

## Central Asian Studies

Sektionsleitung / Section Supervision: Abdurishid Yakup

Raum / Room: Samarkand (JK 26/140)

### Organised Panels

#### Aus- und Abgrenzung in mongolischen Gesellschaften

Panel conveners: Karénina Kollmar-Paulenz

Seit 1990 sind in der Mongolei vermehrt Fragen von Identitätsbildung und Repräsentation in den Fokus zivilgesellschaftlicher, aber auch staatlicher Debatten gerückt. Nach dem Ende des Sozialismus galt es, eine neue gemeinsame Geschichte zu erzählen, die versprach, Antworten auf die Frage zu geben, was es heisst, Mongole oder Mongolin zu sein. Solche Repräsentations- und Identitätsbildungsprozesse sind nicht neu, auch in früheren Jahrhunderten hatten sie immer wieder Aktualität in den mongolischen Gesellschaften. Das Panel fragt danach, wie Vorstellungen von Identität in den mongolischen Gesellschaften entstehen, indem es die hierfür notwendigen Grenzziehungen in den Blick nimmt, die auf der diskursiven und sozialen Ebene zu impliziten Tabus und expliziten Ab- und Ausgrenzungen führen und «Binnenfremdheiten» (Justin Stagl) produzieren. In dem Panel sollen historische und aktuelle Perspektiven zusammengeführt werden und verschiedene methodische Zugriffe (u.a. linguistische, soziologische, philologische, diskursanalytische) erprobt werden.

## Printing Knowledge, Circulating Ideas: Making Modernities in Early 20<sup>th</sup> Century Newspapers from Central Asia

Panel convener: Jeanine Dayyeli

In the second half of the nineteenth century, the Russian conquest of Central Asia and the creation of the general-governate of Russian Turkestan accelerated the technological, political and economic transformation processes. Printed newspapers in a local language of Central Asia and Arabic script first appeared in 1870 with a monthly supplement to the Russian language *Turkestanskije Vedomosti* (Turkestan News) published by the general-governorship of Russian Turkestan. Private vernacular newspapers established by Central Asian intellectuals surfaced around 1906. Small in print run and short-lived, they nevertheless heavily influenced intellectual thought and debates of the “reading classes” of their time, each issue attracting many more readers than buyers. They were virtual discussion rooms for probing into possible futures and critical topics of Central Asia like identity and (multiple) modernities under colonial rule, language and cultural heritage. At the same time, they acted as reverberation chambers for thoughts and debates originating elsewhere, be it in the Ottoman, Russian or British Empires, Europe or beyond. Among the writers of these print media were pivotal figures of the Central Asian reform movement. By opening up new spaces for public debate that went beyond face-to-face circles, especially by introducing letters to the editors as a venue for expression of opinion, the newspapers had a decisive role in shaping intellectual thought about societal and political reforms, (national) identity, culture, modernity, the state of religion, and many other contentious topics of their time. On the basis of a close reading of these newspapers, this panel asks whether there was a shared sense of what modernity, progress, identity and cultural heritage were? How were the newspapers, their editors and authors connected within and beyond Central Asia? Who reads and cites whom? How do their attitudes towards the colonial power compare?

### **Tocharian Language and Buddhist Literature of the Tarim Basin**

Panel conveners: Olav Hackstein, Hannes A. Fellner, Michaël Peyrot

The panel proposed here is aimed at presenting new research into the philology of the ancient languages of the Tarim Basin at the time of the old Silk Road with a special focus on Tocharian and Buddhist literature. The Tarim Basin, located at the precise intersection of the broad spheres of influence of the Indian, Iranian, and Chinese traditions was—and still is—a linguistic melting pot in which dozens of languages have come into contact, and this dialogue was particularly intense during the first millennium CE when the continental trade network of the Silk Road was in full force and Buddhism spread along a north-south and west-east axis. Yet, since the monuments of many of these languages were discovered through archeological research barely a century ago, philological work is still an ineluctable step towards broader historical inquiry. The panel we propose here deals with the philological and linguistic investigation of languages spoken in the area at that time with their literary lore couched in Buddhist traditions, especially, but not exclusively, the two Tocharian languages.

## **Languages and Cultures along the Silk Road: Reading the Silk Road from the Turkic and Middle Iranian written materials**

Panel conveners: Ayşe Kılıç Cengiz, Alisher Begmatov

The proposed panel's aim is to present new research on the philological, historical, and cultural examination of written texts and archaeological finds along the Silk Roads, in particular from the Turfan Oasis. It pays special attention to Middle Iranian and Old Turkic philological materials, emphasizing their role in the understanding of linguistic, cultural, and religious aspects; this includes daily life and economic activities across Central Eurasia.

The Turfan Oasis, which is located in the north-east of the Tarim basin in Central Eurasia, was a hub for a multitude of languages, cultures, and religions along the Silk Roads to come into contact with one another. The Middle Iranian and Old Turkic finds from this oasis represent abundant textual materials with Buddhist, Christian, and Manichaean content, including astrological, medical, and other manuscripts which allow us to have a glimpse into the daily lives of various peoples. The panel plans to present one of the final fruits of the Turfan manuscripts - novel editions of the religious texts, and several secular texts that are currently in their final stages of edition.

The proposed panel will provide a platform for scholars in the field of Iranian and Old Turkic philology to present new philological materials and findings through the evaluation of philological materials and to discuss important linguistic, philological, historical, and philosophical aspects of the Silk Road on the basis of written sources.

## Keynote

### Language and Genre in Dunhuang Donation Registers

Stephen F. Teiser (Princeton University)

Chinese Buddhist monks administering local temples in Dunhuang during the eighth-tenth centuries CE often compiled registers listing donations made on the occasion of festivals, funerals, and other events for which the Buddhist establishment provided ritual services to the broader community. Many registers contain a catalog of the items offered, the name of the donor, the date, the purpose of the gift, as well as brief liturgical sections indicating actions performed and prayers spoken by the Saṃgha. Close to one hundred handwritten documents, each compiled for a unique donation, survive among the Dunhuang manuscripts. This paper provides a preliminary overview of the contents, variations in language, and typology or genre of these texts.

## Presentations

### **Topical marking devices in the Old Uyghur Buddhist narrative texts**

Abuduxikeer Aierken (Humboldt University of Berlin, Germany)

The topic of a sentence is usually defined as ‘what the sentence is about and is often described by the metaphor of a file-card. A file-card in memory, on which the content of the proposition is ‘written’. Human languages exploit various lexical, syntactic, morphological as well as prosodic devices to mark the topic of a sentence. The Old Uyghur Buddhist narrative stories provide an abundant source for the linguistic examination of the time. However, no comprehensive study has been made with regard to the means of marking of topics in these texts.

This article explores the devices for marking the topic in three narrative stories (individual stories from Daśakarmaphāvadānamālā ‘garland of legends which pertain to the ten courses of action’ ). The conclusion drawn is that in most cases throughout the corpora, discourse referents are marked for the topic and NPs are the most common topical constituents. The tendency to keep the topic constant over a longer period of discourse is very common. Ellipsis is the frequently used device to express such continuing and aboutness topic. Particles and lexical means are deployed for the contrastive topic or where there is a switch for the topic. The study is a contribution to the descriptive study of the language of the Old Uyghur narrative texts and to the interpretation of the discourse referents.

### **An Overview of the Print Media in Afghanistan between 1901–1918**

Ahmad Azizy (Humboldt-Universität zu Berlin, Deutschland)

Being squeezed within the British and Tsarist Russian rivalries and extreme internal turmoil of centralization of power in the second half of 19th century, Afghanistan in the early decades of the 20th century (1901–1918) was characterized by a relative breathing pause. Among other factors, this situation of relative peace set the stage for reforms and modernization endeavors – particularly imitating the Tanzimat movements in the Ottoman Empire as a role model. A focal point was printing periodical and (new) books with the aim of educating the (traditional) Afghans in modern school and modernizing all aspects of their life.

In this presentation, I give a general overview of the printing press in this above-mentioned period in Afghanistan and particularly focus on the question, to which extent the printing and publishing possibilities offered a platform for modernization and difference in opinion. The main focus is on the Persian large format bi-monthly periodical *sirāj al-aḥbār* (Torch of the News) that has been published in Kabul between 1911–1918. The founder and editor-in-chief of *sirāj al-aḥbār* was Mahmud Tarzi, who was inspired by the Islamic reformist movements in Ottoman Empire where he spent almost two decades before his return to Kabul in early 20th century. I discuss his role and the role of various other authors, but also shed light on circulation and readership of *sirāj al-aḥbār*.

**Die Rolle der buddhistischen Schutzgottheiten in der mongolischen Identitätsbildung im 21. Jahrhundert am Beispiel der Schutzgottheit Jamsran**

Mungunchimeg Batmunkh (University of Bern)

Die Verehrung der tibetisch-mongolischen Schutzgottheit Jamsran ist bei den Mongolen schon im 17. Jahrhundert nachzuweisen. Seither ist Jamsran in den mongolischen Klöstern eine der wichtigsten Schutzgottheiten. Nach dem Zusammenbruch des Sozialismus 1990 wurde die Verehrung Jamsrans in der Mongolei wieder aufgenommen. Seit 2000 wird er sogar im Verteidigungsministerium verehrt. In vier Museen befinden sich vier unterschiedliche Korallenmasken Jamsrans. In diesem Vortrag möchte am Beispiel Jamsran seine historische und die gegenwärtige Identitätsbildende Funktion auch dieser Korallen-Masken untersuchen.

### **Sogdian Berliner Turfan Fragments with Buddhist Content**

Alisher Begmatov (Berlin-Brandenburg Academy of Sciences, Germany)

The Sogdian Buddhist fragments discovered from Turfan contain various scriptures often faithfully translated from Chinese Buddhist sūtras. A handful of fragments presumably with Buddhist content remain unpublished to this day, largely due to their poor preservation, or unclear source from which they may have translated. Among these, there is a relatively well-preserved fragment, catalogued as So 10009, currently housed in the Museum für Asiatische Kunst, Berlin. Although almost all the words noted in it are already known, the exact content and its religious affiliation remain uncertain. It has been tentatively classified as a Buddhist fragment.

In this paper, in addition to a general overview to the Sogdian fragments with Buddhist content that are currently being edited, I will discuss the fragment So 10009 in detail. I propose that this fragment contains description of Buddhist cosmology, in particular the final scene of reaching the seashore, i.e. ultimate path to *Nirvāṇa*.

### **Emergence of honorific register in Old Literary Tibetan**

Joanna Bialek (Humboldt University, Deutschland)

Tibetic languages (a group of cognate languages deriving from Proto-Tibetic and included in the Trans-Himalayan (TH) language family) attest to features not encountered in other presumably most closely related languages like East-Bodish or Tamangic languages. One such a feature is the honorific speech register (Tib. *že sa*), a variety of language obligatorily used in particular social circumstances, in which persons of different social standings are either involved directly or are addressed to in a conversation. The honorific register manifests itself in the use of lexical items distinct from those used in everyday speech between socially equal partners and encompasses the entire vocabulary related to the sphere of human life and social interactions.

Since all Tibetic languages attest to a more or less elaborate honorific register and none of the cognate or neighbouring TH languages possesses traces of any such apart from randomly borrowed vocabulary from a Tibetic language, the question arises as to why and how did the honorific register evolve?

In my paper I argue that the emergence of the honorific register in Early Old Tibetan (the oldest attested Tibetic language) was bound to social changes resulting from military expansion of the Tibetan Empire (7th-9th c.) and the ensuing social stratification, in particular the introduction of the hereditary rule of the royal family and the formation of aristocracy. The honorific vocabulary developed from metaphorical extension of common lexemes, which process can be reconstructed by analysing Old Tibetan records.

### **A new approach to nominal composition in Tocharian B**

Klara Bramhas (University of Vienna, Österreich)

This paper aims at applying a recently proposed classification system for compounds to Tocharian B. For this purpose, all attested compounds were collected and categorized based on the proposal of Bisetto & Scalise (2009) which is orientated solely along grammatical features. Not only will this approach provide new material for the theory of Tocharian nominal composition, but also generate new insights into the semanto-syntactic properties of compounds in Tocharian B. With this objective, I continue what Bernhard (1958) aimed at, but only partially succeeded. Recent research on Tocharian B nominal composition (e.g., Fellner 2018; Malzahn 2012; Meunier 2015) has hardly dealt with the new classification system of Bisetto & Scalise. Therefore, a consistent picture of Tocharian B nominal composition is still a desideratum. As one of the results of this new classification, it will be shown that compounds in Tocharian B do have linguistic reality even if they are calqued from Sanskrit. This will also have ramifications for Tocharian A.

### **The changing gender system of Tocharian: gender assignment on loans of various periods**

Gerd Carling (Lund University, Sweden)

The presentation will look at gender in Tocharian from the perspective of different loan word layers. Tocharian has merged an Indo-European three-gender system (masc/ fem/neuter) into a system of masculine, feminine, and a gender alternans (masc sg/ fem pl), preserved in certain categories. The Tocharian gender system is viable and adapts to new loans (Hartmann 2013). Tocharian has a long history of being a recipient language, taking loans from various Middle Iranian and Turkic, Chinese, and Middle Indo-Aryan languages (Carling 2005; Lubotsky and Starostin 2003). The Tocharian loans can be stratified into layers, based on an internal chronology of sound changes. The presentation will look at gender loans in relation to inherited words, based on loanword layers. The study uses two dictionary sources for Tocharian A (Carling et al. 2009) and Tocharian B (Adams 2013), identifying layers of loans (Pinault 2002) and considering morphological, phonological and semantic criteria (Hartmann 2013), to estimate whether a change in the assignment of loans can tell us something about an ongoing change in the gender system. Preliminary studies indicate that the gender system in Tocharian was weakening. In earlier stages of borrowing, the genders were more equally adapted to various nouns and classes, whereas in later stages of borrowing, more loans were assigned to the masculine gender. This is an indication that the feminine (in addition to the neuter) was becoming lost synchronically in Tocharian, and that Tocharian was on its way to losing the gender system.

### **The Tocharian Lexicon from an Abhidharmic Perspective: Recent Findings**

Adam Alvah Catt (Kyoto University), Athanaric Huard (EPHE, PSL), Yuima Inaba (Kyoto Kōka Women's University)

In this talk we will show how an Abhidharma perspective can clarify some aspects of the Tocharian lexicon. We will introduce findings from our study on the Tocharian A manuscripts 384–386, a commentary on the *Abhidharmāvatāra-prakaraṇa*. Among the many new proposals we make are *masal-yamtsune* 'causality' as a partial calque of Skt. *pratyaya*; *tkāllune* 'elucidation,' translation of Skt. *vicāra*, from the root *tkāl̥*- 'illuminate;' *yulā* as an adverb used to calque the Sanskrit preverb *ava*; and the meaning of the root *rātk-* ~ *ritk-* 'raise, arouse'. We will also address Abhidharmic elements in other texts, especially in the *Udānālankāra*. This text helps to demonstrate that TB *warāṣṣālñe* and TA *wrāṣlune*, the translations of Skt. *bhāvanā* 'development, cultivation', are based on the Abhidharmic explanation of this term as *vāsana* 'perfuming, infusing'.

### **The literary making of the Maitreya-avadāna-vyākaraṇa and the Maitreyasamiti-nāṭaka**

Timothée Chamot-Rooke, Athanaric Huard (École Pratique des Hautes Études, Paris / ERC HisTochText)

Our contribution aims to explore the connections between two Tocharian A works on Maitreya, the Maitreya-avadāna-vyākaraṇa (MAV) and the Maitreyasamiti-nāṭaka (MSN). Since Lévi (1925), it is admitted that the MSN bears close connections with an Avadāna collection related to the Sūtra of the Wise and the Fool (Xián yú jīng 賢愚經). We argue that another important source for the composition of the MSN is the MAV. This conclusion can be reached from linguistic and literary arguments. Most importantly, both texts are very close to each other and share exclusive similarities, as shown in recent literature (Chamot-Rooke 2022 and Huard 2020). This opens a new angle for interpreting the composition of both texts in the broader perspective of Maitreyan literature.

Chamot-Rooke, Timothée. 2022. "Back to the Caustic Lye Stream: A Revision of the Tocharian Fragment A 226 from the Maitreyāvadānavyākaraṇa." *Tocharian and Indo-European Studies*.

Huard, Athanaric. 2020. "The End of Mahākāśyapa and the Encounter with Maitreya: Two Leaves of a Maitreya-Cycle in Archaic TB." *Tocharian and Indo-European Studies* 20: 1-82.

Lévi, Sylvain. 1925. "Le Sūtra du sage et du fou dans la littérature de l'Asie Centrale." *Journal Asiatique* 207: 305 - 332.

### **Gone with the Winds: A Tocharian B Parallel of the Yogācārabhūmi of Saṅgharakṣa**

Ruixuan Chen (Universität Heidelberg, Germany)

This paper will comment on a passage which is traditionally considered part of the Tocharian B Karmavibhaṅga. As will be demonstrated, this passage finds parallel in the Yogācārabhūmi of Saṅgharakṣa (see P. DEMIÉVILLE, BEFEO 44, 1954, pp. 339-436), a text which is extant in two early Chinese translations (i.e., Taishō nos. 606 & 607). With the framework of the presentation, I will compare selected sections of this passage with their Chinese counterparts, highlight the significance of the textual parallels for the decipherment or reinterpretation of some Tocharian lexemes, and make hypothetical remarks on the historical background against which the text made its way into the Tocharian-speaking Buddhist milieu.

### **Kuchean (Tocharian B) Monastic Accounts Found in the Kizil Grottoes**

Chao-jung Ching (Kyoto University, Japan)

In this paper, I will report my progress towards a full edition of the Kuchean (Tocharian B) monastic accounts found in the Kizil Grottoes. In particular, the ones in the Berlin Collection that have become a kernel of my study since my Marie Curie Fellowship (2012-2014) hosted by the Turfanforschung (BBAW), and the ones collected the Otani Expeditions, right now dispersed in Kyoto, Tokyo (Japan), Seoul (Korea) and other places, will be the focus of this paper. Among them, I will select one or two assemblages of fragments by demonstrating their features and explaining my tentative dating. In addition, as material for comparison, a few documents written in Chinese, Khotanese and local variant(s) of Gandhārī – the “Kučā-Prākṛit” named by Klaus T. Schmidt – will be chosen for showing the socio-economic environment of the ancient kingdom of Kucha and its neighbours.

## **How to Speak about Land in a Colonial Context? The Semantics of Land Use in Central Asian Vernacular Publications**

Jeanine Dayyeli (Universität Wien, Austria)

Central Asian intellectuals of the early 20<sup>th</sup> century are known for their concern about the state of education and their activities in the cultural sphere. One of the most pressing topics for the majority of Central Asia's population, especially the rural agriculturalists and pastoralists, was, however, the land question. Ever since the start of the Russian colonisation, (Slavic) settlers had been brought into the region, enticed by promises, forced or simply escaping unbearable circumstances elsewhere. The new settlements came at the expense of the indigenous rural population that increasingly lost pastures, rights of way or water. Given the centrality of this question to the livelihood of most people, it is surprising that so little scholarly attention has been devoted to this. Central Asian intellectuals at the dawn of the October Revolution also discussed this issue reluctantly. Questions of access to and use of land touched colonial interests more directly than matters of education. Still, some reformers formulated rather distinct suggestions – of course under the eyes and the censorship of an always suspicious colonial administration. To do so, they resorted to indirect speech, poetry or private conversations. Some directed their appeals to the administration, some to their own society. This presentation will analyse the intellectual discourse on land, livelihoods and immigration drawing on sources like vernacular newspapers, pamphlets and letters written between 1910 and 1920.

### On the Origin of the Khotanese Subscript Hook

Federico Dragoni (Leiden University, Netherlands, The)

In Khotanese studies, the so-called “subscript hook” designates a diacritic device placed below the akṣara. It is conventionally transcribed with an apostrophe. Its function is, among others, that of signalling the presence of a lost intervocalic \*š. Leumann (1912: 1) thought that the subscript hook was functionally and graphically derived from the Indian avagraha (Ṡ). On the other hand, Skjærvø (1987: 85) suggested that the sign could be formally compared to the Tumshuqese Fremdzeichen x5, which indicates the Tumshuqese outcome of Proto-Iranian \*š intervocalically. Emmerick (1992: 158-169) concluded that the subscript hook represents most likely a phonetic feature known as ‘breathy voice’ ([<sup>h</sup>]). Moreover, he proposed that the sign may be derived from the akṣara ha. In this talk, I am going to test the previous proposals by means of a detailed palaeographic analysis. Based on the results obtained thereby, I am going to put forward a new hypothesis on its origin, which may also throw new light on the linguistic function of the subscript hook.

#### References

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Skjærvø, Prods O. 1987. ‘On the Tumshuqese Karmavācanā text’, *Journal of the Royal Asiatic Society* 119.1, 77–90.

### **The cantillated Manichean texts**

Desmond Durkin-Meisterernst (BBAW, Germany)

There are close to 200 fragments of Manichean 'cantillated' texts. That is, the words of the texts are drawn out and are supplemented in this 'cantillation'. There are Middle Persian and Parthian texts. We will look at the most interesting ones and discuss the 'cantillation'.

**Tschechischer Jesuit Jan Milan (1662-1737) und Kalmücker im Kontext anderer christlicher Missionen und der Missionarslinguistik unter Kalmücker im Russischen Kaiserreich**

Katarína Džunková (Charles University, Prague, Tschechische Republik)

Seit dem Anfang des 17. Jahrhunderts haben sich die nomadischen Kalmücker dem Zarenreich Russland angeschlossen. Seit dieser Zeit bemerken wir auch die Versuche, die buddhistischen, mongolischsprachigen Kalmücker zum Christentum zu bekehren. Mit diesen ist auch der Prozess der Erstellung der kalmückischen Grammatik verbunden. Im Jahr 1699 erschien in den kalmückischen Steppen auf dem Weg von Moskau nach Taganrog der tschechische Jesuit Jan Milan (1662-1737), der über seine Erfahrungen die Schrift "Missio Asoviensis et Taganrokensis" verfasste.

Im 18.-19. Jahrhundert gab es einen Prozess der Sammlung von Material in der kalmückischen Sprache, der es den russischen und europäischen Missionaren und Wissenschaftlern ermöglichte, verschiedene Wörterbücher und Grammatiken zu erstellen. Obwohl es nicht-orthodoxen Missionaren verboten war, ihren Glauben in Russland zu verbreiten, versuchten Missionare aus der Herrnhuter Brüdergemeinde, die im Wolgagebiet die Siedlung Sarepta gründeten, die Kalmücker zu bekehren. Johann Conrad Neitz (1743-1815) hat auch die kalmückische Sprache beschrieben. In Sarepta waren auch Sprachwissenschaftler tätig, wie z.B. Isaak Schmidt (1779-1847), Autor der Grammatik der mongolischen Sprache, der auch die Bibel ins Kalmückische und Mongolische übersetzte und Heinrich August Zwick (1796-1885), Autor einer kalmückischen Grammatik und eines Wörterbuches. Das Ergebnis der orthodoxen Mission war eine Grammatik der mongolisch-kalmückischen Sprache, geschrieben von Missionar und Sprachwissenschaftler Alexei Alexandrowitsch Bobrownikow (1822-1865). Er übersetzte einen Katechismus und die biblische Geschichte und entwickelte theologische Terminologie in Kalmückisch. Ziel unseres Beitrags ist es, den unbekanntesten tschechischen Jesuiten Jan Milan und sein Werk vorzustellen und mit der Arbeit protestantischer und orthodoxer Missionare unter den Kalmücker im 18. und 19. Jahrhundert zu vergleichen.

### **A digital research tool for the study of Tarim Brahmi**

Hannes Fellner, Martin Braun (University of Vienna, Austria)

The purpose of this paper is to introduce and demonstrate a web application for the study of Central Asian text corpora, including Sanskrit, Tocharian, and Saka. The development of this application constitutes a major aspect of the research project "The Characters that Shaped the Silk Road", which, starting from the seminal work by Lore Sander (Sander 1968), aims at developing a new paleographic classification system for the various forms of the Central Asian Brahmi script (Tarim Brahmi). At the core of the application lies the systematic association of the narrow transcription of an akshara with its precise location on a photograph, which enables queries that return images of the aksharas themselves rather than mere transcriptions. In Fellner et al. 2019 we demonstrate how a database with these properties has already led to new insights into the different developmental stages of Central Asian Brahmi. Now, we show how our web application can be used in order to perform multifaceted queries in a flexible and open-ended fashion. By cross-referencing paleographic queries with other types of properties associated with the digital text editions, it becomes possible to compare multiple tokens and variants of the same akshara within user-specified sets of data, including individual manuscript fragments, fragments found in specific regions, as well as data sets spanning multiple languages. Our goal is therefore to provide the field with a tool that is flexible enough to tackle research questions far beyond the scope of our own project.

### **Soziale Nachhaltigkeit und Mechanismen der Ausgrenzung in der Mongolei**

Sharleena Goerlitz (University of Bonn, Germany)

Der Abstract ist Teil des Panels: Aus- und Abgrenzung in mongolischen Gesellschaften: Terminologien Diskurse und Tabus / Prof. Dr. Ines Stolpe & Prof. Dr. Karénina Kollmar-Paulenz

Die Mongolei positioniert sich im internationalen Nachhaltigkeitsdiskurs vor allem unter Verweis auf einen bis in die Gegenwart lebendigen und identitätsstiftenden ‚nomadic way of life‘. Doch während den ökologischen und wirtschaftlichen Aspekten von Nachhaltigkeit große Aufmerksamkeit zuteilwird, bleibt die soziale Komponente oftmals im Hintergrund. Entsprechend fokussiert dieser Vortrag die sozialen Dimensionen von Nachhaltigkeit, da diese in der Mongolei sowohl im öffentlichen Diskurs als auch in der wissenschaftlichen Forschung bislang unterrepräsentiert sind. Neben der Frage nach mongolischen Nachhaltigkeitskonzepten soll der Vortrag den Umgang mit Themen wie Armut, soziale Ungleichheit, Chancengerechtigkeit und Partizipation in der Mongolei kritisch beleuchten und dadurch entstandene Ab- und Ausgrenzungsmechanismen aufzeigen.

### Tocharian periphrastic *yām*-constructions revisited

Laura Grestenberger (Österreichische Akademie der Wissenschaften, Österreich), Iris Kamil (Universität Wien, Österreich)

Tocharian periphrastic *yām*-constructions consist of (alternating) AB *yām*- 'do' + a verbal noun, adjective or adverb. Although these collocations are sometimes used to translate Sanskrit *aya*-verbs, they are not restricted to this use and are notably never used to translate causatives in *-aya-* (Malzahn 2010:63). This raises the question of the original function(s) and distribution of AB *yām*-constructions. Meunier (2013) distinguishes between predicative *yām*-constructions with a morphologically invariable substantive, adjective, or adverb and non-predicative constructions in which the substantive or adjective is in the oblique and thus the expected direct object of *yām*-. We depart from Meunier's classification and propose three different types of periphrastic *yām*-constructions: 1) Periphrastic factitives to adjectives, e.g., B *ārkwī yām*- 'make white', B *lāre yām*- 'love', *sal yām*- 'make dirty', etc., which alternate with periphrastic inchoative constructions with *māsk*- 'become', 2) periphrastic unergatives (mostly to roots without a synchronic verbal paradigm), e.g., B *āklyi yām*- (A *āklye yām*-) 'practice, study', A *tuñk yām*- 'love', and 3) periphrastic constructions in which the verbal noun is a Sanskrit loanword, e.g., *anumodit yām*- 'give approbation to', *cotit yām*- 'accuse', etc., which functionally overlap with class 2). Moreover, some of the constructions in classes 1) and 2) compete with synthetic denominal verbs of class XII or other types of periphrastic constructions. The goal of this contribution is to discuss the origin and functions of these three different classes and their place in the Tocharian verbal system.

**Philological and linguistic remarks on the Tocharian Bahubuddha Avadāna**

Hiroimi Habata (International College for Postgraduate Buddhist Studies, Japan), Olav Hackstein (LMU München)

The paper intends to provide philological and linguistic remarks on the Tocharian B fragments which treat the story of the previous lives of the Buddha and can be called *\*bahubuddha-avadāna*. The relevant fragments describe the efforts toward the attainment of the enlightenment (*prañidhi-caryā*) at the times of the previous Buddhas. The textual remains contain an episode in which the Bodhisattva became a woman because of his verbal demeanour in a conflict. This episode might have been well known among the Buddhists as it was mentioned in some commentaries, but the text is not fully transmitted to us. In this paper, the reconstructed text and its interpretation, both from the viewpoints of linguistics and buddhology, are surveyed.

### **The Kušān in Bactria: Tracing the imperial footprint**

Stefan Härtel (Freie Universität Berlin)

Despite the scattered and fragmentary nature of the sources, some information can be gathered about the imperial hierarchies of the Kušān Empire and the administrative power of the individual offices. In this talk, the available information will be collected and examined to answer the following questions: To what extent were local populations present in the imperial hierarchy? Did the Kušān introduce a new, unified imperial administration or did they rely on established structures? Did the Kušān imperial footprint survive the fall of the Kušān Empire? While Gandhāra will be taken into account, the analysis will primarily be focused on Bactria and Bactrian epigraphic sources.

### **Der Status von Flüchtlingen anhand von mongolischen rechtsgeschichtlichen Quellen**

Dorothea Heuschert-Laage (Universität Bonn, Germany)

Gesetzliche Regelungen zur Behandlung von Flüchtlingen (bosqayul) finden sich in zahlreichen mongolischen Rechtstexten aus der Zeit ab dem späten 16. Jahrhundert wie den Manuskripten auf Birkenrinde, den Mongolisch-Oiratischen Gesetzen, den Gesetzen des Kökenayur-Bundes, dem Qalqa Jirum und den Gesetzen der Qing-Dynastie (1636-1911). Die Regelungen lassen sehr unterschiedliche Grundeinstellungen gegenüber Flüchtlingen erkennen, indem sie z. T. auf ihren Schutz abzielen, in anderem Kontext Flüchtlinge aber auch kriminalisieren. Der Vortrag untersucht, welche Personengruppen möglicherweise mit dem Begriff bosqayul bezeichnet wurden, und geht den Motivationen nach, die hinter der Abfassung der gesetzlichen Regelungen standen. Lassen sich mit Justin Stagl „Grade der Fremdheit“ feststellen, die Flüchtlinge in größerer Nähe zur eigenen Gruppe erscheinen lassen als z. B. Feinde oder Kriegsgefangene? Wie lassen sich die Gesetze in Zusammenhang mit Werten wie dem Gastrecht verstehen, dessen Einhaltung ebenfalls angemahnt wurde?

### **An Old Tibetan Version of the Bhaiṣajyaguru-sūtra**

Enbo Hu (Ludwig-Maximilians-Universität München, Deutschland)

This paper focuses on the “außerkanonische” (non-canonical) translation of the Sanskrit Bhaiṣajyaguru-Sūtra preserved in one group of Old Tibetan manuscripts from Dunhuang, today contained in the Stein and Pelliot Collections, and thus seems to be the first Tibetan translation attributed to the well-known Mādhyamika philosopher Śāntarakṣita earlier than the ones in the Tibetan Canon. Building on previous studies, it seeks to establish a greater nexus between the Sanskrit foundational text (the so-called “Grundtext”) and the translated works in Old Tibetan manuscripts and the Tibetan Canon, establishing a hitherto unknown link in the chain of textual transmission of the Grundtext. This will serve, more broadly, as a case study to address the questions of who made the translation, why did he make it, when did he make it, what are the main differences between this translation and the later canonical ones, and what is the significance of this translation. It will contribute to the question of how the textual transmission of the Bhaiṣajyaguru (so-called “Medicine Buddha”) from Indian Buddhism into Tibetan Buddhism looks like.

**Tocharisches Fragment B 404+1200: Parallelstellen zu Agrajñasūtra und Cakravartisūtra**

Ilya Itkin (Institute of Oriental Studies of the RAS, National Research University Higher School of Economics), Anna Kuritsyna (Institute of Oriental Studies of the RAS, National Research University Higher School of Economics), Sergey Malyshev (Independent researcher)

Das Blatt B 404 aus der Berliner Turfansammlung wurde in Sieg & Siegling (1953: 269) als unidentifiziertes Fragment veröffentlicht und bleibt bis heute keinem buddhistischen Werk zugeschrieben. Inzwischen lässt es sich mit einem anderen Fragment mit demselben Expeditionscode (T III Š 5) zusammenstellen, nämlich mit THT 1200. Der dadurch teilweise wiederhergestellte Text scheint dem Niedergang der Menschheit gewidmet zu sein und beruht auf zwei Werken der (Mūla)Sarvāstivādins: dem Agrajñasūtra, wo der Niedergang mit veränderten Essgewohnheiten der Menschen verbunden ist, und dem Cakravartisūtra, wo der Niedergang durch Diebstahl verursacht wird.

Beide Sūtras sind in mehreren Redaktionen bekannt: im chinesischen Dīrghāgama der Dharmaguptakas, im Dīgha Nikāya des Pāli-Kanons sowie im chinesischen Madhyamāgama der (Mūla)Sarvāstivāda-Tradition, zu welcher gewöhnlicherweise auch Tocharische Buddhistische Texte gehören.

Die Geschichte über Diebstahl aus Cakravartisūtra wird im Fragment B 404+1200 besonders ausführlich geschildert und weist in den Zeilen a6-b8 konsequente Parallele zu den anderen Versionen auf. Dabei ist der Tocharische Text erwartungsgemäß dem chinesischen Madhyamāgama näher als den zwei anderen Fassungen. Und zwar beschenkt der König im DN und im chinesischen DA den Dieb zweimal und erst zum dritten Mal verzichtet er darauf, während im Madhyamāgama der König bereits nach dem zweiten Diebstahl verordnet, ein Schwert anzufertigen und den Dieb hinzurichten.

Neben einem Vergleich des Tocharischen Textes mit dem Text beider Sūtras möchten wir auch seine metrische Struktur sowie Lesungen einiger schwieriger Stellen kurz angehen.

Bibliografie:

Sieg Emil and Wilhelm Siegling. 1953. Tocharische Sprachreste. Sprache B, Heft 2. Fragmente Nr. 71-633. Edited by Werner Thomas. Göttingen: Vandenhoeck & Ruprecht.

### **ECR-Projekt "BuddhistRoad" und uigurischer Buddhismus**

Yukiyo Kasai (ERC-Projekt "BuddhistRoad" Ruhr-Universität Bochum, Deutschland)

ERC-Projekt "BuddhistRoad", das im Centrum für Religionswissenschaftliche Studien an der Ruhr-Universität Bochum angesiedelt ist, hat 2017 angefangen, und Mitarbeiter aus unterschiedlichen Fachbereichen arbeiten gemeinsam zu bestimmten Themen zusammen. Die Beitragende, die sich als Mitarbeiterin mit dem uigurischen Buddhismus beschäftigt, wird die Konzepte des Projektes zusammenfassen und die wichtigen Forschungsergebnisse des Projektes mit Fokus auf den uigurischen Buddhismus präsentieren.

**Regions of Cultural Influence of Oxus Civilization**

Khayitmurod Khurramov (Termez state university, Uzbekistan)

We historians know that the Oxus civilization exerted its cultural influence on the regions of India, Mesopotamia, China, and the Middle East. This study is devoted to the same issue.

### **Fragments of a Narrative Text in Old Uyghur from the Berlin Turfan Collection**

Ayşe Kilic Cengiz (Berlin Brandenburgische Akademie der Wissenschaften, Germany)

Some of the texts that compose the vast and diverse Old Uyghur Buddhist Narrative Literature have survived to the present day by means of a single leaf or fragments of several leaves. Thus, there is no precise information on the text collections to which some of these fragments belong, and thus their actual content. Among them, there are still some unpublished fragments of Pārāyaṇasūtra which is known for its similarity to Pārāyanavagga, i.e., the last chapter of the Sutta Nipāta, and which is thought to be included in a specific collection of texts. This text shows parallels in some other texts in terms of its subject and heroes and the environment in which the story takes place.

This study gives information about the parts and content of the mentioned text preserved in the Turfan Collection of the Berlin-Brandenburg Academy of Sciences and provides a complete transcription, transliteration, and translation of the text. The Old Uyghur text is also compared to the other versions of the text in other languages, which are complementary and have at least a slightly parallel semantic sequence. Finally, the reconstructed text is presented.

## **Freiheit ist nur ein anderes Wort für “Binnenfremdheiten”: Fürsorge und soziale Ausgrenzung in Ulaanbaatar, Mongolei**

Elisa Myriam Kohl-Garrity (Martin-Luther-Universität Halle, Germany)

In Ulaanbaatar sind Fragen der Identität eng verwoben mit der Art und Weise wie Fürsorge und soziale Ausgrenzung diskursiv ausgehandelt und praktiziert werden. Regierungsakteure über Parteizugehörigkeiten hinweg und auch öffentliche Diskurse innerhalb Ulaanbaatars beziehen sich auf vielfältige Konzepte von Freiheit(en), um gesellschaftliche Unterschiede und Zugehörigkeiten zu verhandeln, zu referieren und zu repräsentieren. Der Rückbezug auf Konzepte von Freiheit chölöö und Befreiung erstreckt sich diskursiv über mehrere historische Epochen hinweg mit der Absicht gemeinsame Identität(en) anzusprechen bzw. zu schaffen. Manche Bürger Ulaanbaatars, die jedoch vielfach im informellen Sektor tätig waren, assoziierten ambivalenterweise Werte der Freiheit mit sozialer (Un)gleichheit und der (Un)möglichkeit Fürsorge im vollen Umfang leisten zu können. Der Sozialtheoretiker David Harvey sieht einen Zusammenhang zwischen Werten von Freiheit und neoliberalen Diskursen, welche Freiheit als Hauptwert und Referenzpunkt integrieren. Jedoch, besteht in der Mongolei schon eine längere Tradition von Freiheitsdiskursen, welche auch in sozialistischer Rhetorik eine prominente Rolle spielten. Der Rückbezug auf und Diskurse um Freiheit(en) selbst (re)produzieren soziale Spaltungen, und führen somit zu „Binnenfremdheiten“ (Justin Stagl). Der Anmerkung einer jungen Mutter folgend, die im informellen Sektor tätig ist, dass soziale Interaktionen in Ulaanbaatar während der globalen Pandemie nunmehr den täglichen Formen von Gewalt während des Jahres 2008 glichen, möchte der Vortrag den Prekaritäten, Ambivalenzen und dem Spaltungspotential von Freiheitsdiskursen nachgehen und deren Rolle in identifikatorischen Handlungen und Diskursen verstehen. Der Vortrag erörtert Prozesse sozialer Ausgrenzung und hinterfragt wie Fürsorgehandlungen diese Binnenfremdheiten durchqueren oder reproduzieren.

### Tocharian A Epenthesis and Syllabification

Bernhard Koller (Österreichische Akademie der Wissenschaften, Österreich)

Tocharian A schwa ([i], transcribed <ä>) alternates with zero depending on the phonological environment, such as in [rt̪ir] (nom.sg) vs. [rit̪re] (nom.pl) 'red'. Its distribution appears to be fully predictable without reference to specific lexical items (cf. Jasanoff 1987, 110 n42) but the exact principles that govern its presence in a given phonological context have yet to be established. The partial account of the phenomenon in Koller 2008 only covers a subset of the data. A well-known generalization regarding the distribution of schwa is that it is excluded from open syllables (cf. Krause and Thomas 1960, p. 47). However, in order to apply this criterion in a non-circular fashion, one must first independently establish how consonant clusters are syllabified into onsets and codas (e.g. VC.CV vs. V.CCV). The present paper therefore aims at providing a general account of Tocharian A syllable structure, based on which the distribution of schwa can be predicted. I argue that, despite initial appearances, onsets in Tocharian A must obey the Sonority Sequencing Principle (Zec 2007, p. 187) and that the cases that appear to violate this principle (e.g. the initial consonant cluster in [rt̪ir]) are due to extra-metricity. Regarding syllable codas, I argue that Tocharian A words are syllabified cyclically and that a branching coda must be established within a single cycle, accounting for apparent near-minimal pairs such as [krent] 'good' vs. [ken-it] 'you call', where schwa and zero seem to occur within the same phonological environment.

**Wenn die «schwarzköpfigen Chinesen viele werden»: Mongolische Identitätsdiskurse vor dem Zerfall des Qing-Reichs**

Karénina Kollmar-Paulenz (University of Bern, Schweiz)

Ende des 19. und zu Beginn des 20. Jahrhunderts waren in der damaligen Äusseren Mongolei so genannte Lüngden, «prophetische Ermahnungen», des 8. Jibtsundamba Qutuytu in zahlreichen Abschriften im Umlauf. Diese prophetischen Schriften waren schon des Öfteren Gegenstand mongolistischer Forschung, allerdings mehrheitlich mit einem Fokus auf ihrer herrschaftsstabilisierenden Wirkmacht (so z.B. Sarközi 1992). In meinem Beitrag möchte ich die Selbst- und Fremdbilder, die in den Lüngden des 8. Bogd Gegen konstruiert werden, untersuchen. Der 8. Bogd Gegen entwirft, so meine These, eine mongolische «nationale» Identität im Spannungsfeld zwischen buddhistischer Selbstwahrnehmung und ethno-nationalistischer Fremdwahrnehmung des chinesischen Anderen. Zur Überprüfung dieser These werde ich zum einen die diskursiven Abgrenzungsstrategien, derer sich der 8. Bogd Gegen gegenüber den Chinesen bedient, analysieren. Zum anderen sollen die religiösen respektive buddhistischen Parameter, die ihm zufolge einen Mongolen (Mongolinnen sind nicht im Fokus) ausmachen, herausgearbeitet werden. Ausgewertet werden neben den von Alice Sarközi zugänglich gemachten Lüngden weitere Lüngden wie das Naimaduyar boyda gegegen-ü altan suryali, die in der Sammlung mongolischer Handschriften und Blockdrucke von Richard Ernst (Winterthur, Schweiz) aufbewahrt werden.

### **The Tocharian A Saundaranandacaritanāṭaka**

Véronique Madeleine Kremmer (Ecole Pratique des Hautes Etudes (Paris), France)

A non-negligible portion of the preserved manuscripts in Tocharian A, especially from the Berlin Collection (Tocharische Handschriften Turfan, THT), have been identified by Sieg & Siegling (1921) as a retelling of Aśvaghōṣa's Saundarananda, a Sanskrit kāvya work detailing the life of the Buddha's handsome half-brother Nanda. The Tocharian work, presumably based on Aśvaghōṣa's epic, is a poetic campūcomposition alternating prose and verse. Its title could be restored as Saundaranandacaritanāṭaka, indicating that it was intended to be performed in front of an audience, possibly in the form of a recitation rather than a dramatic reenactment.

Almost a hundred years after their initial publication, the subsisting fragments have remained largely untranslated due to their poor state of preservation. Recent discoveries of parallel texts and manuscript joinings have made it possible to interpret and translate some portions. The findings seem to suggest that the Tocharian work, while certainly presenting clear parallels to Aśvaghōṣa's Saundarananda, also significantly expands on it and draws from various sources.

This paper will present the results of an in-depth philological study of the fragments usually attributed to the Tocharian Saundaranandacaritanāṭaka (THT 89 - 143, parts of THT 144 - 211). The aim of this project is to restore as much as possible of the text and plot, as well as establish the exact relationship of this Buddhist drama with Aśvaghōṣa's epic and other Buddhist texts known in Central Asia at this time.

(Sieg, Emil, Siegling, Wilhelm. 1921. Tocharische Sprachreste. I. Band. Berlin / Leipzig: Walter De Gruyter.)

### **Tocharian present participles in adjectival use**

Anna Kuritsyna (Independent researcher)

It is generally accepted that, unlike IE active and middle present participles, Tocharian m- and nt-forms don't correlate with the voice of the finite verb (Malzahn 2010: 480-481) and should be treated separately as they don't coincide in functions: m-forms have converbial use while nt-forms behave like agent nouns (Dietz 1981: 144; Pinault 2008: 616-617; Peyrot 2018: 328-329).

Nevertheless, both participles (for convenience I will stick to this term) can be used also in attributive and predicative function so that the question on possible differences between PPA and PPM in such contexts remains unsolved.

A separate analysis of attributive cases (I could find at least 21 PPA vs 28 PPM in TA and 20 PPA vs 13 PPM in TB on CEToM) shows that Tocharian present participles used as adjectives undergo a notable distribution: the nt-form relativizes the subject of the underlying transitive verb (A) while the m-form relativizes the object of transitive verb and the subject of intransitive verb (S/P). There seem to be no exceptions from this rule among attributive PPM cases and the only unambiguous exception among attributive PPA cases in each language is formed from A/B käly- 'to stand'.

A similar distribution can also be observed for predicative use which is shared by both participles; however, there are some deviations from the strong tendency of attributive forms.

In my talk, I'd like to discuss the Tocharian phenomenon and to evaluate the system of Tocharian present participles once again in IE and in typological perspective.

## **Pandemische Phänomene und die Stabilität der Herrschaft: Der Fall des mongolischen Eurasien des 14. Jh.**

Ishayahu Landa (Universität Bonn, Deutschland)

Die sog. „Große mongolische Krise“, d.h. die Transformations- bzw. Zerfallphase der tschingisidischen Staaten Eurasiens im 14. Jh. (ca. 1330er-1370er), verlief parallel mit der zweiten Hauptpestwelle, die v.a. in den geschichtlichen Annalen Europas als „Schwarzer Tod“ bezeichnet wurde, und in den letzten Jahren, nicht zuletzt aufgrund der aktuellen Ereignisse, in der Forschung breites Interesse erfährt. Die Quellenanalyse sowie die paläogenetischen Forschungen zeigen tatsächlich eine aktive Verbreitung der *Y. pestis*, des Bakteriums, das für die Entstehung der Pest, hier v.a. deren Beulenform, verantwortlich ist, in dieser Zeitspanne in Zentraleurasien, Westasien, Nordafrika, Ost- und Zentraleuropa und, möglicherweise, wenn auch nicht endgültig nachgewiesen, in Nordostasien und Nordchina. Es ist sehr verlockend, diese Entwicklung in einen direkten Zusammenhang mit der „Krise“ der mongolischen Herrschaftsstrukturen zu setzen – und tatsächlich erklären mehrere Forscher den Zerfall des Ilkhanats und der Yuan-Dynastie bzw. die Teilungen und die politischen Tumulte des Tschagatai-Khanates und des Dzhutschiden-Khanates mit den Auswirkungen von Pestpandemien. Der Vortrag beschäftigt sich mit der Bemühung um eine ausgewogene Zusammenführung der uns heute zur Verfügung stehenden Daten zur Verbreitung der Pest (und womöglich anderer pandemietreibender Krankheiten, wie z.B. Cholera und Malaria) mit den politischen, gesellschaftlichen, wirtschaftlichen sowie klimatischen Entwicklungen. Die Rolle, die die Krankheitsausbrüche im Niedergang des tschingisidischen Eurasien spielten, soll präziser gefasst werden. Insbesondere werden die Handlungsfähigkeit der tschingisidischen politischen Strukturen und deren Reaktionsmuster analysiert, um die Pandemien jenseits deterministischer Erklärungsmuster als Faktor in einem komplexen Kausalgefüge zu begreifen.

### **Recent studies on the phonetic transcriptions in the Xiapu texts**

Xue Li (Freie Universität Berlin, Germany)

From 2008 until 2017, many Chinese texts containing Manichaean elements were discovered in Xiapu district, Fujian province China. It is impressive that more than ten phonetically transcribed hymns in Chinese characters originated from the Middle Iranian languages among these new materials. Based on the knowledge of the Middle Iranian languages and Manichaean hymns in various languages, scholars such as Yoshida Yutaka, Ma Xiaohe and Lin Wushu have done many studies on these phonetically transcribed texts. Their works greatly enriched our understanding of the contents of these phonetic transcriptions. However, many of these phonetic transcriptions are only transcribed word-for-word into the Middle Iranian languages. Their corresponding Middle Iranian hymns have not been systematically researched yet. The author will first introduce these phonetic transcriptions among the newly discovered texts in this work. Then the recent studies of these phonetically transcribed hymns in the literature will be presented. At last, the author will discuss the relationship between these phonetic transcriptions in the new materials from Xiapu and the relevant Middle Iranian Manichaean hymns in the Turfan collection.

### **Nationalism, othering and exclusion in religious communities of Mongolia**

Iuliia Liakhova (University of Bern, Switzerland)

After the Democratic revolution, the process of Mongolian identity formation gained a new impetus. During the following 30 years, this process underwent major changes, however, it did not lose its intensity nor importance to the people.

Today some groups of people are being excluded from the notion of "us"/"Mongols", while some others, when the term Mongols is understood in a broad sense, are being included in it.

Christopher Kaplonski distinguishes three types of nationalism depending on who is included in the notion of Mongolian nation – pan-mongolism, Khalkha-centrism and "a vague sort of general nationalism or chauvinism" focused on the Mongolian state [Kaplonski: 15].

In this presentation, in contrast to the well-known division of types of nationalism based on territory, ethnicity and state borders, I will consider nationalism as it is emerging around cultural and religious facts. The formation of national or cultural identity and the exclusion of groups of people from the notion of "us" is analysed using the examples of people building their national or cultural identity based on different religious currents (various Christian denominations, Tibet-oriented Buddhism and Buddhism that is not oriented to the Dalai-Lama) and traditional practices (such as shamanism).

The paper is based on the materials collected in different parts of Mongolia in 2018, 2019 and 2021 as well as on newspaper materials and comments collected from social media.

Kaplonski, Christopher. Truth, History and Politics in Mongolia: Memory of Heroes. Routledge, 2004.

### **A Forgotten Life of the Buddha: The "*\*Vajrapāṇi-Buddhacarita*" in its Tocharian B and Chinese Versions**

Diego Loukota (University of California, Los Angeles (UCLA), United States of America), Tao Pan (Kyoto University)

The text included under number 193 in the Taishō edition of the Chinese Buddhist canon is a lively and voluminous life of the Buddha in thirty-one cantos and approximately three thousand quatrains, all narrated by the god Vajrapāṇi, hence the provisional moniker "*Vajrapāṇi Buddhacarita*." In spite of being a substantial literary work, very little scholarly or public attention has been paid to the poem, presumably on account of its lack of unique biographical detail on the life of the Buddha not already found in other canonical and extracanonical sources. This paper will present the recent identification of the Tocharian B manuscript THT 388–390 (Preußische Kulturbesitz), which is archaic in language, as a fragmentary version of the same work. Dr. Diego Loukota will present his identification of the parallel Chinese-Tocharian B passages, focusing on the known history of the Chinese version, the relationship of the work with Aśvaghōṣa's famous *Buddhacarita* as well as the relationship between the Tocharian B and Chinese versions, and some informed speculation on the possible origins of the poem. Dr. Pan Tao will present some of the semantic fine-tuning of the Tocharian B vocabulary that the Chinese parallels enable, as well as a reevaluation of the metre of the Tocharian B version.

### **The language of “Mercy” and the Judeo-Persian newspaper Rakhamim**

Thomas Loy (Czech Academy of Sciences - Oriental Institute, Prague)

Influenced and inspired by Russian and Ashkenazi Jewish efforts to establish newspapers as a modern means of communication in Central Asia, in May 1910, Rakhmin Dovidboyeff (1880- 1937) a Bukharan Jewish entrepreneur, founded and funded the Judeo-Persian periodical Rakhamim (“Mercy”). Four years later, in July 1914, the journal was discontinued. Until then, a total of 306 issues have been published first in Skobelev (today’s Ferghana) and later in Kokand. Rakhamim was printed in the Hebrew script without vocalization in the Central Asian Jewish variant of Persian. It consisted of two or four printed pages, appeared on a weekly basis, and was distributed among subscribers in Central Asia and beyond. With correspondents all across Central Asia and in Jerusalem, the pioneering newspaper helped to connect the widespread Jewish communities in Russian Turkestan, the Emirate of Bukhara, Afghanistan, Persia, and Palestine and facilitated the discussion and dissemination of new ideas and information regarding society, religion, science, economy, and technology. Rakhamim still is an understudied but linguistically and historically “very important work in the Judeo-Tajik literary corpus” (Paper 1986). In this paper I will describe the structure of the journal and work out the linguistic peculiarities of the Persian language used in it.

### **Monkey Business: Traces of a Tocharian Nandacaritanāṭaka**

Angelo Mascheroni (University of Vienna, Austria)

A comprehensive study of Tocharian nominal morphology is affected by two main philological issues: fragmentary sources and abundance of rarely attested forms. Nevertheless, the study of these forms can lead to unexpected results, as in the case of TA \**mko* 'monkey', an *n*-stem attested in fragments A 162 and THT 1452.

Based on the investigation of the TA word for monkey, this paper will propose the identification of fragments A 162, A 144-145 and A 186 as parts of a Tocharian A *Nandacaritanāṭaka*, i.e. a dramatic exposition of the conversion story of Nanda, the half-brother of the Buddha. These core passages will be reconstructed through the comparison with parallels from the 'southern' tradition, conserving the versions of Nanda's story in Pāli, and from the 'northern' one, represented by the *Mūlasarvāstivādinaya* and by the works of Aśvaghoṣa and Kṣemendra.

The identification of the core passages of the Tocharian A *Nandacaritanāṭaka* leads to interesting results: firstly, the analysis of the narrative will shed light on the position of the Tocharian text within the literary traditions of Nanda's story; secondly, a comparison with the Tocharian A *Maitreyasamitināṭaka* will determine some common features of the Tocharian dramas; thirdly, the new translation will implement the editions of the fragments on CEToM; finally, the etymology and the synchronic analysis of the word for 'monkey' in Tocharian will be revisited.

**“Editing the Sogdian texts in Manichaean script of the Berlin Turfan Collection”**

Enrico Morano (Independent scholar, Italy)

The paper will discuss the problems of cataloguing and editing the texts written in Sogdian in Manichaean script of the Berlin Turfan collection. A complete survey of the different typologies, formats and state of publications will also be given.

### **Ongoing 3D documentation and interpretation of Old Turkic runiform inscriptions in the Altai Republic**

Irina Nevskaya (Frankfurt University, Germany, Institute of Philology, Siberian Branch of Russian Academy, Novosibirsk/Russia, Tomsk State University, Tomsk/Russia), Mikhail Vavulin (Tomsk State University, Tomsk/Russia), Larisa Tybykova (Gorno-Altai State University, Gorno-Altai/Russia)

Old Turkic runiform inscriptions are the earliest Turkic sources providing valuable information on the history, culture and language of ancient Turkic peoples.

Altai Old Turkic runic inscriptions consist of extremely fine, often damaged, engravings made on rock surfaces with numerous petroglyphs and graffiti overlapping them. They employ some signs not found in "classical" inscriptions, and a deviating orthography. Their texts are not epitaphs, but philosophical, religious or very personal texts, written by the ancient Turkic population at large.

All this had hampered research on them until recently. Only in the course of the recent decades, they have become an object of special research. At present, over 120 inscriptions have been discovered in the Altai Republic.

The lecture will deal with our ongoing broad-scale 3D documentation and interpretation of Altai runic inscriptions (2017-2021). In particular, we will present the encountered problems of 3D documentation of Altai inscriptions and our solutions. We will describe the developed approaches allowing the fixation accuracy of 0.032 mm and building high resolution 3D models of inscriptions including orthophotos and height maps. E.g.: since practically all surfaces with Altai runiform inscriptions are palimpsests, the lines of petroglyphs, graffiti and inscriptions can be discerned only on the so-called "height maps" where lines having the same depth can be made visible layer by layer. We will also give examples of new or first interpretations of Altai inscriptions that became possible thanks to the 3D approach, and discuss further perspectives of Old Turkic runic studies in Siberia.

### **Notes on the Old Turkic Legal History on the Silk Road: Records of Third-Person Objections in Uyghur Contracts**

AYSE MELEK OZYETGIN (Yıldız Technical University, Turkey)

The corpus of civil documents, which date back to the period between the 9th and 14th centuries, and most of which were written when Uyghurs lived under the rule of the Yuan Dynasty, are documents related to the legal processes between individuals and also between individuals and the state for a wide variety of cases and transactions. Within this corpus of civil documents belonging to Uyghur historical records, contracts hold a particularly important place. Some of the more remarkable examples include sales contracts and will and testament documents that cover issues of property rights. Herein we find fascinating disqualifying or prohibiting statements mentioning various penal clauses against third-persons who could object to the terms of the contract from those who issue the contracts. This paper will discuss these records from ancient Uyghur contracts, showing how they were written specifically to prevent objections from third persons who were not party to the contracts, especially in land, slave, and child sales contracts, and well as final will and testament papers. This paper will also examine the extensive freedom and flexibility enjoyed by contract issuers in their ability to disqualify or prohibit third-persons from making objections and will look at the source and legal basis for this in light of both the customary law in the old Turkic society and the practices in neighbouring societies with whom Uyghurs had close relationships.

### From India to China via Turfan

Tao Pan (Kyoto University, Japan)

The present paper offers a glimpse into the complicated interaction of languages at play in the transmission of Buddhism from India through Xinjiang to China. This is exemplified by Chin. sha men ‘monk’, which must have been borrowed not “directly” from Gāndhārī śamana-, but from Tocharian A śāmaṃ. Chin. he shang ‘teacher, monk’ and its variants serve as another example. The Gāndhārī form uvajaya-/vajaya-\* (< Skt. upādhyāya- ‘teacher’) must have been borrowed into Tocharian A as wājā\*, whence the Middle Chinese variants /hwa dz̩ja/ or /hwa dz̩jaŋ/ (the latter presumably from the accusative form TA wājām\*) originated.

Based on this scenario, a new explanation for the remarkable Tocharian B gloss śaiṣṣe for Buddhist Skt. jagat in the Sanskrit-Tocharian A bilingual SHT 4438 will be offered: (1) Tocharian A śoṣi ‘person’ corresponded to Skt. jana-; (2) Tocharian A ārki-śoṣi is a loan translation of Buddhist Skt. śābhā-loka(dhātu)- around Kucha, where the uncommon word Skt. śābhā- was understood as containing - (ā)bhā- ‘radiance’ and thus rendered with TA ārki ‘radiant, shining, white’; (3) the commentator of SHT 4438, well-versed in Sanskrit and Tocharian, instead of Tocharian A ārkiśoṣi, opted for TB śaiṣṣe, which can mean ‘world’ and is suitable for glossing Skt. jagat-.

### **The Tocharian B agent nouns in -tstse and -uki**

Michaël Peyrot (Universiteit Leiden, Netherlands, The)

As is well known, Tocharian B shows a wide array of different agent nouns and related verbal adjectives and participles. For some formations, there has been continued debate about the question as to whether they should be analysed as agent nouns or as participles, in particular those in -ñca, -nta, -tsa and -ntsa. In this talk, I will not go into this same discussion again. Instead, I will take a closer look at two categories that have not received much attention lately: the agent nouns in -tstse and in -uki. Both categories are rather small compared to many of the other formations, but it is as yet not fully understood which morphological or semantic properties determine their use, nor has their origin been clarified to date. To address these problems, I will analyse the distributional properties of these suffixes, which will in turn will be the basis for a diachronic investigation into their origins.

### **New findings in Tocharian literature and language**

Georges-Jean Pinault (EPHE, France)

Since the Vienna conference (June 2013, edited in 2015), the Tocharology has enjoyed advances based on the study of Tocharian texts in their religious, i.e., Buddhist, cultural and historical contexts. The HisTochText (History of the Tocharian texts of the Pelliot collection) project (supported by the European Research Council. Advanced Grant. Action number 788205, 2018-2023), aims to investigate the manuscript culture of Buddhism in the Kucha region, through crossing of several relevant parameters: materiality of the manuscripts, formatting of Buddhist books, paleography, genres of Tocharian (A and B) literature, Buddhist phraseology, etc. This multidisciplinary approach leads to significant results in the identification of Tocharian manuscripts. A case in point is the series of leaves PK NS 1-6, belonging to a manuscript found in Subashi, but in Tocharian A, not in Tocharian B, as expected in the Kucha region. A new edition is in preparation by A. Huard, K. Laclavetine and G.-J. Pinault. The interpretation has much benefited from new images and their treatment through several filters, in the frame of the HisTochText project. This rare manuscript provides a Tocharian parallel to the Bower manuscript (Bodleian Library, Oxford), 5th/6th century CE, written in Sanskrit, which has been found in Buddhist ruins, also near Kucha, edited and translated by A.F. Rudolf Hoernle (Calcutta, 1912). The content of the TA manuscript is heterogeneous as well: first, a magical text (mixed with Sanskrit formulas), and second, part of a book of omens through wooden sticks, which has further parallels in Central Asia.

### **Tükädi. Das Ende der Katalogisierung der alttürkischen Handschriften**

Simone-Christiane Raschmann (AdW Göttingen, Germany)

Der erste Band des Katalogs der alttürkischen Handschriften im Verzeichnis der Orientalischen Handschriften in Deutschland erschien im Jahr 1987. Der letzte Teilband, der inzwischen 20 erarbeiteten Bände im Print-Format, erschien 2021. Seit 2016 werden die alttürkischen Handschriften, die in der Turfansammlung der Berlin-Brandenburgischen Akademie der Wissenschaften und des Museums für Asiatische Kunst aufbewahrt sind, in der Datenbank des Akademienvorhabens KOHD Digital beschrieben. Im Dezember 2022 endet das seit 1990 als Forschungsprojekt an der Akademie der Wissenschaften zu Göttingen beheimatete Projekt. Bis 1989 wurde die Katalogisierung der Orientalischen Handschriften, die bereits im Jahre 1957 auf Anregung der deutschen Orientalistik begründet wurde, von der Deutschen Forschungsgemeinschaft finanziert. Zum Abschluss des Projekts sollen die Besonderheiten und die erreichten Ergebnisse der Katalogisierung von Fragmenten der umfangreichen und vielfältigen Buchkultur der alten Uiguren an der Seidenstraße vor dem Hintergrund der wechselhaften Geschichte der Berliner Turfansammlung noch einmal zusammenfassend präsentiert werden.

### **On functions and possible origin of the particle {tas} in Turkmen: motion verbs?**

Gulshen Sakhatova (University of Cyprus, Cyprus)

The following paper discusses the possible lexical origin of the particle {tas} in Turkmen which is of interest for two reasons. First, it occurs in constructions, expressing the meaning ‘action narrowly averted’: a) tas aglapdım ‘I almost cried’, b) tas gidipdi ‘she almost left’, etc. Second, the etymology of {tas} in different Turkic languages has been in focus of research for many decades (Pekarskij 1959; Radlov 1905; Shcherbak 1961; Tatarinzev 2002; inter alia).

By means of the particle {tas} the Turkmen speaker expresses not only an event which narrowly averted but also judges an unforeseen event as one with unwelcome consequences. I will argue therefore that the particle in question has become a grammaticalized marker through different paths of grammaticalization and attained a fairly advanced stage. I will presume in addition, that the particle {tas}, functioning as both the grammatical and the modal-emotional marker, has preserved semantic properties from its conceivable lexical origin: the motion verbs.

I will start with a brief overview of the state of the art of the particle {tas}, discussing afterwards results from my recent research of its functions and possible lexical origin. Future research questions will be finally outlined, aiming to explain grammaticalization issues in Turkic languages.

**Microhistory: the case of Magsar Khurts and his contribution to the rise and development of Mongolian nationalism.**

Zolboo Sandagjav (Universität Bern, Switzerland)

As a preliminary work to the author's doctoral research, this paper uses the example of Mongolian historian Magsar Khurts (1869-1935), whose importance in Mongolian historiography, has yet to be explored, to examine the genealogy of Mongolian nationalism, which has played an increasingly prominent role in Mongolia's political, academic and public sphere in recent decades.

Proceeding from the guiding hypothesis that the nationalist movements in the 1910s and 1920s in Mongolia gave rise to the notion of 'Greater Mongolian nationalism,' it aims to address the research questions such as What exactly is the Greater Mongolian nationalism? How has this nationalism been 'imagined' by Mongolian historians and nationalists in the early 20th century? and What is the role of Magsar Khurts in this purported nationalism?

Theoretically, the paper draws on the constructivist approach of Benedict Anderson and his concept of the nation as an imagined community. Methodologically, the microhistorical approaches such as 'evidential paradigm' and 'nominative methodology' are employed to reveal the hidden aspects of Magsar Khurts and to discover the different political and academic networks within which he lived through the socio-political transformation in the early 20th century of Mongolia. The author will present the preliminary result of his analysis of Magsar Khurts's book 'New History of Mongolia' as well as the new archival materials from the General Authority for Archives of Mongolia.

## Two Bactrian titles from Central Asia and the role of Gāndhārī in their spread

Niels Schoubben (Leiden University, Niederlande)

Were some Bactrian words transmitted by way of Gāndhārī to other Central Asian languages? The Gāndhārī writing tradition in the Tarim Basin of the early first millennium AD makes such a scenario conceivable and my talk will focus on two case-studies that indeed seem to provide further evidence for this hypothesis.

First, I propose to derive the Niya Gāndhārī official title *caṃkura* out of Bactrian \*ζιᾱγγαρο /*(d)zāṅgarə*/ ‘the imposer of penalties’ < \*ziyāni-kara- (cf. attested ζᾱνο νκῑρ). The initial devoicing assumed by this etymology can be accounted for in Niya Gāndhārī and can act as a diagnostic feature that Sogdian (*cnkwr* in a letter from Lóulán) and Tibetan (*cang khyur* / *cang khyir*) obtained this Bactrian title through a Niya Gāndhārī intermediary.

Second, I argue that Old Turkic *toṅa* ‘hero; official title’ was borrowed from a form related to the Niya Gāndhārī official title *toṃg(h)a* (cf. the Tocharian B personal name *Toṃkā*). Building further on an old suggestion by Burrow, *toṃg(h)a* can come from \*τ(o)οαγγο /*t(u)wāṅgə*/ < \*tuwānaka- ‘strong, valiant’. Iranian -*wa/ā-* is by default rendered as -*o-* in Niya Gāndhārī (e.g. in *khakhordi* ‘witch’) and it is in this form that the Bactrian title can then have spread further.

If accepted, these etymologies are a further witness of the role played by Gāndhārī as a connecting force between the Indian, Iranian and broader Central Asian linguistic and cultural sphere of the first half of the first millennium AD.

**On Dionysus / Zagreus in Late Antiquity and Notions about the Fate of the Deceased: Central Asian iconography between hybridity and adaptation**

Robert Schulz (FU Berlin at BergGSAS, Languages and Cultures of the Silk Road / Buddhist Murals of Kucha on the Northern Silk Road, SAW Leipzig, Germany)

One of the most often quoted connections of Central Asian and Sasanian art in Late Antiquity to the Greco-Roman World are Dionysian scenes. At the same time interpretations of these works remain very vague and superficial, either claiming that the artist misunderstood the original template or stressing its transformation into a new meaning with a loose connection to a general idea of Dionysian wine consumption, no longer strictly related to the cult of the God. Both tendencies are very speculative, more related to our lack of knowledge than to available sources. The aim of the present paper is to propose a new interpretation of two silver plates preserved in the state Hermitage, St. Petersburg (S-74 and S-62), one showing the assault on the first Dionysus (Zagreus) central for the Orphic branch of paganism in Late Antiquity – and the second – Dionysus depicted as savior of souls. The paper suggests an interpretation of both scenes as related to conceptions of the after-life of the deceased. As the respective iconographies are not drawn from contemporary Western sources it is intended to discuss whether such an interpretation is able to prove the presents of a “Dionysian Religion” in Central Asia or an adaption into local believes.

### **Verständnisse von «Armut» in der Mongolei: Termini, Tabus und Taxonomien**

Ines Stolpe (Uni Bonn, IOA, Deutschland)

Die postsozialistische Mongolei wurde im Zuge ihrer Einstufung als «Entwicklungsland» seit den 1990er Jahren von neuartigen Identitätskrisen heimgesucht. Begleitet waren diese von teils befremdlich anmutenden Termini, die über Importe aus dem «internationalen» Entwicklungsdiskurs auf die Politik einwirkten. Seither lassen sich bestimmte, oft stark an Repräsentationsfragen gekoppelte Abgrenzungen und Tabuisierungen beobachten, wobei auch inadäquate Übersetzungen und deren unreflektierter Gebrauch eine Rolle spielen. Im Vortrag soll dies am Beispiel von (historisch und aktuell) unterschiedlichen Verständnissen, Begriffen und Taxonomien von «Armut» exemplarisch zur Diskussion gestellt werden.

**Manuscripts from Mes Aynack. Brahmanism and Buddhism from GDhp, or Tocharian**

Tatsushi Tamai (Lab. Serindia Assoc. Inc., Japan)

- 1) Mss. from Mes Aynack: The contents of newly found mss. from Mes Aynack
- 2) Brahmanism and Buddhism from Gāndhārī Dhammapada: A new interpretation of GDhp
- 3) Buddhist Philology of Tocharian Manuscripts: An interpretation for reading mss.

### **Taking, carrying, and leading in Tocharian A**

Palacký University Olomouc, Czech Republic (Maksim Vyzhlakov)

This contribution deals with a group of Tocharian A verbs some of which, according to the lexicographical literature, are translated in a similar way. These translations form a range including such renderings ‘take’, ‘carry’, ‘bring’, ‘lead’, ‘gather’ and others. These loosely synonymous verbs are āk/wā-, eṃts(ā)-, käl-, kälā-, krop(ā)-, pār/kāmā-, and sāmā-. The goal of this contribution is to analyze different aspects of their usage, as well as their rendering in the parallel Sanskrit and Old Uyghur material, in order to improve our understanding of the semantics of these verbs. The results of this analysis can be summarized as follows:

āk/wā- is ‘1. to lead [direct or cause to move using force or control]; 2. to conduct [activity: talk, ceremony etc.]’;

eṃts(ā)- is ‘1. to take, to seize [literally and figuratively]; 2. to choose; 3. to be born [with cmol]’;

käl- is ‘to endure [unpleasant states and situations]’;

kälā- ‘1. to bring; 2. to lead [show direction]; 3. (with opyāc) to remember / to remind’;

krop(ā)- is ‘1. to accumulate, to amass [abstract and collective objects]; 2. to gather [people]’;

pār/kāmā- is ‘1. to carry [transport items, people: in hands, on oneself]; 2. to bear, to carry [to have as a part or feature inside or on the surface]; 3. to take and carry away, for oneself; 4. to keep, to maintain [rules, occupation]; 5. to carry [a child]’;

sāmā- is ‘to gather [countable items; probably by hand]’.

**On the identification and interpretation of the Old Uyghur text "Praise of a Guru"**

Abdurishid Yakup (Berlin Brandenburg Academy of Sciences and Humanities, Germany)

The Old Uyghur text known by its Old Uyghur title bahšī ögdisi 'Praise of a Guru' is one of the popular texts of Old Uyghur Buddhist. Its fragments were discovered in the Berlin Turfan collection, in the Northern Grottoes of Dunhuang, and very recently also in the Tuyuq Grottoes in Turfan. However, the text was not yet identified, and there are still some unclear points in its interpretation. The present paper reports of author's discoveries on its identification, and discusses some important points dealing with its interpretation.

### **Middle Indo-Aryan in the Tarim Basin – A Quantitative Reassessment of the Phylogenetic Position of the Language of the Niya Documents**

Patrick Zeitlhuber (Austrian Academy of Sciences, Austria)

The Kharoṣṭhī documents from Niya, located in the southern part of the Tarim Basin, were written in a Middle Indo-Aryan (MIA) variety often called “Niya-Prakrit”. They date back to the 3<sup>rd</sup> century CE and show a rather homogeneous language mostly used for administrative purposes.

Regarding some phonological and morphological features, Niya-MIA shares some characteristics with Gāndhārī and some with the North-Western Aśokan inscriptions from Shāhbāzgarhī and Mānsehrā but it is also set apart by certain linguistic traits. By some scholars, Niya-MIA is considered a dialect of Gāndhārī, the phylogenetic relationship of these varieties, however, has not been sufficiently determined as yet. In order to accomplish this, the method of dialectometry will be employed. It allows to determine the linguistic distance of these varieties by quantifying and measuring the developments of phonological and morphological features. Through cluster analyses like multi-dimensional scaling, the linguistic distance of these varieties can be visualized which will lead to a clearer picture of the distribution of linguistic features. The results contribute to a reassessment of the dialectal and phylogenetic position of Niya-MIA in the Indo-Aryan family tree.

Furthermore, in Tocharian texts a lot of loanwords from Sanskrit and MIA can be found, many of which cannot be assigned to a specific MIA variety. With this study, it will be possible to narrow down which varieties certain loanwords are closest to.

### **Altuigurische Kolophone und Inschriften**

Peter Zieme (bbaw, Deutschland)

Unter den altuigurischen Materialien aus Turfan und Dunhuang gibt es zahlreiche Buchkolophone, durch die uns wertvolle Fakten nicht nur über Personen und Orte, sondern auch über Beweggründe, religiöse Intentionen und vor allem über Zuwendungen überliefert sind. Im Beitrag soll untersucht werden, welche Beziehungen zu Inschriften bestehen. In diesen Zusammenhang gehört auch das Problem, wie Beziehungen buddhistischer Tempel und ihrer Repräsentanten zu 'weltlichen' Obrigkeiten ausgerichtet waren.