inseparable from each other, the boundaries of these concepts not to be confused, should be defined correctly. In order to make these boundaries clear, in the present papers's terminology we stick to the use of *written language of the Mongolian language* (Khalkha *МОНГОЛ ХЭЛНИЙ БИЧГИЙН ХЭЛ*).

Characteristic features of which period's language have been preserved in early monuments recorded in Mongolian script is a question directly related to the historical development of the language. Although the question of foreign words which entered the vocabulary of the Mongolian language in great number is basically a very important topic regarding the periodization of the Mongolian written language, clarifying how these were recorded in Mongolian script monuments is directly related to studies on the history of Mongolian script.

The periodization of the written language of the Mongolian language is a methodological problem, and we should analyse the long way passed by a written language with many hundred years of history. The written language of the Mongolian language had been changing and forming while it was developing from one stage to another during its long history, and these stages differed to some extent. Therefore, when we deal with its periodization on the basis of the features of written monuments on one side, and the opinion of certain scholars on the other side, I think that dividing the history of the written language of the Mongolian language into three main periods is correct:

- Early period of the written language of the Mongolian language (from the formation of written language to the beginnings of the written language based on Mongolian script)
- Middle period of the written language of the Mongolian language (from the consolidation of the written language based on Mongolian script to the beginnings of the written language based on Cyrillic script)
 - First stage: from the consolidation of the written language based on Mongolian script to the end of the 16th century
 - Second stage: from the beginning of the 17th century to the 1940s
- Modern period Mongolian written language (from the 1940s to the present time)

The process of clarifying the features characteristic to each period of the development of the written language of the Mongolian language is a massive work converging all surviving monuments of this language. The comparison and detailed analysis of these sources and monuments is an important task for the future.

Монгол хэлний бичгийн хэлийг үечлэх асуудалд

Д. ЗАЯАБААТАР

Монгол Улсын Их Сургууль, Монгол Судлалын Хүрээлэн
Улаанбаатар, Монгол улс

Монгол үндэстний бичгийн хэлний хөгжлийн түүхэнд зайлшгүй холбогдох асуудал бол түүнийг үечлэх асуудал юм. Үүнтэй холбоотой анхаарах нэг зүйл бол *монгол хэлний түүхэн хөгжил, монгол бичгийн хэлний түүхэн хөгжил, монгол бичгийн түүхэн хөгжил* гэсэн өөр хоорондоо салшгүй холбоотой боловч хутгаж болшгүй хэдэн ойлголтын заагийг зөв тогтоох ёстой. Энэ зааг ялгааг оновчтой болгох үүднээс бид энэ бүтээлд *монгол хэлний бичгийн хэл* гэсэн томъёоллыг барьсан болно.

Монгол бичгээр уламжлан ирсэн эртний дурсгал нь хэдий үеийн хэлний онцлогийг хадгалсан бэ гэх асуудал хэлний түүхэн хөгжилд шууд холбогдоно. Харь хэлний үгс монгол хэлний үгийн санд олноор орж ирсэн тухай асуудал нь угтаа монгол бичгийн хэлийг үечлэхэд зайлшгүй анхаарах судлагдахуун боловч түүнийг монгол бичгийн дурсгалд яаж тэмдэглэж байсныг тодруулах явдал монгол бичгийн түүхэн хөгжлийн судлалд шууд холбогдох хэрэглэгдэхүүн болно.

Монгол хэлний бичгийн хэлний хөгжлийн түүхийг үечлэх нь олон зуун жилийн түүхтэй бичгийн хэлний туулан өнгөрүүлсэн зам мөрийг аль болох бодтойгоор авч үзэх арга зүйн асуудал билээ. Монгол хэлний бичгийн хэл нь түүхэн урт хугацааны турш хөгжлийн нэг хэвшлээс дараагийн шинэ хэвшилд дэвших замаар хувьсан өөрчлөгдсөөр ирсэн бөгөөд тэдгээр нь бие биеэсээ зохих хэмжээний ялгаатай байжээ. Тийм учраас түүний хөгжлийн түүхийг үечлэхдээ, нэг талаас, холбогдох бичгийн дурсгалуудын

хэлний онцлог шинж, нөгөө талаас зарим эрдэмтдийн саналыг үндэслэн монгол хэлний бичгийн хэлний хөгжлийн түүхийг ерөнхийд нь гурван үндсэн үе болгон ангилах нь зүйтэй гэж үзэж байна. Үүнд:

- Эрт үеийн монгол хэлний бичгийн хэл (Бичгийн хэл бүрэлдэн тогтсон үеэс монгол бичигт суурилсан бичгийн хэлний эхэн үе хүртэл)
- Дунд үеийн монгол хэлний бичгийн хэл (Монгол бичигт суурилсан бичгийн хэл боловсрон тогтсон үеэс кирилл бичигт суурилсан бичгийн хэлний эхэн үе хүртэл)
 - Нэгдүгээр шат: Монгол бичигт суурилсан бичгийн хэл боловсрон тогтсон үеэс XVI зууны сүүл хүртэл
 - Хоёрдугаар шат: XVII зууны эхнээс 1940-өөд он хүртэл
- Орчин үеийн монгол хэлний бичгийн хэл (1940-өөд оноос эдүгээ хүртэл)

Монгол хэлний бичгийн хэлний хөгжил, үе бүрийн онцлогийг нягтлан тодорхойлох явдал тус хэлээр үлдсэн баримт дурсгалыг бүхэлд нь хамруулсан нүсэр ажил бөгөөд тэдгээр эх сурвалжид тулгуурлаж, нарийвчлан судлах нь цаашдын чухал зорилт болно.

The establishment of Mongolian studies by Lajos Ligeti

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Lajos Ligeti is a famous Hungarian orientalist, linguist, philologist, mongolist and turkologist. About 90 years ago a Hungarian young man who had just mastered the science of Oriental studies aimed Asia in order to study languages, cultures and history. His goal was to study the life of the Mongols in the Far East, and the ancient and peculiar culture of this nation having a great and long history. This was the beginning of the first independent academic work for the young scholar. In 1928–1930 when he was carrying out research work in Inner Mongolia belonging to China, he had been visiting local monasteries and temples for one year, as he wrote about that in his book entitled *Yellow gods, yellow people*. He was a scholar who had devoted his whole life to Oriental studies in order to advance research on the ancient history of Hungarians.

One of his reasons for studying Mongols was the “common culture of Inner Asia”, as Lajos Ligeti mentioned that in his book *Yellow gods, yellow people*. He also said that “our researchers have been thoroughly studying the ancient culture, language and literary monuments of the Turks, but they paid no attention to Mongolian studies. However, the ancient historical, cultural and archeological monuments of the Mongols have been amazingly well preserved, together with their Buddhism.”

He believed that language is the most faithful, reliable, never lying and wonderful guardian of ancient history, so it is necessary to thoroughly study the sources of Oriental languages. Thus, he carefully studied various sources of the religions worshiped by the Mongols, and Kanjur and Tanjur should definitely be mentioned among them.

Лигети Лайош монгол судлалын эхийг тавьсан нь

О. Эрдэнэчимэг

Монгол улсын Шинжлэх Ухааны Академи,
Философийн Хүрээлэн, Улаанбаатар, Монгол улс

Лигети Лайош бол унгарын нэрт дорно дахины судлаач, хэл шинжлэлийн мэргэжилтэн, филологич, монгол болон турк судлаач хүн.

Одоогоос 90 гаруй жилийн тэртээ дорно дахины мэргэжил дөнгөж эзэмшээд буй унгар залуу хэл, соёл, түүх судлах зорилгоор Азийг зорьсон билээ. Түүний зорилго бол Алс Дорнын монголын ахуй амьдрал, агуу их түүхт энэ ард түмний эртний өвөрмөц соёлыг судлах явдал байв. Энэ нь залуу эрдэмтний хувьд бие даасан эрдэм шинжилгээний ажлын анхны гараа байв. Иймд тэрээр 1928–1930 онд Хятадад харьяалагдаж буй Өвөр Монголд судалгааны ажил хийхдээ нэг жилийн турш орон нутгийн сүм дуганаар хэрэн явсан бөгөөд энэ тухайгаа "Шар бурхад, шар хүмүүс" номондоо тодорхой бичжээ. Тэр Унгарын эртний түүхийг судлаж тодруулах үүднээс Дорно дахины судлалд ухамсарт амьдралаа зориулсан эрдэмтэн юм.

Монголыг судлах болсон шалтгаануудын нэг бол "Төв Азийн соёлын нийтлэг" хэмээн Лигети Лайош "Шар бурхад, шар хүмүүс" номондоо дурдахын сацуу манай судлаачид "туркийн эртний соёл, хэл, уран зохиолын дурсгалыг сайтар гүнзгий судалсан атлаа монгол судлалыг анхааралдаа авалгүй явж ирсэн байдаг. Гэтэл монголын эртний түүх, соёлын болон архиологийн дурсгалууд буддын шашинтайгаа зэрэгцэн гайхалтай сайн хадгалагдан үлдсэн байдаг юм" гэжээ.

Хэл бол эртний түүхийн хамгийн найдвартай, хамгийн итгэлтэй, хэзээ ч худалдагдахгүй, гайхалтай харуул манаа тул дорно дахины хэлний эх сурвалжуудыг сайтар судлах шаардлагатай гэж тэр үздэг байсан.

Ийм учраас монголчуудын шүтдэг шашны эх сурвалжуудыг анхааран судалсны дотор Ганжуур Данжуурын тухай судалгаандаа тодорхой оруулсныг энд бас сийрүүлэн хүргэв.

Lajos Ligeti and the Oriental Collection in Szeged

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Today, when the internet offers us a great amount of online accessible material for research, it is almost unimaginable on what degree the conditions for doing scientific work were connected to the existence of high standard libraries. This relates also to the field of Oriental, and especially Altaic Studies, the scholarly literature of which is rarely found even in the richest libraries.

Hungary, however, is a country, where Oriental studies belong to the circle of National Sciences, so we have even two outstanding collections, or treasuries that contain the scientific literature required for carrying out research on the highest standards.

Apart from the Oriental Collection at the Hungarian Academy of Sciences, the Mongol and Manchu collection of which is based on the manuscripts and xylographs collected by Lajos Ligeti during his fieldwork to Inner Mongolia between 1928–1930, there is one more remarkable Oriental Collection in Hungary, a jewel of the Klebelsberg Library in Szeged, which started to proceed on the way to become an internationally noted place of research.

Our collection in Szeged, however, differs from that in Budapest both in the nature of their materials and usability. Our significance and speciality is meant by the fact that our material covers most of all subjects related to the speakers of the Altaic languages.

In the presentation I would like to offer a brief history of that collection, and to speak about the role Lajos Ligeti, the most influential Hungarian orientalist of the 20th century, played in establishing Oriental studies at the University of Szeged.

Although the initial step was done by a single scholar, his manly and scholarly greatness served as example to several outstanding scholars of the field of Altaic studies, the bequests of whom we preserve now at the University of Szeged.

Buddhist terminology concerning the monasteries, their interior and ritual equipment in Ligeti's *Sárga istenek, sárga emberek (Yellow Gods, Yellow People)*

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One of the greatest figures of Hungarian Oriental studies, Ligeti's research activity covered various fields: Mongolian studies and Turkology and their relations with the Hungarian language, Tibetan studies, and Sinology.

Being rather a linguist and philologist highly trained in the above several oriental languages, and in spite of even publishing such important works as the catalogue of the Mongolian Kanjur, studying the Mongolian or Tibetan form of Buddhism was not in fact his main area of research or expertise. This presentation, however, still concentrates on his research results in this field, showing a small example of the research work Lajos Ligeti did in the field of Buddhist Studies.

For this, the chapter on the Inner Mongolian Buddhist temples was chosen from his book or, as he himself calls it, his travel diary titled *Yellow Gods, Yellow People, A Year in the Lamaist Monasteries of Inner Mongolia*, published in 1934. This includes not only the story and personal experiences of his field research trip in Inner Mongolian Buddhist monasteries between 1928 and 1931, but also his research achievements are embedded in it in the form of observations and comments on different themes, topics, sites and locations, events and customs. In the chosen 25-page chapter he describes in detail the monastery, its buildings and arrangements or monastery layout, the interior of the main temple and its inner arrangement with the lama benches and the seats of the ranked ones, the altar and its buddha sculptures and images, the offerings, groups of Buddhist symbols, offering cups, the mandala offering, and the different ornaments decorating the temples as well as many other pieces of equipment and ritual utensils such as the musical instruments. As part of this description, he gives the terminology (Mongolian Buddhist terms or terms from Tibetan) for many items described, and this is what the presentation is centered on.

The significance of Ligeti's *Rapport préliminaire*

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Between 1928 and 1931 the famous Hungarian mongolist, Lajos Ligeti carried out three-year fieldwork in Inner Mongolia and China, and published a preliminary report in French about his research. Thanks to the cooperation of the professors of the National University of Mongolia, D. Dzayaabaatar, T. Otgontuul and B. Altangül, as well as Ágnes Birtalan, professor of the Hungarian Eötvös Loránd University, this report has been published in Mongolian, too.

In 1928 Ligeti went to Inner Mongolia, he lived among the Chakhars, Kharchins and Tümeds, and besides collecting linguistic material he brought back many rare and precious books in Mongolian, Manchu and Tibetan languages for the Oriental Collection of the library of the Hungarian Academy of Sciences. By making them available for scientific research, these books have been attracting the attention of scholars.

The report consists of five parts. Ligeti described the lands he traveled through in great detail, recorded the dates and locations, and wrote about the weather, the landscape, the situation of the people, the temples and monasteries, the peculiarities of religion, and everything else that could be observed by a researcher. All that he has recorded is an important source for research in linguistics, history, ethnography, religious studies and geography. It is clear from the report that despite the rough conditions of the fieldwork and the age, as well as the dangers threatening his life, he was unstoppable in continuously moving forward and pursuing his goals.

In his report, Ligeti transcribed Chinese, Mongolian, Manchu and Tibetan terms and texts in academic transcription, and in his remarks and notes, he provided additional information from many foreign languages like German, Russian, English, Tibetan, Persian, etc. Therefore, the titles of various works and publications related to Mongolian, Manchu, Tibetan and Chinese studies, as well as the names of places and monasteries mentioned in the report are all given in their original language and script with the translation of their meaning. We kept all transcriptions, Chinese characters, pronunciation guides in their original form, and also added a revised and corrected list of the cited books and publications.

The books collected by Ligeti during his fieldwork include a Tibetan-Mongolian bilingual copy of the 14th-century *Subhāṣitaratnanidhi*, a manuscript of a Manchu-Chinese-Mongolian-Oirat tetraglot dictionary, and many other rare monuments, which became invaluable source material for Mongolian studies.

From every page of this report, you can feel that the words and ideas of a genuine scholar who devoted all deeds of his life to research and Mongolian studies, never become obsolete. The fieldwork of Ligeti who overcame so many obstacles and difficulties 100 years ago, his works written as results of this fieldwork, and his rich research material have built a great bridge of Mongolian studies connecting the West and the East, and we can be proud that this bridge connects us even today.

Лигетийн судалгааны ажлын урьдчилсан тайлангийн үнэ цэн

Т. ОТГОНТУУЛ Монгол Улсын Их Сургууль, Монгол хэл, хэлшинжлэлийн тэнхим
Улаанбаатар, Монгол улс

Б. АЛТАНГҮЛ Монгол Улсын Их Сургууль, Европ судлалын тэнхим
Улаанбаатар, Монгол улс

Унгарын нэрт монгол судлаач Лигети Лайош 1928–1931 оны хооронд Өвөр Монголын нутгаар гурван жил судалгаа хийж явсан бөгөөд тэрхүү судалгааныхаа ажлын урьдчилсан тайланг франц хэлээр 1933 онд Будапешт хотноо хэвлүүлэн гаргасан байна.

Тус тайлан МУИС-ийн профессор Д. Заяабаатар, Т. Отгонтуул, Б. Алтангүл, Унгарын ЭЛТЭ их сургуулийн профессор Бирталан Агнеш, доктор Ракош Атилла нарын хамтын ажиллагааны үр дүнд монгол хэлнээ нэгэнт хэвлэгдэн гарсан билээ.

Нэрт монголч эрдэмтэн Лигети 1928 онд Өвөр Монголд очиж цахар, харчин, түмэдүүдийн дунд суурин сууж өмнөд монгол аялгууны тухай баялаг материал цуглуулснаас гадна монгол, манж, төвөд хэлээрх ховор нандин арвин ном судрыг Унгарын ШУА-ийн номын сангийн Дорно дахины тасагт авчирсан нь өнөө хэр судалгааны эргэлтэд орж судлаачдын анхаарлыг татсаар байна.

Тус тайлан үндсэн 5 хэсгээс бүрдэж буй. Тэрээр тайландаа явсан газар нутгаа маш нарийн дурдсан бөгөөд тухайн үед таарсан болгоныг тухайлбал, цаг хугацаа, орон зай, цаг агаар, газар нутаг, хүн ардын байдал, сүм хийд, шашин шүтлэгийн онцлог гээд судлаач хүн ажиглаж болох бүхнийг нэг бүрчлэн бичиж үлдээсэн нь хэл шинжлэл, түүх, угсаатан, шашин, газарзүйн судалгааны талаас чухал эх болж байна. Судалгаа хийсэн цаг үеийн байдал хэдийгээр ороо бусгаа, амь насанд нь хүртэл аюул заналхийлж байсан ч зорьсондоо хүрэхийн тулд зогсолтгүй урагшилж явсан нь тайлангаас тод харагддаг.

Лигети тайландаа хятад, монгол, манж, төвд хэлээрх бичвэрийг эрдэм шинжилгээний галигаар, тайлбар зүүлт сэлтийг герман, орос, англи, төвөд, перс зэрэг гадаад хэлээр бичсэн байна. Тиймээс тайланд дурдан буй монгол, манж, төвөд, хятад судлалтай холбоотой зохиол бүтээл, газар орон, сүм хийдийн нэртэй холбогдох тайлбар сэлтийг нэмэн дэлгэрүүлж, тухайн хэл бичгээр бичиж утгыг орчуулан орууллаа. Гэхдээ судлаачийн тэмдэглэсэн галиг, ханз, дуудлага зэргийг тайланд буй уул хэвээр оруулж бүтээлд эш татсан номын нэрсийг дахин тодруулж, нэгтгэн хавсаргав.

Хээрийн судалгаагаар Лигетийн цуглуулсан ном судрын дотор XIV зууны үед холбогдох “Эрдэнийн сан Субашид”-ын төвөд монгол хадмал эх болон “Манж, хятад, монгол, тод үсэг хавсарсан толь бичиг” зэрэг ховор дурсгалууд байсан бөгөөд эдүгээ судалгааны эргэлтэд орж монгол судлалын хүрээнд үнэт эх хэрэглэгдэхүүн болж байна.

Амьдралынхаа бүхий л үйл хэргийг монгол судлалын төлөөх судалгаанд зориулсан жинхэнэ судлаач хүний үг, өгүүлбэр, санаа сэдэл хэзээ ч хуучирдаггүйг тус тайлангийн хуудас бүрээс мэдрэх боломжтой.

100-аад жилийн өмнө олон бэрхшээлийг сөрөн зорьж тэмүүлж хийсэн Лигетийн хээрийн судалгааны ажил, түүний үр дүнд бий болсон бүтээл туурвил, судалгааны арвин эх хэрэглэгдэхүүн нь өрнийг дорнотой холбосон монгол судлалын томоохон гүүрийг цогцлоож үлдээсэн бөгөөд тэрхүү гүүр та биднийг өнөөдөр ч холбож буй нь бахархам үйлс юм.

Lajos Ligeti's views on the Altaic languages

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Although a great number of theoretical and methodological works have been published on the comparative studies of Altaic languages, it is still not decided whether these languages go back to one language which had been separated into many, or there were independent and unrelated languages which gradually became similar in their grammatical structure, word patterns, and typological features during their development process. Similarly, it has not yet been established entirely which languages belong to the Altaic languages, and what similarities and differences exist in them.

Hungarian scholars have been contributing significantly to the comparative research of Altaic languages for a long time. Many hundreds of works could be mentioned written by such researchers as Gyula Németh, Zoltán Gombocz, Lajos Ligeti, Gábor Bálint, András Róna-Tas, György Kara, Lajos Bese, Ágnes Birtalan and their pupils or colleagues.

In my presentation, I will talk about the concepts of Lajos Ligeti on the basis of his many works on the comparative study of Altaic languages, as well as his important book “The Turkic contacts of the Hungarian language prior to the Conquest and under the Árpád dynasty” (*A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban*. Budapest 1986) which was published just before his death.

Алтайн хэлний талаарх академич Лигети Лайошийн үзэл баримтлал

Ц. ӨНӨРБАЯН

Монгол Улсын Боловсролын Их Сургууль, Монгол Судлалын Төв
Улаанбаатар, Монгол улс

Алтайн хэлнүүдийн харьцуулсан судалгааны талаар онол, аргазүйн холбогдолтой үй олон бүтээл гарсан боловч нийтлэг нэг хэлтэй байгаад олон хэл болж салсан уу, аль эсвэл бие даасан хэлнүүд байгаад хэлний хөгжлийн явцад хэл зүйн байгуулал, үгийн бүтэц-хэв шинжээрээ нийтлэг шинжтэй хэлнүүд болсон уу гэдэг асуудал өнөө хэр нэг мөр болоогүй байна. Мөн түүнчлэн Алтайн хэлэнд ямар, ямар хэл хамаарагдах тэдгээр хэлнүүдийн авианы болон хэл зүйн байгууллын нийтлэг болон ялгаатай шинжийг бүрэн дүүрэн тодорхойлоогүй байна.

Алтайн хэлнүүдийн харьцуулсан судалгаанд Унгар (Мажар)-ын эрдэмтэд бодит хувь нэмэр оруулсаар байна. Тухайлбал, Немет Дюла, Гомбоц Золтан, Лигети Лайош, Балинт Габор, Рона-Таш Андраш, Кара Дьёрдь, Беше Лайош, Бирталан Агнеш нар болон тэдний шавь, хамтран зүтгэгчдийн олон зуун бүтээлийг дурдаж болно.

Энэхүү илтгэлдээ Унгарын нэрт эрдэмтэн академич Лигети Лайошийн алтайн хэлнүүдийн харьцуулсан судалгааны талаар туурвисан олон арван бүтээл болон насан өөд болохынхоо өмнөхөн бичиж хэвлүүлсэн “Эх орноо олж суурьшихаас өмнөх ба Арпадын үеийн мажар хэл түрэг хэлтэй холбогдох нь” (*A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban*. Budapest 1986) гэдэг томоохон бүтээлд туссан үзэл онолын талаар өгүүлэх болно.

Ligeti's manuscript material on the Mongolian dialects of Inner Mongolia from 1929–1931

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Lajos Ligeti's first fieldwork research in 1928–1931 was a fundamental achievement in his life and academic career, but also in the history of Mongolian studies in Hungary. The information and rich material collected during this expedition provided sources and various research topics not only for Ligeti himself but also for other researchers. The books, xylographs, manuscripts, field notes, records and photographs form a treasury for many generations of researchers, and the collection still contains unpublished and unstudied sources even today.

Ligeti's main goal was not the collection of linguistic material on the modern Mongolian dialects and Mongolic languages, but he was more interested in manuscripts and other written sources, ethnographic and archeological objects as well as the life and rituals of the Buddhist monasteries. One of the reasons for this was that he originally intended to visit (Outer) Mongolia, and the Khalkha dialect spoken there was already quite well-studied. Since he could not overcome the bureaucratic obstacles and travel through the Soviet Union to Mongolia, he turned to China and Inner Mongolia. Being a versatile scholar, he managed to take the advantage of the situation and he put the less-studied Daur language of the Mongolic family on the list of his goals. Besides that, he also collected some material on the Mongolian dialects spoken in Inner Mongolia and the neighboring areas. This mainly Khorchin and Bargu material is relatively small, but still interesting and valuable since information on such dialects was very scarce at that time. Ligeti also compiled a short summary of certain phonological features of the Khorchin dialect, and apparently had plans for writing a more elaborated description of the Inner Mongolian dialects, but it was not completed (and even started) in the end.

The present talk will share basic information on the manuscript notes of Ligeti related to the Mongolian dialects he studied during his research trip in China, as well as discuss their content and significance. The material is interesting not only from the linguistic point of view since certain topics covered by these texts containing pieces of dialogues from real-life situations provide insight into the atmosphere and daily routine of Ligeti's fieldwork.

Evaluation of the data from Ligeti's unpublished Moghol materials (kept in the Oriental Collection of the LHAS) – Spatial aspect.

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The paper aims to present the results of a very small part of the major project of processing Ligeti's Moghol textual corpus, word list and connected linguistic materials left unpublished since their recording during his fieldwork in Afghanistan in 1936–1937. For the correct interpretation of the data, it is inevitable to discover the circumstances of the actual documentation, whether methodological, dialectological, temporal or spatial. For the evaluation of the data it is equally important to determine their place in the research history and their relation to the results of the preceding scholarly work. After an introduction summarizing the background and advancement of the project, a short historical sketch is drawn as an explanation of the development of the "current" distribution of the Moghol people, also pointing out the

fragility of former attempts to identify barely-known early groups with contemporary ethnic groups.

The elaborate reconstruction of the recent (ca. 1900–1980) situation is presented as follows. The place names (with metadata) connected to the Moghol people were collected from every accessible sources and collated following a consideration in a single spreadsheet to gather every information in one place. After the most plausible identification of these with data from the GeoNames database, the places were visualised on a georeferenced map to get a general picture with considerable precision.

Ligeti's place names were retrieved from the scarce mentions in his publications and from two detailed, unpublished lists dealing specifically with ethnic distribution, but mainly of the Marda tribal group. The processing of these followed the same pattern, with lots of obstacles, some not overcome yet. The map generated from it is compared to the general map and all the relevant maps featuring the ethnic composition of Afghanistan including his own map attached to his travelogue.

In conclusion no sufficiently precise map of the distribution of the Moghols has ever been published by the standards of contemporary georeferencing tools. Ligeti's materials provide invaluable resource for such an enterprise and offer important insight into lesser-known details of his expedition.

In the wake of Lajos Ligeti: Fieldwork among the Daur

The Daur version of *Nisan Saman* and modern shamanic practices among the Daur

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Lajos Ligeti during his fieldwork in China (1929–1931) first visited the Daur of Hailar (between September and December, 1930) of the Bargu Region. Later he also conducted fieldwork among the Daur of Qiqihar (between February and March, 1931) and Morin Dawa (between April and May, 1931) along the Naun River (Nenjiang). His rich Daur fieldwork material is kept at the Oriental Collection (Library of the Hungarian Academy of Sciences). A research group led by professor Ágnes Birtalan has just started to analyse Ligeti's manuscript legacy and prepare the for publication. I am also trying to contribute to this work regarding Ligeti's Daur materials. I have visited the Daur myself twice between 2007 and 2009. During my fieldwork I have collected folk materials (folk songs and shamanic songs, shamanic traditions) in various dialects (Hailar and Morin Dawa). I hope that in the future Ligeti's materials can also help to have a better understanding about the history of Daur shamanic traditions in Manchuria and its development.

We have very limited information about the shamanic traditions of the Daur of the Hailar and Chichihar regions prior to their migration to the Naun River (17th century). One of the folklore sources where we find information on shamanic tradition is the story of *Nisan Saman* that was recorded among other indigenous peoples of Manchuria (Manchu, Nanai/Hezheni and Solon-Evenki/Hongkur). It contains vital information about the mythology of the region and the origin of shamans (Tungusic *saman*, Daur *yadgan*). We can only presume that the Daur who used to live in Northern Manchuria (present Amur Region, Russian Federation) between the Shilka, Zeya and Bureya rivers had similar shamanic traditions like the neighboring Tungusic people (Evenki, Negidal, Nanai, Ulcha and Orochi). If we collect data from the various regions Southern Siberia (Northern Mongolia) we clearly see that shamanic traditions

are regional not ethnic-based. According to my research conducted between 1995 and 2009 there are two regional shamanic traditions in Southern Siberia:

- 1) Altay-Sayan Region: various Turkic (Tuva/Tofa, Khakas, Altay-Telengit) and Mongolic (Uriankhai, Darkhad, Khotogoid).
- 2) Baikal-Khölünbuir Region: various Mongolic (Bargu, Buriad, Khamnigan) and Tungusic (Evenki/Solon/Murchen).

The main difference between the shamanic traditions of these two regions is that in the Altay-Sayan region shamans experienced a so-called spiritual journey to the various “worlds” of spirits. Their souls (Turkic *kut* and Mongolic *sünesün/süne*) leave their body that is expressed by emic terms clearly (Tuva *sünezin ün-*, Buriad *hünehen gar-* “soul exit”). In the Baikal-Khölünbuir region shamans never experience shamanic journey, but their body is possessed by helping spirits or sacred beings (*onggon* “sacred”). This is also expressed by emic terms (Buriad *onggon oro-* “spirit enter”).

Some Mongolian studies documents in China on Lajos Ligeti’s work

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Lajos Ligeti was certainly one of the most renowned researchers in the field of Mongolian studies. The present paper deals with various works of Chinese researchers related to Ligeti’s activity and his publications on Altaic, Mongolian, Chinese and Tibetan studies. It also discusses some aspects of his visit to China from 1928 to 1931 when he travelled through Chakhar and Tümed territories in Inner Mongolia. The books and manuscripts collected by him in lamaseries made a significant contribution to the advancement of Mongolian and Buddhist studies in Europe.

Through his course materials created for students of Mongolian studies as well as his teaching methodology for Manchu, Tibetan and Chinese languages, Ligeti contributed significantly to the formation of new approaches, and the foundation of research centres.

Main features of the Mongol Ganjur (bka’ ’gyur) catalogue by Louis Ligeti

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When Buddhism spread in Mongolia for the third time, it not only thrived among the nobility and the elite intellectuals, but it also grew in popularity among the entire populace. The miscellany Tripitaka’s (Triple Basket) Mongol Ganjur and Danjur is a clear indication that this third wave of Buddhism was perfectly infused in every facet of life in Mongolia – it was firmly settled on the country’s cultural soil, and grew in harmony with the intellectual and domestic culture of the Mongolian people.

Since the 1990s, when traditional culture and religion were no longer forbidden to people, the study of Buddhist scriptures and canons, particularly Mongol Ganjur and Danjur, has gained

popularity. Buddhist scriptures have been viewed, studied, and compared to their versions of the Mongol Ganjur and Danjur.

On closer inspection however, the sacred sutras, which are firmly bound in silk/cotton bundles, are typically not registered and numbered.

This situation is also present in Mongol Ganjur and Danjur; however, only the most recent volumes with a table of contents can tell which volumes of Mongolian Ganjur and Danjur contain which works, despite the fact that the related knowledge in the two volumes (summarized and interpreted versions) and the volume with page numbers are categorized. The desired verses the reader seeks could also be found by carefully browsing the pages of the silk-wrapped scriptures. However, a big step forward in simplifying the use of this collection was that, the Mongolian Ganjur and Danjur were accompanied with content volume.

Scriptures have been titled or cataloged in an effort to get over their lack of accessibility and obscurity, and contemporary cataloging is getting more and more sophisticated.

In modern days, the work of creating the catalogues for Mongol Ganjur and Danjur is still on-going. They include “Catalogue for Mongol Danjur” created jointly by Shagj and Bat-Ochir, “Catalogue for Mongol Ganjur” by professor L. Ligeti, “Catalogue for Mongol Ganjur” by B. Rinchen, “The Petersburg Manuscript catalogue for Ganjur” by Z. K. Kasyanenko, “Catalogue for Ganjur” by Inner Mongolian researcher Chadalt, and “Catalogue for Mongol Ganjur and Danjur” published in 2002 with the funding from organizations namely, the Social Science Foundation of China, the Foundation for Compilation of Ancient Books of Minorities, and the Core Program for the Development of Libraries in Developing Countries of the Federation of International Library Associations. Catalogue for Mongolian Danjur, which gavj (dka bcu) T. Dorj produced in the 1950s was published in India (I have not seen it, yet) and now it is supposedly kept in the library of University of Bonn.

This paper seeks to highlight the essential features of the “Catalogue for Mongol Ganjur” created by professor L. Ligeti, who conducted extensive research on Mongol Ganjur and provides indisputable evidence of the rich scripture culture of Tripitaka that has developed in Mongolia, from its founding and throughout its generations.