

IDEAS BEHIND SYMBOLS – LANGUAGES BEHIND SCRIPTS

**Studia uralo-altaica 52**

**Redigunt**

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# Ideas behind symbols – languages behind scripts

Proceedings of the 60th Meeting of the  
Permanent International Altaistic Conference (PIAC)  
August 27 – September 1, 2017  
Székesfehérvár, Hungary

Edited by Ákos Bertalan Apatóczy

Szeged, 2018

© University of Szeged,  
Department of Altaic Studies,  
Department of Finno-Ugrian Philology  
Printed in 2019

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Printed by: Innovariant Ltd., H-6750 Algyó, Ipartelep 4.

ISBN: 978 963 306 663 8 (printed)

ISBN: 978-963-306-664-5 (pdf)

ISSN: 0133 4239

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## Józef Kowalewski's Letters to Bernhard Jülg

Hartmut Walravens

Berlin

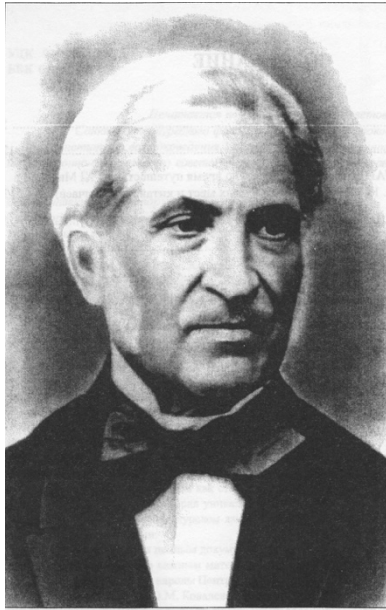
There do not seem to be many letters extant exchanged between Orientalists in Russia and in the West. So far it is mainly correspondence between Paul Pelliot and V. M. Alekseev<sup>1</sup> and numerous letters to scholars abroad by the Petersburg Academician Anton Schiefner.<sup>2</sup>

In the case of Józef Kowalewski there are only four letters to be found among the Jülg papers at the Austrian National Library but they are certainly of interest.

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1 Alekseev, V. M.: *Pisma k Eduarda Šavannu i Polju Pellio*. Sostavitel' I. È. Ciperovič. Sankt-Peterburg: Peterburgskoe Vostokovedenie 1998. 230 p.

2 H. Walravens: «*Freilich lag in den zu überwindenden Schwierigkeiten ein besonderer Reiz ...*» Briefwechsel der Sprachwissenschaftler Hans Conon von der Gabelentz, Wilhelm Schott und Anton Schiefner, 1834–1874. Wiesbaden: Harrassowitz 2008. 210 p. (Sinologica Coloniensia 26.) H. Walravens: Letters of A. Schiefner about V. P. Vasil'ev. *Pismennye pamjatniki vostoka* 8. 2008, 251–264. *Anton Schiefner (1817–1879) und seine indologischen Freunde*. Seine Briefe an die Indologen Albrecht Weber (1825–1901), Rudolf Roth (1821–1895) und William Dwight Whitney (1827–1894) sowie den Indogermanisten Adalbert Kuhn (1821–1881). Mit Anmerkungen, kleineren Arbeiten Schiefners und Register bearbeitet und herausgegeben von H. Walravens und Agnes Stache-Weiske. Wien: Österreichische Akademie der Wissenschaften 2015. 455 S. (Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Sitzungsberichte 868.) – Anton Schiefner: *Briefe und Schriftenverzeichnis*. Briefe an Bernhard Jülg (1825–1886), Karl Ernst von Baer (1792–1876), Reinhold Köhler (1830–1892), Victor Hehn (1813–1890), August Friedrich Pott (1802–1887), Ernst Kuhn (1846–1920), Lorenz Diefenbach (1806–1883), Ernst Förstemann (1822–1906) und Karl Dziatzko (1842–1903) Ediert und herausgegeben von Hartmut Walravens und Agnes Stache-Weiske. Wien: Österr. Akademie der Wissenschaften 2017. 520 p.



J. S. Kowalewski

Józef Szczepan Kowalewski was born at Brzostowica Wielka, Gvt. Grodno (today in Belarus) on Jan. 9. 1801. He studied at Wilno University (today Vilnius, the capital of Lithuania) and took the degree of candidate of ethic-philosophical sciences; after further study at a teachers seminar he became a teacher of Latin and Polish of the local gymnasium. When the authorities discovered the existence of two “secret societies” among the students, the Philaretes and the Philomates, the members were arrested; Kowalewski and two others were banished to Kazan in order to study Oriental languages. Kowalewski started learning Arabic, Tatar and Persian; in 1828 he and the student Popov were sent to Irkutsk to study Mongolian. This was a good opportunity as the young men had an experienced teacher, Aleksandr Vasil’evič Igumnov<sup>3</sup> who worked as an interpreter, and there was the option of practicing their language command with the local Buryats. Kowalewski joined the Russian Ecclesiastical Mission to Peking as secretary; he stayed for seven months and assembled a book collection for Kazan University.<sup>4</sup> After an additional stay with the Buryats he returned to Kazan and administered a newly founded chair of the Mongol language, the first such chair in Europe, in 1833. In 1837 he became corresponding member of the Petersburg Academy of Sciences and

3 Leonid Sergeevič Pučkovskij: „Aleksandr Vasil’evič Igumnov (1761–1834)“. *Očerki po istorii russkogo vostokovedenija* 3.1960, 166–195; *Rossijskie mongolovedy (XVIII – načalo XX vv.)* Ulan-Udė: BNC, 1997: 5–9 (Š. Čimitdoržiev). Igumnov made very positive statements regarding the progress of his two disciples.

4 H. Walravens: *Die Sammlung Kowalewski – der erste europäische Katalog mongolischer, tibetischer, manjurischer und tibetischer Bücher (1834)*. *Rooted in Hope - In der Hoffnung verwurzelt. Festschrift in honor of Roman Malek S.V.D. on the occasion of his 65th birthday*. Nettetal: Steyler Verlag 2017. Vol. II: 811–844.



also ordinary professor of Mongol Studies. As of 1844 he was simultaneously director of the 2<sup>nd</sup> Kazan gymnasium, and from 1855 to 1860 rector of the University. The latter responsibility was a difficult one because in 1855 the Oriental Department of the University was transferred to St. Petersburg. Kowalewski passed away at Warsaw, where he was professor of history, on Oct. 2<sup>nd</sup> 1878. Parts of Kowalewski's papers are kept today at Kazan, at St. Petersburg and at Vilnius. Another part of his papers was destroyed when his Warsaw apartment caught fire.

Kowalewski's main achievements were the establishment of Mongolian Studies as an academic discipline and his publications – a short grammar of the Mongol written language (*Kratkaja grammatika mongol'skogo knižnogo jazyka*. 1835), a comprehensive annotated Mongol chrestomathy (*Mongol'skaja chrestomatija*. 1836–1837, in two volumes) and the outstanding three volume *Dictionnaire mongol-russe-français* (Kazan 1844–1849) which is still being used today and earned Kowalewski the prestigious Demidov award. Kowalewski's best known student was V. P. Vasil'ev<sup>5</sup> a prominent Sinologist, Mongolist and Tibetologist. Some of the stories from the anthology were translated by Wilhelm Schott<sup>6</sup> who used the work for his classes.

One of Kowalewski's early letters abroad was addressed to Stanislas Julien, the eminent French Sinologist.<sup>7</sup> It is dated Kazan, June 17th, 1839 and deserves attention. It was published in the *Journal asiatique*, Dec. 1839, 508–509:

*Dear Sir,*

*Do not be surprised that my writings have so far been published in the Russian language which I have acquired in the same way as other European languages. The necessity to train lovers of Mongol in Russia forced me to prefer Russian for preparing elementary works. The favourable response by Orientalists as well as the rapid progress that my students have made in the Mongol language, did prove for me that I reached my goal, namely being useful in this new career. Profiting from your advice, I am going to add the explication of words and phrases in my dictionary in French. At this moment one of my friends has started translating the commentaries in my chrestomathy into that language. I take pleasure in presenting you as an attachment the first attempt of this work, and I take the liberty to ask you to kindly have it printed in the *Journal asiatique*. That would be a kind gesture for the translator who will devote his time to such a dry and also little attractive work.*

5 H. Walravens: „Vasilij Pavlovič Vasil'ev (1818–1900). Zu Leben und Werk des russischen Sinologen“. *OE* 48 (2010): 199–249.

6 H. Walravens: *Wilhelm Schott (1802–1889). Leben und Wirken des Orientalisten*. Wiesbaden: Harrassowitz, 2001. (Orientalistik, Bibliographien und Dokumentationen 13.)

7 H. Walravens: Stanislas Aignan Julien – Leben und Werk. 21. Sept. 1797–14. Febr. 1873. *MS* 62.2014: 261–333.

Regarding the price of the Kanjur in Manchu, I cannot tell you anything positive, because it is impossible to find it in private libraries. As a consequence of the degeneration of the Manchus in China and their neglect of their own language, the emperor was forced to order the printing blocks and the printing of the Kanjur to be distributed as a present to the wangs and ambans, at the expense of the crown. Besides, the Manchus not being willing to accept the Buddhist religion, could not feel any necessity of the Kanjur in their own language. During my stay in Peking, I had the opportunity to see one copy which was for sale in one private library; it comprised only one part of the Kanjur, known as *Dhâvadana*, bound in the Chinese way, in fascicles, and cost 1800 francs. This copy was written in Tibetan, Chinese, Manchu and Mongol and comprised 32 fascicles.

I did not have an opportunity to see the complete set of the Kanjur in Manchu, and I can assure you that it worried me little, having before my eyes a collection of Tibetan, Chinese and Mongol works. I acquired a superb edition of the *Vajracchedika* in Tibetan, Chinese, Mongol and Manchu for Kazan University. The late baron Schilling<sup>8</sup> had a copy of it made. Similar works are much easier to find than a complete Kanjur, with its bulk and at an exorbitant price ...

This letter offers interesting information:

It was by Julien's advice that Kowalewski added French to his Mongol dictionary, which helped to give it worldwide distribution. There was also an attempt to translate the Mongol chrestomathy into French and Julien printed the mentioned sample which, however, was only part of the introduction. As nothing was published later on one has to assume that the further translation did not materialize.

Julien had already heard about the translation of the Kanjur into Manchu and was eager to acquire one for Paris. Kowalewski confirmed having seen part of the work, which he calls *Dhâvana*,<sup>9</sup> and assured his correspondent that it would be impossible to buy a full set as it was an imperial publication for free distribution to

<sup>8</sup> Baron Paul Ludwig (Pavel L'vovič) Schilling von Canstadt, Orientalist, diplomat, printer and engineer (Reval 16.4.1786–6.8.1837 St. Petersburg) entered military service and acted as interpreter at the Russian embassy at Munich, from 1803 to 1812. He invented an electromagnetic telegraph and insulation for electric wires, introduced lithography into Russia, collected Oriental books and was a pioneer in printing Oriental scripts. Cf. H. Walravens: Schilling von Canstadt, Paul. *Neue Deutsche Biographie* 22.2005: 768–769; H. Walravens: *Zur Geschichte der Ostasienwissenschaften in Europa. Abel Rémusat (1788–1832) und das Umfeld Julius Klaproths (1783–1835)*. Wiesbaden: Harrassowitz 1999. (183 p.) (Orientalistik Bibliographien und Dokumentationen 5.): 85–100; L. I. Čuguevskij: Šilling Pavel Lvovič [Obozrenie fonda No 56 Archiva vostokovedov SPbF IV RAN]. *Vstuplenie i publikacija I. F. Popovoj. Pišmennye pamjatniki vostoka* 4.2006: 249–262.

<sup>9</sup> Not identified.

the nobility [actually the monasteries] only. The description details make it clear, however, that Kowalewski did not see a part of the Kanjur proper but a self-contained edition of a text also represented in the Kanjur. So far it is not known whether the individual editions are “preprints” of the Kanjur or preliminary translations which were then edited or revised for inclusion in the great work.

Bernhard Jülg, born at Ringelbach (Baden) on Aug. 20th 1825, studied classical philology at Heidelberg and Berlin universities; in Berlin he also heard Oriental languages (under Wilhelm Schott) and contacted Alexander von Humboldt and Conon von der Gabelentz. Still a student, he was entrusted with the revision of *Litteratur der Grammatiken, Lexika und Wörtersammlungen aller Sprachen der Erde* which was then published in 1847;<sup>10</sup> in the same year Jülg earned his Ph.D. from Kiel University with a thesis on Kalmyk grammar, probably the first doctorate in Kalmyk philology. Isaak Jakob Schmidt, the Petersburg Academician tried to win him as his successor at the Academy but he passed away before any arrangements could be made. So Jülg had to make his living as a teacher but in 1851 he was invited as a professor to Lemberg (today: Lviv) University, and in 1852 to the more prestigious Cracow University. Ten years later he accepted an invitation to Innsbruck. In all these positions he was kept very busy as he took over additional responsibilities to cover his household expenses. Nevertheless he pursued his original plans to publish one or more Kalmyk and Mongol manuscripts which proved difficult because the texts were not easily available and there were no types outside of Russia. So he had to convince the Austrian State Printing Shop (K. und K. Hof- und Staatsdruckerei) and later the Innsbruck bookseller Schumacher to create the necessary type which was only possible as he covered part of the cost himself. And when it came to the printing he had to work as a composer as the staff was unable to handle the type.

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<sup>10</sup> The original edition, by Johann Severin Vater, 1771–1826, Professor at Halle University, was published in 1815.



Bernhard Jülg

As to the texts to be published Jülg consulted with the Petersburg Academician Anton Schiefner (1817–1879) who recommended the Mongol adaptations of the Indian cycles of tales, Siddhi-kür and Arji Borji. The choice was a good one; the Göttingen Indologist Theodor Benfey (1809–1881) had kindled an increased interest in Indian tales by his views about India as the origin of many motifs; then Jülg was able, on advice of Hans Conon von der Gabelentz (1807–1874), an outstanding linguist, to point out a parallel to Tristan and Isold in Mongol tales. For Jülg, the major achievement was to offer critical Kalmyk and East Mongol texts and print them with movable type. That would be appreciated only by a handful of people, in Germany Gabelentz and Schott.

Jülg was a pioneer also in another area: He owned a few Christian tracts in Mongol; they turned out to be almost unique specimens, among the earliest Mongol publications from the Petersburg press.<sup>11</sup>

Jülg passed away at Innsbruck on Aug. 14th 1886.

#### **Publications of B. Jülg (works only on Mongolian Studies)**

*Litteratur der Grammatiken, Lexika und Wörtersammlungen aller Sprachen der Erde.* Von Johann Severin Vater. Zweite, völlig umgearbeitete Ausgabe von B. Jülg.

<sup>11</sup> Charles R. Bawden: *A Tract for the Buryats*. Ed. by H. Walravens. Wiesbaden: Harrassowitz 2009. 105 p. (Abhandlungen für die Kunde des Morgenlandes 67.) – Charles R. Bawden: *Another tract for the Buryats. With I. J. Schmidt's recently identified Kalmuck originals*. Ed. by H. Walravens. Wiesbaden: Harrassowitz 2012 [2013]. 131 p. (Abhandlungen für die Kunde des Morgenlandes 82.)

Berlin: Nicolaische Buchhandlung 1847. XII, 592 p.

[dedication:] Herrn Joseph Alexander Dahmen, Großherzoglich Badischem Geheimen Rathe und Regierungsdirector a.D., ordentlichem Mitgliede des Staatsrathes und Curator der Universität Heidelberg, Schiedsmann beim Deutschen Bundesgerichte, Großkomthur des Großherzoglich Badischen Löwen-, Großkomthur des Großherzoglich Hessischen Ludwigs-, und Ritter des Königlich Württembergischen Kron-Ordens etc. etc., seinem väterlichen Gönner in dankbarster Verehrung B. Jülg

Vorwort, X, signed: Berlin, am 1. December 1846. B. Jülg

Nachdruck: Graz: Akad. Dr.-u.Verl.Anst. 1970. XII, 592 p.

*Die Märchen des Siddhi-Kür. Kalmükisch. X. Erzählung.* (Als Probe einer Gesamtausgabe.) Festgruss aus Österreich an die Versammlung deutscher Philologen, Schulmänner und Orientalisten in Frankfurt a.M. vom 24.–27 September 1861 von B. Jülg. Wien: Kaiserlich-Königliche Hof- und Staatsdruckerei 1861. Unpag. 4 p. text

[Vorwort signed] Wien, 20. August 1861. B. Jülg

2 p. Calm. text.

*Die Märchen des Siddhi-Kür.* Kalmükischer Text mit deutscher Übersetzung und einem kalmükisch-deutschen Wörterbuch. Herausgegeben von B. Jülg. (Gedruckt mit Unterstützung der kaiserlichen Akademie der Wissenschaften in Wien.)

Leipzig: F. A. Brockhaus 1866: K. K. Hof- und Staatsdruckerei in Wien. XVI, 223 p.

[Widmung:] Seiner Excellenz, dem Herrn Geheimen Rath Dr. Hanns Conon von der Gabelentz auf Poschwitz bei Altenburg und Herrn Staatsrath Dr. Anton Schiefner, Akademiker in St. Petersburg.

Vorwort, VIII, signed: Innsbruck, im September 1865. B. Jülg

IX–XVI: Einleitung

1–48: Urtext

49–115: Übersetzung

117: Alphabet für die Transcription

118–134: Kritische Bemerkungen

135–223: Glossarium

*Kalmükische Märchen. Die Märchen des Siddhi-Kür oder Erzählungen eines verzauberten Todten.* Ein Beitrag zur Sagenkunde auf buddhistischem Gebiete. Aus dem Kalmükischen übersetzt von B. Jülg.

Leipzig: F. A. Brockhaus 1866. VI, 69 p.

*Mongolische Märchen. Erzählung aus der Sammlung Ardschi Bordschi.* Ein Seitenstück zum Gottesgericht in Tristan und Isolde. Mongolisch und deutsch nebst dem Bruchstück aus Tristan und Isolde. Herausgegeben von B. Jülg. Als Probe einer Gesamtausgabe von Ardschi Bordschi und den neun Nachtragserzählungen des Siddhi-Kür.

Innsbruck: Druck und Verlag der Wagnerschen Universitäts-Buchhandlung. 1867. 37 p. Schriften aus der Wagner'schen Schriftgiesserei.

[dedication:] Herrn Anton Schumacher, Chef der Wagner'schen Universitäts-Buchhandlung in Innsbruck, dem verdienten Förderer typographischer Kunst.

„Erster mongolischer Druck im ausserrussischen Europa“

5–6: Vorwort, signed: Innsbruck im Oktober 1866, B. Jülg

7–10: Einleitung

11–18: [Mongol text] Arji Borji neretü qaᠮᠠᠨ-u tuᠯᠠᠭᠤᠴᠢ eᠸe naran gerel saran tūsimel güng-ün jūil anu ene boi

19–22: Kritisches

23–28: Übersetzung

29–37: Das Gottesgericht. Aus Gottfrieds von Strassburg «Tristan und Isolde», übersetzt von Hermann Kurtz (Seite 389–396).

*Mongolische Märchen-Sammlung. Die neun Märchen des Siddhi-Kür nach der ausführlicheren Redaction und die Geschichte des Ardschi-Bordschi Chan.* Mongolisch mit deutscher Übersetzung und kritischen Anmerkungen herausgegeben von Bernhard Jülg. (Mit Unterstützung der kaiserlichen Akademie der Wissenschaften in Wien.)

Innsbruck: Verlag der Wagner'schen Universitäts-Buchhandlung 1868. XVI, 256 p.

[dedication:] Dem Herrn Wirklichen Staatsrath Professor Dr. J. St. Kowalewski in Warschau.

V–VIII: Vorwort, signed: Innsbruck am 30. Juni 1868. Bernh. Jülg

IX–XVI: Einleitung

1–100: Mongolischer Text

103–136: Kritische Bemerkungen

139–253: Deutsche Übersetzung

*Mongolische Märchen. Die neun Nachtrags-Erzählungen des Siddhi-Kür und die Geschichte des Ardschi-Bordschi Chan.* Eine Fortsetzung zu den «Kalmükischen Märchen». Aus dem Mongolischen übersetzt mit Einleitung und Anmerkungen von Prof. Dr. Bernhard Jülg.

Innsbruck: Verlag der Wagner'schen Universitäts-Buchhandlung 1868. XVI, 130 p.

[dedication:] Herrn Hofrath Professor Dr. August Schleicher in Jena zur freundlichen Erinnerung an die unfreundlichen Herbsttage in Tirol 1868.

V–VIII: Vorwort, signed: Innsbruck am 20. August 1868. Bernh. Jülg

IX–XVI: Einleitung

1–60: I. Siddhi-Kür

61–119: Ardschi-Bordschi

120–130: Anmerkungen

Prof. Jülg: Über die griechische Heldensage im Widerscheine bei den Mongolen.

*Verhandlungen der 26. Versammlung Deutscher Philologen und Schulmänner in Würzburg vom 30. September bis 3. October 1868.* Leipzig: Teubner 1869, 58–71

Sagas from the Far East, or, Kalmouk and Mongolian tradionary tales. With historical preface and explanatory notes. By the author of «Patrañas; Household Stories from the Land of Hofer». [Rachel Henriette Busk, 1831–1907].

London: Griffith & Farran 1873. XX, 420 p.

„Contains from page 1/324 a complete verbal, though now and then misunderstood, translation of the Siddhi-Kür and Ardschi-Bordschi of the present writer. The author does not mention this on the title-page, and from page V of the preface it might be naturally inferred that it was her own work.“ (Jülg in *JRAS* 14.1882, 59.)

On the present state of Mongolian researches. By Prof. B. Jülg. In a letter to Robert N. Cust, Esq. Hon. Sec. R.A.S.

*JRAS* NS 14.1882, 42–65

Dated: 24 July 1881

John R. Krueger: *Thirteen Kalmyk-Oirat tales from the Bewitched Corpse Cycle*. Text, glossary, translation.

Bloomington, IN: Mongolia Society 1978. 119 p.

(Publications of the Mongolia Society. Special papers 7.)

Includes text reprinted from the Siddhitü Kür edition by Bernhard Jülg, 1866.

### Letters by Józef Kowalewski

(kindly transcribed and translated by Agata Bareja-Starzyńska, with the assistance of Filip Majkowski)

1. Oct. 14, 1863

2. March 13, 1866

3. Aug. 24, 1868

4. Febr. 2, 1876

342/123–1<sup>12</sup>

[Page 1]

*Nie mam dosyć wymowy dla wyrażenia mojej najserdeczniejszej wdzięczności Szanownemu Profesorowi za jego czule wyrazy, któremiś chciał złagodzić moje cierpienia po tak wielkiej stracie, nie mogącej być już żadnym sposobem powetowaną. Owoce ciężkich podróży, obszernej korespondencji, wielkich kosztów I czterdziestoletnich prac niezmordowanych zginęły w przeciągu kilkunastu minut! Nie śmiem go obarczać wyliczeniem tych strat, zawsze dla mnie bolesnych i dotkliwych dla każdego kto tylko poważa naukę. Radbym nawet na ten raz pozbawić się pamięci, żeby weselej dożyć kresu mnie przeznaczzonego!*

---

<sup>12</sup> Call number of the Austrian National Library which holds these letters as part of the Jülg papers.

*Mocno żałuję, że inne listy Pańskie do rąk moich nie doszły. Z Kazania od ośmiu z górą miesięcy nie odbieram już ani jednej litery. Nawet zacny nasz przyjaciel Gottwald nic nie pisze. Nie wiem tedy co się i tam stało. W tak niebezpiecznych czasach nie odważam się na sprowadzenie ostatniej mojej części biblioteki wschodniej. Zapewne zgnije tam w sklepach bez żadnego użytku, albo powinna by tu przepaść w płomieniach. [page 2]*

*Właśnie z tego powodu życzyłbym żeby i Szanowny Pan wstrzymał się nieco ze swojemi pytaniami do mnie, nim ja przyjdę cokolwiek do zdrowia i rozpatrzę się w tem co mogło zachować się z ręki zniszczenia i zdołałoby zaspokoić Pańską ciekawość.*

*Tymczasem proszę przyjąć wyrazy prawdziwego szacunku, z jakim mam zaszczyt pozostać.*

J. S. Kowalewski

14 paźdz. 1863

Warszawa

Translation:

[Page 1]

I have no words to express my most cordial gratitude to you dear Professor for your kind words, which were to alleviate my sufferings after so great a loss which cannot be retrieved in any way. Fruits of arduous journeys, extensive correspondence, serious costs and forty years of tireless work have been lost in a matter of just over a dozen of minutes! I dare not burden you with listing those losses, always painful to me and overwhelming to anyone who holds knowledge in high esteem. I would even prefer this time to lose my memory so that I could live happier through the span of time allotted to me.

I deeply regret that your other letters have not reached my hands. I have not got a single letter from Kazan for over eight months now. Even our good friend Gottwald<sup>13</sup> has not written anything. Hence I do not know about any events there, either. In such dangerous times I do not have the courage to bring here my last part of the Oriental library. Probably it will decay there in storehouses without being put to any use or it should perish here in the fire. [page 2]

Precisely for this reason I wish that also you, Dear Sir, could wait with your questions to me until I somewhat recover and find out what may have been spared from the hand of destruction and would satisfy your curiosity.

In the meantime please accept the words of my sincere respect with which I have the honour to remain.

---

13 Josef Gottwald (Ratibor Oct. 13, 1813–Aug. 7, 1897 Kazan) Ph.D. from Breslau University; he went to Russia in 1838, and as of 1849 he became ordinary professor of Arabic and Persian at the University of Kazan. When the Oriental Dept. moved to St. Petersburg in 1855, he became University Librarian, and from 1857 to 1884 he served as head of the university printing-shop. Cf. Zagoskin: *Biografičeskij slovař*. 1904. II, 226–228.



J. S. Kowalewski  
14 October 1863  
Warsaw

Envelope:  
Cracovie  
Monsieur  
Monsieur le Professeur B. Jülg

342/123-2

[Page 1]

Warszawa 12 marca 1866

*Szanowny profesorze, otrzymałem wydania Siddhikür, wybornie opracowane, chociaż pierwsze w swoim rodzaju i prawdziwie odpowiadające dzisiejszemu stanowisku nauki. Cześć drukarni, która tak piękne czcionki kałmuckie odlała, ale większa cześć należy się temu, który wśród innych prac nie żałował czasu i starania do zachowania i objaśnienia owego pomnika piśmiennictwa azyatyckiego. Natura nie stworzyła mię na pochlebcę. Proszę zatem moje wyrazy przyjąć w najszczerzszemu ich znaczeniu, wraz z wyznaniem mojego serdecznego podziękowania za tak pożyteczną pracę na polu zaledwo odkrytem. Niech ona posłuży za wzór dla naszych następców!*

*Co się tyczy życzenia pańskiego mieć jeszcze jakikolwiek rękopis mągolski z mojej kolekcji, najchętniejbym natychmiast spełnił je, gdyby nie ogromna strata, jaką tu poniosłem przed dwoma laty. Dziś osoby rządowe obiecały mi dołożyć starania wynalezienia choć cząstki jakkolwiek. Właśnie z niecier-[page 2] pliwością oczekuję, teraz skutku owych poszukiwań. Dziś tu posiadam tylko zbiór mniejszych pism mągolskich, treści już religijnej, już historycznej, poczęści poetycko-powieściowej które zostały przepisane w stepach we 24 tomach, i stanowią teraz niejszą moją jedyną bibliotekę mągolską. Wstrzymuję się ze sprowadzeniem głównej biblioteki wschodniej z Kazania do Warszawy żeby nie narazić się na ostateczną zagładę tego com przez całe życie potrafił zbierać. Nim to jednak nastąpi, proszę, tymczasem pomyśleć i uwiadomić mię, co byś sobie życzył mieć do opracowania, mianowicie co do treści, żebym mógł w tym razie dogodzić jego myślom.*

*Proszę przyjąć wyrazy najserdeczniejszego mojego szacunku*

J. S. Kowalewski

*Od szanownego Gottwalda już od dawna nie mam żadnych wiadomości. Uczucie jednak mojej dlań przyjaźni zgoła się nie zmniejszyło.*

Translation:

[Page 1]

Warsaw, 12 March 1866

Dear Professor, I have received the editions of Siddhikür, perfectly elaborated, although first of their kind yet truly matching the present-day scholarly knowledge. Respect to the printing house, which cast such beautiful Kalmyk fonts, but even greater respect to the person, who among other works did not spare time and efforts to preserve and explain this monument of Asian writing. Nature did not make me a flatterer. Thus please accept my words in their most sincere meaning together with my expression of cordial thanks for such useful work in the field only recently discovered. Let it become a model for our successors!

Regarding your wish to receive any one more manuscript from my Mongolian collection, I would have loved to fulfil it immediately, if it hadn't been for the immense loss which I suffered here two years ago. Today the government people promised me to find whatever part of it.

Just now I am [page 2] impatiently awaiting the results of this search. I have here with me only a collection of lesser texts of religious or historical, or partly poetical and fictional contents, which have been copied in the steppes in 24 volumes and are now part of my only Mongolian library. I hesitate to bring the main Oriental library from Kazan not to risk the final destruction of what I have been able to collect throughout my whole life. Before this happens, please think and inform me what you would be interested to obtain to work on, namely concerning the contents, so that I could please your thoughts.

Please accept words of my most cordial respect.

J. S. Kowalewski

From dear Gottwald I have not received any news for a long time now. However, my feelings of friendship towards him have not diminished at all.

Envelope:

Innsbruck

Monsieur

Monsieur le Dr. B. Jülg

342/123-3

[Page 1]

*Szanowny Panie,*

*Okolo dwóch tygodni z prawdziwą pociechą dla serca przypatruję się pięknemu i sumiennemu wydaniu powiastek Siddi-kür i Ardzi-Bordzi. Nie wątpię, że uczeni znawcy oddadzą hołd sprawiedliwy największej troskliwości i dokładności, jaką się odznaczył wydawca tej pracy, tyle pożądaney i mającej swoje stanowisko na polu literatury wschodniej. Lecz cóż ma wyrzec ten, którego imię zostało ozdobione takim*

*dziełem? Oto chyba z całą szczerością wyznać, że drobna jego usługa w oczach zacnej a pobłażliwej przyjaźni znalazła większy walor nad swoją prawdziwą wartość. Ściskam tedy najserdeczniej rękę szanownego Pana za tak drogą dla mnie pamiątkę, którą do ostatka dni moich chlubić się nie przestanę!*

*Przykro mi, że do tej pory w Warszawie nie mogę wynaleźć recenzji napisanej przez profesora Gołstuńskiego. Domyślam się tylko, że to muszą być uwagi człowieka chorobliwego poczynione w duchu czasu, który stara się błotem zarzucać cudze zasługi, niezadając sobie pracy na zgłębienie samej rzeczy. Smutna [page 2] to sprawa dla ludzi, którzy sumiennie dopełniają swojego posłannictwa na tym padole i pragną coś coraz lepszego widzieć w koło ku swoich bliźnich! Najdroższej Antosi rączki najśliczniej całuję za przyslaną fotografię, która w moim albumie zajęła miejsce między osobami nieocenionymi dla mojego serca. Niechże Opatrzność hojnie wynagrodzi moją szacowną przyjaciółkę długimi laty i prawdziwym, niezmiernym szczęściem na pociechę rodziców i jego czciela!*

*W nadziei, że Ardzi Bordzi nie pozostanie ostatnim przedmiotem naszej przyjacielskiej korespondencji, mam zaszczyt pisać się zawsze gotowym do usług Szanownego Pana.*

J. S. Kowalewski

Warszawa  
24 sierpnia 1868

Translation:

[Page 1]

Dear Sir,

For about two weeks with true satisfaction in my heart I have been looking at the beautiful and scrupulously prepared edition of tales of Siddikür and Arji-Borji. I do not doubt that scholarly experts will pay a just homage to the greatest accuracy and precision, which characterize the editor of this work, so needed and holding its established position in the field of Oriental literature. But what should say the one whose name was marked by this work? He should perhaps with all sincerity confess that his insignificant service in the eyes of the honest but forgiving friendship has found a bigger virtue than its true value. So I am shaking dear Sir your hand for such a precious gift in which till the last days of my life I shall not stop taking pride!

I am sorry that till now I have not been able to find in Warsaw the review written by Professor Golstunski.<sup>14</sup> I am only guessing that these must have been notes made by a pathological person in the spirit of the times, attempting to sling mud at someone else's merits, without putting efforts to investigate the very thing. It is a sad [page 2] thing for people who faithfully fulfil their mission in this vale and ever wish to see better things around and for their fellows!

I am kissing the hands of dearest Antonia<sup>15</sup> for the photograph she sent, which in my album has found a place between the people priceless to my heart! May Providence reward generously my dearest friend with long years and true immense happiness for the comfort of her parents and its worshipper!

With hope that Arji Borji will not remain the last subject of our friendly correspondence, I have the honour to declare myself always being ready at your, Dear Sir, service.

J. S. Kowalewski

Warsaw  
24 August 1868

Envelope:  
À Innsbruck  
Herrn Dr. u. Professor B. v. Jülg

324/123-4

[Page 1]

*Drogi sercu mojemu przyjacielu, Szanowny Professorze, jakże mam wyrazić uczucie wdzięczności za łaskawe wspomnienie o mnie i za nieocenione słowo o mnie zestarzałym i chorobliwym? Dusza moja przeczuwała odezwę Pańską, bo w chwilę jej pisania myślała o Panu, tak jak gdyby było pewną o otrzymaniu pożądanego listu. Wszak w moje lata żyje się przeszłością i raz powzięte mocne wrażenia pozostają niezmienionymi do ostatniego tętna życia!*

*Po odebraniu Pańskiej odezwy natychmiast udałem się do naszego kuratora i z największą przyjemnością wysłuchałem szczerze uwielbienie talentów, nauki i*

<sup>14</sup> Konstantin Fedorovič Golstunskij (Vasil'skursk 2/14. Juni 1831–14.6.1899 St.Petersburg); he studied at the Kazan Gymnasium and then at Kazan University; in 1855 he was transferred to St. Petersburg where he became adjunct at St. Petersburg University, 1860 professor. In 1880 he took a doctorate in Mongolian Studies. *Rossijskie mongolovedy (XVIII – načalo XX vv.)* Ulan-Ude: BNC 1997: 71–74 (Š. Čimitdoržiev) – The paper in question here is *Kritičeskija zaměčanja na izdanie prof. Jülga "Die Märchen des Siddhi-Kür"* / Golstunskij, Konstantin Fedorovič. St. Petersburg: Akademija nauk 1867. 47 p. (Zapiski Imperatorskoj Akademii Nauk [Priloženie] 11,4.) Jülg felt hurt by this criticism; Schiefner who confirmed that Golstunskij was an honest and sincere scholar felt awkward as he had apparently suggested to Golstunskij to write a review.

<sup>15</sup> Apparently Jülg's second daughter Antonie who married the director of the Cracow police, Karl Ritter von Englisch in 1878.

*charakteru P. Fuka, a razem dowiedziałem się, że jego sprawa już odesłana do ministerium oświecenia, zktą wkrótce ma nastąpić rezolucja o udaniu się na zjazd filologów w Tübingen, z określeniem trzecztygodniowego terminu. Zatem życzenie Pańskie spełni się, a Kurator ma niepłonną nadzieję, że podróż uczonego przyniesie nieuchybną korzyść zakładom naukowym.*

*Nie wspomniałeś Pan o swej zacnej córeczce, której rączki zdaleka całuję, z całego serca, a jej portret ciągle mi przypomina najprzyjemniejsze chwile naszej korespondencji. Niech ją Bóg błogosławi na długie, długie lata ku jej szczęściu [page 2] I ku niezachwianej pocieszce serca rodzicielskiego!*

*Zawsze jednostajnie szczerzy sługa*  
J. S. Kowalewski

Warszawa,  
2 kwietnia 1876

Translation:

[Page 1]

My dearest friend, Professor, how can I express the feeling of gratitude for your gracious memory of me and for the invaluable word about myself, old and ailing? My soul sensed your response, since at the moment of you writing it, it was thinking about you as if it were certain to receive the desired letter. For at my age one lives in the past and once experienced strong impressions remain unchanged till the last heartbeat!

Having received your proclamation I immediately went to our curator and with greatest pleasure I listened to sincere adoration of the talents, knowledge and character of Mr. Fuk<sup>16</sup> and at the same time I learnt that his case was already sent to the Ministry of Education, from where soon should come the decision concerning his traveling to Tübingen for the convention of philologists for the period of three weeks. Therefore, your wish will be fulfilled and the Curator puts his undoubted hopes that the travel of this scholar will bring inevitable benefits to scholarly institutions.

You did not mention, Sir, your noble daughter, whose hands I am kissing from afar wholeheartedly, and whose portrait constantly reminds me the nicest moments of our correspondence. May God bless her for long, long years for her happiness [page 2] and for the unshaken comfort of her parents' hearts!

Invariably sincere servant  
J. S. Kowalewski

Warsaw,  
2 April 1876

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<sup>16</sup> Mr. Fuk was senior teacher at the gymnasium at Kalisch (Kalisz).

Envelope:  
 Innsbruck  
 Monsieur le Professeur B. Jülg

These few letters provide some details which deserve attention. In the first letter Kowalewski is apparently still under the shock of his great loss – the fire in his apartment destroyed within minutes a large part of his scholarly work, the work of a lifetime. He was so traumatized that he almost preferred to have lost his memory in order to remain a happy man. The reference to Gottwald, professor of Arabic and Persian at Kazan University, indicates that Jülg had first written to Kazan, apparently to Gottwald who had not made the move to St. Petersburg but had remained in Kazan as university librarian. But the letters had either not been forwarded, or they had gone astray.

The second letter expresses Kowalewski's gratitude for the gift of the Kalmyk tales (Siddhi-kür) which he considers very well done both from the point of view of critical text editing and as a printing-job. He regrets not to be able to fulfil any wishes for further material as two years after the disaster he still does not know what is extant and what perished. He states that his remaining Mongol library at home consists of 24 volumes of copies of Mongol texts of lesser importance only.

The third letter says thanks for the gift of the Arji Borji volume which Jülg dedicated to him. He modestly claims that his share in the work is not in proportion to the valuable gift (of the book). Jülg had apparently told him about the criticism of his work by Prof. Golstunskij which he considered unfair; Kowalewski kindly agrees with him but states that he had been unable to find this brochure in Warsaw. Jülg's second daughter Antonie seems to have sent her photographic card (at that time a rather popular thing) to Kowalewski who was quite charmed by the likeness of the girl. The Jülg girls must have been uncommonly beautiful. The Schiefner family was stricken by the charms of Jülg's other daughter Wladyslawa (Disia) ... Kowalewski expressed his appreciation by addressing the letter to Mr. v. Jülg, thus nobilitating him – not a rare kind of politeness then in the Austro-Hungarian Monarchy.

The fourth and last letter is a bit nostalgic and sentimental – the author feels old and frail but is very glad to be remembered. He is slightly disappointed not to hear news from charming Antonie. The main reason for Jülg writing to him had been the annual meeting of German philologists at Tübingen and because of certain agenda items it seemed necessary to have Poland represented. As there was no feedback regarding Mr. Fuk's attendance he tried to use his connections; he was certainly relieved to hear from Kowalewski that things were settled.

The tone and style of the letters are extremely polite – the writer was a gentleman of the old school so to speak. They are also slightly emotional, Jülg and his family were considered dear old friends. As we know from biographical sources the Warsaw years were all but easy for Kowalewski, and he had to endure

criticism. So he certainly enjoyed kind words and signs of appreciation and friendship from a colleague.

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