

**Colloque international**  
*Etudes mongoles et altaïques :*  
*renouvellement et perspectives*

**23-24 mars 2018, INALCO, Paris**

23 mars, Inalco, 2 rue de Lille 75007

*Les Salons (8h45-13h45) et salle 221 (14h-17h)*

24 mars, Inalco, 65 rue des grands Moulins 75013 Salle 315 (9h-13h)

### ***Comité scientifique***

- Alexander Vovin (Directeur d'études à l'EHESS, Centre de recherches linguistiques sur l'Asie orientale/CRLAO)
- D. Zayabaatar (Professeur à l'Université nationale de Mongolie/MUIS, secrétaire scientifique du Conseil national pour les études mongoles auprès du Premier ministre)
- Saiyinjiyaa Caidengduerji (docteur en linguistique, CRLAO, enseignant contractuel à l'INALCO, responsable de la section de mongol, département Eurasie)

### ***Organisation***

D. Zayaabaatar, Saiyinjiyaa Caidengduerji et B. Enkhsuvd (lectrice de mongol, INALCO). Ce colloque a reçu le soutien de l'Université nationale de Mongolie (MUIS) et du ministère de la Culture de Mongolie, du Centre de recherches linguistiques sur l'Asie orientale (CRLAO) et de l'Institut national des langues et civilisations orientales (INALCO)

### **Programme et résumés des communications**

**Vendredi 23 mars, 8h45 -17h**

**INALCO, 2 rue de Lille, salle 221**

8:45 *Accueil des participants*

9:00-9:15 *Allocution de bienvenue* : **D. Zayabaatar** (MUIS, Professor, Scientific Secretary of the National Committee for Mongolian Studies), “Promotion policy of Mongolian studies”

9:15-10:20 *Conférence inaugurale* : **Alexander Vovin** (EHESS, Directeur d'études, CRLAO), « A propos de la langue de l'inscription de Khuis Tolgoi (Mongolie, ca. VI-VIIIe siècle) », *discussion*

10:20-10:50 **Guillaume Jacques** (CRLAO, CNRS, Directeur de recherches), “Associated motion in Manchu in typological perspective”, *discussion*

*Abstract.* The present paper presents a detailed description of the Associated Motion system of Classical Manchu, on the basis of original texts from the 17-18th centuries. It shows that despite

superficial similarities, Classical Manchu differs in many ways from previously described AM systems only comprising translocative vs cislocative makers, such as that of Japhug. This paper provides a basic framework for further research on the typology of simple AM systems.

*Pause*

11:00-11:30 **D. Zayabaatar** (MUIS, Professor), “Some traces of the numerical and gender agreement on the preclassical Mongolian monuments”

*Abstract.* The scientists who studied aspects of Middle Mongolian language already have established that in grammatical system of the given period there were rules of numerical and gender agreement. This presentation will address here how this specific feature has left its influence and reflection. From Middle Mongolian monuments are seen that numerical agreement was expressed by relation of attributive and attributed words. Numerical agreement of noun with noun by plural morphemes, and numerical agreement of verb with noun revealed by attributive connecting suffixes (-*qu/-kü~qun/-kün*, -*γči/-gči ~γčín/-gčín*). On the other hand, numerical agreement of subject with predicate can be observed in Middle Mongolian. Tense suffix in Middle Mongolian language had three options to express masculine-singular, feminine-singular and plural. Though this special grammatical feature is not systematically reflected in Preclassical Mongolian monuments, certain examples can be found (in the inscription of *Čang Ying Jüi*: masculine singular written option -*juyu/-jügü*, -*čuyu/-čügü* ; feminine singular -*jigi/-čigi* ; plural -*jurui/-jügüi*, -*čuyui/-čügüi*). This feature of Middle Mongolian language has not exerted a strong influence in the later Written Mongolian language system. Gender distinction is mainly revealed in lexical material. However, in Middle Mongolian morphology gender agreement could also be expressed in two basic ways: attributed name agrees with attributive by gender, and noun agrees with predicate by gender. Such rule gradually weakened, and these forms disappeared in written language. Some of the ancient morphemes reappeared later in ceremonial speech but were not always used adequately.

11:30-12:00 **Lan-hai Wei** (Post-doctorant, CRLAO) and **Dan XU** (Professeur, INALCO) : “Genetic perspective on the classification of "Altaic language family”, *discussion*

*Abstract.* In several recent projects, we started to explore the early different history of language families in East Eurasia by analysis the paternal Y-chromosome sequence with accurate time framework. Here, we introduced the general work procedure of our studies. We also introduced the details about paternal origin of modern Altaic people. We concluded that the direct ancestor

groups of Tungusic-, Mongolic- and Turkic-speaking populations are genetically different populations before 3000 years ago. Based on the genetic data, we discussed the classification of “Altaic language family” and related linguistic problem

### *Déjeuner*

14:00-14:30 **Gaëlle Lacaze** (Professeur des universités, Université Paris IV, « Femmes en quête d’identité(s) », *discussion*

*Résumé.* Cette communication s’intéresse à la condition des femmes dans plusieurs anciens pays socialistes : La Mongolie, la Chine, la Russie et, dans une moindre mesure, le Kazakhstan et le Kirghizistan, à partir notamment de données qualitatives, issue d’enquêtes de terrain. Les réalités vécues par les femmes du monde postsocialiste ont été au cœur de ces recherches menées entre 1990 et 2016 qui a donné lieu à une récente publication (2018), *Femmes en quête d’identité(s)*. Les questions abordées sont les processus sociaux et culturels de construction d’un adulte apte à produire et reproduire son groupe dans le monde pastoral turco-mongol, et les dynamiques contemporaines d’hyper-sexualisation des corps dans des sociétés qui peinent à accompagner la révolution sexuelle en cours en Russie, Chine, Mongolie, Kazakhstan et Kirghizistan. Notre étude révèle la « crise de la virilité » qui pousse les femmes à inventer des stratégies innovantes et met en évidence comment certain.e.s citoyen.e.s du monde postsocialiste utilisent leurs capacités sexuelles et les frontières géographiques de leur pays. Nous y abordons par exemple les mariages mixtes des femmes mongoles et türks (ou turciques), mais aussi chinoises et russes, et la question de la prostitution de femmes mongoles, kazakhes, kirghizes, russes et chinoises.

14:30-15:00 **D. Otgontuya** (MUIS, Associate professor, head of the Center of Foreign Languages), **T. Otgontuul** (MUIS, Associate professor, Department of Mongolian language and Linguistics), “Impact of Globalization on Language and Culture”, *discussion*

*Abstract.* Globalization and modern communication are welcomed by Mongolians for their benefits such as equal development, exchanges of ideas, shared values and interests. However, increased contact between cultures, identities and views across nations pose negative impacts threatening Mongolian traditional way of thinking and mode of living. In the modern history of Mongolia, the question of national independence has been a sensitive one and, in this regard, many Mongols consider the preservation of a living Mongolian language and culture and its transmission down to the next generations as a most important matter. In this presentation we

touch upon the question of Cyrillic Mongolian in a cyber environment, its usages, positive and negative aspects and its influencing factors. The paper discusses the findings of the survey analyzing the ways and changes in the cyber environment Mongolia is experiencing today, and it tries to find out possible ways to preserve the Mongols' linguistic and cultural heritage in today's globalized world.

15:00-15:30 **Ondrej Srba** (Charles University, Prague) : « Prophéties et prédictions de l'avenir dans la tradition orale et l'histoire orale du bassin de la rivière Bulgan », *discussion*

*Abstract.* This contribution is based on a field-research of oral tradition and oral history mainly among Altai Urianhai ethnic subgroup in Western Mongolia and groups of Zahchin and Torguds living in their neighbourhood. According to these oral sources, the perception of time and the chronology of the oral tradition about the local past is marked by a strong prophetic or predictive thinking. The history (*tüüh*) in the understanding of the local nomads does not only refer to the past, but also to the present and to the future. Narrators of the local oral tradition express their belief, that the historical events experienced for example during the 20th century as well as the present and the future do not depend only on decisions and acts of individuals, but are as well caused by positive or negative deeds of ancestors, meritorious acts of wise lamas and local saints, geomantic characteristics (*gazriin šinj*) of the landscape inhabited by the community, course of events in the parallel world of local deities and spirits (*Altain ezen, lus savdag*), or merely a flow of time (*cagiin erh*), which is difficult to be understood, but can be known from the sacred scriptures (both canonical or apocryphal), which are trusted as infallible (*huučnii nomd hudal baihgüi*). We will examine more specifically the oral tradition of the Bulgan Torguds. Cagaan Gegeen, who underwent a fast process of mythologization, is awaited as a saviour of Mongols from Kazakhs, or Buddhists from Muslims. A Buddhist chronology and eschatology with teachings about Shambhala, spreading over the whole Mongol area since the 19th century, influenced oral predictions of social upheavals – ideas further encouraged by the experience of political changes of the 20th century. In the contemporary philosophy of a Zahchin local, Böhsuuri, the eschatological expectations lead to a responsible self-appreciation of the environmentally sustainable and community oriented nomadic pastoralism.

15:30-16:00 **Antoine Maire** (Chargé de mission « Asie du Nord-Est », Direction générale des relations internationales et de la stratégie, ministère de la Défense) : « La Mongolie, entre dépendance et politiques développementalistes », *discussion*

*Résumé.* La transition politique et économique connue par la Mongolie après 1990 a provoqué une évolution progressive de l'Etat mongol et l'émergence d'un nouveau système politico-économique qui emprunte à la fois au modèle de la théorie de la dépendance et à celui de l'État développementaliste. Une évolution apparaît néanmoins notable. Après avoir opté pour une politique économique d'inspiration néo-libérale, la politique de l'Etat mongol a progressivement évolué sous l'influence du développement du secteur minier pour devenir plus interventionniste et plus dirigiste. Le développement minier impose en effet à l'État de le réguler pour s'assurer que le développement de cette activité profite autant que possible au pays. La rente générée par cette activité ouvre également de nouvelles possibilités d'actions qui permettent à l'État de s'impliquer concrètement dans le processus de développement économique.

*Pause*

16:30 -17:00 Visite du site historique de l'INALCO, 2, rue de Lille

19:00 Dîner

**Samedi 24 mars, 9h -17h,  
INALCO, 65 rue des Grands Moulins, salle 315**

9:00-9:30 **Clémence Breuil** (Doctorante en archéologie protohistoire, Université de Toulouse) : « Les pierres à cerfs de Mongolie : à l'aube des premières croyances », *discussion*  
*Résumé.* Les pierres à cerfs sont des stèles en granit, gravées de cervidés. Elles appartiennent aux vestiges funéraires datés de l'âge du Bronze en Mongolie (entre le IIe et le Ier millénaire avant J.-C.). Liées à des dépôts rituels en contexte funéraire, les pierres à cerfs représentent les seules traces que nous ayons des premiers nomades de Haute Asie. Dans le cadre de mes recherches de doctorat, je me suis interrogée sur la possibilité que ces gravures puissent être l'expression d'une cosmologie ancienne.

9:30-10:00 **Katarzyna Golik** (the Polish Academy of Sciences): "Effects of assymetry in China-Mongolia economic relations", *discussion*

*Abstract.* Mongolia's opening-up since the 1990s allowed the foreign actors to shape its economy, with Mongolia on the bottom of the supply chain. Particularly, the growing dependence on China provokes rising concerns of Mongolian public opinion. Structural power over Mongolian economy influence instability to the state on various areas. The aim of this paper is to underline an impact of the Sino-Mongolian economic relation on social, political and legal dynamics. Especially, as Mongolia is about to become a part of the Northern Economic Corridor, the bilateral relations become important for the regional connectivity projects. The question is: what will be the role of the Mongolian state in this initiative?

10:00-10:30 **Ákos, Avar** (ELTE, Hungary), “Mother Earth, Sky Father and the Foreign Mining Companies in Mongolia”, *discussion*

*Abstract.* Since the early 2000s Mongolia underwent sweeping economic and cultural changes. Following the exploitation of new mineral deposits, economic growth reached 17%, and the industrial growth of the country was 35% in 2011. In the rapidly changing circumstances many things seem to be re-evaluated in the traditional Mongolian thinking, which seriously affects the everyday life of people. It seems that the exploitation of the hitherto „inviolable” Mother Earth will bring the recovery to the country and prosperity for the Mongols. Before the economic crisis of some years ago, most people in Mongolia believed that the signs of mending economy are presages of a new era, when history repeating itself, brings back the quondam grandeur the Mongols of Genghis Khan.

However, this kind of wealth and general well-being promising future with partial abandonment of traditions is not acceptable for everyone. There are many - especially among the rural population - who believe that leaving the traditional environment-abiding nomadic way of life and replacing it by the exploitation of mineral resources, i.e. by the "exploitation of Mother Earth" sooner or later will have to be paid back somehow. So Mongolian society has become rather fragmented concerning the future of the country.

*Pause*

10:45-11:15 **Manuhuar** (Minzu University of China and Charles University, Prague): “A Comparative Study of the Figure Images in Mongolian and Chinese Folk Songs - Taking Hantarma and Luo Fu as Examples”, *discussion*

*Abstract.* Folk songs often shape and praise the image of beauty. Among the Mongolian and Chinese people, there are two folk songs that succeeded in shaping the image of beauty through

similar artistic techniques. These two folk songs are Mongolian folk song Hantarma and Chinese folk song Mo shang sang which is one of the Han Yue fu poetry. Hantarma created the image of a beautiful woman named Hantarma, and Mo shang sang shaped the image of a beautiful woman named Luo fu. Interestingly, although these two songs were formed in different times and in different linguistic and cultural environments, they all use the same artistic technique -indirect description simultaneously to shape their own unique beauty images. And both folk songs show the same artistic effect – the beauty power and the comedy features. This article mainly discusses the same artistic techniques used by the two folk songs and the same artistic effect they have formed.

11:15-11:45 **Victor Thibout** (Maîtrise de sciences économiques, Maîtrise L.C.E. de chinois): « Quelques pistes pour l'ébauche d'une histoire de l'imprimerie typographique en Mongolie / The beginnings of letterpress in Mongolia : an (incomplete) outline history », *discussion*  
*Abstract.* Movable type letterpress enabled the spreading of written texts in Europe on an unprecedented scale starting in the 15<sup>th</sup> century. In the « West », not only did it play a major role in the advent of modernity; it also remained the dominant printing technique for about five centuries, before being largely phased out by computerised typesetting and printing in the 1980s. In Mongolia (and the rest of the Far-East) however, the introduction of Western printing techniques occurred fairly late. Yet, in the 20<sup>th</sup> century those techniques played a crucial role there too: they enabled the development of the periodical press as well as the publishing of educational books, works of literature, etc. In short: they contributed to the mass circulation of culture, ideas and ideologies. From a historical and technical perspective, I will try to briefly retrace the history of early typefaces for the Uyghur-Mongolian scripts in order to help figure out how modern letterpress techniques developed in Mongolia.

11:45-12:15 **B. Altangul** (MUIS, Professeur) : « Le rôle des femmes kazakhes dans la société », *discussion*

*Résumé.* Les sources historiques indiquent que des Kazakhs du clan Kerey de la *juz* méridionale ont commencé à s'installer à l'ouest des monts Altaï dans l'actuelle Mongolie occidentale à la fin du XIX<sup>e</sup> siècle. Ils sont considérés comme une minorité et représentent 4,3 % de la population totale du pays, mais 89 % de celle de la région de Bayan-Ulgii où ils sont établis en majorité.

Les femmes kazakhes ont toujours joué un rôle non négligeable dans la vie politique et économique de la société mongole à toutes les étapes de son développement. Le travail des



femmes occupe une place importante dans l'économie et elles disposent des mêmes droits que les hommes. Cette communication porte sur le rôle des femmes dans le domaine de l'éducation et de l'enseignement, de la médecine, de la culture au XXe siècle et début du XXIe siècle. Dans une première partie, nous parlerons des activités menées par les femmes kazakhes entre 1940, date de la fondation de la province de Bayan-Ulgii, et 1990, et dans une deuxième partie, nous aborderons la période qui a suivi la transition du pays à la démocratie et à l'économie de marché en 1990. A partir de 1940, elles commencent à travailler à l'extérieur et à participer à la vie sociale et politique. De femmes au foyer, elles deviennent femmes actives dans la société, et leur rôle évolue. L'émancipation des femmes dans la société moderne est le fruit de l'évolution des mentalités dans la société mongole durant ces périodes, en particulier le projet d'une société égalitaire. On a vu apparaître des femmes entrepreneurs, des cadres qui forment aujourd'hui une classe moyenne. Elles participent à la vie politique et commencent à soutenir des thèses.

*Déjeuner*

14h *Visites*