

JCIAD News



An Exchange of Information, News and Events from the Field of Central and Inner Asian Studies

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Mission Statement

JCIAD News is an annual supplement to the annual *Journal of Central and Inner Asian Dialogue (JCIAD)*. As such it has the same mission as *JCIAD*: to create an ongoing dialogue between scholars and advanced students in the West and in Central and Inner Asia and thereby enriching the scholarship in the fields of Central/Inner Asian Studies. The emphasis is on the historical and cultural aspects of the region such as the arts, languages and literature.

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Editors' Welcome Greeting

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A little more than three years ago, in August 2011, the *Journal of Central and Inner Asian Dialogue* (JCIAD) introduced *JCIAD News* as a supplementary newsletter. *JCIAD News'* first volume, consisting of two issues, served as a prelude to the inaugural volume of *JCIAD* published in 2013. The goal of the *Journal* and its *Newsletter* has been to inform the academic community and the public at large about the rich cultures, literature, languages and histories of the peoples of Central and Inner Asia. *JCIAD* and its newsletter are devoted to bringing the works of native scholars and literary figures of Central/Inner Asia—an area encompassing the Turkic, Mongolian and Tungusic populated regions of Asia east of the Volga—to light. No other publication outside of Central and Inner Asia has taken the approach that *JCIAD* and its newsletter have, and because of this, both publications remain singular.

The survival of Central and Inner Asian Turkic, Mongolian and Tungusic cultures, languages and literature, in spite of more than a century of colonization by outsiders, is in itself a worthy subject of research. To a large part the survival of their national identities is due to their elders. It is for this reason, and in support of Uzbekistan's declaration of 2015 as "The Year of the Elders," that both the current newsletter and the *Journal's* forthcoming issue will be dedicated to the elders of Central and Inner Asia.

JCIAD News and the *Journal* have been created and supported by the University of Washington's Central Asian Studies Program, led by Dr. Ilse Cirtautas. We continue to work closely with the University of Washington. In the meantime, we have also earned the support of Dr. Dmitry Funk of the Department of Ethnology at Moscow State University.

JCIAD News relies on reader contributions of news pieces, perspectives and book summaries in order to keep the dialogue between scholars in the West and in Central/Inner Asia both meaningful and invigorating. If you have something to contribute either for the upcoming *JCIAD* or the next newsletter, please see page 28 or email info@jciadinfo.org.

The Editors

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Central and Inner Asian Studies at the University of Washington

Continuing the Legacy:

A Look Back at the History of the Central Asian Studies Program at the UW

by Alva Robinson



Pictured above: From top left: A. Liss, G. Bairamov (Turkmenistan). From bottom left: G. Ovezov (Turkmenistan), Z. Halimova (Tajikistan), R. Sharshenova (Kyrgyzstan), S. Katenova (Kazakhstan) and Z. Dzhunusova (Kazakhstan). The CASP has played an active role in organizing and hosting visits by international scholars, dignitaries and distinguished literary figures to the UW. During the 1994/95 academic year, the CASP welcomed "an extraordinary number of visiting" scholars from Central Asia.*(AR)

Pictured below: Kazakh melodies played on the dombira by Rahmanqul Berdibaev.*



In the fall of 1949, Professor Nicholas Poppe, the world-renowned Altaist, created the Mongolian and Altaic Studies Program within the Far Eastern and Russian Institute at the University of Washington.¹ Nearly twenty years later, in 1968, the Central Asian Studies Program (CASP), an offshoot of the Mongolian and Altaic Studies Program and under the auspices of Dr. Ilse Cirtautas, began to take shape with courses being offered on Uzbek and other Turkic languages and literatures of the Soviet Union. According to Poppe, such classes were unparalleled as they "had never been taught in the United States. . ." thereby, having everything ". . . begin from the very beginning because no books in or about these languages were available."²

The addition of these new Turkic language courses attracted considerable attention, paving the way for a newly formed Central Asian Studies Program (CASP) that has helped establish the University of Washington's reputation as a prominent leader within Central Asian regional studies. Since the program's inception, Dr. Cirtautas has made the languages, literatures and cultures of Central Asian Turkic nationalities the focal point of the program. According to Dr. Cirtautas:

The goal in teaching Central Asian languages and culture through CASP has been to make students and the public (through the Central and Inner Asian Studies Seminar) aware of the enormous courage and determination the Central Asian Turkic peoples exemplified. For over 130 years they were under the rule of Russians/Soviets who actively sought to Russianize them. They [the Russians] did not succeed.³

At the core of the CASP's longevity and success, moreover, are the guiding tenants of creating dialogue, nurturing student academic success and developing innovations in learning.

The University of Washington's Central Asian Studies Program directly engages with local and international communities. Since the 1980's alone, the CASP has been active in establishing agreements and exchanges or cooperation with universities from the region. In 1988, for example, the CASP coordinated with the Seattle-Tashkent Sister City Association in creating an exchange program between the University of Washington and Tashkent State University. The agreement was historical as it created "the first direct exchange between a university in the United States and the Soviet Union."⁴ Benefiting from these exchanges was the first group of visiting scholars from Uzbekistan to the UW, Professors Anvar Kadyrov and Nigmatulla Akmalov. The agreement called "for assistance in teaching Uzbek language and literature and joint publications and research."⁵ Other agreements and cooperative efforts between the UW and universities abroad occurred concurrently or followed thereafter. A similar exchange program between the University of Washington and the University of Xinjiang in Urumchi, China, resulted in its first graduate students Litip Tohti, Hamit Zakir and Ablahat Ibrahim being sent to the United States.⁶ Later agreements and cooperative exchanges have been made with the Kazakh Academy of Sciences,⁷ Almaty State University in Kazakhstan and Bishkek Humanities University in Kyrgyzstan.⁸

*Information and quotes courtesy of NELC newsletter, *The Near East Reports*. . . , Summer 1995, 10 and Summer 1991/March 1992, 11.



Central and Inner Asian Studies at the University of Washington

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Pictured above: Aigul Khuseinova, Dr. Zhakshylyk Khuseinov, former advisor on economics to the President and Parliament of Kazakhstan, Christina Szabo and Sarah Trent at the Twelfth Annual Nicholas Poppe Symposium, 2000. The Annual Nicholas Poppe Symposium grew from an initiative of The Student Association of Inner Asian Studies in 1988 and was later jointly sponsored by other student groups supported by the CASP, like the Kazakh and Kyrgyz Studies Group and The Uzbek Circle.* (AR)

The fundamental purpose of these agreements and cooperatives has been to help nurture student academic success. Indeed, the Central Asian Studies Program has taken a proactive path towards student academic development. The aforementioned agreements and the ensuing connections that have been made have allowed students from the UW to study and conduct their own research abroad. Students like Will Dirks,⁹ Julia Fearing,¹⁰ Shawn Lyons,¹¹ John O'Farrell,¹² Cindy Kim,¹³ Anthony Qualin,¹⁴ Alan Fahnestock,¹⁵ David Merrill and Peter Klempner have all been able to expand on their linguistic knowledge while gaining valuable experiences abroad due to the relationships established through the CASP.

The program has also been keen in encouraging and guiding student initiatives. Over the years, students have taken the lead in forming student bodies at the UW that have shaped the expanding direction of the Central Asian Studies Program's agenda. Groups like the Student Association of Inner Asian Studies,¹⁶ for example, were instrumental in the formation and development of the Annual Nicholas Poppe Symposiums that occur each year at the UW.¹⁷ Still, other groups like the Kazakh and Kyrgyz Studies Group¹⁸ and the Association of Central Asian Students have spearheaded academic bulletins and journals that have extended support to ongoing research through their publications, respectively *The Kazakh and Kyrgyz Studies Bulletin* and the *Journal of Central and Inner Asian Dialogue*. *The Kazakh and Kyrgyz Studies Bulletin* even drew the attention of then President of Kyrgyzstan, Askar Akayev, and current President of Kazakhstan, Nursultan Nazarbayev, both of whom had expressed their gratitude in personal letters addressed to Dr. Cirtautas. The Uzbek Circle¹⁹ and The Mongolian Circle, an initiative by then PhD Candidate Simon Wickham-Smith during the 2010-2012 academic years, have focused on delivering regular academic seminars and language training. Alatau, a group named after the sacred mountains extending through Kazakhstan and Kyrgyzstan, joined together as a result of the effort of students of several universities, most notably from the UW.²⁰ All the groups, however, have shared the same vision of promoting ongoing research and international cooperation at individual and institutional levels.



Pictured above: Her Excellency, Zamyra Sydykova, former Ambassador of the Kyrgyz Republic, center, with Dr. Cirtautas to her left and surrounded by Association of Central Asian Students (ACAS) and local Kyrgyz students. ACAS, like other student initiatives supported by CASP, has played a key role in the development of the CASP program. Since 2009 ACAS has worked within CASP to promote the culture and languages of Central and Inner Asia.

The Central Asian Studies Program has taken unprecedented initiatives in enhancing student and public understanding of the region. For several years, CASP has

*Information courtesy of NELC newsletter, *The Near East Reports*. . . , Summer 2000, 12.



Central and Inner Asian Studies at the University of Washington

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Pictured above: Graduate exchange students from Xinjiang: Litip Tohti, Hamit Zakir and Ablahat Ibrahim.*

hosted and sponsored Central Asian Intensive Languages and Culture Programs in the summer to help enrich student understanding in Central Asian languages and culture. Beginning with the Uzbek Language Program in 1989,²¹ the Summer Program expanded to include language training in Kazakh and Tajik in 1991,²² and later in Kyrgyz. Through the program, students were able to learn the various Central Asian languages taught by poets and writers of the region. Muhammad Ali Akhmedov, Pirmqul Qodirov and Erkin Vohidov of Uzbekistan are a few of the distinguished literary figures who were invited by Dr. Cirtautas and taught at the Summer Programs. The Summer Programs welcomed other visitors from Kazakhstan, Turkmenistan and Tajikistan. Unlike similar language program initiatives in the United States, Dr. Cirtautas was keen on having as teachers only poets and writers as they were the only ones who had been able to cultivate their native languages throughout the period of Russian/Soviet colonialism. Another CASP initiative oversaw the construction of a learning site for Uzbek online. Designed and set up by the Central Asian Languages Group, a UW student-group advised by Dr. Cirtautas, the site featured sixty minutes of interactive audio and dialogues created by graduate student Ken Peterson and Tashkent-based exchange student, Dilbar Akhmedova.²³

Starting with nothing, the Central Asian Studies Program under Dr. Cirtautas has grown by leaps and bounds. Along the way, it has shared its success with other institutions and libraries. The Kyrgyz-American School of Business, Law and Humanities, now the American University of Central Asia in Bishkek and Atyrau University in Atyrau, Kazakhstan have both been recipients of scholarly books or support for improving their scholarly libraries. More notable, however, are the contributions that have been made in Uzbekistan. The CASP, through Dr. Cirtautas, secured an Uzbekistan Partnership Grant from the United States State Department. This has resulted in "stronger ties between the UW and Uzbek academic institutions," according to Professor Cirtautas.²⁴

At the center of these newly strengthened relationships in Uzbekistan was the formation of a library that supported academic and research development with the donation of books collected and shipped to Uzbekistan under her guidance. The last shipment to reach Tashkent occurred in February of 2012 and included 4,720 pounds of scholarly books.²⁵ Professor Cirtautas's continued support and activism beyond the grant has been recognized by Uzbek peers and counterparts. By autumn of 2013, two centers in Tashkent were named in her honor, the Ilse Cirtautas Library, a separate entity within the library system of the Academy of Sciences of Uzbekistan, and the Ilse Cirtautas Study Center, a private learning institute.

The Central Asian Studies Program has built a considerable legacy over the more than forty-five years it has been functioning. Last year's visits to the UW by the Kyrgyz Ambassador Extraordinary and Plenipotentiary to the United States and Canada, Muktar Djumaliev and Ambassador of Kazakhstan to the United States, Kairat Umarov, remind us of the lasting interest in the program at a global level. Universities from the region, like more recent ones from Bashkortostan and Kyrgyzstan, continue to reach out to CASP and the UW. Their attraction stems from the CASP's unwavering attention to the languages, literature and culture of Central Asia, a feature absent in other programs across the United States that focus on the region mainly from the point of view of political scientists.



Pictured below: Graduate student Talgat Imangaliev from Kazakhstan.*

*Information courtesy of NELC newsletter, *The Near East Reports*. . . , September 1988, 7/Autumn 2000, 6.



Central and Inner Asian Studies at the University of Washington

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Professor Cirtautas's unwavering commitment to her students and colleagues in both Central Asia and in the United States has formed endearing friendships. Among those are, pictured above, from left, Dr. Elmira Kochumkulova of University of Central Asia, the late Chingiz Aitmatov* (1928-2008) and Uzbek National Writer Muhammad Ali Akhmedov. Institutions across Central Asia have acknowledged her dedication and have honored her. Pictured below, Dr. Cirtautas is bestowed the title of Honorary Professor at Almaty State University.** (AR)



Notes:

1. Stephen Kotkin, introduction to *Mongolia in the Twentieth Century: Landlocked Cosmopolitan*, eds. Stephen Kotkin and Bruce A. Elleman (Armonk, NY: M.E. Sharpe, 1999), 8.
2. Nicholas Poppe, *Reminiscences*, ed. Henry G. Schwarz (Bellingham, WA: Western Washington University, 1983), 238.
3. Dr. Ilse Cirtautas, in discussion with author, December 2014.
4. Ilse D. Cirtautas, "From the Chair," *The Near East Reports . . . from the Department of Near Eastern Languages and Civilization at the University of Washington*, September 1988, 1.
5. Ibid.
6. Hamit Zakir, "Uyghur Scholars Study in the Near Eastern Languages and Civilization Department," *The Near East Reports . . .*, September 1988, 7.
7. "News from Alma-Ata," *The Near East Reports . . . from the Department of Near Eastern Languages and Civilization at the University of Washington*, March 1992, 9.
8. "News from the Faculty," *The Near East Reports . . . from the Department of Near Eastern Languages and Civilization at the University of Washington*, September 1995, 4.
9. "Activities of Our Student Organizations," *The Near East Reports . . . from the Department of Near Eastern Languages and Civilization at the University of Washington*, December 1990, 5.
10. "News from Our Students," *The Near East Reports . . .*, March 1992, 2.
11. Ibid.
12. "News from our Students," *The Near East Reports . . . from the Department of Near Eastern Languages and Civilization at the University of Washington*, Summer 1993, 6.
13. "From Our Students," *The Near East Reports . . .*, December 1990, 2.
14. "Our Taskent Connection," *The Near East Reports . . .*, December 1990, 2.
15. Ibid.
16. "Students Form Inner Asian Studies Association," *The Near East Reports . . .*, December 1990, 1.
17. "Activities of Our Student Organizations," *The Near East Reports . . .*, December 1990, 6.
18. "Departmental Events," *The Near East Reports . . .*, Summer 1993, 9.
19. Ibid., 5.
20. "Alatau: International Association for the Promotion of Kazakh Studies," *The Near East Reports . . .*, March 1992, 9.
21. "About our Faculty," *The Near East Reports . . .*, December 1990, 3.
22. "Department Events," *The Near East Reports . . .*, March 1992, 10.
23. "Departmental Events," *The Near East Reports . . .*, December 1998, 8.
24. See above note 3.
25. "Boeing and Uzbekistan Airways Partner with Non-Profits to Deliver Medical Supplies to Tashkent," *PR NewsWire*, last modified March 8, 2012, <http://www.prnewswire.com/news-releases/boeing-and-uzbeki-stan-airways-partner-with-non-profits-to-deliver-medical-supplies-to-tashkent-141957063.html>.

*Two transliterated variations are widely used in English: Aitmatov and Aytmotov.

**Information courtesy of NELC newsletter, *The Near East Reports . . .*, Summer 1995, 4.



Central and Inner Asian Studies Abroad

Department of Ethnology at MSU

Students and Faculty Expand

Research Opportunities

by Yulia Konovalova*



In 2014, MSU student participants engaging in field research traveled to Kazakhstan. The trip is one of many month-long trips that give students a rare opportunity to gather valuable research material and to engage local peoples. (AR)



Students and faculty members of the Department of Ethnology at Moscow State University (MSU) have recently realized a number of academic-oriented research and learning objectives and projects. Immediate and long-term goals are oriented to provide knowledge-based programs that would benefit both the university and the surrounding general community, build communication bridges between MSU and other national and international universities, and create field research opportunities for students and faculty.

More immediately, the Department of Ethnology is currently implementing changes that will improve the overall quality of its existing website (<http://hist.msu.ru/Departments/Ethn/index.html>). With these changes, the department foresees a more informative, convenient and interactive web portal for prospective students interested in enrolling within our department. To achieve this, a part of the site's focus will shift to archiving the sizeable collection of articles published by the department's faculty members.

Because most published manuscripts are printed in limited editions or are inaccessible to students, outside researchers and non-faculty members, the site will be unique in creating an open and readily available electronic database for anthropologists and other interested readers. The department's student body is playing an integral role in the website's development. Logo designs have been created and submitted by students as part of a departmental competition initiated by Prof. Dmitry Funk, the department's Chair.

The Department of Ethnology is also working on compiling an electronic journal. The electronic journal, an endeavor that includes cooperation with other universities across Russia, will allow students to contribute to various academic fields by sharing manuscripts detailing ongoing research and data.



With the department's student body taking a proactive approach in ensuring that scholarly material is accessible to the larger academic community, Prof. Funk and his colleagues have introduced courses that benefit the development and interest of students in the department. Of these courses are "Introduction to Linguistics for Anthropologists," "Introduction to Linguistic Anthropology," a course given by Prof. Anna Dybo in Russian, "Evolutionary Foundations of Human Behavior," by Marina Butovskaya, and "American Indians: Histories and Cultures," and "The Anthropology of Space," both by Andrew Wigit (in English).

Central and Inner Asian Studies Abroad

(continued from previous page)



Pictured above: Yulia Konovalova, an undergraduate student within the Department of Ethnology at MSU. (AR)

Pictured below: A photo of a toddler imitating his Kazakh elders giving blessings. (AR)



At the heart of the department's endeavors are research-based field trips. During these excursions students are able to immerse themselves within their area of study, whether it is anthropological, archeological, linguistic, or ethnological. These month-long trips give students a rare opportunity to collect research material and to engage the local peoples—essential elements to any academic pursuit. Past trips have seen students explore the vast areas of the Volga River Basin, Russian North regions, the Caucasus, Central Asia and the Far North-Eastern areas of Chukotka.



There is hope that upcoming research trips will lead our fellow student-researchers to Kazakhstan and Sakhalin. The initiative has already undertaken field-trips to Kemerovo region, to the Teleuts and Shors. While there, nine students were actively engaged in collecting scores of valuable research data, including transcripts, interviews, photos, and objects—many of which benefit the department's museum. A new exhibit, for example, was procured by the National Museum of Finland by Prof. Funk. Consisting of pictures taken some 100 years ago among the Nenets, Selkups, Kamassintsy and Russians in Siberia by famous Kai Donner, the exhibit is due to open this year. With this and other projects supported by the Russian Foundation for Humanities (two led by Prof. Funk and one by an elder colleague, Prof. Victor Karlov), the department continues making advancements in the fields of linguistics, ethnology and anthropology.

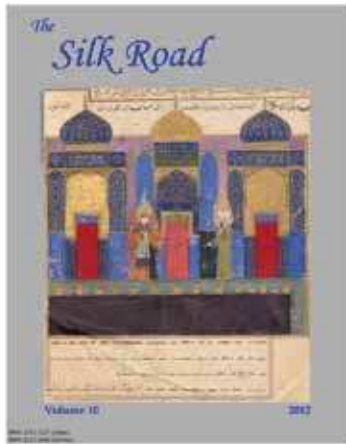
*About the Author

Yulia Konovalova is a fourth-year Bachelor's student at Moscow State University. She describes herself as an ordinary girl from a small province and is honored to study within the Ethnology Department at MSU, where she is able to work with people invested in research projects. She has recently completed a field-research expedition in Siberia and describes the experience as very impactful. She looks forward to continuing her bachelor's research on Turkic youth in Siberia.



Central and Inner Asian Studies Abroad

**Commemorating Ten Years of *The Silk Road*
by Daniel C. Waugh, Editor, *The Silk Road***



The most recent volume of *The Silk Road*, above, was published in 2012.

Professor Emeritus Daniel C. Waugh, below, editor of *The Silk Road*, is a prolific writer and scholar, author of more than 200 publications. He taught for 34 years at the University of Washington, continues to give public lectures, and is Project Coordinator for *Silk Road Seattle*, an extensive on-line collection of educational materials.² (AR)



In 2003, the Silkroad Foundation, a non-profit organization which supports educational programs about “the Silk Roads,” introduced *The Silk Road* as a semi-annual newsletter. This year marks the journal’s tenth year of circulation; it is now an annual publication with only a single issue each year (the forthcoming number is Volume 11, though a total of seventeen numbers have been published to date).

Daniel C. Waugh (Professor Emeritus, University of Washington) took over as editor with issue no. 2 and has overseen the growth of the journal from its slim original newsletter to a substantial annual volume of some 200 pages. The original inspiration was to provide general educational articles and news relating to the Silk Roads, highlighting programs (lectures, for example) which the Foundation supports. In expanding the journal, Silkroad Foundation has kept the original goal of meeting the interests of a broad audience, while continuing to publish news and reports on current research projects—i.e., archaeological excavations.

Its particular niche is its broad compass and appeal. The content ranges broadly over Central and Inner Asia, including to date material on archaeology in Mongolia and Iran, on Buddhism, on Islamic architecture, on the culture of the Sogdians and on Viking trade routes to the East that brought massive quantities of Arab *dirhams*¹ to northern Europe. Some articles focus on ethnographic descriptions of customs amongst peoples of Central Asia. Among the distinguished specialists who have published in the journal are Nicola di Cosmo, Susan Whitfield, Étienne de la Vaissière, Boris Marshak, Wang Binghua, Al Dien, Judith Lerner and Morris Rossabi. To a degree the published articles overlap in focus with those published by the two other leading annuals devoted to the Silk Roads—the *Bulletin of the Asia Institute* and the *Journal of Inner Asian Art and Archaeology*—but are aimed at a more specialized readership.

While the *The Silk Road* is aimed for a general audience, it contains a mix of both general and detailed articles, including photo essays, and in more recent issues, book reviews and book notices. Each issue is extensively illustrated, the on-line version using color, the print version black-and-white. Beginning with the next volume (no. 11, 2013) the print version will include a color insert. Also setting *The Silk Road* apart from other journals is the inclusion of works of scholars in the early stages of their careers, some of them graduate students. Additionally, since the editor is trained as a Russia specialist, the journal is able to present Russian scholarship in English.

The journal is freely available on-line at <http://www.silkroadfoundation.org/toc/newsletter.html> and is printed for limited distribution free of charge to academic libraries. Individual subscriptions to the print edition cannot be accepted. The journal encourages submissions both from academics and from others with a serious interest in the cultures of “the Silk Roads.” Material should be sent to the editor, Daniel Waugh, at dwaugh@u.washington.edu. Guidelines for authors are linked to the website.

Notes:

1. A *dirham* is a silver coin which was standard currency throughout much of the Islamic world in the early centuries of Islam.

2. For more information on Silk Road Seattle, visit <http://depts.washington.edu/silkroad/>



Central and Inner Asia Abroad Programs and Events

Steppe Warriors: A Solo Show by Zaya

by Jennifer Goff



Hunters, above, Gouache, Ink and Watercolor on Cotton with Handmade Gesso, 50x34".

Steppe Warriors, below, Gouache, Ink and Watercolor on Cotton with Handmade Gesso, 35x25".

Photos provided courtesy of The Shooting Gallery. For more information on the artwork, please visit <http://www.shootinggallerysf.com>.



Shooting Gallery presented *Steppe Warriors*, a solo exhibition by Zaya, featuring twelve ink and watercolor paintings inspired by the Mongolian horsemen history of Chinggis Khan (more commonly known in the U.S. by the Persian spelling Ghengis Khan.) Through watercolors, gouache and mixed media, the artist brings a new life to the styles and themes of Mongolian traditional painting with the addition of Japanese techniques and contemporary Asian art influences. The opening reception was held on Saturday, December 15th, from seven to 11pm, and was free and open to the public for viewing through January 5th, 2013.

Born in 1975 in a dry, desert town of Southwestern Mongolia, artist Zayasaikhan Samuu, known as Zaya, began his life within a place of rich cultural history that much of the world knows little about. The extensive warfare of the Mongol Empire and its incredible expansion under the rule of Chinggis Khan inspires a wealth of powerful imagery in *Steppe Warriors*, but perhaps even more powerful are the scenes of daily life, honoring the Central Asian nomadic lifestyle and a people who have flourished amidst harsh climates and religious censure. First converted to Buddhism in the late thirteenth century, the Mongols' culture is one undeniably shaped by Tibetan spirituality, though Buddhism was outlawed as much of Mongolia's heritage was repressed during the country's most strident communist era beginning in the 1930s. The late eighties marked a lessening of oppression in a restructuring movement akin to the Soviet's perestroika, called *shinechel* by Mongolians, and with it the customs and values of Zaya's country began to resurface, inspiring his artistic talents.

Utilizing a detail-driven style, Zaya has said he is set on "evangelizing Mongolian art through a contemporary oeuvre that suggests antiquity," and he is doing so with remarkable skill.¹ Both warriors and royalty are depicted with the same sleek grace and fluid line work. The volatile movement of the battle and hunting scenes of *Steppe Warriors* are visually balanced in the exhibition by tranquil portraits, composed with elegant costumes and hairstyles drawn directly from nomadic aristocracy.

After a two year period as a monk, Zaya enrolled at the Soyol Fine Art College in Ulaanbaatar to study traditional Mongolian fine arts. He continued his artistic studies at the Institute of Fine Art at the Mongolian University of Culture and Art, graduating in 2002 and beginning to work as an artist. In recent years, Zaya has joined the international community of artists, with shows in the USA, Australia, Japan, Europe, China, Russia, India, Korea and Mongolia.

The Shooting Gallery opened its doors in 2003 to the historic Tenderloin district of San Francisco, known for its lively street culture. Giarla recognizes how important it is to provide unconventional artists, like Zaya, with a platform for their work, which is exactly what Shooting Gallery has done for nearly a decade.

(Jennifer Goff for The Shooting Gallery)

Notes:

1. Zaya, interview by Justin Giarla, founder/owner/curator, The Shooting Gallery.

Central and Inner Asia Abroad Programs and Events

Turkmens Visit Albuquerque: Cultural Exchange an "Unqualified Success"

by Oguljan Young

Over 70 musicians, dancers and officials from Turkmenistan, as well as US State Department officials visited Albuquerque December 4-7, 2013.

The visit to the U.S. was sponsored by the U.S. State Department, the Turkmenistan Ministry of Culture and Albuquerque Sister Cities. The Albuquerque visit was the last of a three-stop tour for the Turkmens that included performances and visits to New York City and Washington, DC, with the final stop in Albuquerque.

Ashgabat, the capital of Turkmenistan, has been twinned with Albuquerque since 1990. The city is the heart of Turkmenistan's government, industry and culture.

According to Oguljan Young, coordinator for the Albuquerque Sister Cities relationship with Ashgabat, "We wanted the experience of these young people to be as meaningful to learn about life in the U.S. as our learning about the culture of Turkmenistan."

As a result, the volunteers put together visits for the performers and officials to the Albuquerque Bio-Park, the Explora! Museum, the Albuquerque Museum for a lecture on New Mexico history, Coronado Center and Best Buy for shopping, and even the Frontier Restaurant for breakfast and a "real" Albuquerque experience.

A breakfast reception for the Turkmen visitors was held at the Balloon Museum with tours of the exhibits following the reception.

Albuquerque Sister Cities' volunteer Mellie Myers, who lived in Turkmenistan for two years, hosted the seventy-plus Turkmens for a pot-luck in her home.

A favorite of the visitors was the Explora! Museum, a hands-on children's science museum with many fascinating displays and activities.

The culmination of the visit was a performance by the Turkmen musicians and dance groups at the Hyatt downtown on Friday evening. Over 600 Albuquerque citizens attended, an unexpectedly large turnout, as well as Turkmenistan's Minister of Culture, Ms. Guncha Mammedova, and representatives from the Ashgabat Mayor's Office and the Turkmenistan Ministry of Foreign Affairs.

The performance included traditional folk music, beautiful balletic and rigorous folk dances as well as modern music—all performed by talented Turkmen performers, many of whom are considered in Turkmenistan to be "Honored Artists." The culmination of the performance was a major dance and musical number saluting the relationship between Turkmenistan and the United States.



Pictured above: Chair Oguljan Young and daughters Chemen and Ayjema pose with one group of Turkmen dancers.



Honored Turkmen Artist Jemal Saparova performs traditional songs.



Pictured below: Dancers with drums and costumes show synchronized skills.

Central and Inner Asia Abroad Programs and Events

(continued from previous page)



Pictured above: Turkmen dancers performing folk dances.

Reflecting the importance of the inter-cultural event, Nakotah LaRance, accompanied by his father Steve LaRance, performed an American Indian "Hoop Dance" and members of the National Institute of Flamenco in Albuquerque performed several traditional Spanish dances. Members of the Pueblo of Pojoaque Dance Group also performed a Buffalo Dance.

The unqualified success of this visit was made possible by the hard work and dedication of our Albuquerque Sister Cities' volunteers," said Richard Buckler, President, Albuquerque Sister Cities Foundation, "This visit will go a long way towards furthering our Sister Cities relationship with Ashgabat and the country of Turkmenistan."

Some of the Sister Cities volunteers who made the visit happen were: Richard and Mary Hope Buckler, Oguljan Young, Nathan Young, Chuck Larrabee, Vic Dawley, Carol Dawley, Baymuhammet Dadebayev, Amelia Myer, Alana McGrattan, Tenaya Torres-Tellez, Maria Amaya, Susan Koestner, Alma Solis, Steve LaRance, Kirt Edwards, Neal Copperman as well as Beatriz Rivera, Randy Trask and Chuy Martinez from the City of Albuquerque and Dr. David Hsi, a member of both the Board at the Explora! Museum and Albuquerque Sister Cities.

Sponsors of the visit were, in addition to the City of Albuquerque and the Albuquerque Sister Cities Foundation, the Hyatt Regency Downtown, Explora! Museum, AMP Concerts, the National Insititute of Flamenco and the Pueblo of Pojoaque.

(Oguljan Young for the Albuquerque Sister Cities relationship with Ashgabat)

Pictured below: Pojoaque Buffalo Dancers



Albuquerque-Ashgabat Committee founder Sally-Alice Thompson poses with Turkmenistan Minister of Culture, Guncha Mammedova



Above: Participants of the 4th Annual Buriat-Mongolian Dialect Conference. The conference was held on Friday, November 22, 2013, at Mongolian State Television in Ulaanbaatar, Mongolia. (AR)

The American Center for Mongolian Studies, housed in the Natsagdorj Public Library, Ulaanbaatar, and incorporated in 2002, "is a non-profit educational organization that supports the development of Mongolian Studies and academic exchanges with Inner Asia. The activities of the ACMS include the development of academic resources, student and research support and the fostering of academic partnerships in all fields of study related to Mongolia."² (AR)



Academic and Cultural News From Mongolia

Annual Buriat-Mongolian Dialect Conference

The 4th Annual Buriat-Mongolian Dialect Conference was held on Friday, November 22, 2013 from 14:00 pm to 19:00 pm at Mongolian State Television in Ulaanbaatar, Mongolia. The conference was organized by the Buriat Studies Fund (Mongolia) and supported by scholars of the Buriat State University and the Institute of Mongolian, Buddhist and Tibetan Studies (Buriat Republic, Russia). Papers and a round table discussion centered on the Buriat-Mongolian dialect on TV. The emphasis was on how to preserve the Buriat-Mongolian dialect in Mongolia, Buriat Republic, Russia and Inner Mongolia, China.

(Jamiyan Sanjanov)

ACMS Speaker Series: Gal: Mongolian Underground Literature during the Late 1970's¹

The American Center for Mongolian Studies (ACMS), through its Fall 2013 Speaker Series, organized a presentation given by Dr. Simon Wickhamsmith entitled, "Gal: Mongolian Underground Literature during the Late 1970's." The presentation took place at the Children's Book Palace, Ulaanbaatar, Mongolia on November 27, 2013.

The 1970's was a period of remarkable growth in the Mongolian literary scene. The influence of B.Yavuuhulan and his promotion of traditional themes in poetry meant that many young poets, likewise motivated by the preservation of tradition and the development of a modern approach to this question, came together in order to discuss and write about these ideas, notwithstanding the effects of official censorship on their personal expression.

This presentation discussed the formation, influence and work of the Gal (Fire) group, which was active in the late 1970's and early 1980's. These poets, headed by G. Mend-Ooyo and including O. Dashbalbar and D. Nyamsüren, came to dominate the poetry scene during the subsequent ten or fifteen years, and their work is vital for a proper understanding of recent literary history in Mongolia.

Simon Wickhamsmith received his Ph.D. from the University of Washington with a dissertation on G. Mend-Ooyo's poetic novel *Altan Ovoo*. He is currently the Ts. Damdinsüren Fellow in Mongolian Language and Literature at Mongolian National University, Ulaanbaatar.

Notes:

1. American Center for Mongolian Studies, accessed December 14, 2013, http://mongoliacenter.org/index.php?option=com_content&task=blogcategory&id=19&Itemid=37.
2. American Center for Mongolian Studies, accessed January 3, 2015, http://mongoliacenter.org/index.php?option=com_content&task=blogcategory&id=34&Itemid=127.

Academic and Cultural News From Uzbekistan

Uzbekistan Declares 2015 the “Year of the Elders”

Since its independence in 1991 Uzbekistan follows a now well-established custom. Every year on December 8, the Day of the Constitution, the guiding theme for the coming year is announced. For example, 2014 was the year of the “Healthy Child”, 2004 the “Year of Love and Compassion.” Such declarations are not empty words. On the contrary, the government spends a considerable amount on accomplishing the set goals of a given year.

The plans for 2015 will highlight the traditional respect Uzbeks pay to their elders, generally referred to as *nuroni* *keksalarimiz* (our elders with faces shining with light). Indeed, getting old means to get wise.

A few lines of a hymn-like poem “To the Old” (*Keksalarga*), composed by the poet Erkin Vohid(ov), will give us an understanding of the status of the elders among Uzbeks:

“Light fills the house where an Elder
resides,
For the Old we sacrifice our lives,
Do take the seat of honor in our
homes,
Don’t leave us without your concern.”

Keksalik uy doim nurafshon
Keksalarga jonimiz qurbon.
Uyimizning to’rida bo’ling,
Tashlab ketmang bizni beomon

(IC)

In her forthcoming article, “Central Asian Turkic Elders: Past and Present,” appearing in the second issue of *JCIAD*, Dr. Ilse Cirtautas reminds how, “As among other Turkic peoples the carriers and promoters of the traditional values and norms among the Uzbeks have been and are the elders. . . The teachers were the elders, grandmothers, grandfathers and parents.”¹ (AR)



Dr. Cirtautas explains that Uzbek elders in “Using their life experiences, folktales, proverbs, and the general knowledge they had of books of wisdom, whether religious or secular, they taught their children and grandchildren the values of generosity and wisdom.”² In essence, Uzbek elders, like those of other Turkic peoples, are living, breathing books for the young.

Notes:

1. Ilse Laude-Cirtautas, “Central Asian Turkic Elders: Past and Present,” in *Journal of Central and Inner Asian Dialogue*, 2.1 (forthcoming).
2. Ibid.



Perspectives from Central and Inner Asia

Wisdom Words of the Fathers

by Azamat Sadykov*



Kyrgyz elders are referred to by the young as *choŋ atalar jana choŋ eneler*. The Kyrgyz elder men, like that of the Kazakhs, are called *aq saqaldar*. From a translated poem by Erkin Vahidov, we learn that the *aq saqaldar* were respected and sought for by the young for their advice and inner strength.⁵ (AR)

In Turkmenistan, the *aq saqaldar* are so regarded for their wisdom that they form a special governing body that convenes at least once a year for the sole purpose of advising the president. (AR)



Since ancient times, the Central and Inner Asian Turkic peoples have looked to their elders for knowledge and wisdom. For the younger generations of the Central and Inner Asian Turks, the words of the elders that have been handed down verbatim from generation to generation, *ata-baba sözdörü* (Kyrgyz) are still used to teach people to be well-mannered and just.¹ Because of this, we Kyrgyz, Kazakhs, Uzbeks and other Turkic peoples respect our seniors, and in this way we are able to learn how to be virtuous members of society. As Turks we are taught from a very young age to value their wise words as precious and, therefore, are obligated to follow and protect them. Their words of wisdom teach young people good manners, advise and guide the living, and help preserve the language and the spirits of our ancestors.

Ata-baba sözdörü are invaluable for they reflect the life journey and wisdom of our elders. Our grandparents have gained much from their experiences and discoveries, and through their words, they act as connecting channels to the forefathers before them. Accordingly, the words of our forefathers have for countless generations protected our peoples by teaching the living young how to live virtuously and how to behave well-mannered. We Kyrgyz, for example, as also with other Asian Turkic peoples, have a tradition when first meeting other peoples. We should always greet one another with good wishes and peace even though we may be enemies. Our *choŋ atalar* (elders and forefathers) say, “*Baba sözü — jashoonun köpürösü* (the words of the forefathers are the bridges of life).”² In this way, the greetings and responses we speak connect us to one another by being shared from the same past and acting as well-wishes given to one another. Closely following these words of our forefathers will lead us on the right path, connecting this life on earth to the next one in heaven.

In addition to teaching us good manners, *ata-baba sözdörü* also serve as advice for protecting and guiding the living. Our grandmothers always advise our daughters, “Ay my daughter, listen to me. Where lives a woman, there should be no dust”.³ Not only do these words provide instruction, but also point towards a belief that where dust is, evil spirits reside. By heeding the advice of our grandmothers, daughters can maintain a happy home, free of danger. Our grandparents’ advice, in the form of these words of wisdom, is also given before travelling long distances. Careful attention to them keeps us safe from harm while away and helps us achieve success. If we are separated from our elders by distance or death, whose words can we rely upon? Their words have stood the test of time and have survived countless generations, having been passed down from our ancestors; thus making these words both wise and sacred.

By remembering and following the words of our forefathers, today’s people are able to preserve the language and memory of our ancestors. *Ata-baba sözdörü* (the words of the forefathers) are also regarded as *iyik sözdör* or sacred words because they are composed of the sacred language of the past. We young people, in listening to the sacred teachings of our grandparents, are obligated to follow the given advice, thereby requiring us to know the language of our nomadic ancestors. Unfortunately, as Melis Abakirov (1940 -), author of *Kököykesti*, warns, the Kyrgyz of today have lost a large part of the language of our forefathers due to the infiltration of loan words from Russian, English and other languages. Words and phrases like *kozu жүрүшү* and *koy жүрүшү*—literally meaning the lamb’s walk and the sheep’s walk, respectively,

Perspectives from Central and Inner Asia

(continued from previous page)



Pictured above: The author's mother. Elderly Kyrgyz women have traditionally worn such attire as that pictured above. The traditional headwear, *elechek*, consists of rolled white cloth, *gepin*, measuring thirty meters in length. As a headpiece, the cloth was kept close by the women so that in the case of passing away during long journeys their entire bodies could be wrapped. The *chepken*, or embroidered robe, is also worn. (AR)

referring to walking distance—are terms once used by our nomadic ancestors, for example, but forgotten by today's living.

This has made the survival of many of our oral traditions very challenging.⁴ This difficulty in recalling the words of our fathers, in turn, makes it more so to honor and respect our ancestors. Abakirov recalls the connection between the ancestors and *ata-baba sözdörü* with a solemn phrase that was passed down to him, "*Bayırkıdan kalgan söz, babalardan kalgan söz* (the word that remains since antiquity, is the surviving word of the forefathers)".⁶ Chingiz Aitmatov (1928 – 2008) also alludes to the same idea in *Ak Keme* (*The White Ship*). He reminds us readers, most notably Kazakhs and Kyrgyz, to honor our ancestors by remembering their inviolable verses. We do this by connecting these sacred words to them with referential phrases like, "*Dep karıyalardıń sözü oshondon kalgan*. . . (quotes the words of the elders that have remained [behind] from them)".⁷ Without remembering and preserving the memory and words of our ancestors or seven forefathers, as Aitmatov cautions, we, the living, become disconnected from our past—and as a result become broken.⁸

Notes:

1. *Ata-baba sözdörü* are referred to by several terms. It is most used interchangeably with *baba sözdörü* (the words of the fathers). They are also used as *uluu söz* and *nakıl söz*. See Guliya Tajieva and Aysuluu Kurmanbekova, *Kırgız makal, lakap, jana uchkul söz türmөktörü*, (Bishkek: Biyiktik, 2004), 3. From Jusup Balasagyn, we learn also of the term, *akıl-nasaat söz*. See Jusup Balasagyn, *Kuttuu Bilim. Dastan*, Transl. by T. Kozubekov (Bishkek: 2011), 31.
2. Guliya Tajieva and Aysuluu Kurmanbekova, *Kyrgyz makal, lakap, jana uchkul söz türmөktörü*, (Bishkek: Biyiktik, 2004), 28.
3. Bübügali Akunova (author's grandmother) in discussion with author, January 2014.
4. Melis Abakirov, in discussion with author, February 2014.
5. Erkin Vahidov and William Dirks, "*Aksakal* (The Elder)," *World Literature Today*, 70 no. 3 (Summer 1996): 639.
6. Ibid.
7. Chingiz Aitmatov, *Ak Keme* (Bishkek: Zeen, 2011), 54-55.
8. Ibid., 87.

*About the Author

Azamat Sadykov, pictured far left, is an undergraduate student at Kyrgyz Russian Slavic University. He studies Religion in the Department of International Relations. Additionally, he works with a number of volunteer organizations such as Forward with Peace Corps Volunteers. For the 2014/2015 academic year, he looks forward to studying in the United States and representing his Kyrgyz heritage by working with other Turkic student organizations in Houston, Texas.



Regional Highlight

Spotlight on the Baonans of the Tibetan Plateau

by Jeremy Meerkreebs*



Both photos, above and below, detail a Summer festival, Gaser Village, Qinghai, August 2002. (AD)



The Baonans (also known as Bao'an and Bonan) are a Mongolic ethnolinguistic group living in the Qinghai and Gansu provinces of Northwestern China. Baoanans are generally divided into two distinct groups. The Qinghai Baonans predominantly practice a Tibetan form of Buddhism and live along the Longwu River Valley in Tongren (Rebgong) County. They are officially classified as Tu (土族, i.e. Monguor) by the People's Republic of China. The Gansu Baonans are located about eighty kilometers eastwards in Jishishan Autonomous County and are Muslims. Because of this they are recognized as members of a separate Baonan nationality (保安族). In the mid-19th century, those Baonans who adopted Islam moved down the Yellow River towards Linxia in Gansu.¹ Based on 1990 census data, there are approximately 12,200 Gansu Baonan speakers. Estimates of Qinghai Baonan speakers are far less, ranging from 3,500² to 7,200.³ The use of Baonan in the Gansu communities appears to be on the decline due to the widespread usage of Northwest Chinese. The Qinghai Baonan, despite their smaller population, however, are more vigorous in having the younger generations maintain their native language.⁴

Baonan (ISO 639-3: *peh*) is mutually unintelligible with the other Mongolic languages of the Qinghai-Gansu region. Typical of Mongolic languages, Baonan has an SOV (subject-object-verb) basic word order and agglutinative morphology, five cases (marked with enclitics), and postpositions.⁵ The languages in this region, including both varieties of Baonan, are in heavy contact with the areally dominant Amdo (Northern) Tibetan and Northwestern Mandarin, with Qinghai and Gansu Baonan remaining mutually intelligible, and the former showing the effects of strong Tibetan contact. The latter, however, has been strongly influenced by Northwest Mandarin. In their lexicons, one survey found forty-three to fifty-four percent of Qinghai Baonan lexemes were of Tibetan origin, versus only seventeen percent for Gansu Baonan; while Gansu Baonan showed significantly higher proportions of Sinitic borrowings (over forty percent) compared to Qinghai Baonan (nine to fourteen percent).⁶

Amdo Tibetan's influence on Baonan is particularly heavy. Phonologically, Qinghai Baonan's syllable structure has accommodated the Tibetan system of preinitials, consisting of a limited set of consonants (N, H, R) that can precede the basic initial one.⁷ More than that of any other regional Mongolic language, the richness of Qinghai Baonan's preinitial distribution more closely resembles that of the local variety of Tibetan, with thirty-two possible initial clusters (compared to two other regional Mongolic languages, Mongghul with twenty-three and Mangghuer with one allowable cluster).⁸ Like several other Mongolic, Turkic and mixed languages in the region (Mangghuer, Mongghul, Santa, Kangjia, Salar, Wutun) Baonan has adopted the characteristically Tibetan semantic category of perspective (evidentiality), in which the source of a speaker's knowledge about a proposition is obligatorily marked. Like Amdo Tibetan, Baonan's system of perspective includes the categories of direct and indirect evidential knowledge. This is marked in Baonan primarily through finite verbal suffixes and suppletive copula forms.⁹

Valuable scholarly resources include Todaeva (1964),¹⁰ Chen (1986),¹¹ (1987),¹² Li (1986),¹³ and more recently, the Interactive Inner Asia website.¹⁴

Regional Highlight

(continued from previous page)

Notes:

1. Wu Hugjiltu, "Bonan," in *The Mongolic Languages*, ed. Juha Janhunen (London and New York: Routledge, 2003), 325.
2. *ibid.*, 325.
3. Mary Helene Yazak Fried, "Dressing Up, Dressing Down: Ethnic Identity among the Tongren Tu of Northwest China," (PhD dissertation, University of Buffalo - SUNY, 2009), 13.
4. Wu Hugjiltu, "Bonan," 325.
5. *Ibid.*, 326.
6. Arienne Dwyer, "Tibetan as a Dominant Sprachbund Language: Its Interactions with Neighboring Languages" (paper presented at the Third International Conference on Tibetan Language, Columbia University, Buffalo, New York, December 10, 2011), 8-9.
7. Wu Hugjiltu, "Bonan," 330.
8. Dwyer, "Tibetan as a Dominant Sprachbund Language," 7.
9. Robert Wayne Fried, "A Grammar of Bao'an Tu, a Mongolic Language of Northwest China," (Ph.D. dissertation, University of Buffalo - SUNY, Buffalo, New York, 2010), 186-193; Dwyer, "Tibetan as a Dominant Sprachbund Language," 10-12.
10. B. Kh. Todaeva, *Baoan'skii yazyk*, (Moscow: Nauka, 1964).
11. Naixong Chen, ed., 保安语词汇 [*A Bao'an lexicon*] (Huhehaote: Neimenggu Chubanshe, 1986).
12. Naixong Chen, ed., 保安语话语材料 [*Bao'an colloquial materials*] (Huhehaote: Neimenggu Chubanshe, 1987).
13. Charles n. Li, "A Baonan-English, English-Baonan Lexicon" (Unpublished manuscript, 1986).
14. *An Interactive Inner Asia*, accessed September 19, 2013, <http://iaia.ittc.ku.edu>.

*About the Author

Jeremy Meerkreebs is an M.A. student in linguistic anthropology at the University of Kansas. He is currently working with Dr. Arienne M. Dwyer on the Interactive Inner Asia project, which provides comparative data and analysis for several under-documented languages of Inner Asia.



Pictured above: Baonan monk, Rebong, Qinghai. February 2003. (AD)



Pictured below: Stupa in Gaser Village, Qinghai. August 2002. (AD)

Outstanding Personalities

Spotlight on Galsan Tschinag by Wilma Brüggemann*



Galsan Tschinag, above, as a writer carries on the tradition of the ancient poet/singers that have served the people as wise advisors and statesmen. (AR)

Tschinag follows in the line of innumerable other Turkic and Mongolian literary figures before him who have acted in similar capacities (i.e., Alisher Navoiy, Magtymguly Pyragy, Abai Kunanbaiuli, and Chingiz Aitmatov). (AR)



Born in 1943 in the yurt of a highly respected family of nomads in the high Altai Mountains, Galsan Tschinag grew up as the youngest son of three siblings. He was given the Tuvan name Irgit Shynykbai-oglu Dshurukuwaa. His ancestors had been wise men and advisers for the Tuvan clan and also for the Kazakh people living in the same region. His aunt Purwu, a famous shaman, initiated him into shamanism while still a young child. Like other nomadic children of the time, however, he was educated in a boarding school and began to write poems, thereafter.

Later, Tschinag began studying Mongolian literature in the capital of Mongolia, Ulaanbaatar—2000 kms away from the Altai region. In 1962, he was awarded a scholarship to study German language and literature in Leipzig, Germany. He arrived without having had previous knowledge of German and was not at all familiar with the customs and traditions of the country. His life was at first filled with many difficulties. Despite many setbacks, Galsan Tschinag graduated summa cum laude in 1968 and returned to Mongolia soon after. There he worked as a lecturer of German language at four universities in Ulaanbaatar and as an interpreter for the Mongolian Government.

Tschinag found himself, as a result, with little free time. The time he could find he began writing first in Mongolian language, and then in German. Writing in German safeguarded him and his critical comments of the political situation in Mongolia from possible persecution and condemnation that would have made life difficult for him if his writings were deciphered. His colleagues didn't know German. This presented a relief for him. His manuscripts, however, had to be kept hidden. In spite of his efforts to protect himself, he lost his job as a lecturer because of his outspoken views against communism in Mongolia, was interrogated and later forced to work various odd jobs. Among those jobs was one at the Mongolian Movie and for Labor Union Paper. Tschinag recalls how he learned that even the Democratic Republic of Germany, the "imperialistic enemy of Mongolia," was more "liberal," than his own homeland.

In 1990, the political situation in Mongolia completely changed as it did in Germany, and since then Galsan Tschinag has lived as an independent writer in Ulaanbaatar. Two years later in 1992, he received the German Adelbert von Chamisso Prize, a literary award bestowed on non-German authors writing in German. This offered him the opportunity to publish his works in western Germany. Other important awards followed, thereafter.

Galsan Tschinag's early upbringing as a nomadic boy in close proximity to his Aunt Purwu allowed Tschinag to sharpen his shamanic skills, thereby also developing his literary prowess as a poet and writer. Even though none of her own 15 children were allowed to partake in her shamanic work, Galsan was filled with shamanism and was taken under her wing as a young apprentice. Even with the strict prohibitive policies against shamanic rituals during communism, Tschinag never lost touch with his roots. His writings are deeply infused with a strong belief in the sacredness of nature, sky, earth and all the intermediary elements, visions and singing customs of nomadic shamanism.

Outstanding Personalities

(continued from previous page)

In 1995, Galsan Tschinag, in keeping with his nomadic past, made one of his dreams come true! He organized a caravan comprising 139 camels, 330 horses, thirty dogs, sixteen chicken, one cat and 140 Tuvan people living near Ulaanbaatar. He took this caravan 2000 km across the Mongolian territory in order to move his Tuvan people back to their homeland in the Altai Mountains. Historically nomadic, the Tuvans continue to live in close contact and in harmony with nature and its creatures.

Four years ago Galsan Tschinag realized another dream. He, inspired by *The Blue Sky*, had the vision to plant one million trees in his homeland, Mongolia. This is to be regarded as his gift to the Mongolian State and the Mongolian people. Meanwhile three hundred thousand trees have been planted thus far.

*About the Author

Wilma Brüggemann of Germany serves as Galsan Tschinag's manager. She has collaborated closely with the Tuvan author for several years in editing his manuscripts.



Aside from a collection of Tschinag's poetry, the author's first novelas to be published into English consists of a trilogy set translated from German by Katarina Rout. The narrative, part biography and part fiction, follows the life of the author as he matures from childhood into shamanism and adulthood during the Mongolian communist era. Above: *The Blue Sky* (2006), and *The Gray Earth* (2010), *The White Mountain* (forthcoming 2015), all published through Milkweed Editions. (AR)



Galsan Tschinag (1943-) is a native of the Altai Mountains of northern Mongolia.



The poem by Tschinag, according to the translator, “addresses a heavenly body, seemingly a planet and probably. . . Mars or Venus.” Venus and Mars, much like Earth are filled with charged gases and particles. Their lack of a magnetic field, however, allows charged particles from the atmosphere to interact with solar winds, thus producing the allusion of “red fire” surrounding the planets. (AR)

According to Imre Gyarmati, names of planetary bodies most likely have originated from the color, shape, or other defining astronomical characteristic. In this case Mars has been identified by many Turkic groups as the red star.¹ (AR)



Selections of Translations

“Untitled”

by Galsan Tschinag, transl. by Dr. Stefan Kamola*

Late autumn – a clear sky – a million
stars
fill the universe
twinkling. Oh, delightful!
And as for you,
Fire of fire, ray of rays. A wind
shining.
Showing
the happily-ever-after
of this ragged, tattered, piebald world.

Tomorrow the migrant clouds just
might be on their way;
the sky cannot always be clear.
Its vast depth is the path before you,
not just day and night, but month and
year.

Filling out spring, summer, fall,
winter once arrived
with no moon, no sun, no stars.
Oh my (even if I die), even if ruin
treads ever unfulfilled
its slippery path,
You go on shining.
Red fire, the final star,
you remain, blazing.

This untitled poem addresses a heavenly body, seemingly a planet and probably either the red planet Mars or Venus as the evening star (see sidebar). It is an address, but not a supplication. Instead, the poem expresses the viewer/speaker’s reflections on the interaction between an eternal celestial world and a mutable earthly one. These lines meditate on how the changes of this earthly world affect our perception of the celestial world.

The contrast between the two worlds is presented most starkly in the middle stanza, which contains no indicative verbs. Clouds—emblems of the changing skies—here “might be on their way.” The sky cannot always be clear, but this idea unfolds slowly. Rendered literally, we have “standing clear, the sky is incapable,” where the eventual verb destabilizes the preceding image of the clear sky. By contrast, the journey ahead of the addressed planet spans the depth both of the sky and of time. The alliteration of this stanza draws our attention: *daarta* (tomorrow) and *daadi* (forever) are near homonyms, but point us in opposite directions.

Bookending this middle stanza, we read about the changes of the weather, first as the onset of evening during late fall—a liminal moment set in a liminal season. The addressee provides continuity, expressed through the formulaic language of folklore, to a world that would otherwise wear itself apart at the seams. Many verbs in Tuvan consist of two parts: a semantic converb and a supplemental element that gives us the

Орай күстүң аяс дүннүң сая сылдызы
Октаргай долдур
Кыва-ла берди, ай чаагайын!
Сен-даа база
Отка от, херелге херел. Хат
Хып-ла ор.
Ойбактыг, теймектиг өле-шокар
өртөмчейнин
Оюн оя, чигин чире чурттаар эвин
Тып-ла чор.

Даарта көшкүн булут кээп келир
чадавас,
Даады аяс туруп дээр шыдавас,
Дүнней-хүнней эвес, айлай-чылдай
Дүвүңгө хандыр бода, мурнуёдаагы
орукту.

Час, чай, күс төнүп,
Чаңгыс кыш калгаш,
Ай-даа, хүн-даа, сылдыс-даа чок.
Аамай, (өлүмсе) өлүмдүк бо шаг
Тайгаш үнген кокпазынга
Дагый черле тып баспааза-даа,
Кыппышаан турар сен.
Кызыл от, эң сөөлгү сылдыс бооп,
Чалбыышталып артар сен



The spread of a nomadic-herder lifestyle among those of Central and Inner Asia in ancient times gave rise to an overall emphasis on the “relationship between man and soil.”² Along with that came a need to reflect and understand the cycles and regeneration of life, the potency of nature, and the role of the cosmos as is depicted on the stela above, found in Khakassia.³ (AR)

Similarly, today such concepts still abound through the oral and written traditions of Inner Asian Turkic and Mongolian groups as is seen in the poem and as is still depicted in shamanic drums of Inner Asian Turks. (AR)

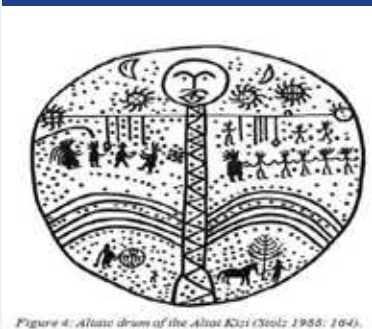


Figure 4: Altaic drum of the Altai Khat (Stolz 1988: 164).

Selections of Translations

(continued from previous page)

grammatical information of the verb. In this first stanza, the semantic portions of the verbs are a series of staccato rhyming monosyllables: *kıva, khup, tıp*. Their supplemental verbs, however, reveal their difference. The addressee’s actions—shining and showing—are marked with *or* and *chor* supplemental verbs, indicating their continuity. When seen from the ground, however, the stars appear to twinkle, here an attempt to translate the verb form *kıva-la berdi* (began to shine) that emphasizes the action-coming-into-being.

The verbs in the third and last stanza revisit this contrast between eternity and mutability. The bulk of the stanza, picking up from the middle stanza, gives no indicative verbs but it returns to the theme of the first stanza—the changing seasons of the earth and their effect on the viewer’s perception of the heavens. At the end, by contrast, we have two long verbs, each supplemented by an element that further emphasizes their continuity regardless of the viewer’s perception: *kıppışaın turar sen* and *chalbushtalıp artar sen*.

*About the Author

Stefan Kamola received his M.A. in Central Asian studies from the Department of Near Eastern Languages and Civilization at the University of Washington (UW) in 2007 and a Ph.D. from the department of History, also at the UW, in 2013. He is currently a post-doctoral fellow in the Society of Fellows at Princeton University, where he teaches on Turkic and Mongol nomadic groups.

Notes:

1. Imre Gyarmati, “An Enigmatic Turkic Planet Name,” *Acta Orientalia Academiae Scientiarum Hung*, 56 no 1 (2003): 81.
2. Anatoli I. Martynov, “The Solar Cult and the Tree of Life,” *Arctic Anthropology*, 25 no 2 (1988): 16.
3. *ibid.*, 16-17.

El Tûtqa: El tarixiniñ äygili tûlg'aları (The people's strength: famous representatives of the people's history), edited by M. Joldasbekûli, Q. Salg'araûli, A. Seydimbek, was conceived in conjunction with the erection of a replica of the memorial stone in 2001 honoring Kül Tegin, who died in 731. The replica, below, towers at the entrance of the L. N. Gumilev University in Astana and serves as a reminder to the people and their leaders to be just and virtuous:

"Everything that I wanted to tell my people/ I have—here—on this ageless stone engraved. Keep looking at it, read the writings."⁵ (AR)



Recent Publications Kazakhstan

Oyan Qazaq!
Mirjaqip Dulatûli

Oyan Qazaq! [Wake up, Kazakh!]. Written by Mirjaqip Dulatûli. Almaty: Atamura, 2003. 80 pages.

The book, first published in 1909, contains Mirjaqip Dulatûli's (1885-1935) songs/poems and his introduction. At the beginning of the year 1904, Kazakh intellectuals, among them poets like Dulatûli, became active in voicing their dissatisfaction with Russia's colonial policies and calling on the Kazakh people to prepare themselves for their independence by learning and getting educated for the times to come.¹ As we further learn from Marat Äbsemetov's introduction to the book under discussion, Russia responded to the wake-up calls by closing libraries and confiscating correspondence.² Nevertheless, the message Mirjaqip Dulatûli transmitted could not be stopped: he reached the Kazakhs through his poems/songs, collected under the title *Wake up, Kazakh!* They played an important role in the Kazakh independence movements before and after the revolution of 1917.³

(IC)

El Tûtqa: El tarixiniñ äygili tûlg'aları
Mirzatay Joldasbekûli, Q. Salg'araûli, A. Seydimbek

El Tûtqa: El tarixiniñ äygili tûlg'aları [The people's strength: famous representatives of the people's history].⁴ Edited by M. Joldasbekûli, Q. Salg'araûli and A. Seydimbek. Astana: Kül Tegin baspası, 2001.

The authors of the above publication describe their work as one of the benefits of Kazakhstan's independence. The work was conceived in conjunction with the erection of a replica of the memorial stone with the famous inscription in ancient Turkic (Orkhon Turkic), honoring Kül Tegin, who died in 731. The replica is housed in the main building of the L. N. Gumilev University in Astana. The book (356 pages) is an anthology of historical personalities connected with the history of the Kazakh people, starting with the history of the 1. Türk Empire (552-630 CE).

(IC)

Notes:

1. Marat Äbsemet(ov), "Aqinniñ azamattıq ajarı" (The courageous expressions of the poet/singer), *Oyan Qazaq*, 7.
2. Ibid., 7.
3. Ibid., 10.
4. *Tûtqa*: "handle" (something to hold on to). Obviously, the word has here the meaning of "strength through guidance" (by the personalities discussed in the book). *Tûlg'a*: "torso, trunk" (part of a human or animal body), meaning here "a distinguished member of the people's past."
5. "Cultural Walk: The Museum of History of Turkic Writing," History of Kazakhstan, last accessed January 2, 2015, <http://e-history.kz/en/publications/view/627>.

Recent Publications Kyrgyzstan

Tarixtin aktay baraktari. Menin eskerүүлөрüm.
Roza Aitmatova



Tarixtin aktay baraktari. Menin eskerүүлөрüm by Roza Aitmatova was originally published in 2007. Like the first, the latest edition, published in 2013, focuses on the fate of her father, Törökul Aitmatov (pictured above with the author's mother, Nagima Aitmatova, in 1926), who was executed during Stalin's purges in 1938. For years, the fate of Törökul Aitmatov remained unknown till it was revealed in 1991 that he had been buried with 138 other victims in what was a secret mass grave, below. The location now serves as part of a larger memorial complex, *Ata Beyit*, The Grave of Our Fathers. (AR)



Tarixtin aktay baraktari. Menin eskerүүлөрüm. [The whitened pages of history. My memories]. Written by Roza Aitmatova. Bishkek: Biyiktik, 2013. 215 pages.

The author is the sister of the well-known Kyrgyz writer Chingiz Aitmatov (1928-2008). She already published her memoirs in 2007 with the same title as above. Comparing the two editions, it can be established that the 2013 edition is a reprint with some minor additions. The size of the two books is the same (215 pages). The content is also the same, focusing on the fate of Roza's and Chingiz' father, Törökul Aitmatov, who was shot on Stalin's order in 1938 at the age of thirty-four as "an enemy of the people". Roza was just about one year old, when this tragedy happened.

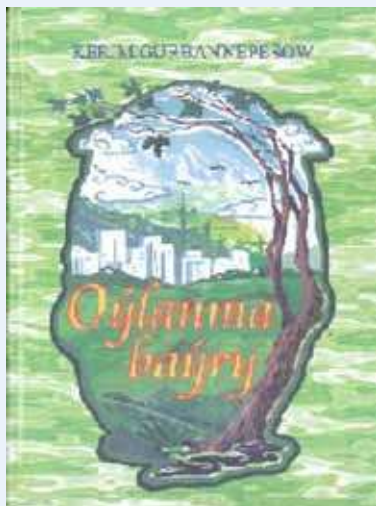
Both editions contain a chapter with the title "*Kechikken kabar*" ("Belated message", pp. 20-27; 22-28), where the author relates her father's conversation at a prison in 1937. The conversation was told to her by a former prisoner who had been in the same prison with her father. For a long time the family was not informed about what had happened to him, where he had died and where he was buried. This is expressed in Chingiz Aitmatov's dedication of his book *Samančinin jolu* (1963) to his father: "*Ata, senin kay jerge komulgonundu da bilbeymin. Mina ushul emgegimdi atam -Törökul Aytmatov, saga arnaymın*" (Father, I do not know where you are buried. I dedicate this work of mine to you, my father -Törökul Aitmatov). Finally, after fifty-three years in August 1991 the truth was revealed. Törökul Aitmatov had been buried in a secret mass grave (pp. 28-34), at a place called Choñtash, located in the vicinity of Bishkek.

Roza Aitmatova also informs the reader about Kyrgyz customs connected with receiving guests, how to respect elders and to care for the young (pp. 203-205). We also learn about marriage arrangements and preferences (pp. 63-68). All in all, Roza Aitmatova's memoirs provide us with a wealth of information about the Kyrgyz people and their recent history.

(IC)



Roza Aitmatova (b. 1937), shown above at a gathering in Kara-Buura, Kyrgyzstan in 2012, remembering her late brother, Chingiz Aitmatov (1928-2008).



This book of Kerim Gurbannepesow, *A Premonition*, above, contains a collection of his most sought after songs and poems. An introduction written by Gurban-yaz Dashgynow, himself a poet, and 121 of the great poet's songs and poems can be found within the book. (AR)

Kerim Gurbannepesow (1929-1988), below, is a highly regarded Turkmen poet. His poems/songs are sung to this day. (IC)



Recent Publications Turkmenistan

Oýlanma baýry Kerim Gurbannepesow

Oýlanma baýry: [A premonition]. Written by Kerim Gurbannepesow. Edited by B. Täçmämmadow. Ashgabat: Türkmen döwlet neşirýat gullugy, 2009. 286 pages.

Türkmenistanyň halk ýazyjysy, Magtymguly adyndaky döwlet baýraýynyň eýesi Kerim Gurbannepesow 1929-njy ýylda Gökdepe etrabyň Ýylgyn obasynda dünýä inýär. Beýik Watançylyk urşy ýylarynda onuň maşgalasy Tejene göçýär. Şol ýerde ol *Zarpçy* hem-de *Tejenulushyk* etrap gazetlerinde işleýär.

Kerim goşgy ýazmaga ýaşlykdan başlaýar. Onuň ilkinji şygrylary etrap hem-de *Mydam Taýýar*, *Yaş kommunist* gazetlerinde, *Tokmak* žurnalynda çap edilýär. Ilkinji goşgular ýygındysy *Güýjümin gözbaşy* 1951-nji ýylda okyjylara hödürlenýär. Sonan soň, zehinli şahyryň kitaplarynyň ençemesi çeper eserleriň muşdaklarynyň dykgatyna ýetirilýär. Onuň *Goşgular we poemalar* kitaby (1958), “Taýmaz baba” poemasy (1960) awtora uly şöhrat getirýär.¹

Kerim Gurbannepesowyň millilige ýugrulan sahyrana eserleri çeper edebiýatyň muşdaklarynyň uludan-kiçi ählisini bendi edýär. Çünki onuň goşgularydyr poemalary ündeýän oý-pikirleriniň geriminiň örän giňligi, many-mazmunynyň biçak baýlygy, diliniň çeperligi, halkylygy bilen tapawurlanýar. Milli şygryýetimiziň läheni saýylýan görnükli söz ussadyň saýlanyp-seçilip, ýaş okyjylarymyzyň dykgatyna hödürlenýän dürdäne eserleri olaryň hiç haýsyny asla biperwaý goýmaz.²

Kerim Gurbannepesowuň bu kitabinda, *Oýlanma baýry*, onun geçginli goşgular we poemalary ýygındysy bulunýar. Kitap içiňde Gurbanýaz Daşgynowdan ýazylan giriş sözi hem-de ulu şahyryň goşgular we poemalarynyň ýüz ýigirmi birini tapylýar.

English Translation:

Kerim Gurbannepesow, People's Writer of Turkmenistan and recipient of the Magtymguly State Award was born in 1929 in the village of Ýylyn in the region of Gokdepe [just northwest of Ashgabat]. During the years of the Great Patriotic War [World War II], his family moved to Tejene [a town in the same province, south of Turkmenistan's capital city]. It was there that he worked for the newspaper *Zarpchi* as well as for the regional newspaper *Tejenulushyk*.

Kerim began writing poem-songs at a young age. His first poems were published in the newspapers *Mydam Taýýar* and *Yaş kommunist*, and in the journal *Tokmak*. His first collection of poem-songs, *The Source of My Strength*, was presented to readers in the year 1951. Later, the many books of the talented poet caught the attention of readers of prose literature. His book, *Songs and Poems* (1958), and his poem, “Taýmaz baba” (1960), brought great fame to the author.

Kerim Gurbannepesow's poetic compositions, embedded with national pride, captivated all readers of prose literature, young and old alike. This is because his poem-songs were distinct with his wide extent of set ideas and thoughts, extreme wealth of meaning, skill of language, and feelings of patriotism. Regarded as an eminent master of the word that is considered a symbol of our national verse, his meaningful compositions that have been presented for the attention of our young readers will in no way ever be forgotten. (tr. from the Turkmen by Alva Robinson)

Notes:

1. Text taken from back cover of *Oýlanma baýry*.
2. *ibid.*, inside cover page.

Recent Publications Uzbekistan

Domlalar
Ozod Sharafiddinov



Pictured above: Ozod Sharafiddinov (1929-2006).

Domlalar [Teachers]. Written by Ozod Sharafiddinov. Tashkent: Ma'naviyat, 2009. 278 pages.

The manuscript of the book under discussion was prepared for publication by Ozod Sharafiddinov's (1929-2006) family members. The author was the most influential literary critic in Uzbekistan. In 1946 he entered the Department of Philology at Tashkent University, now renamed National University of Uzbekistan. The teachers mentioned in the title of his book are mainly his professors during the years from 1946-1951. With an admirable devotion and gratitude, he describes not only his teachers but also the general atmosphere at Tashkent University during the time of his student years. The faculty's goal was to educate students to become mature (*yetuk*) and perfect (*barkamol*) human beings (p.8). In the author's opinion two factors proved to be important in reaching this goal: first the encouragement for critical thinking through a lot of readings and discussions searching for the truth, and second through "our national pride (*milliy g'ururimiz*) which our teachers were able to instill in us, though always in a careful and subtle way" (pp. 8-9). Ozod Sharafiddinov taught Uzbek Literature over thirty years at Tashkent University. He is the author of many books and numerous articles that are important sources for the study of Uzbek literature as, e.g., *Ijodni anglash baxti* [The Happiness to Understand Creativity]. Tashkent: Sharq, 2004), containing all his articles written after independence (1991). In 2007 he was awarded posthumously the State Prize of Uzbekistan. He was also honored with the title *O'zbekiston Qahramoni* (Hero of Uzbekistan).

(IC)

Millat Ovozi
Abduqahhor Ibrohimov



Pictured below: Abduqahhor Ibrohimov (1939-).

Millat Ovozi [The voice of the nation]. Written by Abduqahhor Ibrohimov. Tashkent: Sharq nashriyoti, 2002. 240 pages.

This book was written ten years after Uzbekistan's independence in 2001. It tries to give an account of Uzbekistan's accomplishments during this period. As one of the first tasks the author recalls the renaming of streets and places in Tashkent which had either Russian names or the attribute *qizil* (red), giving the impression that one was in a Russian/Soviet town" (p. 8). The author also reminds his readers that 1991, the year of independence, coincided with the 550th anniversary of Alisher Nava'i/Navoy (1441-1501), the revered poet of Central Asia (p. 19).

(IC)

In Memoriam

Нурак Абдрахманов (1946-2014) КҮҮ АТАСЫ НУРАК ДҮЙНӨДӨН ӨТТҮ



Nurak Abdrakhmanov (1929-2014) passed away overnight on the twenty-sixth of May at the age of sixty-seven. He was laid to rest the following day. A national memorial ceremony was held for the National Artist of Kyrgyzstan, above. (AR)

Nurak Abdrakhmanov, pictured below with his young students at a concert in 2012, entitled, "This World," was a master at the art of *komuz* playing. He was so regarded for his gift as a *komuzchu* (komuz player) and singer that he earned the epithet "The Father of Melody." (AR)



Нурак Абдрахманов сыймыктанып эскерчү инсан. Салттуу музыканын чолпон жылдызы, күү атасы. Мына ошол заманыбыздын залкары Нурак Абдрахманов 25-май күнү узакка созулган оорудан улам 67 жашында арабыздан узап кетти. Залкар талант 26-май күнү филармонияда ден соолутунун мүмкүнчүлүгү чектелген балдар менен концерт коймок. Аттиң, ал асыл ою аткарылбай калды...

Атасы Абдрахмандын таасири менен 6 жашынан тарта комуз чертип баштап «бала комузчу» деп атала баштайт. 12 жашында айылдык комузчулардын черткен күүлөрүнөн сырткары Карамолдо, Ыбырай, Атай, Токтогул сыяктуу алп комузчулардын күүлөрүн үйрөнүп, салтанаттарда аткара баштаган.

1962-жылы 15 жашында эмгекчилердин кароо-сынагына катышып, райондо, облуста жана республикалык сынактарда комузчулар арасында биринчиликти жеңип алган. 1964-жылы орто мектепти бүтүргөн соң Токмоктогу Маданий агартуу окуу жайына кабыл алынат. Кийин Маданият үйүнүн алдында комузчулар ансамблин, драмалык коллектив, хор коллективи жана эстрадалык ансамблди камтыган «Шаттык» аттуу өздүк көркөм чыгармачылык ийримин түзөт. 1974-жылдан баштап Ак-Талаа райондук Балдар музыкалык мектебине мугалимдик, кийинки жылы директорлук кызматка дайындалат (1982-жылга чейин). 1987-жылы Маданият министрлигинин чечими менен Токтогул Сатылганов атындагы Улуттук филармониянын «Камбаркан» ансамблине ырчы-солист болуп кабыл алынган. Аталган ансамблде өмүрүнүн аягына чейин эмгектенди.

Нурак Абдрахмановдун жараткан күүлөрү жеке эле кыргыз журтчулугунун көкүрөк көксөөсүн сугарбастан, дүйнөнүн бир катар өлкөлөрүнө тарады. Анын комузга жан киргизе ойногон күүлөрү Япония, Франция, АКШ, Чехия сыяктуу көптөгөн өлкөлөрдө жаңырды. 2009-жылы «Нурактын күүлөрү» деген аталыш менен анын чыгармаларынын арасынан 17 күүсү нотага түшүрүлүп, өзүнчө көлөмдүү китеп болуп чыккан. Анын «Соң-Көл», «Ата мурасы», «Улуу тоо», «Сары өзөк», «Алтын балалык» аттуу күүлөрү, «Курултай», «Аппак сүйүү» жана «Бул дүйнө» деген ырлары эл арасында кеңири тараган.

Чебер талант ар бир күүнүн келип чыгыш тарыхын айтып берер эле. Ал өзү жараткан «Улуу тоо» күүсү жөнүндө төмөнкүчө баяндап айтчу. «Кыргыз эли тоону ата-энебиздей көрөбүз. Тообуз жок болсо өзүбүздү талаада калгандай сезебиз. Бул күүнү кыргыздын тоолоруна таасирленип жазгам. Мен бала кезден тоо коюнунда чоңойдум. Таң эрте тийген күн нуру биринчи тоо бетине тиет. Ошол учурда уларлар шаңдуу үн салып, ал үндөр тээ алыскы аскалардан бир керемет болуп жаңырчу. Табият коюнундагы түркүн куштардын сайраганы, суулардын шаркырап акканы өзүнчө эле оркестр сыяктуу сезилчү. Мына ошол табияттын керемет музасы, бийик тоолор бул күүнүн жаралышына түрткү болду».

Нурак Абдрахманов жашоодо өтө жөнөкөй адам катары өмүр сүргөнүн жакындары айтышат. Наам, атак-даңкка жан уруп чуркабады. Өнөр сүйгөн шакирттерди таптады, өстүрдү.

Notes:

1. "Күү Атасы Нурак Дүйнөдөн Өттү" [The father of melody Nurak passes from the world], *Супер Инфо*, May 30, 2014, <http://www.super.kg/article/?article=27925>.



JCIAD accepts submissions written in both local (i.e. Kazakh, Kyrgyz, Mongol, Teleut, Uzbek, etc.) and major research languages (i.e. English, German, Russian, etc.). Submitted articles written in a local regional language should have corresponding abstracts completed in a major research language and vice versa for submitted articles that have been written in a major research language.

Formatting and referencing styles should adhere to the standards of the Chicago Manual of Style. Please visit www.jciadinfo.org for more information.

Call for Papers
JCIAD Volume 3 will be devoted to:
25 Years of Independence:
Developments in Central/Inner Asian Post-Soviet
Literature and Culture

In 1991, after the dissolution of the Soviet Union, the Central Asian republics of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan gained independence. Shortly thereafter, Mongolia underwent a peaceful democratic revolution that resulted in a multi-party system and a new constitution. Prior to these events, Mikhail Gorbachev (1931), the then General Secretary of the Central Committee of the Communist Party of the Soviet Union, introduced a new phase of openness (*glasnost*) that paved the way for greater freedom in cultural expressions. In the Central Asian Turkic regions, more specifically, the poets and writers now openly presumed their traditional roles in leading their people in re-identifying with their cultural past and heritage. They also guided and inspired their audiences in asserting their independence in 1991 from the Soviet Union/Russia.

With 2016 marking the 25th anniversary of independence for the Central Asian republics, it is only befitting that the focus of the third volume of the *Journal of Central and Inner Asian Dialogue* (*JCIAD*) be dedicated to developments in Central/Inner Asian Post-Soviet literature and culture. *JCIAD* welcomes article submissions encompassing the topic apolitically, and with a unique focus on the literature and culture of the region since independence.

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All submissions are subject to peer review. The editorial board and editors take into consideration whether submitted articles follow the rules of scholarly inquiry and writing. Selected articles deemed appropriate will be reviewed by those working closely within the respective field(s) of the articles. Literary quality such as writing style, language, and organization along with citations and scholarship quality (depth of research, contribution, relevance, and originality) will be examined. All articles are advised to be written according to the guidelines of The Chicago Manual of Style. Papers written in the local languages of the region or in major research languages are welcomed.

The deadline for receiving manuscript submissions for the third volume of *JCIAD* is October 1st, 2015. Please forward all submissions and inquiries to info@jciadinfo.org.