

Abstracts

Balogh, Mátyás

Isolation and Pretended Revitalization: the identity of a Tibetanized Mongol community

The Henan Mongols, a Tibetanized community of Oirat-Mongols numbering about 35 000 people, live in the eastern periphery of Qinghai province in China. The Henan Mongol Autonomous County (河南蒙古族自治区), where this community resides, is part of Huangnan Tibetan Autonomous Prefecture (黄南藏族自治州). Concerning their language and customs, the Henan Mongols are thoroughly Tibetanized, but are still aware of their Mongol ancestry and in the past few decades they have taken certain measures to vest qualities perceived as Mongol upon their community and place of residence. My paper investigates these measures and points out that what is often regarded as revitalization in Henan is, in fact, a creation of imaginary qualities that locals associate with Mongol identity.

Kápolnás, Olivér

The Foundation of the Manchu Empire in Poem (Part 2: *Transcription with commentary*)

In 1774 the Manchu emperor Qianlong 乾隆 ordered to compile a historical work on the foundation of the Manchu empire. The huge enterprise was finished after 13 years, and it was published in 32 volumes under the title of *Daicing gurun i fukjin doro neihe bodogon i bithe*. A Chinese version was also published with the title *Huangqing kaiguo fanglüe* 皇清開國方略. The work begins with a poem summarizing the story of the foundation of the Manchu Empire from the very beginning up to 1644, when the Manchus marched to Beijing, which later became the new capital of the empire. The poem has 36 verses with four lines each, and Qianlong composed eight verses from these, the others being written by different other authors. Almost every line has commentaries explaining its meaning. This poem has never been

published completely, although is an important source of Manchu imagination of the Manchu past from the era when the Empire reached its peak.

The first part of the article, published in the previous issue, consisted of an introduction and the transcription of the poem, while the translation with commentaries can be found in the present issue.

Szabó Balázs

Introduction to Samurai Education: Yamaga Sokō's *Bukyō shōgaku*

Yamaga Sokō 山鹿素行 (1622–1685) was a military strategist and Confucian philosopher, who became, after an unsuccessful lifetime, mainly known during the Edo 江戸 period as founder of his school of military science. Towards the end of that era he was rediscovered as a forerunner of Japanism and Bushidō, becoming a cult figure in Imperial Japan, honored as one of the greatest Japanese thinkers of all time – which led him to be almost forgotten in postwar Japan. *Bukyō shōgaku* 武教小学, his short work of military education written in 1656 is a text where many of the basic ideas of his later thought are introduced. By examining these one can explore his thinking in its original form, free from later interpretations.

Szanyi, Szilvia

Buddhist Idealism: Philosophical Analysis of Vasubandhu's *Vimśatikā*

The Yogācāra school of Buddhism, dating back to the 4th century CE, is traditionally considered as ‘idealism’. Even the alternative name of the school, *viññaptimātra* (‘perception-only’), suggests this interpretation, according to which it is only perception that really exists. In light of the detailed philosophical analysis of Vasubandhu's *Vimśatikā*, this article concludes with a brief overview of the main theories concerning Vasubandhu's metaphysical view, showing its similarity to the more familiar European idealist concepts, but hopefully even more the characteristics that make his idealism uniquely Buddhist.

Szilágyi, Zsolt

The Russian-Chinese Contacts in the 17th Century

In the second half of the 16th century, after the trauma caused by the Mongol conquest, the slowly awakening and strengthening Russian Empire began to explore the territory over the Urals. Because of the conquest driven by the desire for obtaining gold, the Tsarist government increased his territory at an unprecedented rate. Siberian natives could not hinder this conquest. At this time, Russians, as well as Central and Inner Asian nomads, were negotiating as equal partners, therefore the expansion was fairly fast. The first reports about the large empire over the nomad territory arrived at the Tsarist court in the early 17th century. The Russian Romanov dynasty, who just came to power at this time, confronted with the Ming dynasty living the last period of their reign. The struggle for the Asia-Pacific went on between China and Russia, but became more intense in the second half of the century, when China was ruled by the Manchu Qing dynasty. This article introduces a brief description of this period.

Wojtilla, Gyula

Dhammapada 153–154: Ways of Interpretation

Most experts in Buddhist tradition seem to believe that verses 153 and 154 of the *Dhammapada* represent the authentic words of the Buddha. Using the simile of a house with its perishable constituent parts, the verses suggest that man with his mental faculties is mortal. From it follows that a wise man should not build such a house, i.e., should not consider earthly life as the real, ultimate goal. The numerous translations, among them the three Hungarian ones, all suffer from various shortcomings. My present attempt at a literal translation together with explanatory remarks aims at the elimination of obvious shortcomings of previous research.