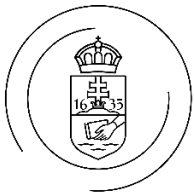


Aspects of Manchu Studies

International conference dedicated to the 100th
anniversary of Professor Katalin Kőhalmi's birth

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Abstracts



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Манж хэлээрх сонин, сэтгүүлийн судалгаа
***Iċe donjin afaha-i ba* (Шинэ сонсгол хэвлэлийн газар) хэмээх хэвлэлийн газрын**
***Ajigen gisure* (Богино хүүрнэл) нэрт гар бичмэлийн жишээн дээр**

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XX зууны эхэн үеэс манж хэлээр сонин, сэтгүүл хэвлэгдэж эхэлсэн бөгөөд судлаачдын бүтээлүүдэд манж болон шивээ хэлээр бичигдсэн арав гаруй нэр бүхий сэтгүүлийг дурдсан байдаг. Эдгээрээс 1925–1930 оны үед хамаарах 30 гаруй дугаар одоогоор мэдэгдээд буй бөгөөд манж хэлээрх сонин, сэтгүүлийг тусгайлан судалсан бүтээл ховор хэвээр байна. Эдгээр хэвлэлийн дийлэнх нь хоёр газар төвлөрөн хадгалагдаж байгаагийн нэг нь Унгарын Шинжлэх ухааны академийн номын сангийн Дорно дахины цуглуулгын сан хөмрөг юм. Тус номын санд *Iċe donjin-i boolabun* сэтгүүлийн 15 дугаар (№ ман. 19) болон *Hulun buir iċe donjin afaha-i ba* хэвлэлийн газрын нэгэн гар бичмэл дугаар (№ Ман. 18) хадгалагдаж байна.

Энэхүү судалгаанд манж хэлээрх сонин, сэтгүүлийн агуулга, түүхэн ач холбогдлыг авч үзэхийн зэрэгцээ *Hulun buir iċe donjin afaha-i ba* хэвлэлийн газрын *Ajigen gisure* нэртэй хэвлэлийг жишээ болгон судалж танилцуулна. Тус гар бичмэл нь гараар гүйлгэн маягтай таталж бичсэн 29 нүүр бүхий 2 зохиолоос бүрдэх бөгөөд тэдгээр нь Оросын Шинжлэх Ухааны Академийн Дорно дахины гар бичмэлийн хүрээлэндэх *Iċe donjin afaha* (№ CI-193) нэртэй сэтгүүлийн 193 дугаарт *Ferguweċuke saryan jui* (Гайхамшигтай охин) болон 194-200 дугааруудад *Suingya saljabun* (Нүгэлт хувь тавилан) тус тус хэвлэгдсэн байна.

Манж хэлээр хэвлэгдсэн сонин, сэтгүүлүүд нь төрийн бодлого, хууль тогтоомж, захиргааны мэдээллийг олон нийтэд түгээх гол хэрэгсэл болж байсан төдийгүй манж угсаатны хэл, соёлыг хадгалах, түгээн дэлгэрүүлэхэд чухал үүрэг гүйцэтгэж байжээ. Эдгээр хэвлэл нь манж хэлний хэрэглээ буурч, хятад хэл давамгайлах болсон цаг үеийн хэлний бодит нөхцөл байдлыг, тэр дундаа XX зууны нийгмийн өөрчлөлттэй уялдсан үгийн сангийн бүрэлдэхүүнийг тодорхой харуулдаг онцлогтой юм. Зарим нь албан ёсны шинжтэй тогтмол хэвлэгддэг байсан бол нөгөө хэсэг нь боловсрол, түүх, соёлын мэдлэг түгээхэд чиглэж байжээ. *Ajigen gisure* нэрт энэхүү хэвлэл нь охид, эмэгтэйчүүдэд эрдэм боловсрол эзэмшихийн ач холбогдлыг ухуулан сурталчилсан агуулгатай өгүүллэгүүдийг багтаасан бөгөөд XX зууны эхэн үеийн манж таталган бичгийн нэгэн сонгодог жишээ болох юм.

Иймд манж хэлээрх сонин, сэтгүүлүүдийг судалгааны эргэлтэд оруулах нь тухайн цаг үеийн хэлний байдал, угсаатны харилцаа, соёлын өөрчлөлтийг судлахад чухал ач холбогдолтой түүхэн эх сурвалж болох юм.

Remarks on the Manchu Geser: Heroes and Deities

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During the First Manchu Studies Conference held in Ulaanbaatar in 2024, Togtokh Otgontuul and I presented the Manchu *Geser* manuscript for the first time. This unique manuscript was recorded by Gábor Bálint of Szentkatolna (1844–1913), the first Hungarian Mongolist, during his five-month fieldwork in Urga (Ikh Khüree) in 1873. Bálint focused on studying the Khalkha vernacular language and folk culture. He was also interested in learning spoken Manchu, which he did with the help of a Mongolian nobleman named Nayantai, although we have no further information about this process or its outcomes. In 2019, my colleague Attila Rákos and I discovered a booklet written in Manchu among Bálint’s previously unknown materials housed at the University of Szeged’s Klebelsberg Library. This booklet was identified as the manuscript of a chapter from Manchu *Geser*, transcribed by a skilled scribe. Notably, Bálint’s Manchu text is an almost verbatim reproduction of the Beijing block-printed version of *Geser*. In terms of both content and sentence structure, the Manchu version closely follows the Mongolian text.

In this paper, I will discuss how the names of the heroes and transcendental beings were translated into Manchu.

VIII Богд Жэвзүндамба хутагтын “Манж хувцас өмссөн минь ийм учиртай” хэмээх зарлиг тухай

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Шашин төрийг хослон баригч Наран гэрэлт түмэн наст, Монгол Улсын хаан VIII Богд Жэвзүндамба Хутагт Агваанлуvsанчойжинямаданзинванчүг (Rje btzun dam pa Ngag dbang blo bzang chos kyi nyi ma bstan 'dzin dbang rhyug, 1869–1924)-ийн музей буюу “Богд Хааны музейн” эрдэм шинжилгээний ажилтан, Хаадын сангийн ажилтан агсан Богд судлаач Н. Дугарсүрэн, Утга зохиол шинжээч Г. Жамсаранжав нар VIII Богд Жэвзүндамба Хутагтын зарлигийг цуглуулан монгол бичгээс крилл үсэгт буулган “Богдын лүндэн” хэмээх номыг 1999, 2000 онд хэвлүүлсэн байна.

VIII Богд Жэвзүндамба Хутагтын энэхүү зарлигийн цоморлогт ирээдүйг иш үзүүлсэн “Богдын лүндэн” доторх “МАНЖ ХУВЦАС ӨМССӨН МИНЬ ИЙМ УЧИРТАЙ” хэмээх нэгэн зарлиг “лүндэн”-г танилцуулж, уг “лүндэн” ямар учиртай болох, хэзээ айлдсан, мөн энэ зарлиг “лүндэн”-тэй холбоотой VIII Богд Жэвзүндамба Хутагтын нэгэн гэрэл зургийн тухай танилцуулах болно.

An Exploration of the Qing Court's Agricultural Policy Toward the Returning Torghut Tribe from 1771 to 1789 Based on Manchu Archives

ШАНАН

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This paper takes the return of the Torghut tribe to China in the 36th year of Emperor Qianlong's reign (1771) as the backdrop, focusing on the agricultural policies implemented by the Qing court during the resettlement process and the governance logic behind them. Based on Manchu archives concerning the Torghut tribe and other core historical materials, the study systematically examines how the Qing court employed cultivation as a prerequisite means to enforce its “divide and rule” strategy. The findings reveal that while demarcating territories for chiefs such as Ubashi Khan, Tseberkдоржи, and Sherem and strictly ordering them to “live separately”, the Qing court organized the allocation of seeds and farming tools, dispatched Green Standard Army troops to teach cultivation techniques, and used grain provisions as a regulatory tool to guide the Torghut people from a state of “newly attached poverty and weakness” to one of “ample livelihood”. Although cultivation was eventually discontinued and the Torghut people were allowed to pursue their traditional livelihoods, this process involved not only material distribution and technical instruction but also responses to natural disasters, management of the attitudes of tribal leaders, and consideration of the livelihood pressures faced by the tribe, reflecting complex interactions in policy implementation. This paper argues that the Qing court's agricultural policies toward the returning Torghut tribe had distinct political governance attributes. Their purpose was not solely to provide economic assistance but also to achieve deeper goals of dividing power, binding the Torghut people to the land, and exercising control and management through support, using cultivation as a means of governance. Cultivation gradually fixed the Torghut people in geographical space, weakening their mobility and ability to rally, thus solidifying the Qing court's “divide and rule” political structure at the economic and social levels. The Qing court's dual strategy of combining support with control in frontier governance laid the foundation for long-term stability in the northwestern frontier regions.

Literary Sources of Text Examples in the Manju Dictionary “Han-i araha manju gisun-i buleku bithe”

CORFF, Oliver

Germany

The *Han-i araha manju gisun-i buleku bithe* was the first large-scale monolingual Manju dictionary. Published in 1708, it contains a little over 12,100 main lemmata and their definitions. In more than 1,700 instances, the definitions are illustrated by example phrases taken from Manju translations of Chinese literary classics. In total, there are more than 40 quoted sources which split into two groups: The first group contains 10 texts which are referenced hundreds of times, the second group contains texts which are quoted less than 10 times, sometimes only twice.

The paper highlights the peculiarities of the examples, e.g. can the Chinese original text be located or not? Which part of speech is most often illustrated by an example? Is there any pattern in the distribution of examples over the whole text? And, last but not least, is it meaningful to quote Manju translations of Chinese sources as examples for Manju words?

Манжийн үеийн манж-монгол-хятад албан бичгийн орчуулгын шаардлага

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EGSHIG, Shagdarsuren

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Дайчин гүрэн буюу Манж улс нь өөрийн харьяанд манж, монгол, хятад, төвөд, хуй таван үндэстнийг нэгтгэн захирч байсан бөгөөд өөр хэл соёлт ард түмнийг нэгтгэн захирахад хэлмэрчлэх, орчуулахын үүрэг, хэрэгцээ чухал байсан юм. Манжийн төрөөс засаглалын үйл явцыг нэг ойлголтоор төрийн шатлал ба харьяа газар орны засаг захиргааны бүхий л түвшинд жигд нэгдмэл байдлаар хэрэгжүүлэхэд орчуулгын талаарх бодлогыг зохион байгуулалттайгаар баримталж, орчуулгаар мэргэшсэн түшмэд бүхий орчуулгын асуудал эрхэлсэн яамыг байгуулж, олон хэлний орчуулгын асуудлыг төрөл бүрийн хэлбэрээр уялдуулан, албан ёсны орчуулгын бичиг хэргийн тогтолцоог бий болгосон байжээ. Манжийн төрөөс монголчуудтай харилцах албан хэргийн харилцаандаа өөр хоорондоо солилцож байсан данс хэргийн архив эдүгээ Монгол Улс, БНХАУ, Тайванийн архив болон бусад орны архив, номын санд хадгалагдан байгаагаас Монголтой харьцсан албан харилцааг чухам ямар учраас манж-монгол-хятад гурван хэлний өөр хоорондын орчуулгаар дамжуулж явуулдаг байсан, тухайн үеийн бичиг хэргийн архив, хадгалалтыг ямар дүрмээр хийж ирсэн тухай бид илтгэлдээ Монголын баримтаар нотлохыг зорьсон юм. Ингэснээр монгол, манж угсаатны орчуулгын түүхийн нэгэн хэсгийг монголчуудын манж үндэстэнтэй холбогдсон 200 гаруй жилийн түүхэн үйл явцын баримтаар тодруулах болно.

Observation on the Process of Creating Manchu Diplomatica – Based on *Monggo boo-i dangse* (In the Correspondence Case of the Qing Dynasty and the Dzüüingar Empire)

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It introduces an observation on *Qing nei ge meng gu tang dang* 清内阁蒙古堂档 ‘Records from the Mongolian Section of the Qing Grand Secretariat’, published in 2005 with 22 volumes. This huge publication presented the original Manchu, Mongolian, and Oirat script archive documents from 1671 to 1743, stored in the Grand Secretariat (which officially formed in 1670) of the Qing Dynasty (1644–1912). The author has collected 67 correspondence *diplomatica*, from 1683 to 1722, addressed between the Qing Dynasty and the Dzüüingar Empire. The process of introducing the Dzüüingar rulers’ *diplomatica* to the Qing emperors, at the time, created a *diplomatica* response mainly consisting of the following steps:

- After receiving the *diplomatica* from the Dzüüingar envoy, it was delivered to the *Lifayuan* 理藩院 where the translators were appointed.
- One or two, even on that day, the Oirat script *diplomatica* was translated into Manchu. Then the ministers of *Lifayuan* review the translation, and if any corrections are necessary, they go through the process.
- After the translation is completed, it will be presented to the Qing emperor. The emperor will issue an order; for example, ministers acquainted with the situation were ordered to consult on the matter.
- If the emperor issued an order that the ministers consult on the matter, then the original Oirat script *diplomatica* and its Manchu translation, as well as what the ministers concluded, were written down on additional paper, and those were delivered to the Mongolian Section, where those documents were stored together. There, the collector writes down the note of the process on additional paper, including to whom, when, and where this *diplomatica* was delivered, etc.
- When it is time to create a *diplomatica* response, the ministers consult on the matter and come up with the first draft.
- The first draft will be introduced to the emperor, and if there are no further amendments, the final draft will go to translation.
- The ministers check the translation, and if it is accurate, then it is written down officially with stamps.
- After giving the official *diplomatica* Dzüüingar envoy, the last draft of it was delivered to the Mongolian Section, where the collector writes down the note of the process, including who discussed the matter, who translated, who reviewed it, when it was presented to the emperor, who handed over the envoy, when it was delivered, and who collected it etc.

Those pieces of information shed light on a neglected aspect of the process of creating the Manchu *diplomatica*, including the experience of those involved and the considerations they took into account when creating the correspondence documents.

Foreign Plans and Interests in Gold Mining in the Late 19th and Early 20th Century (Khalkha) Mongolia in Some Manchu Documents

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Germany

The paper examines several issues related to gold mining in the territory of Mongolia in the late 19th and early 20th centuries, based on the following and further Manchu-language documents kept in the General Authority for Archives of Mongolia:

- “A matter to be handed over to four places, including the offices of the alliance leaders of two subordinate aimags, delivered by the office of the military governor Kun¹ concerning the appointment and dispatch of gold mine officials responsible for coordinating with the alliance leaders of the two eastern aimags and the chiefs of subordinate banners, dividing them into groups, and sending them for inspection” written in the third month of the 26th year of the Badarangga doro (1900);²
- Mining rules and regulations consisting of six paragraphs, written in the eleventh month of the 32nd year of the Badarangga doro, concerning the opening of gold mines, preventing (local) people from opening mines in various locations of the two khanates, registering gold deposits, collecting taxes, appointing administrative officials to the gold industry to guard gold storage facilities, and other related matters;³
- Yang Pung’s letter on issues of inspecting the gold mining house in Khüree and drawing up a precise list of regulations for collecting profit taxes;⁴

Manchu archival documents demonstrate that the Qing administration dispatched its representatives to (Outer) Mongolia to collect information on topography, mineral resources, roads, and relay stations. They also show that Western gold prospectors attempted to open gold mines in Mongolian territory. In addition, Russian and Chinese gold panners were illegally searching for in specific locations.

Greater interests in gold by foreign powers and the Manchu Qing are explained by the political, economic, and social circumstances of the period. In World history the period between 1870 and 1914 is called New Imperialism period, since Western European powers, the United States, Russia, and Japan competed to acquire overseas territories, gain control over subject populations, and exploit mineral resources. Several countries adopted the gold standard: Germany in 1872, Japan in 1897, and Russia in 1897. As a result, global demand for gold increased.

At that time, Mongolia was little known to the outside world, and the Qing dynasty, which ruled Mongolian territory, was undergoing political and economic coercion from Western powers. After the defeat of the Boxers, foreign powers forced the Qing to submit to a punitive settlement that included a huge indemnity⁵ to be paid to foreign nations.

In 1901, the Qing administration issued the New Policy reforms to overcome these difficulties and repay its debts by exploiting the mineral resources of its “pacified” territories or “outer provinces.” In this sense, both the politically weakened Qing and the economically underdeveloped Khalkha Mongolia became participants in the “imperialist game,” through which Western powers sought to expand their territories and accumulate wealth.

The Significance of a Poem by the Qianlong Emperor

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Abstract: I wish to present “Meihua se bu yao”, which is a short poem that the Qianlong emperor wrote in 1746(?). Qianlong composed that poem in Chengde, and his verses were first painted on teacups. The poem was added as a postface to the much longer *Ode to Mukden / Yu zhi Sheng-jing fu / Han-i araha Mukden-i fu bithé*, which was first published in Chinese and Manchu in 1743. Scholars have discussed the *Ode to Mukden* without paying attention to the poem, to the relationship between poem and ode, and to the impact the two texts had in Paris when they both become available in French in 1770. My presentation will situate the poem within its historical context in order to provide cultural insights on the Manchu emperor's definitions of sustainability, innovation, and transformation. By detailing the French reactions to Qianlong’s texts, we may better understand the relevance and significance of a Manchu invitation to move from knowledge to action.

1 Kunxiu – the Military Governor of Uliastai.

2 First block: CN 7084, Manchu sub-fund, the archive of Mongolian History in the General Authority for Archives in Ulaanbaatar.

3 CN 7385

4 CN 7707

5 \$333 million - 980 million taels over a 39-year period

One Ear Triple Clamped: Visual and Textual Evidence for the Changing Practice of Manchu Women's Triple Earrings

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The practice of Manchu women wearing three earrings in each ear is now widely recognised as a distinctive marker of Manchu ethnic identity, reinforced by its regulation in official dress codes and imperial edicts. Modern scholarship typically cites Chinese-language textual records, especially a single imperial edict by the Qianlong emperor (1711–1799, r. 1736–1795) in 1775 reprimanding bannerwomen who appeared with only one earring during a palace-maid selection. Yet the key concepts and practices associated with ‘one ear triple clamped’ (*yi'er sanqian* 一耳三鉗) have often been conflated and misinterpreted. The crucial Manchu dress marker of multiple ear-piercings is frequently confused with the practice of wearing three earrings, and the consistency with which the so-called ‘triple earring’ rule was observed across the Qing (1644–1911) remains largely unexamined.

This paper begins with a comparative reading of what is likely the original 1775 Manchulanguage edict and its later citation in the often-quoted official Chinese source. Juxtaposing these versions clarifies the nature of the transgression and interrogates how later Chineselanguage renderings shaped modern understandings of the ‘old Manchu Way’, from bodily modification to the wearing of accessories. The paper then turns to visual evidence—from eighteenth-century court portraits to late Qing and Republican representations of imperial women—to trace how the practice was depicted, adapted, or abandoned in different contexts.

Preliminary findings suggest that the triple-earring custom was neither static nor uniformly enforced. The 1775 edict hints at even older practices involving more than three earrings, though such a reference was omitted in later Chinese renditions and finds no corroboration in surviving court portraits. Visual materials further reveal a pivotal shift in the representation of earrings in portraits produced during the Xianfeng (1831–1861, r. 1850–1861) reign, underscoring significant changes over time and extending into the post-imperial period.

By combining close textual analysis with visual and material evidence, this study argues for moving beyond text-centred approaches to Manchu history. It demonstrates how interdisciplinary methods can illuminate the evolving relationship between bodily adornment, ethnic identity, and imperial authority.

The System of Naming and Describing Horses in the Mongolic Languages: Linguistic and Cultural Interactions in the Altaic World and Beyond

GOMBKÖTŐ Bence

SZTE Klebelsberg Library and Archive, Hungary

This presentation examines the system of naming and describing horses in the Mongolic languages within the broader context of linguistic and cultural interactions across the Altaic world and beyond. The ancestors of both Turkic and Mongolic peoples pursued nomadic lifeways centered on large-scale animal husbandry, in which the horse constituted a fundamental economic, social, and symbolic resource. Consequently, the horse emerged as a central element of Eurasian nomadic thought and cultural practice, reflected in the development of an exceptionally rich and nuanced equestrian vocabulary. While Mongolian equestrian culture was significantly shaped by earlier Turkic linguistic and cultural influences, the period of Mongol hegemony marked a decisive shift in the direction of influence. From the thirteenth century onward, Mongolic horse-related terminology spread widely, extending beyond the Altaic linguistic sphere. The presentation proposes a multi-criteria classification of Mongolic horse terminology—considering factors such as age, sex, color, physical characteristics, temperament, and function—and analyzes how these categories reflect broader Mongolic conceptualizations of animals and the natural world. It further explores the diffusion of this vocabulary and its impact on the equestrian lexicon of neighboring peoples, contributing to a deeper understanding of language contact, cultural transmission, and the symbolic centrality of the horse in Inner Asian societies.

Manju kele ba sibege kelen-ü nöküçel üile üge dayaburi-yin qariçayulul

GUI Fang

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See the abstract on page 23.

Чин улсын үеийн манж-монгол хос хэлт ордны дууны үгийн эх бичгийн харьцуулалт ба хэл шинжлэлийн онцлог

HA SIWURISIGALA

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Чин улсын үед манж-монгол хос хэлээр бичигдсэн арвин баялаг сурвалж хадгалагдан үлдсэний дотор ордны дуунууд нь тухайн үеийн хэл бичиг, соёлын харилцан нөлөөллийг судлах чухал хэрэглэгдэхүүн болдог. Тус судалгаа нь эдгээр дууны түүхэн янз бүрийн хувилбарууд, ялангуяа “Алтан бичмэл” (泥金本) болон “Эвхмэл дэвтэр” (满蒙合璧本) зэрэг гол сурвалжуудыг системтэйгээр харьцуулан судлахад чиглэж байна.

Тус илтгэлд дээрх эх бичгүүдийг нарийвчлан харьцуулсны үндсэн дээр Чин улсын үеийн манж-монгол хос хэлт ордны дуунуудын үгийн сонголт, өгүүлбэрийн бүтэц, уран дүрслэл зэрэг орчуулгын арга барил болон хэл шинжлэлийн онцлогийг авч үзэх болно. Энэ нь Чин улсын үеийн манж-монгол хэлний харилцаа, ордны орчуулгын зүй тогтлын талаарх ойлголтыг гүнзгийрүүлэх төдийгүй, манж судлалын сурвалж бичгийн судалгаанд анхдагч хос хэлт хэрэглэгдэхүүнд суурилсан дүн шинжилгээ болж чадна гэж үзэж байна.

Imperial Diplomacy in the Manchu–Jungar–Russian Power Triangle: Reconsidering the Treaty of Nerchinsk in Light of Russian Archival Documents

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Russia's eastward expansion was profoundly shaped by security imperatives and a historical memory rooted in the Mongol domination of the Rus' principalities during the thirteenth century. Following the fragmentation of the Golden Horde, this trajectory evolved into a systematic expansionist process from the sixteenth century onward. By the seventeenth century, resistance from formidable nomadic polities to the south redirected the Russian advance toward northern and eastern Siberia, utilizing major river systems. While this strategy facilitated rapid territorial gains, the arrival of Russian forces at Lake Baikal and the Amur Basin introduced a fundamentally different geopolitical landscape—one dominated by the Qing Empire, a highly centralized and sophisticated imperial power.

From the 1640s, the establishment of Russian settlements and fortifications along the Amur River signaled that the region was effectively falling under the Russian sphere of influence. The construction of Albazin and Nerchinsk underscored Moscow's strategic intent to secure a permanent foothold. However, the Qing authorities perceived the Amur region as a vital buffer zone, particularly as local populations, such as the Dagur, were caught in a dual-tribute system (paying tribute to both Russian and Qing authorities). Manchu military campaigns against Albazin in 1652 and 1658 constituted the first direct armed confrontations between the two empires, highlighting the inherent instability of this contested frontier.

Economic ambitions were equally pivotal. The drive to establish direct commercial ties with China was fueled by European narratives of Chinese opulence, intelligence from Mongol intermediaries, and Jesuit reports. Nevertheless, the frontier's balance of power was dictated not merely by Russo–Qing relations, but also by the rise of the Khalkha Mongols and, more critically, the Dzungar Khanate. Under Galdan Boshugtu Khan, Dzungar incursions into Khalkha territories presented the Qing Empire with a dual strategic threat. The confluence of Russian fortification in Transbaikalia and Dzungar military hegemony across Central Asia compelled the Kangxi Emperor to adopt a pragmatic diplomatic stance. Consequently, neutralizing the prospect of a Russo–Dzungar alliance became a primary strategic objective, necessitating a swift delimitation of borders with Russia.

The 1689 Nerchinsk negotiations, therefore, were the product of a complex triangular power dynamic rather than a bilateral dispute. Distinguished as the first treaty concluded based on formal equality between the two empires, the process was characterized by its multilingual and multifaceted nature. Facilitated by Jesuit mediation, Latin was employed as the diplomatic lingua franca, with Manchu and Latin texts accorded equal legal status. The Treaty of Nerchinsk (August 28, 1689) delineated the frontier along the Argun and Gorbitsa rivers, mandating the dismantling of Albazin and the Russian evacuation of the Amur basin. In return, the treaty formalized Russia's prerogative to conduct official trade with the Qing Empire. By leveraging Russian archival materials from Siberian and diplomatic administrations, this paper re-evaluates the treaty as a cornerstone of imperial diplomacy within the Manchu–Dzungar–Russian power triangle.

Монгол Улсад, Улсын Архивын Ерөнхий Газрын сан хөмрөгт хадгалагдаж байгаа Манжийн үеийн данс, эвхмэл баримт үлэмж байна.

Мөн Энх-Амгалан хааны захидлууд Солонгос Улсад хэвлэгдсэн нь эдүгээ монгол хэлнээ орчуулагдаж уншигч, судлаачдад хүрсэн юм. Энх-Амгалан хааны үеийн ялангуяа Чингийн төрийн үеийн бодлогын бичгүүд, бодрол зарлигууд гэрээ, хэлэлцээрийн баримт бичиг БНХАУ-ын данс эвхмэлийн сан хөмрөгт хадгалагдаж, уламжлагдан ирсэн байна.

Монгол Улс, БНХАУ-д XX зууны уран зохиолын хөгжилд түүхэн туурь, түүхэн уран сайхны роман цөөн байна. Монгол Улсад зохиолч Бямбын Ренчиний “Гүнж”, “Ану хатан”, “Нууцыг задруулсан захиа” түүхэн туурь, өгүүллэг, Жамбын Пүрэвийн “Зүрхний хилэн” (1983), “Манан будан” (1988), Дамбын Цэмбэлийн “Галдан бошгот” (1994), “Амарсанаа” (1984, 2009), роман, БНХАУ-д зохиолч Эр Юхө-гийн «Энх-Амгалан их хаан» түүхэн роман /1988/, орчуулгын зохиолын хувьд Ши Най Ань(Shi Nai'an)-ий “Сүн улсын Хүйтэн уулын бичиг”, (Шүй Ху шастир)/, Цао Сюэ чинь-ний “Улаан асрын зүүд” (红楼梦) зэрэг сонгодог романыг манж хэлээр дамжуулж орчуулан монголын уншигчдад хүргэсэн байна.

“Энх-Амгалангийн төр” олон ангит кино (2001) уянгын түүхэн драмын бүтээл тус тус олны хүртээл болсон юм.

БНХАУ-ын Ляонин мужийн Шэнжин (盛京) буюу Шэньян хэмээх Мүгдэн хот Манжийн эртний нийслэл байсан бөгөөд эдүгээ тус хотод Манжийн хааны ордон, Үндэсний музейн IV дэх танхим нь тэр чигээрээ Мин, Чин гүрний үеийн ховор нандин үзмэрээр дэглэгдсэн байдаг. Дээрх дөрвөн үндсэн хэсгээс онцгойлон Энх-Амгалан хааны түүхэн болон, урлагийн дүрийн тухайд өгүүлнэ.

Shumur Clan of the Sibe People, Family Documents Collected by Jerzy Tulisow – Depiction of a Manchu-type Family Tree ‘durugan’ with an Introduction of a Special Legal Act of the Clan

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The organization of a clan played a major role in the lives of Manchu people and served as a basis for the social organization of the Tungusic peoples. Among them, it was the Manchus and the Sibe people that have developed the most complex clan organization and who wrote down all of the inner-clan connections in the form of a family tree (called *durugan* in Manchu and *jia pu* in Chinese).

The main goal of the presentation will be to show a yet unseen and unpublished ‘durugan’ of the Sibe people’s Shumur clan, along with its translation from Manchu to English. It will contain an additional legal act titled *The Inner Law of the Shumur Clan*. During the presentation the most significant and distinctive traits of this act will be underlined, as well as what the regulations contained within may tell researchers about the social structure of the Sibe and Manchu peoples.

The durugan has been written down in the Manchu language on a thin piece of paper of Chinese origin, and has been so by the hand of Mr. Su Deshan in March of 1989 in Gulja (Ili District in Xinjiang Autonomous Region of People’s Republic of China). In the *Social Organizations of the Manchus*, Shirokogorow stated that an original document of this kind cannot be shown to, as he named it, a ‘non-clan person’. Therefore, we can only study the copy.

The durugan consists of two documents. One is a large piece of paper depicting a family tree of the Sibe-Shumur clan. The other, on a smaller piece of paper, is an add-on containing the names of close relatives of the copyist (his wife and children). *The Inner Law of the Shumur Clan*, on the other hand, consists of 4 pages and is a rare example of the Sibe and Manchu people’s family law act. It depicts the complex structure of the Manchu clan, relations between its members based on their age and sex, as well as the clan’s exogamous character.

The Old Turkic Lexical Heritage in Classical Manchu

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The Köktürk and Old Uyghur steppe empires are set apart from their predecessors of regional nomadic dynasties in successfully establishing an idiom of their own as a written language, which could take over at least some of the administrative, representative, diplomatic and religious functions formerly almost exclusively fulfilled by Sogdian and Classical Chinese. Especially the Uyghurs created, through their prolific translation efforts and the adaption of the already widely spread Sogdian script to the requirements of their language, the basis for an eastern imperial ‘Altaic’ literary tradition that successively manifested itself in the emergence of Khitan, Jurchen, Written Mongolian, Oirat and finally Manchu. Although the last is historically separated from Old Uyghur by more than two centuries, the indirect lexical impact of the latter, especially in the semantic spheres of religion, philosophy, imperial administration

and literary culture, is still substantial. This fact might be obscured at first sight, since the Turkic elements entered Manchu by passing through several different paths of transmission, thereby changing due to the specific phonotactic and orthographic requirements of the respective spoken and written forms of the intermediary languages.

The present work aims to provide some exemplary insight into these complex cases of lexical transmission based on the in-depth analysis of a selection of central terms/lexemes (e.g. *amsun*, *baksi*, *bithe*, *danšuk*, *elcin*, *erdemu*, *nomun*, *hese*, *temgetu*, *ula*) contiguous over the course of time in the languages above. This comprises the (partial) reconstruction of likely loaning paths/chains as well as the semantic development of the individual lexemes.

Since so far no satisfactorily comprehensive etymological dictionary of Written Manchu has been compiled and our knowledge of Khitan and Jurchen has increased considerably in the last decades, I understand it as a further venture towards a more systematic diachronic lexicography of the continuum of the Altaic literary languages as well as an inspiration to further interdisciplinary study of its complex sociolinguistic and historico-cultural background.

Lhasa in Beijing: The Fascination with Tibetan Medicine in Early Eighteenth Century Qing China

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The alliance between the Manchu court, the Manchu–Mongolian banner society and the Qing state structures in general with the Lamaist authorities in Tibet has been examined thoroughly. In many ways, the support of Tibet was indispensable for the Qing as a functioning empire. Equally, the attraction to Tibetan Buddhism within the leading strata of the Qing has been elucidated from a number of angles. However, was this “Lamaist call” sufficiently potent to explain the popularity of Tibetan medicine within the empire?

The present paper investigates the popularity of Tibetan medical practices at and beyond the Kangxi-Yongzheng court, as well as the commercial contacts which existed between the centres of Qing authority and the Tibetan regions. In particular the documents written in Manchu are of interest, since they convey the restricted, sometimes private, nature of the correspondence between Beijing and lamas and officials in Lhasa, Amdo and also the Kham region. The paper is also based on the travel account of Tulišen, who travelled across the north-western Qing empire into the Russian parts of northern Asia, all the way to the Torghut Mongols who had settled beyond the Ural Mountains. The repeated emphasis on Tibet in the journal *Lakcaha jecen de takvraha babe ejehe bithe* 《異域錄》 is remarkable and we shall be taking a closer, analytical look at those passages where the precious goods in the land of the Dalai Lama are referred to. The journey of Tulišen to the Torghut has to be read in the context of imperial consolidation, taking place in the aftermath of the Three Feudatories warfare (1670s–80s). The Torghut (Kalmyk) belonged to the Oirat confederation at the western end of the Mongolian sphere, at the point where Russia was beginning to make its claims felt over the region and was actively courting the Torghut. Though remote from the heartland of the Qing empire, the fact that Mongols were becoming part of the expanding Tsarist empire caused sufficient concern to send Tulišen, an trusted member of the Manchu elite, to the Torghut.

To the Yongzheng emperor, the establishment of closer ties with the authorities in Tibet may also have seemed to constitute a cultural antidote to the ongoing Sinitization of the Manchu banners. We know that he encouraged the Manchu youth to study the language of their (Jurchen) ancestors, but he also adopted a defensive attitude against influences deemed “unhealthy” for his fellow Manchus, such as Christianity, popular Buddhism, but also excessive indulgence in Chinese literati culture and the smoking of tobacco with opium. In other words, the «Harmonious & Upright Emperor» Hūwāliyasun Tob hūwangdi, the Yongzheng emperor 雍正帝, intended to create a purer and more indigenous Manchu nature in the very core of banner society. For this purpose, he also relied on closer cultural and medical ties with Tibet. This extended to his own home, the Yonghe Gong 雍和宮 palace, which contained a well-stocked Tibetan pharmacy, complete with literature in the languages of the Qing state: Chinese, Tibetan, Manchu and Mongolian.

Dress Insignia in the 13th–14th Centuries: Ethnographic Evidence from the *Jāmi‘ al-Tawārīkh* and Its Implications for Qing Court Dress

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This study examines dress insignia depicted in the illustrations of the *Jāmi‘ al-Tawārīkh*, with the aim of analyzing their types, formal characteristics, and ethnographic features in the 13th–14th centuries within the broader context of the Mongol Empire. A total of seventy illustrations from the second volume of the manuscript, held in the Edinburgh University Library, were selected as the primary corpus for analysis. The insignia were systematically examined according to the social status, roles, and cultural affiliations of the depicted figures, with particular attention to their placement on the body, formal structure, and visual modes of representation. The analysis identifies distinct categories of dress insignia, including tirāz bands and rank badges, which functioned as visible markers of hierarchy

and identity. These insignia are shown to be differentiated not only by social rank but also by cultural background, reflecting a complex visual system of classification. The findings demonstrate that the illustrations embody a dual system of dress within the Mongol Empire, in which Mongolian and West Asian (Islamic) traditions coexisted while remaining visually distinguishable through specific insignia forms and conventions. By conceptualizing dress insignia as integral components of material culture and visual communication, this study argues that dress operated beyond mere clothing to function as a structured medium of social and political ordering. In particular, it suggests that, during the Mongol imperial period, insignia played a crucial role in articulating imperial authority, regulating hierarchy, and expressing ethnographic distinctions within a transcultural imperial framework. Furthermore, it situates these findings within a broader historical continuum, suggesting that such systems of visual insignia provided an important framework for later developments in Qing (Manchu) court dress, where the regulation and codification of hierarchical markers became more formalized.

Translating Authority – Louis Antoine de Poirot’s Manchu Bible and Missionary Strategy

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This paper reconsiders the significance of the Manchu language at the turn of the nineteenth century Beijing mission through the work of Louis Antoine de Poirot, SJ (1734–1813), who produced the most substantial biblical translation and commentary into Manchu. Although the period is often presented as one of linguistic decline and institutional contraction, missionary evidence suggests that Manchu remained an active medium of imperial communication and a crucial channel for negotiating access to the Qing court. For missionaries operating in Beijing, proficiency in Manchu was not merely a scholarly accomplishment but a practical resource that shaped exchanges with officials and determined how Christian communities were represented to the imperial state.

Poirot’s translation project must be understood within this multilingual landscape. Rather than being a peripheral academic pursuit, his commitment in Manchu emerged as a response to uncertain conditions created by shifting ecclesiastical authority and the diminishing institutional presence of the Society of Jesus after its suppression in 1773. Translation offered a durable means of communication across linguistic and jurisdictional boundaries. By rendering Scripture into the language associated with imperial administration, Poirot fashioned a form of religious authority that operated independently of stable institutional structures.

The paper argues that language functioned as a subtle yet resilient mode of missionary engagement during a moment of political and ecclesiastical disruption. Through the medium of Manchu, pastoral care, doctrinal instruction, and diplomatic interaction could continue even when other avenues narrowed. Situating Poirot’s work within this broader context challenges narratives of decline, demonstrating instead that Manchu served as a strategic and enduring resource through which missionaries sustained religious identity, conveyed doctrine, and navigated a multilingual empire.

Монголын хойд хил, харуулын талаарх манжийн хааны зарим зарлиг

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Манж Чин улс 1691 онд Халх Монголыг дагуулснаар Зүүнгар улс, Оросын эзэнт гүрэнтэй шууд хил залгах болов. Халхын Галдан туслагчийн “Эрдэнийн эрих”-ийн мэдээгээр 1697 оны үед халхууд нутагтаа буцаж ирж, Манж нар Халх-Зүүнгарын хилээр харуул суулгаж цагдуулсан байна. Харин 1727 онд Манж Чин, Оросын эзэнт гүрний хил тогтоох Буур голын гэрээгээр хоёр тал хэлхээ нийлсэн газруудад овоо тэмдэг босгож, харуул суулгажээ. Улсын хил, хилийн харуул чухал тул Манж Чин улсын зүгээс Монголын хойд хил, харуулд ихээхэн анхаарч байсан нь хаанд өргөсөн айлтгал, хааны зарлигаас тодорхой болдог. Манж Чин улсын үеийн Монголын хойд хил дагуух суман, гэр харуулыг Энх-Амгалан (Elhe taifin), Найралт төв (Hūwaliyasun tob), Тэнгэрийн тэтгэсэн (Abqai wehiyehe) хаадын үед байгуулж, шинэчилж, байршил, бүтэц бүрэлдэхүүнийг өөрчилсөн тул тэдний зарлиг хил хязгаар, харуулын түүхийг тодруулахад гол эх сурвалж болж байна.

Хил хязгаар, харуулын талаар буулгасан Манжийн хааны зарим зарлигаас онцолбол, 1736 оны Тэнгэрийн тэтгэсэн хааны зарлигт Халхын хилийн харуулыг хэрхэн зохион байгуулахыг “...*qarun tebure de qarun tome hiya bayarai dorgiçi, emte sonjofi çohotoi qadalabuki, jai qalqai duin aiman-i dorgiçi, sain mutere taiji be emte sonjofi aisilame içihinabuki, taijisa de biyadari bure bele be qooli songqoi buki, çoocha be ninggun biya emgeri halabuki, qalqai booi qarun be gemu fe qooli songqoi obuki. qarun tome emte janggin, orita çoocha obufi, wargi ilan aiman-çi niru bodume tiçibuki.*”⁶ (...харуул суулгахад харуул тутам хиа жирад дотроос нэжгээд сонгон

6 Зүүнгарын газрыг төвшитгөн тогтоосон бодлогын бичиг. Өмнөд зохиол, 41-р дэвтэр. Франц улсын Үндэсний номын сангийн цахим номын сан “Gallica”

тусгайлан захируулсугай. Бас Халхын дөрвөн аймгийн дотроос сайн чадах тайжийг нэгжгээд сонгож туслан шийтгүүлсүгэй. Тайж нарт сар бүр өгөх амууг хууль ёсоор өгсүгэй. Цэргийг зургаан сар нэгэнт халуулсугай. Халхын гэрийн харуулыг цөм хуучин хууль ёсоор болгосугай. Харуул тутам нэгжгээд занги, хориод цэрэг болгуулж, баруун гурван аймгаас сум бодож гаргуулсугай) гэж заадаг.

Монголын хойд хил, харуулын холбогдолтой Манжийн хаадын зарлигийг агуулгаар нь 1. Хил хязгаар тогтоож, харуул суулгах, өөрчлөн зохион байгуулах тухай, 2. Шагнал, шийтгэлийн тухай, 3. Хилийн худалдаа, гааль, хулгай, бусад асуудлын тухай гэж ангилан үзэж болохоор байна. Энэхүү илтгэлд Монгол Улсын Үндэсний төв архив, зарим гадаад улсын номын сан, архивт хадгалагдаж буй Монголын хойд хил, харуулын талаарх Манжийн хаадын зарлигийг шинжилж, судалгааны эргэлтэд оруулах, хилийн харуулын түүхийг тодруулахыг зорив.

The Concept of Ethnicity and the Study of Tungusic Peoples

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One of the most significant challenges in anthropological research is delineating the boundaries between human groups. This issue, specifically the extent to which fieldwork data and anthropological conclusions derived from them are valid, presents considerable epistemological dilemmas. The idea that research should be conducted within a community or society was a prerequisite for anthropological inquiry. The classics of anthropology assumed the general existence of society and social norms. Consequently, a presumed society and community were not only the subjects of research but also served as its instruments and vehicles.

One such conceptual tool is the notion of ethnos and ethnicity. Between 1912 and 1918, Sergei Mikhailovich Shirokogorov conducted extensive fieldwork among the Evenki communities in Siberia and Manchuria. Beyond his detailed descriptions of social organization, he aimed to comprehend the frameworks and boundaries of the social lives of the Evenki communities he studied. In contrast to contemporary anthropological terminology, Shirokogorov sought a novel framework. His fieldwork experiences suggested that individuals who nomadized together and identified as a single kin group were not suitable for defining the boundaries of sociality. He viewed the ethnos as a dynamic, “biosocial” organism that must constantly adapt its culture and biological structure to maintain equilibrium within a changing environment. Ultimately, he posited that the ethnos was a “unit of survival” that ensured the preservation and evolution of its members through a cohesive, self-regulating social system. According to his argument, it was rather the mental dispositions of a loose network of groups that adapted to a larger territory that established the framework for the group's continuity.

The emergence of a new theoretical framework for describing Evenki communities is unsurprising. The Evenki groups, dispersed across an extensive territory, present significant opportunities for diverse anthropological interpretations and conceptual frameworks. This diversity has fertilized research among Evenkis. Building on the studies of Katalin Uray-Kőhalmi and my own fieldwork in Eastern Yakutia, I seek to elucidate the theoretical opportunities that research on peripheral Evenki communities presents within anthropological discourses on social ontology.

How can the History of Mongolian-Manchu Relations in the 17th-18th Centuries Be Explained According to the Views of Philosopher Giambattista Vico?

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The philosopher Giambattista Vico is often regarded as the founder of the philosophy of history. In the fifth and final section of his work, *The New Science*, Vico argues that when a state or nation becomes incapable of overcoming decline, fragmentation, and moral corruption, there exist three possible remedies for curing such conditions. Notably, Vico's conceptualization of three remedies for societal degeneration can be observed in Mongolia's historical trajectory during the seventeenth and eighteenth centuries.

During the seventeenth and eighteenth centuries, internal divisions weakened the Mongols, leading to increasing involvement with the Manchu Qing state. Examined through the philosophy of history, this period reflects Vico's three possible remedies for societal decline: the emergence of a strong monarchy, submission to a powerful nation, or decline to the extreme, which prompts renewal before collapse.

These three remedies require further elaboration, and when interpreted in the context of Mongolian history, they reveal a particularly compelling historical pattern. Giambattista Vico lived in Italy during the seventeenth and eighteenth centuries—a period coinciding with Mongolia's decline—yet his philosophical framework appears almost as if it were formulated through close observation of the Mongolian historical experience. Within Manchu studies, the

history of relations between the Manchu Qing Empire and Mongolia (including Outer, Inner, and Western Mongolia) occupies a central and foundational position. This article seeks to examine that historical period through the analytical perspective of the philosophy of history.

Түүхийн философич Жамбаттиса Вико түүхийн философийн эцэг хэмээн хэлэх нь бий. Вико нь Шинэ шинжлэх ухаан бүтээлийнхээ төгсгөлийн тав дахь хэсэгт аливаа улс, үндэстэн уруудан доройтол, хагарал бутрал, ёс суртахууны ялзралаасаа салж чадахгүй байгаа тохиолдолд энэ бүгдийг эмчлэх гурван арга зам бий гэсэн байдаг. Нийгмийн өвчлөлийг эмчилж эдгээх гурван арга зам байдаг тухай философич Жамбаттиса Вико санал болгосон нь үнэхээр XVII-XVIII зууны монголын түүхэнд илэрч буй нь ажиглагдсан юм. Энэ цаг үед эв нэгдэлгүй монголчуудын түүхийн өрнөлд Манж Чин улс оролцож эхэлсэн бөгөөд хоёр зууныг дамнасан олон түүхийн өрнөлийг түүхийн философийн призмээр харж болж байна. Жамбаттиса Вико уруудан доройтож буй нийгмийг аврах гурван арга зам бий гэсэн нь хүчирхэг монархтай болох, өөрсдөөсөө илүү улс үндэстэнд захирагдах, уруудан доройтсоор байгаад ёроолдоо хүрэн мөхөж сүйрэхээсээ өмнөхөн шинээр эхлэх юм. Эдгээр гурван эм эмчилгээг илүү дэлгэрэнгүй тайлбарлах хэрэгтэй бөгөөд монголын түүхтэй холбож ойлговол ихэд сонирхолтой дүр зураг харагдана. Түүхийн философич Жамбаттиса Вико XVII-XVIII зууны монголчууд доройтож байх үед Италид амьдарч байсан бөгөөд монголчуудыг хажуунаас нь харсан мэт л философидсон байна. Манж судлалд Манж Чин гүрэн ба Монголын харилцааны түүх (Ар, Өвөр, Баруун Монгол) чухал байр суурь эзлэх ба энэ үеийн түүхийг түүхийн философийн өнцгөөс харан энэ өгүүлэлд тусгалаа.

Манж, хятад хоёр хэлээр хавсарсан “Сонгож орчуулсан Ляожай жы и бичиг”-ийн нэгэн эхийн тухай”

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Чин улсын үеийн манж судлаач Бугиргэн Жагдан хятадын сонгодог бүтээлүүдийн нэг, дундад зууны үеийн нэрт зохиолч Пү Сунлингийн зохиол “Ляожай жы и бичиг буюу Ляожайгийн хачирхалтай тэмдэглэл”-ийг манж хэлнээ орчуулж Төр Гэрэлтийн 28 дугаар онд (1848) хэвлүүлэн гаргасан байдаг. Тэрээр “Ляожай жы и бичиг”-ээс нийт 126 сэдвийг сонгон орчуулж 24 дэвтэр болгон эмхлэн гаргахад нэгэн насны амьдралаа зориулсан ажээ. Тус бүтээлийн нэг хувь, зургаан дэвтрийг Гандантэгчинлэн хийдийн хамба лам агсан Н. Эрдэнэпил өөрийн цуглуулгын санд хадгалж байснаа нэрт эрдэмтэн, академич Ш. Лувсанванданд бэлэглэсэн байсныг хожим түүний охин хятад судлаач, доктор, профессор Л. Маналжав МУИС-ийн Монгол хэл, хэлшинжлэлийн тэнхимийн сурвалж бичгийн сан хөмрөгт хандивласан юм. Манай судалгаа уг зургаан дэвтрийн сэдвүүд дэх манж, хятад хоёр хэлний орчуулгын хэв маяг, үгийн сан, хэл найруулгын онцлог, өнгө аясыг харгуулан үзэх зорилготой. Тиймээс судалгаа маань “Сонгож орчуулсан Ляожай жы и бичиг”-ийн орчуулгад хэлшинжлэл, утга зохиол, соёлын орчуулгын онолын үүднээс ажиглалт хийн, эх зохиол болон манж орчуулгыг харьцуулан тус бүтээлийн манж судлалын салбар дахь хэлшинжлэл, утга зохиол, соёл судлалын ач холбогдол, үнэ цэнийг нээн харуулах юм. Ингэснээр манж судлаач Бугиргэн Жагдангийн орчуулгын арга барил, онцлогоор дамжуулан “Ляожай жы и бичиг”-ийн нэгэн хувилбарыг манж судлалын сурвалж бичгийн судалгааны эргэлтэд оруулах нэгэн алхам болох байх хэмээн найдаж байна.

Pragmatics of Buddhist Teaching: Speech Act Analysis of the Manchu *Śūraṅgama Sūtra*

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This paper examines a didactic dialogue between the Buddha and the disciple Ānanda in the Manchu translation of the *Śūraṅgama Sūtra*. Taking Speech Act Theory as an analytical framework, it approaches the text from a pragmatic perspective, focusing on how Buddhist teaching is enacted through language rather than merely transmitted as doctrinal content. Drawing on the theories of J. L. Austin and John Searle, the study analyzes a sequence of utterances attributed to the Buddha in this passage. The analysis identifies a structured progression of speech acts, including expressives, normative assertives, declarative judgments, and directive acts realized through conditional and interrogative constructions. Special attention is given to Manchu linguistic markers such as *hese wasimbume* (“to issue an authoritative utterance”), deontic modal expressions, and universal quantifiers, which encode authority, obligation, and hierarchical relations within the dialogue. Through this analysis, the paper shows that the Manchu translation does not simply reproduce the semantic content of the source text, but reconfigures Buddhist instruction as a sequence of authoritative and pedagogical actions. The Buddha’s speech functions to reshape the disciple’s epistemic stance and guide the process of doctrinal clarification and practice. By foregrounding the pragmatic dimension of the Manchu

Śūraṅgama Sūtra, the study highlights how Manchu translations articulate the performative structure of Buddhist discourse.

Cultural Exchange Between Mongolia and North Korea During the Korean War: Focusing on Dancer Choi Seung-hee's Visit to Mongolia in 1952

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This study aims to examine the significance of cultural exchange between Mongolia and North Korea during the Korean War through the visit of dancer Choi Seung-hee and the North Korean art troupe to Mongolia in 1952. During the Japanese colonial period, Choi Seung-hee learned dance in Japan and became a global star. After liberation, she defected to North Korea and performed in the Soviet Union and Eastern Europe, but the fact that she performed in Mongolia has not been known until now.

Currently, approximately 200 photographs and two documentary films regarding Choi Seung-hee's visit to Mongolia are preserved in the Mongolian archives. The official purpose of North Korea dispatching a 72-member art troupe, led by Choi Seung-hee, to Mongolia in July 1952 was to celebrate the 31st anniversary of the Mongolian People's Revolution. However, during the Korean War, Mongolia demonstrated deep friendship between the two nations by providing significant economic support to North Korea, including livestock and food, and by raising 197 North Korean war orphans. Therefore, the dispatch of the North Korean art troupe to Mongolia in 1952 carried strategic significance, aiming to secure continued support while simultaneously conveying gratitude for economic assistance.

Choi Seung-hee toured and performed in socialist countries such as the Soviet Union, China, and Eastern Europe, Mongolia in 1952 was the only country where she was dispatched independently. In this respect, the cultural exchange between Mongolia and North Korea demonstrates a unique character compared to other socialist nations.

The Current Situation and Future Prospects of Manchu Studies in Mongolia (Within the Scope of Linguistics and Source Studies)

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Up to the early twentieth century, Manchu language education in Mongolia took two main forms: formal schooling and home-based learning. Under the 1915 decree approving secondary school regulations, the curriculum for boys prioritized the study of Mongolian and Manchu treatises, historical chronicles, and legal documents. This highlights the ongoing requirement for intellectuals of that period to have a strong command of Manchu written sources, enabling them to revise laws and regulations and examine historical records. However, with the advent of the People's Republic period, formal instruction in the Manchu language came to an end.

Since the establishment of the "Institute of Scriptures" in 1921, significant attention has been devoted to collecting, organizing, and preserving old manuscripts and historical texts. At that time, virtually all staff members of the Institute were actively engaged in searching for, collecting, and preserving Manchu, Mongolian, Clear, and Tibetan texts, thereby creating a rich repository of materials. Mongolian senior scholars have made considerable contributions to studying and systematizing this extensive collection, incorporating Manchu-language sources into academic research, and translating and publishing them. In 1945, recognizing the essential importance of training specialists to study the language, script, and history, the National University of Mongolia (NUM) established a Department of Mongolian Language and incorporated Manchu language instruction into its curriculum. Since then, Manchu language education has continued uninterrupted to the present day, regardless of social or political changes.

If considered from the beginning of Manchu language teaching at NUM, Manchu studies in Mongolia have a history of nearly 80 years; if counted from the establishment of the Institute of Scriptures, the history exceeds 100 years.

Developing Manchu language and script education and research in Mongolia is essential for the following objectives:

- Conducting historical comparative studies of Mongolian, Manchu, and other Altaic languages;
- Studying Manchu sources and documents related to Central Asian and Mongolian history;
- Examining the interconnections between Manchu and Mongolian literature;
- Conducting comparative cultural and ethnographic research on beliefs, customs, and traditions;
- Studying cultural relations in scripts.

When Manchu language and script studies in Mongolia are examined in relation to published works, official trainings, and research activities, they can be periodized as follows:

- 1921–1945
- 1945–1990
- 1990–2024
- 2024– now

Manchu-language monuments preserved in Mongolia are mainly found in stone inscriptions, temple and monastery plaques and inscriptions, manuscripts and block-printed books, seals, emblems, coins, and letters of correspondence written on silk and cloth.

The extensive corpus of Manchu-language primary materials preserved at the National Library of Mongolia, the National University of Mongolia, the Institute of Language and Literature, Mongolian Academy of Sciences, and the General Archives of Mongolia can be broadly categorized into traditional textbooks, multilingual dictionaries (bilingual, trilingual, quadrilingual, and pentalingual), historical sources, literary monuments, military books, philosophical and ethical works, legal documents, and official correspondence.

The research trends pursued by Mongolian Manchu scholars have been extensive, covering phonetics, morphology, syntax, lexicology, lexicography, dialectology, textology and translation studies, resulting in hundreds of scholarly works.

At the National University of Mongolia, in addition to teaching Manchu to students of the Mongolian language program, special Manchu language classes were opened and teaching and research were carried out during the periods 1957–1962 and 1958–1963. Although there were brief interruptions, Manchu had been taught continuously since 1957, and from 1990 the university began training textologists specializing in Manchu. Seen in this light, the history of Manchu language teaching and research in Mongolia has been centered at NUM, which has trained numerous Manchu scholars and specialists from both within the country and abroad up to the present day.⁷

The Manchu language curriculum at the National University of Mongolia has been developed over time by successive generations of teachers. In 2014, as part of institutional reforms at the university, the Department of Textology and Altaic Studies was merged into the Department of Mongolian Language and Linguistics, which led to revisions of the Manchu language program. The Manchu language curriculum has undergone several reforms, with the most recent update in 2024. At the undergraduate level, courses include “Manchu Language,” “Manchu Lexicology,” and “Translation of Manchu,” while at the graduate level, “Manchu Source Studies” is offered.

In conclusion, Mongolian scholars have made a substantial contribution to the field of Manchu studies worldwide. Mongolia continues to be a key center for Manchu research, maintaining active and effective teaching and scholarly work.

Research trends should prioritize:

- studying the phonetic correspondences between Manchu and Mongolian from a phonological perspective;
- carrying out detailed comparative studies on sound change patterns in both languages and analyzing Manchu script documents (*ma: tongki fuqa aqu hergen-i bidhe*) alongside multilingual records of Tungusic languages;
- exploring Manchu folklore, mythology, poetry, and oral traditions in relation to the literary works of East Asian cultures.

Moreover, while earlier studies concentrated mainly on the shared features of Manchu and Mongolian, future research ought to focus on their distinctive and unique characteristics—an approach relevant to linguistic analysis at every level.

Research on Manchu Archives Concerning the Torghut Tribe in the 1730s

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In the 1630s, the Torghut people left their homeland and migrated to the steppes of the Volga River basin. In the 1770s, a portion of the Torghuts left the Volga region to return to their ancestral lands; their descendants are the Torghut Mongols living in China’s Xinjiang region today. Another part of the group remained there, and their descendants are the Kalmyks of the Republic of Kalmykia in the present-day Russian Federation.

In the past, research on the Torghuts by scholars both at home and abroad has been based primarily on Russian archives and Chinese (Han) documents. There is still significant room for the exploration and utilization of Manchu archival documents surrounding the Torghut issue. This article utilizes Manchu archives to explore the relationship between the Torghut people, the Qing dynasty, and the Tibet region.

⁷ M. Bayarsaikhan, T. Otgontuul (2025), ‘Manchu Language Education and Research at the National University of Mongolia’, see the expanded version of the paper presented at the international conference ‘Mongolian Linguistics–2025’, held in commemoration of the 80th anniversary of the establishment of the Department Mongolian Language and Linguistics, National University of Mongolia, November 29, 2025.

The Manchu documents used in this article were formed during the period between the 9th and 10th years of the Yongzheng reign of the Qing dynasty (1731–1732), when Torghut Khan’s envoys traveled through Beijing to Tibet to have an audience with the Seventh Dalai Lama.

In 1724, Ayuka Khan passed away, and his son Cereng Donduk succeeded him. However, after Ayuka’s death, Torghut nobles vied for the position of Khan. Amidst complex internal and external struggles, Cereng Donduk sought support from the great eastern power, the Qing dynasty, and recognition of his title by the Dalai Lama in order to consolidate his position. In 1730 (the 8th year of the Yongzheng reign), he dispatched envoys to the Qing court and to Tibet.

The mission departed from the Volga River basin, traveled through Russia to Beijing, and then proceeded from Beijing to Tibet. They returned to Russia from Tibet via the same route, with the round trip taking two years (1730–1732). During this process, a large number of Manchu documents were produced between the Dalai Lama, Qing officials in Tibet, the Torghut Khan, and the Yongzheng Emperor. Fortunately, a portion of these was collected in the supplementary archives of the Grand Council (Junji Chu) and has been preserved to this day. These archives not only reflect the activities of the mission but also reveal many details of the relationship between the Torghuts and Tibet since the 1640s, possessing important historical value for studying these relations.

Based on the analysis of three Manchu archival documents from the perspective of Torghut-Tibetan relations, the following facts can be clarified:

First, the first-generation Khan of the Torghuts was not Ayuka Khan, as stated in the *Biographies of the Mongolian and Muslim Princes and Dukes* or the *Essential Records of the Imperial Tributary Tribes*, but rather his grandfather, Shukher Daichin.

Second, Shukher Daichin’s title of “Daichin Khan” was conferred by the Fifth Dalai Lama. The title “Khan” originated from Shukher’s original noble title “Daichin”; such a practice was a very common phenomenon at the time.

Third, Ayuka’s title remained “Daichin Khan”, which was conferred by the Sixth Dalai Lama, Tsangyang Gyatso. In reality, this allowed Ayuka to inherit his grandfather’s original title.

Fourth, the Seventh Dalai Lama conferred upon Cereng Donduk the title “Daichin Sharab Nabdan Khan” (Daichin Buddhist-Assisting Dharma-Protecting Khan).

Fifth, Tibetan Buddhism held an extremely important position and influence in the political and social life of the Torghut people. The titles and seals bestowed by the Dalai Lama were of great significance for the Torghut Khans to elevate their status. Their influence on internal tribal governance goes without saying, and they also played a clearly significant role in the maneuvering with the Russian authorities.

Causative–Passive Ambiguity in Manchu

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In Manchu, both causative and passive constructions are formed by attaching the suffix *-bu-* to the verbal stem of an active clause. In most cases, the ambiguity between the two constructions can be resolved by their morphosyntactic differences, as shown below.

Active:		agent [NOM]	(object)	(object)	V-Ø-
Causative:	causer [NOM]	causee [ACC or DAT]	(object)	(object)	V-bu-
Passive:		agent patient [DAT]	(object)		V-bu-
			[NOM]		

However, in certain cases the boundary between causative and passive constructions becomes unclear. First, while the causee in causative constructions is generally marked with the accusative marker *be*, it may instead be marked with the dative marker *de* when the verb denotes a low degree of affectedness on the part of the causee, as shown in (1). Second, although passive constructions normally do not take an object, there exist so-called “adversative passives”, in which a body part or possession closely related to the patient appears as an object, as illustrated in (2).

- (1) *ini gaji-ha morin be han de tuwa-bu-ha* (MWLD Tiancong 52:1b)
his bring-PST horse ACC Khan DAT see-CAUS-PST
'(Manjusiri) made the Khan see the horse he had brought.'
- (2) *akšan, ula de gala saci-bu-ha* (MWLD Tianming 62:17a)
Akšan Ula LOC arm chop-PASS-PST
'Akšan had his arm cut in Ula (by the enemy).'

Morphologically, examples (1) and (2) share two features: the agent of the verb is marked with the dative marker *de*, and the body part or possession object remains overt. Semantically, (1) may also be interpreted as a passive construction, similar to (2), namely, ‘Manjusiri’s horse was shown to the Khan.’ (2) can likewise be interpreted as a reflexive causative construction, meaning that Akšan involuntarily caused the enemy to cut his arm

Based on this observation, this paper argues that causative and passive constructions in Manchu are not categorically distinct, but rather form a continuum as follows:

Typical passive	Ambiguous passive / causative	Typical causative
Agent marked by dative	Agent or Causee marked by dative	Causee marked by accusative
	Body part or possession object	

Thus, the causative and passive constructions in Manchu are considered to have a common origin, and their divergence seems to be associated with factors including the degree of transitivity.

Dayur kelen-dü-ki manju yaral-tai jigelge üge – “Dayur üčün”-ü üges-ün sang-ača sedüblekü ni

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See the abstract on page 24.

Items of Particular Interest for Manchu-Tungus Studies among the Scholarly Bequests Held in the Oriental Collection of the Library of the Hungarian Academy of Sciences

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The correspondence and/or broader bequests of several outstanding scholars in various fields of Oriental studies have found their way to the Oriental Collection of the Library and Information Centre of the Hungarian Academy of Sciences, either as personal donations, as legacies left in the scholar’s last will, or, less often, through purchase, and, in rare cases, as the result of administrative legal procedures. For the present occasion, the two most relevant corpora are the bequests of Louis Ligeti and, of course, Käthe Uray-Kóhalmi.

This short conference presentation is intended merely to offer a brief overview of the most significant materials within these two sets of documents that are relevant to Manchu-Tungus studies—materials that were either pivotal to, or characteristic of, the given scholar’s life’s work, or from which further research or more detailed analysis might yield new findings.

Studying Evenki language for conducting a year-long anthropological fieldwork with Evenki people in Baikal region, in the 1990s and early 2000s in Budapest

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I consider myself deeply fortunate that my teachers at the Department of Inner Asian Studies at ELTE included members of the classical generation of Orientalists, among them Katalin Kóhalmi. For me, she was not only an outstanding scholar, but also “Aunt Kati,” whose teaching and personal presence left a profound and lasting imprint on both my academic interests and my intellectual formation. She was my first teacher of Evenki. Under her attentive and patient guidance, I began studying the language in preparation for future fieldwork—a goal that we both regarded not simply as an academic task, but as a shared scholarly horizon. Our work together was sustained by a common and enduring interest in Evenki ethnography, which she approached with exceptional sensitivity and depth. Some of the most formative moments of my education took place during the private lessons she gave me in her apartment on Vadász Street. These occasions were far more than language instruction; they were moments of intellectual transmission in the fullest sense, where scholarly knowledge was inseparable from lived experience, memory, and personal trust. Recognising my interest in the history of Inner Asian exploration, she introduced me in Vienna to her friend Zita Gyömörey, the granddaughter of György Almásy, whose expeditions in Kyrgyzstan and Kazakhstan had long inspired my imagination. Through such gestures, she connected me not only to knowledge, but also to a living scholarly lineage, and to the human continuity behind academic tradition. During my doctoral studies, she remained a constant and generous mentor. We worked together on the development of a multidisciplinary teaching programme on Siberia, an initiative she supported with conviction, even when it did not receive the institutional recognition it deserved. She also served as a reviewer of my doctoral dissertation on the social organisation of the Western Buryats,

accompanying and strengthening my work at a decisive stage. In this presentation, I would like to recall those decisive encounters, conversations, and moments of guidance through which her teaching, mentorship, and personal example shaped my academic path. In doing so, I hope to honour not only her scholarly legacy, but also the enduring human presence through which she continues to influence those who had the privilege to learn from her.

Preserving Lineage: A Collection of Sibe Genealogies and Its Historical Significance

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The genealogy-writing tradition of the Chinese Sibe, which emerged during the Qing dynasty, represents a long-standing practice of documenting familial and communal history. These genealogies were not merely lists of names; they functioned as material repositories of knowledge, preserving information about lineage, social connections, and collective memory. Through this tradition, Sibe communities maintained a sense of identity and continuity across generations, reinforcing social cohesion and transmitting cultural norms. However, during the turbulent decades of the twentieth century, a substantial portion of these genealogical records was lost, due to political upheavals, migration, and the disruption of traditional social structures. While many Sibe clans have since undertaken efforts to reconstruct their family trees, such reconstructions often rely predominantly on the recollections of elderly community members, making the survival of original manuscripts and documented sources all the more significant.

The presentation focuses on a specific collection of genealogies compiled by a self-taught Sibe historian, highlighting their importance as historical sources for the study of both Qing-dynasty history and the Sibe community. These documents provide detailed insights into familial organization, social relations, and local history, offering material evidence that complements oral history. The paper is dedicated to the memory of Uray-Köhalmi Katalin, from whom the presenter acquired instruction in the Manchu language. The linguistic and methodological training received under her guidance proved essential for the accurate interpretation of these genealogical records.

Manju mongyol qoyar kele-deki üge-yin sang-un qamtu-yin бүрилдекүн-ү туқай синжілекү ni

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See the abstract on page 25.

Golden Ladder Ritual among Manchu-Speaking Sibe of Xinjiang

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The initiation ritual of the Manchu-speaking Sibe of Xinjiang, the so-called Golden Ladder. The Sibe used to have two types of shamans: the butu and iletu shamans. To become a iletu (real) shaman one had to climb the Golden Ladder which symbolizes a journey to the spirit Isanju Mama who granted the right to heal people. The ritual texts of the shamanic ceremony were published in the book called Saman Jarin “Shamanic Songs” including the prayer of the Golden Ladder.

The Fourth Yalguusan Khutugtu Luvsansandüv’s (1820–1882) Loyalty to the Qing Dynasty

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The Fourth Yalguusan Khutugtu Luvsansandüv (Blo bzang bsam grub, 1820–1882) was one of the famous, eminent Tibetan polymaths of Mongolia. Being the son of Dalai Choinkhor Van Gonchigjav (r. 1817–1845), and younger brother of Dalai Choinkhor Van Gempildorj (r. 1845–1894) he studied the entire corpus of monastic recitation mostly in Dalai Choinkhor Vangiin Khüree also known as Tariatiin Khüree Sanchüvlin monastery from his childhood, and learnt not only the Tibetan and Mongolian letters, but also the Manchu letters. By his resolute devotion, he wrote four volumes of *Collected Works* in Tibetan, preserved now in the National Library of Mongolia.

His reincarnation lineage belonged to the 13 Khutugtus acknowledged with seal by the Qing emperors. Luvsansandüv received this seal from the Qing emperor Tongzhi (1856–1875) in 1867 to govern a subordinated land and people called Yalguusan Khutagtiin Shav’. This area belonged to Zasagt Khan province with the monastery, Yalguusan Khutagtiin Khüree situated in the current area of Ider district, Zavkhan province in the Khangai Mountains.

The present lecture aims at illustrating the relation of Mongolian Khutugtu and the Qing court exemplified by the Fourth Yalguusan Khutugtu Luvsansandüv who had a respectful relation with not only the emperors, but the local governor / commander (*janjin*) residing in Uliastai. Luvsansandüv's monastery, visited and described by the Russian scholar A. M. Pozdnev in 1892, also reflected to his loyalty, and he even praised the Qing emperors' virtue and the *janjin* commander's gallantry in his Tibetan pieces of work.

The presentation will briefly introduce Yalguusan Khutugtu Luvsansandüv, his monastery and relation to the Qing court, and cite given stanzas of his ritual texts devoted to Khangai Khan, guardian of the Khangai Mountains, to illustrate his loyalty toward the Qing dynasty. (The research is part of the project *Religious Landscape of the Khangai Mountain Range* supported by the National Research, Development and Innovation Office – NKFIH, FK-138052 of the Hungarian government.)

Manchu Transliteration of a Korean Personal Name from a Chinese Source and Its Incorrect Restoration in Qing Chinese Historiography

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In a letter to the Korean King, the Qing founder Nurhaci mentioned a Korean historical figure in the 12th century who at the time was in rebellion against Korean king and made petition to surrender to the Jurchen dynasty. That Korean local governor was recorded in Chinese source as *Zhao Weichong* (赵位宠). This name was transliterated into the Manchu archives as *Joo Weicung*. The last syllable could note either *cung* or *jung* in Manchu sound, corresponding to the Chinese [tʂ^hung] or [tʂung].

The personal name together with the whole letter that contained it constituted one of the formative sources of the historiographical compositions of later generations for Emperor Nurhaci, which gave births to the several different editions of the Veritable Records of Emperor Taizu in Manchu (K'aozu hūwangdi yargiyan kooli), Mongolian (K'aozu quwangdi-yin mayad qauli) and Chinese (清太祖实录). Those historiographical activities inevitably involved successive compositions and modifications of the original Manchu archives that we see now being held in Taipei. In the course of the repeated processing, the original Manchu transliteration *Joo Weicung* took a new Chinese form *Zhao Weizhong* (赵惟忠). This is to say that composers of the *Veritable Records* did not make any effort to turn to Chinese source and literally restore the original form of the name, instead they coined out a Chinese transliteration straightforwardly from the Manchu transliteration, which become totally different from its original phonetic structure in Chinese source. This mistaken transliteration passed down with immutability through almost every piece of composition of the episode in Nurhaci's biography.

The mechanism hidden behind this may not only is the incompetence of composers who failed to consult the Chinese source that initially provides the personal name, it may also is the result of the complexity of the evolving process of Manchu writing system, which was characterized by substitution of the letter *cung* for *jung* when it comes to the transliteration of the Chinese sounds [tʂ^hung] and [tʂung].

Нэгэн Солонгос хүний нэрийн манж хөрвүүлэг болон тэр хөрвүүлгийг сүүлийн үеийн түүх бичлэгт эндүү сэргээсэн нь

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Манжийн тулгуур төрийг төвхнүүлэн байгуулсан Нурхач Гэгээн Хаан бээр Солонгосын хаанд илгээсэн нэгэн захидалдаа 12 дугаар зууны үйд Солонгосын нэгэн цэргийн ноён хаанаасаа урваж Жүрчин Алтан Улсад дагаар орох гэсэн нэгэн уйл хэргийг дурдсан байдаг. Тэр ноёны нэрийг хятад эх сурвалжид *Zhao Weichong* (赵位宠) гэж бичиж буй. Энэ нэрийг уг хятад сурвалжаас манж бичигт *Joo Weicung* гэж хөрвүүлсэн байна. Энэ Манж хөрвүүлгийн сүүлийн *cung* гэх бичлэгийг *чун* болон *жун* гэж хоёр зүйлээр авиалж болох билээ. Тэр нь цааш хятад хэлний [tʂ^hung] болон [tʂung] хоёртой харгалздаг байна.

Энэ нэрийн хөрвүүлэг уг захидалтайгаа хамт сүүлийн үеийнхний Гэгээн Хааны түүхийг туурвин бичих бичих үйл ажллагааны нэгэн баримт болсон байна. Жишээ нь, хэд хэдэн удаа засварлагдсан Гаузу хувандигийн магад хууль (манжаар: K'aozu hūwangdi yargiyan kooli, хятадаар: 清太祖实录) гэх мэт. Гаузу хувандигийн магад хууль-ийг анх туурвих ба дахин дахин засварлаха явцад зайлашгүй одоо Тайванд хадгаалагдаж байгаа манжийн уг данс бичгүүдийг олон удаа найруулсан болон дахин боловсруулсан бөгөөд монгол, хятадаар олчуулсан байгаа юм. Яг тэгэж дахин давтан гар орсны дүнд *Joo Weicung* гэх манж хөрвүүлэг *Zhao Weizhong* (赵惟忠) гэх хятад хэлбэртэй болов. Энэ нь юуг харуулна гэхлээр, магад хуулийг туурвигчид болон засварлагчид уг хятад сурвалжийг хайж үзэж байгаад уг хятад үсгийг сэргээсэн биш, харийн шууд манж хөрвүүлгийг харж байгаад гарын аяраа хятад үсэг сонгон хөрвүүлэн бичсэн байна. Ингэснээр уг хүний нэр

уг хятад сурвалжийнхаас шал өөр юм болж гарсан байна. Энэхүү хөрвүүлгээс төрөгдсөн зохиотол нэр Нурхачид холбогдох олонх түүх бичлэгт тэр хэвээрээ уламжлагдан хэрэглэгдсэн болно.

Ингдэж ташаарал болсны шалтгаан ганц түүхийг бичигчдийн хятад сурвалжийг шүүж уг нэрийг нягтлан гаргасангүйгээс болсон биш, бас тэр үеийн хятад хэлний [tʂʰʊŋ], [ʃʊŋ] хоёр гийгүүлэгчийг зарим тохиолдолд ижил үсгээр хөрвүүлдэг байсан манжийн үсэг зүйи дэглэм харахаан бүрэн төгөлдөр болоогүй ээдрээтэй байдалд гүнзгий холбогдол буй мэт санагдана.

A comparative ethnolinguistic study of Mongolian and Inuit languages

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This paper presents a comparative ethno-sociolinguistic analysis of the Mongolian and Inuit languages, examining how linguistic structures, oral traditions, and cultural narratives encode and transmit cultural and spiritual worldviews. Anchored in both American and Soviet-Russian ethnolinguistic frameworks, the study investigates the role of language as a repository of cultural identity and a reflection of environmental adaptation. Inuit languages, characterized by polysynthetic morphology and rooted in animistic and shamanistic traditions, demonstrate a linguistic embodiment of ecological interdependence. In contrast, Mongolian, an Altaic agglutinative language shaped by nomadic life and a syncretic spiritual heritage combining shamanism and Tibetan Buddhism, reveals a lexicon and grammatical system reflective of social and cosmological values. Despite distinct geographic and cultural contexts, both languages exhibit structural and functional parallels that underscore the interrelation of language, environment, and belief systems. The article highlights the urgent need for comprehensive documentation and revitalization in the face of linguistic endangerment, arguing that language preservation is essential for maintaining epistemological diversity and cultural continuity. The findings contribute to broader discourses on language policy, sociolinguistics, and cultural heritage preservation.

A Key to Language Contact: The Role of Conversational Textbooks in the Qing Dynasty

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This study aims to systematically introduce a selection of bilingual and multilingual conversational textbooks compiled during the Qing Dynasty. Produced primarily between the 18th and 19th centuries, these textbooks functioned as practical pedagogical instruments designed to support Bannermen, officials, and language learners in acquiring Manchu proficiency and facilitating multilingual communication across Manchu, Chinese, and Mongolian.

The content of these textbooks, which closely reflects the everyday life and social practices of the time, is typically organized in the form of situational dialogues and question-answer sequences. They cover a broad range of domains, including daily greetings, official business, etiquette, customs, and general knowledge. These texts are marked by their vivid language and strong practical orientation. In terms of format, most adopt a parallel-column or sentence-by-sentence layout, presenting Manchu alongside other languages (primarily Chinese and Mongolian). This arrangement allows for a direct comparison of the similarities and differences in vocabulary, syntax, and expressive conventions across languages, rendering these texts invaluable primary sources for the study of language contact and translation practices during the Qing era.

While primarily serving as language-learning tools, these conversational textbooks also constituted as important documents reflecting the socio-cultural dynamics of Qing society. They offer insight into the symbiotic relationship between the lingua franca and ethnic languages within a multiethnic empire, shedding light on the ideological and practical approaches of the Qing court to language education, cultural integration, and social governance. By analyzing the textual features, compilation purposes, and dissemination of these works, this study seeks to establish a comprehensive documentary foundation for understanding the linguistic landscape, ethnic relations, and cultural syncretism in the Qing Dynasty. Furthermore, it highlights the unique value of these manuals for contemporary research in Manchu studies, historical linguistics, and socio-cultural history.

Research on “Manchu-Mongolian-Uyghur Trilingual Dictionary”

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“Manchu-Mongolian-Uyghur Trilingual Dictionary” is a dictionary in three languages: Manchu, Mongolian, and Chagatai. The translated words in Mongolian and Chagatai are all transcribed from Manchu. There is no Chinese title on the cover of the original book. The Manchu title is “manju monggo hoise ilan hacin i gisun”. According to the meaning of the Manchu title, it can be translated as “Manchu Mongolian Uyghur three languages”. Academic circles

usually call it “Manchu-Mongolian-Uyghur Trilingual Dictionary”. The original book has no preface and postscript, and the time of compilation is not clearly stated in the book. This article attempts to discuss the compilation time, background and academic value of “Manchu-Mongolian-Uyghur Trilingual Dictionary”.

1. Compilation time of “Manchu-Mongolian-Uyghur Trilingual Dictionary”

(1) Taboo situations in words

Manchuria had formed the concept of taboo avoidance before entering the Central Plains. Its system mainly imitated the Yuan Dynasty, and was characterized by tabooing full names and not avoiding single characters. After the Qing Dynasty entered the Central Plains, the taboo avoidance system gradually improved. Not only full names were taboo, but the names which have single word were also taboo. Both Chinese and Manchu characters are taboo. The words “lii” and “ning” appear in the Chagatai vocabulary of the “Manchu-Mongolian-Uyghur Trilingual Dictionary”. Such as:

Example 1:	Manchu:	gūnin onco dotori bisirengge inu
	Mongolian:	nige jirugetu
	Chagatai:	kun <u>lii</u> kiyān
	Chinese translation:	A person with a broad mind and connotation. (“Manchu, Mongolian, and Uyghur Three Languages Calligraphy Book” 2-27-3)

Example 2:	Manchu:	šun i fosen
	Mongolian:	nara yen gilbaga
	Chagatai:	abtab <u>ning</u> šo la si
	Chinese translation:	Sunlight (“Manchu, Mongolian, and Uyghur Three Languages Calligraphy Book” 3-1-1)

In the above example 1, in order to avoid tabooing the second character of Emperor Qianlong’s royal name “Hongli”, “li” is written as “lii”. In Example 2, there is no tabooing the homophonic “ning” of the second character of Emperor Daoguang’s royal name “Min ning”. It is speculated that the dictionary was written between the first year of Qianlong (1736) and the first year of Daoguang (1821).

(2) Inclusion status of “Qin Ding Qing Yu”

From the 12th to the 60th year of Qianlong’s reign (1747–1795), the emperor ordered more than 5,000 Manchu words to be officially approved. So it called “Imperially Approved Manchu Words” of the Qianlong Dynasty. Whether the “Imperially Approved Manchu Words” appear in Manchu ancient books provides an important basis for later scholars to determine the compilation time of these books. The “Manchu-Mongolian-Uyghur Trilingual Dictionary” includes many new Manchu words approved in the 13th year of Qianlong’s reign (1748). For example, words such as “boisile” (amber) and “senca” (mushroom) approved in the 14th year of Qianlong’s reign (1749) appear in the dictionary. This indicates that the compilation of the dictionary was after the 14th year of Qianlong’s reign (1749).

In addition, the dictionary still includes some words before the Qianlong imperial decree. For example, there is the word “tongki” (point) on page 4 of Volume 2 of “Manchu-Mongolian-Uyghur Trilingual Dictionary”, which was the word before Qianlong’s official designation. It was officially designated as “tonggi” (point) on May 6, the thirty-sixth year of Qianlong’s reign (1771). It can be inferred from this that the compilation time of “Manchu-Mongolian-Uyghur Trilingual Dictionary” was from February 19, the fourteenth year of Qianlong’s reign (1749) to May 6, the thirty-sixth year of Qianlong’s reign (1771).

2. The Background of the Compilation of the “Manchu-Mongolian-Uyghur Trilingual Dictionary”

In the 20th year of Qianlong’s reign (1755), after the Qing Dynasty conquered Junggar, and in the 24th year of Qianlong’s reign (1759), the rebellion of the Hezhuo brothers was put down, and the Western Regions north and south of the Tianshan Mountains were included in the territory of the Qing Dynasty. Due to the need to manage the frontiers, the Qing Dynasty established official schools such as “Tote Learning” and “Huizi Learning” in order to cultivate translation talents. “Huizi Learning” was established in the 21st year of Qianlong’s reign (1756). At the beginning, it only taught Chagatai language (the ancestral language of Uyghur). In the 32nd year of Qianlong’s reign (1767), “Mianzi Teaching” was added to teach Burmese, collectively known as “Hui-Myanmar Official School”. “Manchu, Mongolian, and Uyghur Three Languages Calligraphy Book” may be one of the textbooks written during this period.

3. Common Words in Manchu, Mongolian and Uyghur in the “Manchu-Mongolian-Uyghur Trilingual Dictionary”

“Manchu-Mongolian-Uyghur Trilingual Dictionary” contains many common words with the same or similar pronunciation and meaning in the three languages of Manchu, Mongolia and Chagatai, and it provides valuable information for the study of the Altaic languages. For example:

Manchu	Mongolian	Chagatai	Chinese translation
baturu	batur	bahadur	hero
honin	honi	hūi	sheep
alban	alban	alban	official business
karun	harool	kara ul	Karen; sentry
erde	erte	ertegen	morning
meiren	murū	muri	shoulder
arfa	arbai	arpa	Bell wheat, oil wheat

4. Conclusion

„Manchu-Mongolian-Uyghur Trilingual Dictionary” is a dictionary with important academic value. It not only provides valuable information for the study of the Altaic languages, but also provides evidence for the study of Qing Dynasty policies.

A Bannerman’s Interpretation of Neo-Confucian Learning: A Case Study of the Recorded Sayings of One Hundred and Twenty Elders

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In the study of the intellectual history of the Qing dynasty (1636–1911), modern scholarship conventionally focuses on the development of evidential learning and overlooks that of the neo-Confucian learning. Moreover, while there are abundant studies on intellectual debates of Confucian learning within the Sinogram sphere in East Asia, scholars have yet to adequately examine and incorporate what Manchu texts could offer in historical narratives. This paper foregrounds a Manchu book, the *Recorded Sayings of One Hundred and Twenty Elders* (Ch. 百二老人語錄, M. emu tanggū orin sakda-i gisun sarkiyān). It was written by Sungyun (1752–1835) but later rearranged by Wanyan Furentai (birth and death years unknown). It unveils an episode of how a Mongol bannerman in the late eighteenth century interpreted neo-Confucian learning with a non-Han Chinese twist. In particular, Sungyun attempted to reconcile neo-Confucian learning with the religious practices of the Mongols. Furthermore, Sungyun presented neo-Confucian learning as not simply a teaching of Han Chinese but one that was compatible with the ethical ideals of bannermen. Although he claimed that the book was merely a record of hearsay, it is in fact useful to expand our hitherto Sinocentric understanding and discussion of Chinese intellectual history.

A Further Exploration of the Settlement and Banner Establishment Issue of the Mayumingyan Tribe in the Early Qing Dynasty

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At the “Shengjing Assembly” held during the establishment of the Qing Dynasty, Čegen Khan, the chieftain of the Mayumingyan Tribe, was ranked among the 49 nobles of the Southern Mongolia. However, affected by incidents such as the defection of some of his tribal members, he failed to receive the treatment of banner establishment and subdivision organization in that year. Later, due to Čegen Khan’s early death, his son Sengge’s young age, and the tribe’s westward migration, a series of issues, including the timing of the tribe’s banner establishment and the appointment of the jaṣay, were not appropriately sorted out. This paper utilizes the surviving official archival documents of the Qing Dynasty to sort out the special circumstances in the process of the Mayumingyan Tribe’s banner establishment and the formation of the jaṣay banner system, attempting to make new supplements to previous research.

An Exploration of Learning Methods for Manchu Songs Based on the Oral Characteristics of the Altaic Language Family

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Amid the wave of globalization, music, as a language without borders, is transcending geographical and cultural boundaries. In this process, folk songs have emerged as significant bridges connecting diverse cultures. However, for Manchu songs, pronunciation discrepancies present a significant obstacle, especially for learners whose native tongue is not Altaic.

This study, based on published research and field interviews with native speakers (including Meng Ronglu and Entehda), analyzes these linguistic challenges. It explores the “Mirror Derivation” phenomenon in Manchu lyrics and the structural integrity of classic pieces such as *Jakdan Kai*, highlighting their roots in shamanic incantations. By dissecting the “Head Rhyme” and “Tail Rhyme” schemes, this paper provides a method for understanding the unique oral characteristics of Manchu culture and its preservation.

