

# THE DARIGANGA DIALECT

BY  
A. RONA-TAS



BUDAPESTINI  
MCMLXI



# A STUDY ON THE DARIGANGA PHONOLOGY

BY

A. RÓNA-TAS

The relations among the East Mongolian languages are one of the most unexplored questions of Mongolian studies. In the way of investigation there stand peculiar difficulties. Though we have at our disposal exhaustive material of two of these languages, Khalkha and Ordos, through the various studies, of Ramstedt,<sup>1</sup> Vladimirtsov,<sup>2</sup> Todaeva,<sup>3</sup> Sanžeev,<sup>4</sup> Poppe,<sup>5</sup> Rudnev,<sup>6</sup> Mostaert<sup>7</sup> and others,<sup>8</sup> these two languages are the most distant members of the East

<sup>1</sup> G. J. Ramstedt, *Das Schriftmongolische und die Urgamundart*, Helsingfors 1902; *Über die Konjugation des Khalkha-Mongolischen*, MSFOu XIX (1903).

<sup>2</sup> В. Я. Владимиртов, *Сравнительная грамматика монгольского письменного языка и халхаского наречия*, Leningrad 1929; *Северная Монголия II. Предварительные отчеты лингвистической и археологической экспедиций о работах, произведенных в 1925 году*, Leningrad 1927. On further works concerning Khalkha and the East Mongolian group, I refer the reader to the complete bibliography of Vladimirkov given in: *Филология и история монгольских народов, Памяти академика Бориса Яковлевича Владимирцова*, Moscow 1958, pp. 8—11.

<sup>3</sup> В. Н. Todaeva, *Грамматика современного монгольского языка. Фонетика и морфология*, Moscow 1951.

<sup>4</sup> G. D. Sanžeev, *Сравнительная грамматика монгольских языков*, Moscow 1953. A short grammatical sketch in: A. R. Rinčine's *Краткий монгольско-русский словарь*, Moscow 1947.

<sup>5</sup> N. N. Poppe, *Практический учебник монгольского языка. Халхаское наречия*. Leningrad 1931; *Строй халха-монгольского языка*, Leningrad 1936; *Khalkha-Mongolische Grammatik*, Wiesbaden 1951; *Introduction to Mongolian Comparative Studies*, Helsinki 1955 (= MSFOu 110) (cited as: *Introduction*).

<sup>6</sup> A. D. Rudnev, *Материалы по говорам Восточной Монголии*, StPbg. 1911.

<sup>7</sup> A. Mostaert, *Le dialecte des Mongols Urdus (Sud)*. *Étude phonétique*, Anthropos XXI—XXII (1926—1927), pp. 851—869, 160—186; XXV (1930), pp. 725—727 (cited as *Le dialecte I*, resp. II. and III.), *Dictionnaire Ordos I—II*, Peking 1941—1942 (cited as *Dictionnaire*); *Textes Oraux Ordos*, Peip'ing 1937 (cited as *Textes Oraux*).

<sup>8</sup> There are a few other works on East Mongolian languages, or on some details of them, such as the works of Vitale deSercy, Cybikov, Bimbaev, Žamtsarano etc. but they contain little material for the comparative study of the East Mongolian group. For these works I refer to the bibliography given in Poppe's *Khalkha-Mongolische Grammatik*, pp. 127—128, 134—135 and *Geserica*, Asia Major III, p. 6—13 by the same author.

Mongolian group. Of the other dialects belonging to this group we have very scanty data.<sup>9</sup> The comparative studies are rendered more difficult by the fact that among the Khalkha dialects only that of Ulan Bator (former Urga) has been thoroughly discussed, and we know very little about the other Khalkha dialects.<sup>10</sup> In the comparative studies of the East Mongolian dialects an important role is played by those Khalkha dialects which seem to occupy an intermediate position between the central Khalkha and the south-east sub-group to which Ordos belongs. We got to know of the existence of these dialects from the statements of Vladimirtsov (*Срав. грамм.*, pp. 9—18), and Poppe (*Introduction*, pp. 20—21, 103), and it was Professor Ligeti who called my attention to their importance in the relations among East Mongolian dialects.

One aim of my study tour, made in 1958 in the Mongolian People's Republic, was to collect material on the position of the South Khalkha dialects.<sup>11</sup> During my tour I have visited the Dariganga territory.

I left the Mongolian capital on the 15th of August. At first I went to Sajn Šand, the center of Dorno Gobi aymak, from there I travelled through Bajin Mōnggū, Bajšingtu, Onggon, I passed by the Sedžin-nur, reached Bajingol and then the center of the Dariganga sumun. The first part of my time I spent there and in the neighbourhood, then, on the 22th of August I went — through Tsagan Bulak — to Asgat sumun, another sumun of the Dariganga territory. This was the native place of my friend and guide Sūkhbatar, scientific co-worker of the Committee of Sciences and Higher Education, and at the same time lecturer of the University of Ulan Bator. Here in Asgat I have collected the major part of my linguistic and ethnographical material. Then I returned through Barun Urt, Khentei and Nalajkha back to Ulan Bator.

The Darigangas are living on the so-called Dariganga Volcanic Highland, in the south borders on the frontier of the Chinese People's Republic. To the north-west it extends as far as the territory of Bajšingtu; in the east it reaches Jugodzir. According to the local tradition the territory got its name from the

<sup>9</sup> See Rudnev, *op. cit.*; L. Ligeti, *Rapport préliminaire d'un voyage d'exploration fait en Mongolie chinoise*, Budapest 1933, Činggeltei, *Dumdadu ulus-taki Mongγol törül-ün kele-nügüd ba Mongγol kelen-ü ayalγu-nuγud-un yerüngkei bayidal*, *Mongγol kele bičig*, 1957 : 12, pp. 25—48, 1958 : 1 pp. 44—48, 1958 : 2, pp. 41—57, 1958 : 3 pp. 32—39, 1958 : 7 pp. 26—32; etc. Masayosi Nomura, *On Some Phonological Developments in the Kharchin Dialect*, *Studia Altaica*, Wiesbaden 1955, pp. 132—136, and the material in the comparative grammars of Vladimirtsov, Sanžeev, and Poppe cited above.

<sup>10</sup> Concerning the Khalkha dialects some references can be found in the comparative grammars already cited; furthermore see Sanžeev's *Дархатский говор и фольклор*, Leningrad 1931. Some other new works will be mentioned below.

<sup>11</sup> The other aim of my tour was to continue my work begun in 1957 and to study the ethnography of the nomadic way of life. The material collected on the Mongolian tent and other problems I wish to publish at a later time.

mountain *Dari owō* near the centre of the present Dariganga sumun, and from a little lake, *Gaṅga-nūr*, not far east from that centre. The *Dari-owō* is now named *Altan owō*, and in older times was also known as *Dzaḡin ḡar ǫndōr*.

We find mention of the Daringanga as early as Timkovsky's travel-book,<sup>12</sup> who in 1821 wrote that one part of the Manchu Emperor's stud was tended between Ude and Dari-Ganga. He gives the first report on the etymology of the word, connecting it with the *Dari-owō* and the *Gaṅga-nūr*, and notes that in Dari-Ganga a stud-amban is residing. The control is exercised by a Chakhar commander in Kalgan.

The first scientific research of Daringanga was made by the late V. A. Kazakevič, who made a study tour in 1927 to the Daringanga, and published his first account in 1930.<sup>13</sup> He collected considerable material on the dialect, and announced the publication of it (*op. cit.* pp. 36, 45), but this was never published owing to his premature death. We know further, that Vladimirtsov knew a part or the whole of this material. In his comparative grammar he cites a few Dariganga words with reference to the collection of Kazakevič (*Срав. грамм.*, pp. VIII, 409—411).

The territory was visited by several geographers, but neither linguistic nor ethnographic material was collected by them. In connection with these expeditions I can refer the reader to the works and bibliographies of E. M. Murzaev<sup>14</sup> and B. A. Obručev.<sup>15</sup>

The first linguistic description of the Dariganga dialect we owe to A. Luvsandendev, who gave in a paper written in Mongolian a short sketch of the descriptive Phonology of Dariganga.<sup>16</sup>

Regarding their history there is still a living tradition among the Darigangas that in older times they were the keepers of the Manchu Emperor's personal live-stock, that is, they belonged neither to the Khalkha nor the Chakhar feudal organisation. On the forming of the Dariganga territory Kazakevič cites an imperial edict from the *Meng ku yu mu chi* which decreed the establishment of the imperial stud on the Dariganga territory. On his tour Kazakevič collected a narrative of local tradition (*op. cit.*, pp. 40—41), accord-

<sup>12</sup> I was not in a position to use the original Russian edition of the travel-book written by E. F. Timkovsky (*Путешествие в Китай через Монголию в 1820 и 1821 годах I—III*, StPbg 1824). I had only the French translation at my disposal: *Voyage à Peking à travers la Mongolie en 1820 et 1821 I—II*, Paris 1827, t. II, p. 206.

<sup>13</sup> V. A. Kazakevič, I., *Намогильные статуи в Дарига́нге. II., Поездка в Даригангу. Материалы комиссии по исследованию Монгольской и Танну-Туви́нской народных республик и Бурят-Монго́льской АССР*, b. 5, Leningrad 1930.

<sup>14</sup> E. M. Murzaev, *Монго́льская Наро́дная Респу́блика*, Moscow 1952.

<sup>15</sup> B. A. Obručev, *Восто́чная Монго́лия*, Moscow—Leningrad 1947.

<sup>16</sup> A. Luvsandendev, *Дарига́нга аялгууны авианы зүйг судалсан турилагаас, Шинжлэх Ухааны Хүрээлэнгийн бүтээл. нийгмийн ухааны анги № 2*, Ulan Bator 1957, p. 49—64.

ing to which when the Emperor Kang-hsi (Enke-amugulang) conquered the ölöts, he took away from them the animals which previously the ölöts had carried off from the Khalkhas. After the matter was examined, it seemed that the best pastures for these animals would be the Dariganga territory. Then there were chosen Chakhar soldiers, who were at this time in alliance with the Manchus, and the herd was given them with the order that they should keep it on the Dariganga pastures. Afterwards an administrative unity was formed according the Manchu organization, and it was attached to the imperial pastures. The territory was carved out from the khoshuns Gobi-mergen-wang, Dalai-wang, Abaga and Sunit.

A letter, also found by Kazakevič, is of special interest. This was written in 1912, and is originating from the correspondence between the Ministry of the Interior of the Autonomous Mongolia and the Darigangas. According to this letter the Darigangas became subjects of the khan of Mukden in the time of the Chakhar Ligdan-khan. When the Ts'in dynasty came to power, according an imperial decree, a group of men were chosen from the eight Chakhar khoshuns, who were entrusted to keep the Dariganga stud.

The close historical connection of the Darigangas and the Chakhars is thus deeply rooted in tradition. Ligdan was defeated in 1643, and the Chakhars came in this year under Manchu rule. In 1691 the session of *Dolōn-nūr* announced the Khalkhas joining the Manchu-Chinese empire. The oirat Galdan khan was beaten by Kang-hsi in 1696. Following these events Manchu influence was strengthened in Mongolia, and one of the first manifestations of this was the detaching of the Dariganga fields and its placing under direct central control. Those who are acquainted with the nature of nomadic feudal organisation and with the migrations of the Mongols in the 16th and 17th centuries,<sup>17</sup> need not be told that the connection with Chakhar organisation does not mean evidently Chakhar ethnical origin ; however, we have to count with a strong Chakhar influence.

In consequence of their administrative independence the Darigangas did not at first side with the Mongolian revolution. Only after a few years they did take part in the building up of the new People's Republic. In 1927 they still maintained their own administrative organisation within the Mongolian People's Republic. In 1924 the territory consisted of 13 *sumuns*, which were divided in five *gars*. One *sumun* consisted of three *bags*, one *bag* of five *arbans*. In one *arban* there were ten *yurts*, that is : 150 *yurts* in a *sumun*. In the official figures, given in 1957, the Darigangas were 2% of the total of Mongolian population

<sup>17</sup> The most important migrations of these times were : the procession of the Khalkha Tüsetü-khan to the Great Chinese Wall, the raids of the Oirat Galdan-khan as far as the Selenga, Onon, and Tola, the campaigns of the Chakhar Ligdan-khan and that of the Sunit Tengis.

in the Mongolian People's Republic, hence the number of the Darigangas was 16,000.<sup>18</sup> That was also the number which I was told in the centre of the Sükhbatar *aymak*, to which now the Dariganga territory belongs. In 1957 the territory had seven *sumuns*: Dariganga, Naran, Asgat, Khongor, Onggon, Khaldzan, and Bajin-delger.

In the present study I propose to discuss the position of the Dariganga dialect in the series of dialects of which the farthest members are Khalkha and Ordos. I will compare the Dariganga data with the central Khalkha dialect of Ulan Bator collected by me (referred to as *KhU*),<sup>19</sup> or to the Khalkha Literary language as contained in the dictionary of Luvsandendev<sup>20</sup> (referred to as *KhL*) which latter I transliterate according to the system of the *Acta Orientalia Hung.* If other sources are cited the locus is given. Ordos is cited after the *Dictionnaire* of Mostaert under the abbreviation: *Ord.* I hope that further studies will make it possible to compare Dariganga with dialects more closely related to it such as South Khalkha, Chakhar, Üdzümchin etc. I will discuss features only in that case when in some respects there exist differences among *KhU*, *Drg.* and *Ord.* In all other cases I refer to Khalkha.

My study will appear in three parts. The first part will deal with the Grammar, the second will present a few Dariganga texts, and the third a short vocabulary. I hope to continue my work with a study on the ethnography of the Dariganga at some later time.

## I. The stock of sounds

The Dariganga stock of sounds is essentially the same as that of Khalkha. I could only observe a slight difference with respect to the consonant *š*. This consonant is more palatalized in the Dariganga dialect (*Drg.*) than in the *KhU*. The palatalization is stronger before *i*, a little weaker in front vocalic words and scarcely audible in back vocalic words. According to Mostaert

<sup>18</sup> See S. Cegmid, *БНМАУ-ын газар зүй*, Ulan Bator 1957, p. 13.

<sup>19</sup> We often speak of the central Khalkha dialect, *Urgamundart* as it was called by Ramstedt, or of the dialect of Ulan Bator, as it is called now. But we have to distinguish more precisely the Central Khalkha dialect and the new Khalkha standard language, and further, we have to speak of the Khalkha literary language. The dialect of Urga and Ulan Bator resp. were never homogeneous. The inhabitants of the capital have originated from several parts of Mongolia, not only from the central Khalkha territories. When we speak of the central Khalkha dialect of Ulan Bator it means the new standard Khalkha language which is based in the first place on the Central Khalkha dialect, but which has a lively contact with the various other Khalkha dialects on the one hand, and with the new Khalkha literary language on the other. This standard language is spoken nowadays by the educated people everywhere in the Mongolian People's Republic.

<sup>20</sup> A. Luvsandendev, *Монгол-орос толь*, Moscow 1957.

(*Le dialecte II*, p. 173) the *š* is also palatalized in Ordos, in fact *ṣ̌*, but he does not transcribe it in his *Dictionnaire*. The differences between the Khalkha and the Ordos stock of sounds are not significant. Only *ö* corresponds to the Literary Mongolian (*LM*) *ö* in Ordos, while *ó* in Khalkha, and the Dariganga follows here the Khalkha, it has also *ó*. The Dariganga stock of sounds is shown in the following two tables :

## I. Vowels

|         | Front   |                |         |                | Back    |                |         |                |
|---------|---------|----------------|---------|----------------|---------|----------------|---------|----------------|
|         |         |                |         |                | Mixed   |                |         |                |
|         | Rounded | Un-<br>rounded | Rounded | Un-<br>rounded | Rounded | Un-<br>rounded | Rounded | Un-<br>rounded |
| High    | ü       | i              | u       |                | u       |                | ɤ       |                |
| Highmid |         | é              |         |                |         |                |         |                |
| Midlow  | ö       |                | ó       | e              | ɔ       |                | o       |                |
| Low     |         |                |         | ä              |         | á              | â       | a              |

## II. Consonants

|               | STOP   |                |                   |      |        | Affricate |                     |           |        | Spirant |        |           |   | Lateral | Tre-<br>mulant |
|---------------|--------|----------------|-------------------|------|--------|-----------|---------------------|-----------|--------|---------|--------|-----------|---|---------|----------------|
|               | Oral   |                |                   |      | Nasal  | Voiced    |                     | Voiceless |        | Voiced  |        | Voiceless |   |         |                |
|               | Voiced |                | Voiceless         |      |        |           |                     |           |        |         |        |           |   |         |                |
|               | strong | weak           | strong            | weak | strong | weak      | strong              | weak      | strong | weak    | strong | weak      |   |         |                |
| Bilabial      |        | b              | p <sup>c</sup>    | B    | m      |           |                     |           |        |         |        |           | w |         |                |
| Dental        |        |                | t, t <sup>c</sup> | D    | n      |           |                     |           |        |         |        |           |   |         |                |
| Alveolar      |        |                |                   |      |        |           | ts, ts <sup>c</sup> | DZ        |        |         | s      |           |   | l       | r              |
| Alveo-palatal |        |                |                   |      |        |           | tš, tš <sup>c</sup> | Dž        |        |         | š      |           |   |         |                |
| Praepalatal   |        | g              |                   | G    | ŋ      |           | kχ                  |           |        |         | ṣ̌     |           |   |         |                |
| Mediopalatal  |        |                |                   |      |        |           |                     |           |        |         | j      |           |   |         |                |
| Postpalatal   |        | g <sub>c</sub> |                   | g̣   |        |           |                     |           |        |         |        |           | χ |         |                |

## II. Phonology

### A) The Vowels of the Initial Syllable

1. In the major part of words where the *i* of the first syllable is followed by an *a* of the second syllable, the "breaking" does not take place in Ordos. After initial \**ʃ*- and \**č*- in this case the Khalkha has "breaking", and so has Dariganga generally :

LM *ʃiran* 'sixty' ~ KhU *džarā*, Drg. *džarā*, Ord. *džira* ;

LM *ʃilabči* 'little vessel' ~ KhU *džalab'tš*, Drg. *džalab'tš*, Ord. *džilab'tš'i* ;

LM *ʃirya* 'to rejoice' ~ KhU *džarga-*, Drg. *džarča-*, Ord. *džirga-* ;

LM *čilayun* 'stone' ~ KhU *tš'ulū*, Drg. *tš'ulū*, Ord. *tš'ilū* ;

LM *čidal* 'capacity' ~ KhU *tš'adal*, Drg. *tš'adal*, Ord. *tš'idal*.

Before a rounded vowel of the second syllable the breaking usually takes place in Ordos too, but we find a few exceptions, e.g. :

LM *činu-a* 'wolf' ~ KhU *tš'ono*, Drg. *tš'ono*, Ord. *tš'ino* ~ *tš'ono*.

When the word has initial *b*-, *m*-, *k*-, or *g*- in Khalkha and Dariganga we find "breaking", but an *i*-glide is heard after the initial consonant :

LM *birayun* 'calf' ~ KhU *b'ärū*, Drg. *b'ärū*, Ord. *birū* ;

LM *bira* 'strength' ~ KhU *b'är*, Drg. *b'är*, Ord. *bira* ;

LM *bida* 'we' ~ KhU *b'äd*, Drg. *b'äd*, Ord. *bida* ;

LM *mingyan* 'thousand' ~ KhU *m'än*, Drg. *m'än*, Ord. *minga* ;

LM *kilyasun* 'hair' ~ KhU *χ'alças*, Drg. *χ'alças*, Ord. *k'ilgasu* ;

LM *kingyara* 'a sort of knife' ~ KhU *χ'ängar*, Drg. *χ'ängar*, Ord. *k'ingar* 'faucille' ;

LM *kilbar* 'light, easy' ~ KhU *χ'albar*, Drg. *χ'albar*, Ord. *k'ilbar* ;

LM *gilba-* 'to glitter' ~ KhU *č'alba-*, Ord. *gilba-* ;

LM *kirsa* 'corsac' ~ KhU *č'ärs*, Drg. *č'ärs*, Ord. *čirsa*.

In the cases, where we find "breaking" in the Ordos, the *i*-glide is absent from the Khalkha and Dariganga :

LM *miqa* 'flesh' ~ KhU *maχ*, Drg. *maχ*, Ord. *maχa*.

There are a few exceptions in this case too :

LM *küyay* 'a plant', ~ KhL *chiag* (not *čjag*), Drg. *χ'äg* ~ *χüg*, Ord. *k'üg*.

2. The "breaking" of the *i* occurs neither in Khalkha nor in Ordos in the major part of words if the *i* of the first syllable is followed in the second syllable by *i* or *e*. In a few cases, however, the "breaking" takes place before *e*. The reason of this development is, that the sound *e* before *e* of the second syllable becomes more frontal and closed and frequently changes into *i* (4.) and *vice versa*. This development is more advanced in Ordos, but it is also found in Khalkha. Dariganga has advanced further in this respect than Khalkha.

LM *ingge* 'she-camel' ~ KhU *inqe*, Drg. *enqe* (~ *inqe*), Ord. *enqe* ;

LM *ire-* 'to come' ~ KhU *ire-*, Drg. *ére-* (~ *ire-*), Ord. *ére-* (~ *ire*);  
 LM *isegei* ~ *isigei* 'felt' ~ KhU *éscī* (~ *iscī*), Drg. *éscī*, Ord. *esegi*.

3. An important feature of both Khalkha and Ordos is that under the influence of the *i* of the second syllable, the vowels other than *i* of the first syllable become more frontal. The opposition of the basic phonemes and their frontal variants in Khalkha is as follows: *a* : *á*, *o* : *ǫ*, *u* : *u*, *e* : *é*, *ó* : *ö*, *ú* : *ü*. It seems that in Ordos this development — except for *e* — affects only the diphthongs formed with *i*. Dariganga follows generally Khalkha, only *a* becomes *ä* in a few cases.

LM *dayaki* 'the hair of children before its first cutting' ~ KhU *dāχi*,  
 Drg. *dāχ*, Ord. *dā<sup>k</sup>χi*;

LM *talbi-* 'to put' ~ KhU *t'áwi-*, Drg. *t'áwi*, Ord. *t'áwi-*;

LM *qariyul-* 'to return' ~ KhU *χár<sup>i</sup>ül-*, Drg. *χár<sup>i</sup>ül-*, Ord. *χarül-*;

LM *morin* 'horse' ~ KhU *mǫri*, Drg. *mǫri*, Ord. *mori*;

LM *ergi-* 'to return' ~ KhU *érge-*, Drg. *érge-*, Ord. *erge-*;

LM *eligen* 'liver' ~ KhU *élia*, Drg. *élia*, Ord. *elege*;

LM *ergin* 'bank, side of a ditch' ~ KhU *érgen*, Drg. *érgen*, Ord. *erge*;

LM *ungsi-* 'to read' ~ KhU *uŋši-*, Drg. *umši-*, Ord. *omši-*;

LM *učir* 'reason' ~ KhU *utš<sup>i</sup>ir*, Drg. *utš<sup>i</sup>ir*, Ord. *u<sup>t</sup>š<sup>i</sup>ir*.

4. Due to the influence of the *e* of the second syllable, the *e* of the first syllable is becoming more frontal and closed. This development is probably taking place in Ordos too, but is not so advanced as in Khalkha and in Dariganga:

LM *engger* 'trimming' ~ KhU *énger*, Drg. *énger*, Ord. *enger*;

LM *ene* 'this' ~ KhU *én*, Drg. *én*, Ord. *ene*;

LM *kele-* 'to say' ~ KhU *χéle-*, Drg. *χéle-*, Ord. *k'ele-*.

Sometimes the *e* is so frontal and closed that it tends to change into *i*:

LM *kečegü* 'strong, heavy' ~ KhU *χits<sup>i</sup>ü* (~ *χéts<sup>i</sup>ü*), Drg. *gétš<sup>i</sup>ü*  
 (~ *gits<sup>i</sup>ü*), Ord. *gétš<sup>i</sup>ü*.

In this process initial *j* can also play a part:

LM *yeke* 'great' ~ KhU *iχ* ~ *jiχ*, Drg. *iχ*, Ord. *i<sup>k</sup>χe*.

The *j* can also follow the *e* of the initial syllable:

LM *beye* 'body' ~ KhU *biije* ~ *bī*, Drg. *bī*, Ord. *béje*.

5. In some words the *e* of the first syllable is developing into *i* under the influence of the initial *tš<sup>c</sup>*- and *ɒž*- in Ordos. In Khalkha and Dariganga in these cases we find *tš<sup>c</sup>*- and *ɒž*- and the *e* > *i* development does not take place:

LM *čenggeldü-* 'to be glad together' ~ KhU *tš<sup>c</sup>engelde-*, Drg. *tš<sup>c</sup>engelde-*,  
 Ord. *tš<sup>c</sup>ingelde-*;

LM *čengkir* 'white-blue' ~ KhU *tš<sup>c</sup>er<sup>k</sup>χer*, Drg. *tš<sup>c</sup>er<sup>k</sup>χer*, Ord. *tš<sup>c</sup>er<sup>k</sup>χer*;

LM *čeceg* 'flower' ~ KhU *tsets'eg*, Drg. *dzets'eg*, Ord. *dži'tš'ik*;

LM *sečen* ~ *čečen* 'wise' ~ KhU *sets'en*, Drg. *dzets'en*, Ord. *dži'tš'in*.

6. In those words in which we have to suppose in the second syllable an original *u*, and where, in the major part of the dialects we have at the same time *o* in the first syllable, some Ordos dialects have *u* in the first syllable.<sup>21</sup> In these cases Dariganga and Khalkha have *o*:

LM *modun* 'tree, wood' ~ KhU *mod*, Drg. *mod*, Ord. *mudy*;

LM *odun* 'star' ~ KhU *od*, Drg. *od*, Ord. *udy*;

LM *tosun* 'fat' ~ KhU *t'os*, Drg. *dos*, Ord. *dusy*.

7. What was said above (6.) about *o* and *u* resp. of the first syllable, can also be observed in the case of *ö* and *ü* resp. Dariganga follows Khalkha here too where *ö* corresponds to the Literary Mongolian *ö*:

LM *örüm* 'cream' ~ KhU *örüm*, Drg. *örüm*, Ord. *ürüm*;

LM *öndür* 'high' ~ KhU *öndür*, Drg. *öndür*, Ord. *ündür*;

LM *mönggü* 'silver' ~ KhU *mönḡḡ*, Drg. *mönḡḡ*, Ord. *müḡḡ*.

8. In a few words the *a* of the first syllable became rounded on the influence of the following *b > w*, or because of other reasons. The *Dictionnaire* of Mostaert does not mark the labial *ā*, but he writes in his Phonetics that it does occur in the Ordos dialect (*Le dialecte I*, p. 855).<sup>22</sup>

LM *jabu-* 'to go' ~ KhU *jāw-*, Drg. *jāw-*, Ord. *jaw-*;

LM *jalχan* 'small, little' ~ KhU *džāχan*, Drg. *džāχan*, Ord. *džāχan* ~ *džālχan*.

### B) The Vowels of the Non-Initial Syllable

9. Concerning the vowels of the non-initial syllable, there is a quantitative difference only between Khalkha and Ordos. The vowels of the non-initial syllable are also reduced in Ordos, only the reduction is not so advanced as in Khalkha (*Le dialecte I*, p. 861). Because of this and other technical reasons Mostaert does not mark the reduction in his *Dictionnaire*. The reduction of the non-initial syllable depends on word- and sentence-stress. On the influence of a secondary stress (the main stress falls invariably on the first syllable), the measure of reduction can alter in one and the same word, and at one and the

<sup>21</sup> See N. Poppe, *Remarks on the Vocalisme of the Second Syllable in Mongolian* HJAS XIV (1951), pp. 189—207.

<sup>22</sup> The labial variant *ā* is more wide-spread as it was known till now. In the Oirat dialects of West-Mongolia, in Dzakhachin and Dörböt, it was observed by G. Kara (see *Notes sur les dialectes oirat de la Mongolie Occidentale*, Act. Orient. Hung. VIII (1959), p. 116).

same individual. In Khalkha, and in Dariganga too, the reduction of the non-initial syllable is so advanced that sometimes it is difficult to say which sound we have to deal with. Because of this reason, authors usually transcribe either *v* in place of Literary Mongolian *a*, and *u*, *ə* in place of Literary Mongolian *e*, *a* in place of Literary Mongolian *ü*, *ɣ* in place of Literary Mongolian *i* (Ramstedt, Poppe), or transcribe the vowel with a mark of shortness: *ä*, *ü*, *ĩ*, *ě*, *ũ* (Vladimirtsov, Sanžeev). In my paper, following the system of *Acta Orientalia Hung.* I shall not mark the reduction of the non-initial syllable. The originally short vowels of the non-initial syllable are in every case reduced in the words cited as Khalkha and Dariganga.

10. The vowels, if they are final or before final *n*, which disappears in the dialects, are not heard in conversational speech, and are pronounced only in the case of secondary word or sentence stress both in Khalkha and in Dariganga. The reduction of the final vowel is very slight in Ordos. Therefore we find for Ordos *usü us* in Khalkha common speech which sounds in stressed position *ussü* (= *uss<sup>o</sup>*, *uss<sup>ü</sup>*). Dariganga follows Khalkha:

LM *usun* 'water' ~ KhU *us* (~ *ussü*), Drg. *us* ~ (*ussü*), Ord. *usü*;

LM *köke* 'blue' ~ KhU *χóχ* (~ *χóχχó*), Drg. *σóχ* (~ *σóχχó*), Ord. *gö<sup>k</sup>χö*;

LM *tosun* 'fat' ~ KhU *tos* (~ *tossü*), Drg. *dos* (~ *dossü*), Ord. *vu<sup>s</sup>ü*.

11. The vowel of the second syllable in those words which have more than two syllables is almost or entirely lost in Khalkha, while its articulation seems to be more complete in Ordos. Here too Dariganga follows Khalkha:

LM *kömüske* 'eyebrow' ~ KhU *χómsóá*, Drg. *χómsóá*, Ord. *k'ómös<sup>k</sup>χö*;

LM *bögeři* 'ring' (of harness) ~ KhU *bóáđž*, Drg. *bóáđž*, Ord. *bögöđži* 'joug';

LM *tataburi* 'tax' ~ KhU *ta<sup>t</sup>war*, Drg. *na<sup>t</sup>war*, Ord. *na<sup>t</sup>awür* ~ *na<sup>t</sup>awüri*.

12. The *i* of the non-initial syllable remained both in Khalkha and in Ordos in the major part of words, but in a few cases it underwent assimilation:

LM *bulčirqai* 'gland' ~ KhU *bultš<sup>r</sup>irχ<sup>o</sup>ē*, Drg. *bultš<sup>r</sup>irχ<sup>o</sup>ē*, Ord. *bul<sup>t</sup>tš<sup>r</sup>arχā*;

LM *maγaři* 'to scratch' ~ KhU *māđzi*, Drg. *māđza-*, Ord. *māđzi*;

LM *öčigen edür* 'yesterday' > KhU *óts'ógádör*, Drg. *óts'igápür*, Ord. *ü<sup>t</sup>tš'ügüpür*.

13. The *ü* or *e* of the non-initial syllable, under the influence of *tš* or *dž* before it, is occasionally changed into *i*:

LM *süsüg* ~ *süfjüg* 'belief' ~ KhU *süseg* ~ *süvžig*, Drg. *süvžig*, Ord. *süvžik*;

LM *biličüg* ~ *biličeg* ~ *bileřig* 'ring' ~ KhU *bilts'eg*, Drg. *bilđžig*, Ord. *bilepžik* ~ *bilepžik*.

14. The second vowel of the group *aya, uya, eye, üye* etc., on the influence of the *j*, has developed in the standard language of Ulan Bator and in Dariganga into *i*. We do not find this development in Ordos :

LM *ayaya* 'cup' ~ KhU *ájig*<sup>n</sup>, Drg. *ájig*<sup>n</sup>, Ord. *ajaga* ;

LM *nayan* 'eighty' ~ KhU *najji*, Drg. *najji*, Ord. *naja* ;

LM *üyer* 'cloud-burst' ~ KhU *újir*, Drg. *újir*, Ord. *újer*.

15. In Dariganga final *a* and *e*, or *a* and *e* before final *n*, which disappears in the dialects, undergo labialization, if they stand after two consonants of which the second is *b*. In this case metathesis takes place, and the *a* and *e* resp. now before *b* are tending to become *u* and *ü* resp :

LM *silbe* 'leg, stem' ~ KhU *šilbe* (~ *šileb*), Drg. *šilü*, Ord. *šilbi* ~ *šilbe* ;

LM *γurban* 'three' ~ KhU *γурав* ~ *γуруб*, Drg. *γуруб*, Ord. *γурwa*. We find this development also in the case of final *i* :

LM *borbi* 'tendon of Achilles' ~ KhU *borwi*, Drg. *borü* ~ *borwi*, Ord. *borwi*.

We meet with this phenomenon in non-final position too :

KhL *bêrévchij* 'бабка (у животных)', Drg. *berüχi* 'knuckle'.

### C) The Diphthongs

16. It is characteristic of the East-Mongolian dialects that the diphthongs of Literary Mongolian have the tendency to be represented by monophthongs. Both in Khalkha and in Ordos there developed long vowels from the *au, eü, ei* diphthongs. The remaining diphthongs formed with *i* are characterized by the palatalization of the first vowel in Khalkha and Dariganga : *ai* > *äe*, *oi* > *öe*, *ui* > *üi* (in spite of the *u* > *ü* development in other positions), *öi* > *öi* and *üi* > *üi* (in spite of the developments *ö* > *ó*, and *ü* > *ü* in other positions). The articulation of the diphthong depends on whether it is to be found in the first or in the non-initial syllable, or rather, whether in stressed or unstressed position. On the whole we can distinguish in Khalkha and in Dariganga three degrees of stress : *ai* > *aē* ~ *“ē* ~ *ä*, i.e. we find a long monophthong instead of the diphthong in unstressed positions more frequently in Dariganga than in central Khalkha. Mostaert distinguishes in his grammar only two degrees (*Le dialecte I*, pp. 858—860) and marks only one in his *Dictionnaire*.

17. The Literary Mongolian diphthong *ai* is generally changed in Ordos into a monophthong *ä* ; Mostaert however remarks in his grammar (*Le dialecte I*, p 858) that in stressed positions the diphthong is preserved. In his *Diction-*

*naire* we find monophthongs in every case. Dariganga follows usually Khalkha, but in a few cases the tendency of monophthongisation is more advanced :

LM *qayiči* 'scissors' ~ KhU *χaçi<sup>ts</sup>*, Drg. *χaçi<sup>ts</sup>*, Ord. *χä<sup>ts</sup>i* ;

LM *sayin* 'good' ~ KhU *saɣn*, Drg. *saɣn*, Ord. *sän* ;

LM *qayirala-* 'to love' ~ KhU *χaɣrla-*, Drg. *χärla-*, Ord. *χärla-*.

18. On the influence of the *o* in the first syllable, the *ai* of the following syllable became rounded in Khalkha and in Dariganga, while in Ordos we find a regular labial monophthong (see 21.) :

LM *noqai* 'dog' ~ KhU *noχ<sup>o</sup>e*, Drg. *noχ<sup>o</sup>e*, Ord. *noχ<sup>ä</sup>* ;

LM *toluyai* 'head' ~ KhU *t'olq<sup>o</sup>e*, Drg. *t'olq<sup>o</sup>e*, Ord. *t'olog<sup>ä</sup>*.

19. We find in Dariganga an alternation *aɛ* ~ *al* in final position :

LM *sirya* ~ *siryai* 'yellowish' ~ KhU *šarga*, Drg. *šargal* (~ *šarg<sup>o</sup>e*), Ord. *šarga* (~ *šarg<sup>ä</sup>*) ;

LM *ayულიყი* 'abdominal cavity' ~ KhU *ajülχ<sup>o</sup>e*, Drg. *ajülχal*, Ord. *ajülχä*.

LM *amayai* 'bridle' ~ KhU *amq<sup>o</sup>e*, Drg. *amqal* (~ *amq<sup>o</sup>e*), Ord. *amag<sup>ä</sup>*.

20. The diphthong *ei* is tending to develop into a long vowel *ī* in Ordos, Khalkha and Dariganga alike. An exception is the suffix of the comitative : *-tei*. Khalkha and Dariganga has *-t<sup>o</sup>e*, Ordos *-t<sup>o</sup>ī*, and *t<sup>o</sup>ä* :

LM *kündütei* 'respected' ~ KhU *χündüt<sup>o</sup>e*, Drg. *χündet<sup>o</sup>e*, Ord. *k'ündü<sup>o</sup>t<sup>o</sup>ī*.

21. The second member of the diphthong *oi* in stressed position becomes more rounded in Ordos than in Khalkha, in Ordos we find *öḡ*, in spite of Khalkha *oɛ*. In non-stressed positions the *oi* became a monophthong in Ordos. Dariganga follows Khalkha :

LM *qoyina* 'after' ~ KhU *χoɣn*, Drg. *χoɣn*, Ord. *χöḡno* ;

LM *toyiy* 'knee-cap' ~ KhU *t'oɣa*, Drg. *t'oɣa*, Ord. *t'oḡa* ;

LM *toqoi* 'elbow' ~ KhU *toχ<sup>o</sup>e*, Drg. *voχ<sup>o</sup>e*, Ord. *voχ<sup>ä</sup>*.

22. There is a divergency within the East Mongolian dialects in the representation of the Literary Mongolian *ui* in unstressed positions. Dariganga does not follow here Khalkha, *ui* develops into *ī* :

LM *qaryui* 'road' ~ KhU *χargui*, Drg. *χärgi* ;

LM *qančui* 'sleeve' ~ KhU *χantš<sup>o</sup>ui*, Drg. *χantš<sup>o</sup>ī*, Ord. *χan<sup>o</sup>tš<sup>o</sup>ü*. While in a few words we find the *ui* > *i* development in the remaining dialects too :

LM *bui* 'he is' ~ KhU *bī*, Drg. *bī*, Ord. *bī*.

23. Generally the diphthong *üi* remains diphthong in Ordos. In a few cases however, it becomes a monophthong. In these words both Khalkha and Dariganga has the diphthong :

LM *küyülsün* ~ *küyisün* 'navel' ~ KhU *χüis*, Drg. *χüis*, Ord. *k'ūs*;  
 LM *küyiten* 'cold' ~ KhU *χüit'en*, Ord. *k'ū't'en*.

#### D) The Long Vowels

24. In the East Mongolian dialects long vowels develop from the sound-groups: vowel + \**γ* / (\**g*)/\**β* + vowel and (rarely) vowel + \**m* + vowel. In this respect there is no difference between Khalkha, Dariganga and Ordos, only in one case. If the group *-iya-*, *-iyu-* is not in the first and second but in the second and third syllables, and it stands after *k*, we find a diphthong in Khalkha. Not in every case do we find it in Dariganga, and never in Ordos where the front *k* > <sup>*k*</sup>*χ* is preserved:

LM *sakiyusun* 'amulett' ~ KhU *sāχ'ūs*, DrgA. *nzāχ'ūs*, Ord. *sa<sup>k</sup>χūsu*;

LM *takiya* 'hen' ~ KhU *tāχ'a*, Drg. *dāχā*, Ord. *da<sup>k</sup>χā*;

LM *dakiyad* > *dakiyad* 'again' ~ KhU *dāχ'ād*, Drg. *dāχ'ād*, Ord. *da<sup>k</sup>χāt*.

We have one example also after *r*:

LM *qariyul-* 'to answer' ~ KhU *χār'ūl-*, Drg. *χāt'ūl-*, Ord. *χarūl-*.

After *b*:

LM *talbiyur* 'support' ~ KhU *t'āw'ūr*, Drg. *t'āw'ūr*, Ord. *t'albūr*  
 (~ *t'ālb'ūr*).

25. Beside the long vowels originating from the groups *-aya*, *iya-* etc., we have long vowels which have been formerly short vowels. Khalkha, Dariganga and Ordos differs in many cases in respect of which word has such a secondary long vowel. Long in Khalkha and Dariganga, short in Ordos:

LM *qa* 'fore-leg' ~ KhU *χā*, Drg. *χā*, Ord. *χa*;

LM *sün* 'milk' ~ KhU *sū*, Drg. *sū*, Ord. *ūsū*.

Short in Khalkha, long in Dariganga and Ordos:

LM *ir* 'edge' ~ KhU *ir*, Drg. *ir*, Ord. *ir*.

Short in Khalkha, Dariganga, long in Ordos:

LM *irge* 'castrated sheep' ~ KhU *ireg*, Drg. *ireg*, Ord. *irge*.

All three of them have long vowel:

LM *ki-* 'to do' ~ KhU *χi-*, Drg. *χi-*, Ord. *k'i-*;

LM *eji* 'mother' ~ KhU *ēdž*, Drg. *ēdž*, Ord. *ēdži*;

LM *narin* 'thin, fine' ~ KhU *narin*, Drg. *narin*, Ord. *narin*.

#### E) Metathesis of Vowels

26. There seems to be a difference between Ordos and Khalkha regarding the metathesis of vowels. This feature is very common in Khalkha because of the advanced reduction of the vowel of the non-initial syllable. In conse-

quence of the reduction and disappearance of the final vowel, words would frequently end in a consonant-group. If there is neither spirant nor affricate in the group, Khalkha and Dariganga insert a vowel between the consonants :

LM *gülme* 'leathern cover of the saddle' ~ KhU *gülüm*, Drg. *gülüm*,

Ord. *gülme* ;

LM *irge* 'castrated sheep' ~ KhU *ireg*, Drg. *ireg*, Ord. *irge* ;

LM *bübürge* 'saddle-bow' ~ KhU *büreä*, Drg. *büreä*, Ord. *bürge*.

If there is a spirant or an affricate in the consonant cluster the metathesis does not occur :

LM *čamča* 'vest' ~ KhU *ts'am'ts*, Drg. *ts'am'ts*, Ord. *tš'am'tš'a* ;

LM *debse* 'saddle-cushion' ~ KhU *dews*, Drg. *dews*, Ord. *debse* ;

LM *qabqa* 'trap' ~ KhU *ɣawɣ*, Drg. *ɣawɣ*, Ord. *ɣawɣ'a*.

27. We find metathesis of vowel and consonant sporadically in the first syllable in the Dariganga dialect :

LM *kijayalang* 'animal of 3—4 year' ~ KhU *χ<sup>1</sup>adzālan*, Drg. *éχdzālan* (~ *χidzālan*), Ord. *k'idžārlan*.

#### F) *The Weakening of the Initial Strong Consonants*

28. While, regarding the vowels, the Dariganga dialect is closer to the phonetic peculiarities of Khalkha, in respect of the consonants the picture is more complicated. One of the most important divergences between Ordos and Khalkha is the regularity in Ordos that to the Literary Mongolian initials *q-*, *k-*, *t-*, *č-* in certain cases *ɣ-*, *g-*, *d* and *dž-* correspond. Usually this phenomenon is called "sonorization" but I think, it would be more adequate to call it „weakening", because a voiceless strong consonant gives way to a voiceless weak consonant, and the tenseness of the organs of speech lessens.

29. In Ordos in those words which belong to the weakening categories Literary Mongolian initial *t-* is represented by *ɖ-*, while in Khalkha by *t-*. In Dariganga we find the same rule as in Ordos :

LM *tata-* 'to pull' ~ KhU *ta'ta-*, Drg. *da'ta-*, Ord. *da'ta-* ;

LM *tosun* 'fat' ~ KhU *tos*, Drg. *dos*, Ord. *dūsū* ;

LM *tobči* 'button' ~ KhU *toB'tš*, Drg. *doB'tš*, Ord. *doB'tš'i*.

While in words of the non-weakening category we find everywhere aspirated *t'*- :

LM *temür* 'iron' ~ KhU *t'ömör*, Drg. *t'ömör*, Ord. *t'ömör* ;

LM *taray* 'yoghourt' ~ KhU *t'araɕ*, Drg. *t'araɕ*, Ord. *t'araɕ* ;

LM *temegen* 'camel' ~ KhU *t'emē*, Drg. *t'emē*, Ord. *t'emē*.

30. The Literary Mongolian initial *q-* is represented in non-weakening positions by *χ-* in Ordos, Khalkha and Dariganga alike :

LM *qayas* 'half' ~ KhU *χaγas*, Drg. *χaγas*, Ord. *χaγas* ;

LM *qada* 'rock' ~ *χad*, Drg. *χad*, Ord. *χada* ;

LM *qundaya* 'a little cup' ~ KhU *χundaya*<sup>n</sup>, Drg. *χundaya*<sup>n</sup>, Ord. *χundaya* ;  
while in the weakening categories we find in Ordos and Dariganga *ç-*, and in Khalkha *χ-* :

LM *qasiya* 'wall, enclosure' ~ KhU *χašā*, Drg. *çašā*, Ord. *çašā* ;

LM *qabčiy* 'narrow' ~ KhU *χawts'ig*, Drg. *çawts'ig*, Ord. *çab'ts'ik* ;

LM *qabtasun* 'board' ~ KhU *χab'tas*, Drg. *çab'tas*, Ord. *çab'tasū*.

**31.** The initial consonants of corresponding Literary Mongolian *k-* are different in Ordos and Khalkha also in the non-weakening categories. In initial position we have in Ordos *k'*-, in other positions <sup>k</sup>*χ-*, while in Khalkha we find in every position *χ*, except after *η*. Dariganga has the same correspondence as Khalkha. In initial position :

LM *kele-* 'to say' ~ KhU *χēle-*, Drg. *χēle-*, Ord. *k'ele-* ;

LM *küjügün* 'neck' ~ KhU *χüwzū*, Drg. *χüwzū*, Ord. *k'üwzū* ;

LM *küreng* 'brown' ~ KhU *χüreŋ* Drg. *χüreŋ*, Ord. *k'üreŋ* ;

in other positions:

LM *ökin* < *okin* ~ KhU *oχin*, Drg. *oχin*, Ord. *o<sup>k</sup>χin* ;

LM *üker* 'cattle' ~ KhU *üχer*, Drg. *üχer*, Ord. *ü<sup>k</sup>χer* ;

LM *ëkin* 'ear' ~ KhU *tšix*, Drg. *vžix*, Ord. *vžix<sup>k</sup>χe* ;

after *η* :

LM *tangkil* 'coddled' ~ KhU *t'arŋ<sup>k</sup>χil*, Drg. *t'arŋ<sup>k</sup>χil*, Ord. *t'arŋ<sup>k</sup>χi* ;

LM *jingken* 'real' ~ KhU *vžirŋ<sup>k</sup>χen*, Drg. *vžirŋ<sup>k</sup>χen*, Ord. *vžirŋ<sup>k</sup>χen* ;

LM *čengkir* 'white-blue' ~ KhU *ts'erŋ<sup>k</sup>χer*, Drg. *ts'erŋ<sup>k</sup>χer*, Ord. *ts'irŋ<sup>k</sup>χer*.

In the weakening categories the correspondence in initial position is *ç-* in Ordos and Dariganga and *χ-* in Khalkha :

LM *köke* 'blue' ~ KhU *χóχ*, Drg. *çóχ*, Ord. *çó<sup>k</sup>χö* ;

LM *küse-* 'to wish' ~ KhU *χüse-*, Drg. *çüse-*, Ord. *çüse-* ;

LM *kösige* 'curtain' ~ KhU *χóšig*, Drg. *çóšig*, Ord. *çóšögö*.

**32.** The correspondence to the Literary Mongolian initial *č-* depends on the following vowel. If there is an *i* after the *č-*, we find usually *tš'* in the Ordos, Khalkha and Dariganga in the non-weakening categories :

LM *čimügen* 'marrow' ~ KhU *tš'ómóga*, Drg. *tš'ómóga*, Ord. *tš'ómögö* ;

LM *či* 'you' ~ KhU *tš'i*, Drg. *tš'i*, Ord. *tš'i* ;

LM *činu-a* 'wolf' ~ KhU *tš'ono*, Drg. *tš'onó*, Ord. *tš'ino* ~ *tš'ono*.

In those cases when the breaking of the *i* has taken place in earlier times — perhaps prior to the development *č* > *ts* in Khalkha — we find *ts'* in Khalkha. Dariganga follows Khalkha in most of the cases :

LM *čirai* 'face' ~ KhU *ts'ar<sup>w</sup>ē*, Drg. *ts'ar<sup>w</sup>ē*, Ord. *tš'arā* ;

this phenomenon is more frequent in non-initial position :

LM *ečige* 'father' ~ KhU *ets'ea*, Drg. *ets'ea*, Ord. *e'tš'ige*;

LM *qabčil* 'precipice' ~ KhU *χawts'al*, Drg. *čabts'al*;

LM *qalčiyai* 'scanty' ~ KhU *χalts'ačaę*, Drg. *čalts'ačaę*.

We have also cases where in Dariganga the *č* remains while not in Khalkha:

LM *öčigen edür* 'yesterday' ~ KhU *ötš'ogdör*, Drg. *ötš'igdür*, Ord. *ütš'ügüvür*.

In the weakening categories we have in Ordos and in Dariganga *dž-*, while *tš-* remains in Khalkha :

LM *čikin* 'ear' ~ KhU *tšiχ*, Drg. *džiχ*, Ord. *dži<sup>k</sup>χe*;

LM *čigčei* 'littler finger (in: *čigčei quruyun*)' ~ KhU *tšigtš'i*, Drg. *džiatš'i*, see Ord. *džič'tš'i* „qui a une intelligence très vive; qui est vif, agiled; débrüllard’.

In those words belonging to the weakening category where the breaking of the *i* had taken place earlier and Khalkha has initial *ts-* we find *dz-* in Dariganga and *dž-* in Ordos :

LM *čisun* 'blood' ~ KhU *tsus*, Drg. *dzus*, Ord. *džysu*.

**33.** In those words, which have a vowel other than *i* after the initial *č* the aspirated *tš'* remained in Ordos, but in words of the non-weakening category we find *ts'* in Khalkha and Dariganga :

LM *čerig* 'soldier' ~ KhU *ts'ereę*, Drg. *ts'ereę*, Ord. *ts'irik*;

LM *čamča* 'vest' ~ KhU *ts'am'ts*, Drg. *ts'am'ts*, Ord. *tš'am'tš'a*;

LM *čulbuyur* 'halter' ~ KhU *ts'ulbūr*, Drg. *ts'ulbūr*, Ord. *tš'ulbūr*.

There are a few exceptions in Dariganga, which seem to be loanwords from a dialect where *č-* remained :

LM *čaydaya* 'police' (old term) ~ KhU *ts'ačdā*, Drg. *tš'ačdā*, Ord. *tš'ačdā*;

LM *čoyuči* 'padlock' ~ KhU *ts'ōdž*, Drg. *tš'ōdž*, Ord. *sōdži*.

In the weakening categories we find *ts-* in Khalkha *dz-* in Dariganga and *dž-* in Ordos :

LM *časun* 'snow' ~ KhU *tsas*, Drg. *dzas*, Ord. *džasy*;

LM *ččeg* 'flower' ~ KhU *tsets'eg*, Drg. *dzets'eg*, Ord. *dži'tš'ik*;

LM *čakilyan* 'lightning' ~ KhU *ts'ačilgan*, Drg. *dzaxilgan*, Ord. *dža<sup>k</sup>čilgan*.

**34.** Mostaert writes in his Phonology that the initial *s-* becomes sporadically *dz-*, or *z-* in the words of weakening categories. The *Dictionnaire* does not mark these cases, therefore they escaped the attention of Mongolists. We have e.g. in Ordos *dzuyā* (LM *suqai*) 'tamaris', *zalk'in* (LM *salkin*) 'wind' (*Le dialecte II*, p. 173).

Regarding this development the Dariganga sub-dialect of Asgat is of special importance. In the phonetical sketch of Luvsandendeв, cited above,

we find no mention of the correspondence  $s- \sim dz-$ . The reason of this is, that he collected his material from a Dariganga subdialect, where this phenomenon is not found, or only sporadically present. On the basis of the material collected by me, I can state that the weakening of the initial  $s-$  and  $š-$ , in the phonetic environments referred to below does not take place or only very sporadically in the sub-dialect of the Dariganga sumun (DrgD). Luvsandendev's material too must have been collected from here. But in the sub-dialect of Asgat (DrgA) the initial  $s-$  and  $š-$  became  $dz-$  and  $dž-$  respectively. From the words collected from these categories we have data from Ordos only with  $s-$  and  $š-$ .

LM *sūke* 'axe'  $\sim$  KhU *sūχ*, DrgD *sūχ*, DrgA *dzūχ*, Ord. *sū<sup>k</sup>χe*;

LM *saqal* 'beard'  $\sim$  KhU *saχχal*, DrgD *saχχal*, DrgA *dzaχχal*, Ord. *saχχāl*;

LM *saki-* 'to guard'  $\sim$  KhU *saχi-*, DrgA *dzaχi-*, Ord. *sa<sup>k</sup>χi-*.

While in the non-weakening categories we find  $s-$  in every case:

LM *saγa-* 'to milk'  $\sim$  KhU *sā-*, DrgDA *sā-*, Ord. *sā-*;

LM *sumun* 'arrow'  $\sim$  KhU *sym*, DrgDA *sym*, Ord. *sumu*;

LM *sana-* 'to think'  $\sim$  KhU *sana-*, DrgDA *sana-*, Ord. *sana-*.

**35.** There is a group of words where the initial  $s-$  does alternate with  $č-$ . In most cases in these words the Ordos has developed from the variant beginning with  $č-$ ; but not in every case. In Dariganga this gives no difference.

LM *sačuy*  $\sim$  *čačuy* 'lock'  $\sim$  KhU *tsats'ag*, Drg. *dza'ts*, Ord. *dža'tš'uk*;

LM *sečen*  $\sim$  *čečen* 'wise'  $\sim$  KhU *sets'en*, Drg. *dzets'en*, Ord. *se'tš'in*  $\sim$  *džs'tš'in*;

LM *saču*  $\sim$  *čaču-* 'to throw'  $\sim$  KhU *tsats'a-*, Drg. *dzats'a-*, Ord. *dža'tš'u-*.

**36.** The  $s-$  before  $i$  has developed in early time into  $š-$  in the Mongolian dialects. The initial  $š-$  follows the  $s-$ :

LM *siqa-* 'to press'  $\sim$  KhU *šaχa-*, DrgA *džaχa-*, Ord. *šaχa-*;

LM *sita-* 'to catch fire'  $\sim$  KhU *šata-*, DrgA. *dža't'a-*, Ord. *ši't'a*;

LM *šatu* 'ladder'  $\sim$  KhU *ša't*, DrgA. *dža't*, Ord. *ša'tu*;

while in the non-weakening categories:

LM *sirin* 'leather'  $\sim$  KhU *šir*, Drg. *šir*, Ord. *šire*;

LM *silbi* 'leg, stem'  $\sim$  KhU *šilbe*, Drg. *šilü*, Ord. *šilbe*;

LM *sine* 'new'  $\sim$  KhU *šin*, Drg. *šin*, Ord. *šine*.

**37.** The alternation  $s \sim č$  appears before  $i$  as  $š \sim č$ :

LM *šibayanča*  $\sim$  *čibayanča* 'nun'  $\sim$  KhU *tš'awčan'ts*, DrgA. *džawčan'ts*, Ord. *tš'iwagan'tš'i*;

LM *sigčei*  $\sim$  *čigčei* 'littler finger'  $\sim$  KhU *tšiatš'i*, DrgA. *džiatš'i*, Ord. *džig'tš'i*;

LM *siker*  $\sim$  *čiker* 'sugar'  $\sim$  KhU *tšixxer*, DrgA. *džixer*, Ord. *ši<sup>k</sup>xer*.

38. Mostaert and Poppe both deal with the rules under which the weakening takes place. Mostaert writes: „Pour une foule de mots polysyllabiques commençant par un explosive gutturale ou dentale, ou par une affricative palatale, il est impossible de savoir par le seul dialecte que nous étudions, si primitivement la consonne initiale était douce ou dure. C'est le cas pour tous les mots dont la première syllabe est portée par une voyelle brève suivie immédiatement d'une dure, ou séparée d'une dure suivante par une consonne non nasale” (*Le dialecte II*, pp. 166—167). That means that weakening takes place if:

- a) the word is polysyllabic,
- b) the first syllable is not long,
- c) the short vowel is followed by a strong consonant, or
- d) by a non-nasal and a strong consonant.

The rule given by Mostaert is essentially adequate. We have a few words which are monosyllabic in Literary Mongolian and which are weakening in Ordos, but they present a different problem, e.g. *goši* ~ *χos* 'double' (*Dict. Ord.*, p. 308a, cf. LM *qos*, < Turk *qoš*), and *goši* in *χorō goši* 'palais de prince' (*Dict. Ord.*, p. 308a, cf. Secret History of the Mongols 169, *qoš*, 'Haus, (Jurte Zelt)'). Haenish, *Wörterbuch zu Manğhol un Niuca Tobca'an*, Leipzig 1939, p. 68 < Turk *qoš*), but here the question is raised of loanwords from a Turk language, and the Turk final *-š* is replaced in Mongolian either by a final *-s*, or with a final syllable *-ši*, because the Mongol had originally no final *-š*. In the first case the initial strong consonant does not weaken (*χos*), in the second case the word becomes polysyllabic (*goši*). We have also a few monosyllabic verbstems in Ordos of which the initial does weaken. For instance: *des-* 'supporter' (*Dict. Ord.*, p. 142a, cf. LM *tes-*), *dos-* 'se poster pour attendre ou passage' (*Dict. Ord.*, p. 153b, cf. LM *tos-*), *mys-* 'atteindre' (*Dict. Ord.*, p. 164a, cf. LM *tus-*), but the verbs occur only in their conjugated forms, and therefore they are always polysyllabic in the language. I can agree in essence with that rule of Mostaert too, which says that the weakening does not take place before long vowels. In the case of the long vowels of Ordos, we have to deal with the original group *-aya-*, *-ege-* etc., and therefore in these cases the initial is followed originally by a voiced *-γ-*, or *-g-*. Therefore we have not to deal with this as a separate case. Poppe, following Mostaert has also discussed this question, and pointed out the following rules: The weakening takes place in the case of:

1.  $t > d$  and  $\check{c} > v\check{z}$  (*Introduction*, pp. 103, 110)
  - a) if the second syllable of a stem begins with a strong, or
  - b) voiceless consonant and
  - c) the first syllable is short;
2.  $q > \check{q}$  (*Introduction*, p. 130)
  - a) if the second syllable begins with a strong stop, or

- b) affricate, or  
 c) a voiceless spirant, if  
 d) the initial syllable is not closed by *n*, *ŋ* or *m* ;
3.  $k > \alpha$  (*Introduction*, p. 141)
- a) if the initial syllable is short,  
 b) and closed by a voiceless spirant  
 c) or the second syllable begins with a strong stop, or  
 d) affricate, or  
 e) voiceless spirant,  
 f) except, when the first syllable is closed by *n* or *m*.

The first thing to be remarked here is that the rules of Mostaert and Poppe do not differ essentially from each other. Though Mostaert speaks of the "following strong", and Poppe of the initial of the second syllable, there is no contradiction because a voiceless strong stop or an affricate cannot stand in Literary Mongolian originally at the end of a syllable, and therefore, the voiceless strong stop or affricate which follows the initial can only be the first consonant of the second syllable. But the first syllable can be closed by a spirant *s*. This is the case not only with the words beginning with initial *k*- and *q*-, as Poppe states, but also with other strong consonants: *desbür* 'endurance' (*Dict. Ord.*, p. 142b cf. LM *tesbüri*), *dosbor* in *oŋqo'tš'on dosbor* 'le cheneau de bois dans lequel on verse l'eau qu'on vient de puiser et qui la conduit dans l'auge à abreuver le bétail' (*Dict. Ord.*, p. 154a, cf. LM *tosburi*), *dysla-* 'être vis-à-vis de' (*Dict. Ord.*, p. 165b, cf. LM *tusla-*, but *t'us* 'vis-à-vis' *Dict. Ord.*, p. 683a, cf. LM *tus*), *goslo-* 'rivaliser' (*Dict. Ord.*, p. 308a cf. LM *qosla-* 'réunir deux choses pareilles'; but cf. *qos* cited above).

Poppe does not mention whether the *n*, *ŋ* and *m* at the end of the first syllable hinder the weakening in the cases of initial *t*-, and *č*-, and at initial *k*- he speaks only of *n* and *m*. I have also a few cases of these categories :

LM *čamča* 'vest' ~ KhU *ts'am'ts*, Drg. *ts'am'ts*, Ord. *tš'am'tš'a* ;

LM *čengkir* 'white-blue' ~ KhU *ts'en<sup>k</sup>χer*, Drg. *ts'en<sup>k</sup>χer*, Ord. *tš'en<sup>k</sup>χer* ;

LM *tangkil* 'coddled' ~ KhU *t'an<sup>k</sup>χil*, Drg. *t'an<sup>k</sup>χil*, Ord. *t'an<sup>k</sup>χi*.

Drg. *t'on<sup>k</sup>χo* 'tea-pot' cf. Kalm. *toŋχ<sup>o</sup>* 'kleiner lederner Schlauch für Kumyss' (Ramstedt, *KalmWb.*, p. 401a)

Ord. *k'enšū* 'relent de friture' (*Dict. Ord.*, 414b), cf. LM *kengsigün*,

Ord. *k'ön<sup>k</sup>χi-* 'être concave' (*Dict. Ord.*, p. 429b, cf. LM *köŋkeyi-*).

At the discussion of the development  $k > \alpha$  Poppe refers to the common basis of the rules namely, that in these cases a dissimilation of voiceless strongs takes place but he does not extend this definition to the other strong initials. As we have seen all the voiceless strong initials are weakening under the same conditions :

if the initial is *t*-, *k*-, *q*-, *č*- (*s*-, *š*-)<sup>23</sup> and it is followed immediately by *t*-, or *k*-, or *q*-, or *č*-, or *s*-, or *š*-, and between them there is no *n*, or *ŋ*, or *m*, the initial in question becomes voiceless weak. That means: in polysyllabic words *the strong initials become weaks if they are followed at the end of the first syllable or at the beginning of the second by a strong consonant and between them there are only other than nasal consonants*. We can find this rule without exception only in the Asgat sub-dialect of Dariganga, because the initial *s*- and *š*- become weak only here in every such case.

As we have already seen, in one part of the East Mongolian group we find a clear tendency of sound-development. The question now arises, whether this is to be found in other members of the group?

**39.** Ramstedt has already pointed out that in the Khalkha dialect of Urga some words have weaker aspiration than other with the same initials. For instance the initial of the word *tš'ixxe* 'ear' is less aspirated than the initial of *tš'ylū* 'stone', the initial of the word *tš'axxar* 'Chakhar' has a less aspiration than the word *tš'ās* 'paper', the word *t'at'a-* 'to drive' has a minor aspiration than that of the word *t'al* 'low-land'. Poppe has also discussed the problem (*Introduction*, p. 103), and in his opinion, the initial in these cases is unaspirated. The question can be decided only with phonetic experiments. According to my observations made without instruments, the aspiration is considerably less in those words, which belong to the weakening categories in Ordos and in Dariganga. In these words we have omitted the sign of aspiration (cf. **29.**, **32.**, **33.**).

The strong stops and affricates in the East Mongolian dialects in initial position are usually aspirated. The initial *s*-, and *š*- according to the opinion of most Mongolists (Ramstedt, Vladimirtsov, Poppe, Sanžeev) is unaspirated, but Mostaert remarks that the *s* is aspirated in Ordos, and he calls attention to the fact that aspirated *š* occurs in other dialects of the East Mongolian group (*Le dialect II*, p. 172). To the occurrence of aspirated initial *s*- in other Mongolian languages Professor Ligeti has kindly called my attention. The aspirated voiceless strong spirant initial *s'*- and *š'*- have unaspirated, voiceless, weak spirant counterpart neither in Khalkha nor in Dariganga and Ordos, though we know of the unaspirated voiceless weak spirant *z* in Ordos, e. g. in the word: *zalk'* 'wind' (cf. LM *salkin*). The *z* and *ž* are replaced by *dz* and *dž* respectively. That is why we find *dz* and *dž* instead of LM *s*- and *š*- in the words of the weakening categories in the Asgat sub-dialect of Dariganga.

Mostaert already raised the question that the lessening of aspiration in Khalkha is in connection with the weakening of the corresponding initials in Ordos (*Le dialect II*, p. 169). As it has been shown above, the lessening of

<sup>23</sup> *s*-, and *š*- only in the Asgat sub-dialect.

aspiration in Khalkha takes place in the same words which weaken in Dariganga and in Ordos. Therefore we have here the same tendency of sound development. In Khalkha of Ulan Bator (and in the east and west parts of the territory settled by the Khalkhas) the aspirated voiceless strongs become only unaspirated or little aspirated voiceless strongs, while in Dariganga and Ordos the same initials become unaspirated voiceless weaks.

40. In the East Mongolian languages the main phonemic opposition is that of the aspirated voiceless strongs and the unaspirated voiceless weaks. An unaspirated voiceless strong variant becomes very easily unaspirated voiceless weak. Vladimirtsov mentioned already a series of words in Khalkha of Urga which have initial aspirated voiceless strong, in place of unaspirated voiceless weak (*Срав. грамм.*, p. 386), and Todaeva has published a list of such words (*Грамм.*, p. 37) without discovering the rule under which this takes place. Naturally, dealing with such variants of Khalkha of Ulan Bator as: *qat'an* ~ *xať'an* 'Queen' (LM *qatun*), *ɖʒɔɖχür* ~ *tšɔɖχür* 'devil' (~ LM *čidkür*), *qobts'ür* ~ *χobts'ür* 'tax' (LM *qobčiyur*), etc., we have also to take in account the influence of a South Khalkha dialect.

41. While in the case of the central Khalkha dialect of Ulan Bator, and the east and eastwest Khalkha dialects, in the „weakening categories” only the lessening of aspiration of the initial strongs is verifiable as a general tendency, in other Khalkha dialects we find also weakening, but not in the case of each voiceless strong initial, and not with the same regularity. In the dialect of the neighbourhood of Khentei (East Khalkha), from which we have folklore-texts in phonetic transcription by L. A. Amsterdamskaja (*Восточно-халхаские народные сказки*, Moscow—Leningrad 1940), the initial *s*-, *š*- and *č*- do not weaken in the described cases, e.g. *saχχat*<sup>24</sup> (~ LM *saqal*) 'beard' (*op. cit.*, p. 5), *soχiž* 'lifting' (*op. cit.*, p. 7 cf. LM *sekü*-) *šatär* 'chess' (*op. cit.*, p. 9, cf. LM *šatar*), *čáčäyätädäžä* 'sprinkling' (*op. cit.*, p. 7, cf. LM *čáčüylada*-).

The initial *t*-, in the major part of words does not weaken: *tus* 'profit' (*op. cit.*, pp. 6, 10 cf. LM *tusa*), *tos* 'fat' (*op. cit.*, p. 7, cf. LM *tosun*), but *dostoč* (*op. cit.*, p. 24) *tata*- 'to pull' (in *tamiχi tatät* 'smoking cigarette', *op. cit.*, pp. 9, 22, cf. LM *tata*-). I found also weakening: *daχχisä*, 'respected' (*op. cit.*, pp. 11, 13 cf. LM *taki*-).

The initials *k*- and *q*- are frequently represented by unaspirated voiceless weaks in the weakening categories: *gabtäy<sup>a</sup>i* 'pouch' (*op. cit.*, p. 5, cf. LM

<sup>24</sup> The texts of Amsterdamskaja are written down in accordance with the Roman-lettered transcription of the Soviet Academy of Sciences. I cite them without any alteration.

*qabtayai*), *götlöt* 'lead' (*op. cit.*, p. 8, cf. LM *kötöl* ~ *kötel*-), *gatxa* 'Khalkha' (*op. cit.*, p. 20, cf. LM *galqa*), *göxö* 'blue' (*op. cit.*, p. 17, cf. LM *köke*) etc. In other words we do not find weakening: *χutüq* 'knife' (*op. cit.*, pp. 7, 20 cf. LM *kituqa*) *χücižä* 'covered' (*op. cit.*, p. 7, cf. LM *quči*-), *χušünd* 'in the khoshun, administrative unity' (*op. cit.* p. 24, cf. LM *qosiγun*) etc.

41. In some of the Western Khalkha dialects, it seems, that the tendency, does work in the opposite direction. Namely, if in the weakening categories the phonemic opposition of aspirated voiceless strong and unaspirated voiceless weak is disappearing, this can also happen when an unaspirated voiceless weak initial becomes unaspirated voiceless strong. That means, if we have e.g. the original doublets  $*t > t' : d < d^*$  and from this has developed  $*t > t : d < d^*$  in Khalkha of Ulan Bator and  $*t > d : d < d^*$  in Dariganga and Ordos, there can be at work an opposite tendency  $*t > t' : t < d^*$ , and that is what we seem to find in some of the Western Khalkha dialects. This development is to be seen in the material which was collected by the expedition made in 1956 in West Mongolia organized by the Committee of Science and Higher Education. From this material there were published two short preliminary reports by E. Vanduj (*Зарим нутгийн аман аялгууны үгсийн сангийн тухай*, Ulan Bator 1957) and S. Barajshir (*Халхын аялгууны зарим хэсгийг судалсан тухай тэмдэглэл*, Ulan Bator 1957). The expedition visited six sumuns in the аймак Gobi-Altaj, seven sumuns in the аймак Dzabkhan, and seven sumuns in the аймак Khövsgöl. It is to be regretted that Barajshir — who collates dialectal forms with the corresponding literary ones — does not indicate from which part the territory he visited the cited words originate. It is clear from the material that in some words the original unaspirated voiced weak initial became unaspirated, or weakly aspirated<sup>25</sup> strong. This happens in the words, when the initial is followed by voiceless strong consonant: KhW after Barajshir, *op. cit.*, p. 2:

LM *jaqa* 'border' ~ KhU *dzaχ*, KhW *tzaχ*, Drg. *dzaχ*, Ord. *džaχa*;

LM *daqu* 'coat of goat's fur' ~ KhU *daχ*, KhW *taχ*, Drg. *daχ*, Ord.

*daχu*;

LM *duqu* 'forehead, nape' ~ KhU *duχ*, KhW *tuχ*, Ord. *duχu*;

LM *γorčiya-* 'to become long and thin' > KhL *gortig* 'stroke', KhW *χortok* 'id', Ord. *cor'tš'in* 'ridé',

LM *josu* 'the colour of the earth' ~ KhU *dzos*, KhW *tsos*, Ord. *džoso*.

<sup>25</sup> It is to be regretted that the Mongolian colleagues do not mark in their transcription the aspiration. They only denote it in the phonological introduction. The voiceless, strong representation of the initials in the following words can not be doubted, because the transcription is, in this respect, clear. The examples cannot be mistakes, because each word that belongs to the category in question shows the same shift in the published material.

42. As has already been pointed out, we have but scanty material of the various Khalkha dialects. We have some material from South Khalkha scattered on the pages of the comparative grammars of Vladimirtsov and Poppe cited above. Regrettably, we have no closer location of this material. What can be concluded from this material is that its phonetic structure stands not very far from the sub-dialect of Dariganga sumun. Poppe writes that South Khalkha can be also called Gobi Khalkha, because it is spoken in the Gobi regions of the Mongolian People's Republic. I have met during my tour some people who came from these territories and in whose language the traces of this phonetic structure could be detected. But we have to call the attention to the fact that the dialectal situation in the southern parts of the Mongolian People's Republic is not homogenous in this respect. For instance, a brief material collected by me around Sajn Šand, the centre of Dorno-Gobi aymak, does not show the features observed in the Dariganga sumun sub-dialect. This question, however, has to be further investigated.

43. Concerning the tendency of weakening we have finally to mention those cases when a word becomes one of the weakening category only if it has a suffix. This can only occur in such words which are monosyllabic, and such suffixes, which begin with an aspirated voiceless strong, e.g. the verb *kür*- does not belong to the weakening category, but, if the stem obtain the suffix of *nomen futuri* -kü, or the suffix of *converbium imperfecti* -čü, the new form *kürkü*, *kürčü* is going over to the weakening category and so on. In some of the dialects these forms have also voiceless weak initials sporadically. In the dialect of the neighbourhood of Khentei, collected by Amsterdamskaja we find transcribed *kürč* which stands perhaps for *čürtš* (*op. cit.*, pp. 6, 10). We have in the Ordos *vžac't'u* instead of *tš'ac't'u* (*Textes Oraux*, p. 1), and beside the stem *k'ür-*, we find the forms *čürtš'i* and *čürk'v'i* (*Dict. Ord.*, p. 438a), in the verb *t'or-* 'être arrêté par quelque chose' we have the forms *vortš'i* (*Dict. Ord.*, p. 670a), at the verb *tš'ad-* 'se rassasier' we find *vžad't'ar* (*Dict. Ord.*, p. 689b) etc.

#### G) The Development č > ts, j > dz and Weakening

44. While in weakening Dariganga follows the Ordos-type dialects and not the Khalkha-type of Ulan Bator, on the other hand, regarding the development č > ts, Dariganga and Khalkha belong to one group and Ordos to another, both Khalkha and Dariganga have in the place of Literary Mongolian č before vowel other than *i*, in the not-weakening categories *tš'*-, while Ordos *tš'*- (33.). This means that Dariganga is a *ts*-dialect. In the weakening categories the representation is as follows:

KhU č > ts, Drg. č > dz, Ord. č > vž.

Dariganga here gives an independent form to be met neither in Khalkha nor in Ordos. There are two possibilities how Dariganga *DZ* could have developed. Either we have to do with an originally *ts*-dialect, which later came under the influence of a weakening-dialect:  $\check{c} > ts > DZ$  or we have to do with an originally weakening-dialect which got in contact with a *ts*-dialect:  $\check{c} > D\check{z} > DZ$ . This problem can not be solved until we know more of the South Khalkha and the Chakhar dialects, and furthermore of the formation and history of the *ts*-dialects. But we can conclude that Dariganga *DZ*  $< \check{c}$ , independently of the way of its development, has to be younger than the formation of the *ts*-dialects.

45. To the Literary Mongolian  $\check{y}$  corresponds in positions before *i* an unaspirated voiceless weak *Dž* in Khalkha, Ordos and Dariganga alike. Before vowels other than *i* Khalkha has *DZ*, while in Ordos we find *Dž*. Dariganga follows Khalkha:

LM *jaqa* 'border' ~ KhU *dzaχ*, Drg. *dzaχ*, Ord. *džaχa*;

LM *jalayu* 'young' ~ KhU *dzalū*, Drg. *dzalū*, Ord. *džalū*;

LM *jebe* 'the top of the arrow' ~ KhU *dzew*, Drg. *dzew*, Ord. *džiwe*.

In those words, in which the „breaking” of the *i* had taken place in an early time, we find *DZ* both in Khalkha and in Dariganga:

LM *žiryuyan* 'six' ~ KhU *džyrqā*, Drg. *džyrqā*, Ord. *džyrqā*;

LM *žirüken* 'heart' ~ KhU *džüreχ*, Drg. *džüreχ*, Ord. *džüre<sup>kh</sup>χe*;

LM *žisün* 'colour of horse' ~ KhU *džüs*, Drg. *džüs*, Ord. *džüsü*.

We have an example where Dariganga differs from Khalkha:

LM *žibaži*  $>$  *žabaži* 'the corner of the lips' ~ KhU *džawdž*, Drg. *džawdž*, Ord. *džawapži*.

46. In those West Khalkha dialects (see 41.) where the initial unaspirated, voiced weak had developed before a voiceless aspirated strong into an unaspirated, voiceless strong it seems to correspond to a Literary Mongolian initial  $\check{y}$ - before *i*, *tš*-, and before other vowels than *i*, *ts*-.

Thus we find the Literary Mongolian phonemic doublet  $\check{c} : \check{y}$  represented in our dialects as follows:

| Literary Mongolian |                            | Nonweakening categories |                       |                       |                       | Weakening categories |           |           |           |
|--------------------|----------------------------|-------------------------|-----------------------|-----------------------|-----------------------|----------------------|-----------|-----------|-----------|
|                    |                            | KhU                     | KhW                   | Drg.                  | Ord.                  | KhU                  | KhW       | Drg.      | Ord.      |
| $\check{c}$        | Before <i>i</i>            | <i>tš<sup>c</sup></i>   | <i>tš<sup>c</sup></i> | <i>tš<sup>c</sup></i> | <i>tš<sup>c</sup></i> | <i>tš</i>            | <i>tš</i> | <i>Dž</i> | <i>Dž</i> |
|                    | Before other than <i>i</i> | <i>ts<sup>c</sup></i>   | <i>ts<sup>c</sup></i> | <i>ts<sup>c</sup></i> | <i>tš<sup>c</sup></i> | <i>ts</i>            | <i>ts</i> | <i>DZ</i> | <i>Dž</i> |
| $\check{y}$        | Before <i>i</i>            | <i>Dž</i>               | <i>Dž</i>             | <i>Dž</i>             | <i>Dž</i>             | <i>Dž</i>            | <i>tš</i> | <i>Dž</i> | <i>Dž</i> |
|                    | Before other than <i>i</i> | <i>DZ</i>               | <i>DZ</i>             | <i>DZ</i>             | <i>Dž</i>             | <i>DZ</i>            | <i>ts</i> | <i>DZ</i> | <i>Dž</i> |

H) *The Development*  $q > \chi$ ,  $k > \chi$  and  $k'$  and *Weakening*

47. Beside the tendency of weakening, and the tendency of development  $\check{c} > ts$ , the third important difference between Khalkha and Ordos is the spirantization of the Literary Mongolian  $q$  and  $k$ . The  $q$  is represented by  $\chi$  in all the three dialects (30.). The  $k$  remains in initial position as aspirated  $k'$ -, in other position as  $^k\chi$ - in Ordos, while in Khalkha we find in every position  $\chi$  except after  $\eta$  (31.). In the non-weakening categories, Dariganga follows Khalkha. We find remarks made by Vladimirtsov (*Спас. грамм.*, pp. 10, 124) that in the former Dzasaktu-khan and Sajin-nojin-khan aymaks there are such Khalkha dialects, in which the initial Literary Mongolian  $k$  have not yet become  $\chi$ , it is only  $^k\chi$ . The same is reported by Barajshir (*op. cit.*, p. 11) from the present day Gobi-Altai and Dzabkhan aymaks.

This tendency of spirantization is also crossed by the tendency of weakening. In the spirantization Dariganga follows Khalkha, in the weakening Ordos, so we would expect after the analogy of  $tsxD\check{z} > dz$  a voiced spirant  $\gamma < \chi x \text{ } \underline{q}$ ; but we find instead of this  $\underline{q}$ . That means that the formation of Dariganga  $nz$  took place subsequent to the development  $\check{c} > ts$ , while the formation of the Dariganga  $\underline{q} < q$  prior to the development  $q > \chi$ . With this post quem and ante quem data we have given the relative chronology of the development of present-day Dariganga dialect. Naturally this does not give the chronology of the weakening, which must be older.

I) *The Alternation of Final -s and -d*

48. As I have pointed out above (38.) the spirant  $s$  is the only strong, voiceless consonant which can stand at the end of syllables or words. Whether it stands at the end of the first syllable (e.g. *tesbüri*), or at the beginning of the second (e.g. *tosun*) it causes the weakening of the initial strong. But with the final  $-s$  we find an alternation with  $-d$ , while in the case of initial  $s$ - we have none. This alternation was discussed by Ramstedt (*Urgamundart*, p. 19), Vladimirtsov (*Спас. грамм.*, p. 397), Sanžeev (*Спас. грамм.*, p. 87) and Poppe (*Introduction*, p. 121) and we have nothing to add. In Dariganga we have a few words in which we find  $-s$  in the place of Khalkha and Ordos  $-d$ :

LM *ebed*- 'to be ill' ~ KhU *öwö-*, Drg. *öwsö-*, Ord. *öwö-*,

LM *qabud*- 'to swell' ~ KhU *χawpa-*, Drg. *χawsa-*, Ord. *χawud-*,

LM *qudqula* ~ *qudyula-* 'to mix' ~ KhL *chutgala-*, Drg. *χusχala-*, (~ *cusχala-*), Ord. *qudyula-*.

There is also an example where Khalkha has  $-s$ , and Dariganga and Ordos have  $-d$ :

LM *deled*- 'to beat' ~ KhU *velse-*, Drg. *velde-*, Ord. *velde-*.

K) *The Assimilation of γ before t and s*

49. As we have seen weakening is, essentially, a dissimilation of the strong consonants. Beside this we have also assimilation. Generally before or after *t* and *š*, *s*, the original *γ* or *g* become in Khalkha and Dariganga *χ*, while they remain unchanged in Ordos :

LM *aytala-* 'to geld' ~ KhU *aχt'la-*, Drg. *aχt'la-*, Ord. *aš't'ala-*;

LM *oytol-* 'to cut' ~ KhU *oχt'lo-*, Drg. *oχt'lo-*, Ord. *oš't'ol-*;

LM *šogsi-* 'to trot' ~ KhU *šogši-* (~ *šoχši-*), Drg. *džoχši-*, Ord. *šogši-*,

LM *ögkü* (nomen futuri) 'to give' KhU *óχó*, Drg. *óχó*, Ord. *oš<sup>k</sup>χó-*.

After *t* :

LM *qudyula-* 'to mix' ~ KhL *chutgala*, Drg. *χusχala-* (~ *čusχala-*).

Ord. *čudχula-*.

L) *Redundant Consonants*

50. We have many such stems in Literary Mongolian in which we find a consonant in one case but not in another. Such are *tabi-* ~ *talbi-* 'to put', *küisün* ~ *küilsün* 'navel', *nutuy* ~ *nuntuy* 'camping-place' etc. In most cases it is not easy to say whether we have to deal with a redundant or a disappearing consonant. In Dariganga we find some words which have a *d*, but it is not found in other dialects :

LM *aywuliqai* 'abdominal cavity' ~ KhU *ajulχ<sup>n</sup>ē*, Drg. *ajulɔχal* ~ *ajulχal* ~ *ajūmχ<sup>n</sup>ē*, Ord. *ajulχā*;

LM *buγulay* 'upper arm' ~ KhU *buγlag*, Drg. *buγɔlag*;

LM *qara* 'black' > KhU *χarlag* 'blackish', Drg. *χarɔlag*.

Redundant *r* :

LM *kiʃaγalang* '3—4 years old animal' ~ KhU *χ<sup>ʃ</sup>avzālan*, Drg. *exɔvzālan* ~ *χivzālan*, Ord. *k'inžārlan*;

LM *ʃabaʃi* 'the corner of the lips' ~ KhU *džawɔž*, Drg. *džawɔž* ~ *džarwɔž*, Ord. *džawawži*.

Disappearing *l* :

LM *ʃaγalqan* 'little' ~ KhU *džāχan*, Drg. *džāχan*, Ord. *džālχan* ~ *džāχan*,

LM *külilge* 'tie' ~ Drg. *χüjilge* ~ *χülilge*, Ord. *k'ülilge*.

Disappearing *b* :

LM *kübke* 'caisse, boîte' ~ Drg. *cūχe* 'stove-pipe of clay', Ord. *cūb<sup>k</sup>χe* ~ *cū<sup>k</sup>χe*, *cūw<sup>k</sup>χe* 'trou pratiqué en terre' ;

LM *šilbe* leg, stem ~ KhU *šilbe*, Drg. *šilü*, Ord. *šilbe* ;

LM *borbi* 'tendon of Achilles' ~ KhU *borwi*, Drg. *borü* ~ *borwi*, Ord. *borwi*.

M) *Metathesis of Consonants*

51. A special feature of Dariganga is the metathesis of consonants in cases where we find it neither in Khalkha nor in Ordos :

LM *tarbaya* 'the animal tarbagan' ~ KhU *t'arwag*, Drg. *t'awrag*, Ord. *t'arwaga* ;

LM *ebke-* 'to wrap in' ~ KhU *ebχe-*, Drg. *exwe-*, Ord. *eb<sup>k</sup>χe-*, ~ *ew<sup>k</sup>χ<sup>u</sup>e-*.

## A Brief Remark on Morphology

52. The differences between Khalkha and Ordos morphology can be divided in two parts. To one part belong those divergencies, which are merely phonetic. If the Literary Mongolian Dative-Locative *-dur/dür* is represented by *-d* in Khalkha and *-du/dü* in Ordos, or if we find the Literary Mongolian dubitativ *-γuʃai* as *-γdz<sup>o</sup>ē* in Khalkha and as *-γvžā* in Ordos, then we have to deal only with phonetic differences which have to be discussed in Phonology. The other part, the proper morphological differences are those cases when we cannot explain the divergency by phonetic reasons. For instance, the genitive form of the reflexiv-possessiv declination, the Literary Mongolian *-yuyan/yuban* is represented in Khalkha as *-iηχān*, and in Ordos as *-inān*, or the Literary Mongolian concessive *-tuyai*, is to be found in Khalkha only in a few new political expressions (*mandat'ug<sup>o</sup>ē* 'vivat', *mandax bolt'ug<sup>o</sup>ē* 'id. '), while it is current in Ordos. In Dariganga I was unable to find any deviation from Khalkha morphology. Since the morphological differences between Khalkha and Ordos are thoroughly discussed by the authors (Mostaert, Poppe, Sanžeev) I have nothing to add here.

## A Brief Remark on the Lexical Stock

53. It is very difficult to make a statement on the lexical stock of Dariganga, not only because the material collected by me is naturally a fragment of the whole stock, but also because even after the publication of Mostaert's and Luvsandendev's excellent dictionaries we cannot say that the whole lexical stock of these languages is explored. If one or another word is not to be found in them, it does not follow that it does not exist in the language. I wish to make, however, a few remarks on the position of the lexical stock of Dariganga.

54. We have a few words which deviate only phonetically in Khalkha, Ordos and Dariganga, but these phonetic differences are apart from the regular dhonetic divergencies.

- LM *burγasun* 'willow' ~ KhL *burgaas*, Drg. *burγas*, Ord. *burγasū* ;  
 LM *bayuri* 'the surface of a tent' ~ KhL *bujr*, Drg. *būr*, Ord. *būri* ;  
 LM *dölügen* 'calm' ~ KhL *dölgön* ~ *dölgöön*, Drg. *dölēn*, Ord. *dölōn* ;  
 LM *qurim* 'feast' ~ KhU *χurim*, Drg. *χurim*, Ord. *χorim* ;  
 LM *ungsi-* 'to read' ~ KhU *uṅši-*, Drg. *uṃši-*, Ord. *omsī-*.

55. We find words in Dariganga, of which the stem is known in Khalkha and Ordos, but the particular form is absent from the dictionaries :

LM *kenger* etc. 'bosom' ~ KhL *chencherceg*, Drg. *χeṅgedeg*, Ord. *k'emerdēk* ;

LM *γayıqa-* 'to wonder' > KhU *caexalt<sup>n</sup>ē* ~ *caexam* 'wonderful', Drg. *caexantā* 'id', Ord. *cāxal* 'id' ;

KhU *būstš'im* 'stuff', Drg. *būst'mel*, Ord. *būst'e*.

56. We find a few contractions in Dariganga which can not be traced nor found in that form in Khalkha or Ordos :

Drg. *cūrm* 'plait' < *γurumusun* < *γurban mösün*, Ord. *cūrmūsun* 'id' ;

Drg. *marqaddir* 'to morrow' < *marγata edür*, Ord. *margata* ~ *marga'tū*,  
 KhU *marqaš* ;

Drg. *χurgax* 'the husband of the elder sister' < *kürgen aqa* ;

Drg. *ts'āvóddür* < *čayadu edür*, Ord. *ū'tš'ügüvür*.

57. There is a group of words which can be found in Khalkha and in Ordos but with another meaning, e.g.:

Drg. *āvza* 'old person, old woman, elder sister of the wife' (= KhU *awg<sup>n</sup>ē*), Ord. *āvžy* 'frère plus agé' but in the NE part of Otok it means the same as *egetš'i*, 'soeur ainée' ;

Drg. *casag* 'the hoops of the fireplace; a measure for thin things; Kazak; a type of conveyance', KhU *χasag* 'Kazak, a type of conveyance', Ord. *casak* 'charette, chariot, les cerceaux de fer servant à lier et maintenir les quatre piéds du t<sup>n</sup>ylga'

Drg. *ēdzoi* 'a sort of dried curd, not the same as *ēdmeč*', Ord. *ēdzgi* = *ēdmeč*

Drg. *bošog* 'the upper cross-rod of the tent's door', KhU *bosog* 'threshold', Ord. *bošogo* 'seuil de porte' ;

LM *bögeži* 'ring' ~ KhU *bögDž* 'ring of harness', Drg. *bögDž* 'id', Ord. *bögöDži* 'yoke'.

58. There are certain words which are not common in the central Khalkha dialect of Ulan Bator, and in the Khalkha literary language based on it, but which are to be found in other Khalkha dialects :

Drg. *ts'ēDž* 'a part of the halter', Khalkha of Gobi Altai (KhGA) *tš'ēDž* 'id' (Vanduj, *op. cit.*, p. 8);

Drg. *toŋ<sup>k</sup>χo* 'tea-cup', KhGA *t'ūŋky* 'id' (Vanduj, *op. cit.*, p. 7).

59. Finally I have to mention that category of words which I could not trace in Khalkha or in Ordos:

Drg. *berūxi* 'a part of the hoof', KhU *berevchij*;

Drg. *verge* 'a swift canter', Ord. *ver<sup>k</sup>χere-* 'se dit d'un âne ou d'un mulet quand ils vont l'amble ou un pas rapid';

Drg. *vžalχamaq* 'a sort of milk product'.

Further examples will be easily found in the forthcoming vocabulary.



# DARIGANGA FOLKLORE TEXTS

By

A. RÓNA-TAS

The collection of texts published below is meant to illustrate the characteristics of the Dariganga dialect (cf. *Acta Orientalia Hung.* X [1960], pp. 1—29). The tale *Emegen*, the folk songs *džorō* and the variant B of the *džāχan šar gaḡ* were recorded in the Dariganga sumun, the rest in the Asgat sumun.

I have endeavoured to record the folklore texts in several variants, from different informants. In case of variants with slight deviations, only one of the texts is published, while the deviations are given in notes and marked B. Variant B of the tale *Emegen* is from a Dariganga informant who has lived for a long time in the capital and his speech displayed strong Khalkha influences. A growing Khalkha influence can be observed in the speech of the younger generation, particularly in men, and to a lesser extent, in women. The extent of the Khalkha influence depends also on education; the schools play an important part in the formation of the new standard language. Finally, the effect of the Khalkha varies with the distance from, and the connections with, the sumun centres.

## *Emegen*<sup>1</sup>

*er't yrd negin saḡn ts'aḡt ū! ermeg χūχen armaḡ ts'āwiddar moft'ā asar χojir šar noχoet'ā ējvžt'ēgē sūdag bājvžē. ermeg χūχeni ējvž in ūχūχ boldžē. eχ in ūχkēsē<sup>2</sup> ōmōn χūχendē sūlag šūr χojirig ōχtš'ē. „en χojir jumvnd<sup>4</sup> bododž sansan χereḡeχ jumān sansan josōr büt'ēdeχ ilēbt'ē“ aedž ōχtš'ē. χūχen in ermeg utš'ir bajin χāni adūnd jawadž emneg<sup>3</sup> suraḡdaḡ<sup>4</sup> bjar ts'adalt'ā χūχen bājvžē. t'er χāni dolōn χūn ōrēōdž delveggūi darwagaḡ χar nymig ḡants'ārā ōrēōdōχ χūχen baḡdžē. χūχen χolin ajind jawadž baḡḡad maḡḡad<sup>5</sup> dārildād χūχen derḡede baḡsan χojir dzandan modon dēr ḡartš'ē baḡḡad χojir*

<sup>1</sup> B: *emgen*

<sup>2</sup> B: *ūχūχēsē*

<sup>3</sup> B: *elmeg*

<sup>4</sup> B: *surḡadaḡ*

<sup>5</sup> B: *maḡḡastā*

šar noxoḡ in irdž wē. t'únēs maḡad<sup>6</sup> aɛdž nūχend ordžē. χojir noxoḡ in<sup>7</sup>: „en nūχenēs ulān dzus ɛarwal maḡad<sup>6</sup> úχsen ɛedž bodōrae! šar dzys<sup>8</sup> ɛarwal biḡ χojirig úχsen ɛedž bodōrae!“ ɛedž χelēḡ nūχend ordžē. ene χūχeniḡ modnōs būχud ulān dzys<sup>8</sup> ɛardžē noxoḡ in ɛardž irdžē. en χūχen ɛrcidž nuť aat'ā irdžē<sup>9</sup> am saeχandā džaraɛdžē.

## Wedding songs

### M a g n ā t' ū r g e n

magadin amraɛ ɛdžidē  
 mart'ašɛui χolōs dzoriorā  
 ɛrcend ɛr<sup>10</sup>ɛsan χjagi tš<sup>c</sup> in  
 ebdēḡ awχa n χālbar  
 ɛrdē ósón χū tš<sup>c</sup> amaɛɛ<sup>10</sup>  
 ɛrcūlēḡ awχa<sup>11</sup> n ɛundž in džā.  
 χadand ɛraɛsan χālgī tš<sup>c</sup> in  
 χadāḡ awχa n χālbar šū  
 χaridā ósón χū tš<sup>c</sup> amāɛ<sup>10</sup>  
 χarūlāḡ awχa<sup>11</sup> n ɛundž in džā  
 χadam būɛḡ in ɛat'ū [šū]  
 χaerilōž χūndelōž jawārae  
 χaerilōž χūndelōž jab bol  
 χaert'ā saɛniḡ olan [šū]  
 χūnī ɛadzar ɛūtš<sup>c</sup> ūŋgūi  
 ɛūtš<sup>c</sup> ilōž χelwel ɛo'tš<sup>c</sup> ā  
 χūlēḡ χūndelōž jawārae  
 χūlēḡ χūndelōž jab bol  
 χūndet'ē saɛniḡ olan [šū]  
 dzān aetš<sup>c</sup> ū bolob'tš<sup>c</sup>  
 dzamār órōḡ jawan  
 dzaxirɛā n ɛūtš<sup>c</sup> ū bolob'tš<sup>c</sup>  
 χōrcān óŋgór bolon [šū].

<sup>6</sup> B: maḡas

<sup>7</sup> B after in inserts: χūχend χeldžē

<sup>8</sup> B: tš<sup>c</sup>ys

<sup>9</sup> B: inserts: saeχ saeχan amdardž

<sup>10</sup> B: tš<sup>c</sup>amaɛɛā

<sup>11</sup> B: awdaɛ

χὸλόγησι δῦ

morin džix xoǰirxan  
 mordoxin xundag<sup>p</sup> guruxan  
 morilād irsen urqu<sup>d</sup> min  
 odō morilād byts'āraç  
 ünigen džix xoǰirxan  
 ūdin xundag<sup>p</sup> guruxan  
 üçlēd irsen urqu<sup>d</sup> min  
 odō morilād byts'āraç.

**Funny questions**

çalçui byts'aldaç t'ogō çedet'ē wē  
 çalū daḫāni sügē şaçsan byşlaç çedet'ē wē

aḡtš'in çörōtš'in çet'el  
 nym sāvaç tš'in alaç jum  
 arçaltš'in t'üleçtš'in çexed  
 araç sawar tš'in alaç jum  
 arçal in ts'ān  
 arçäjt'l-sarçäjt'l<sup>12</sup>  
 jū çenž bywā.

ūdin ūç

ali çer sūvaç nyt'açt'ā  
 aḫ t'omōt ni tš'in ner çen çedeç wē.

**Benedictions**

çer in jōrōl

sūldžmür saçxan t'ōn dēr  
 sūld t'ençer deçevž ēdž  
 barūn dzūn çanin tš'in t'olçoçgōr  
 baç'alaç sūldin deçer in  
 baç'alaç sūldinçān atš'ār  
 baçtš'ūl çūçex deçernē

<sup>12</sup> B: çürçet'l

χᾱδαῖ nēdeḡ χᾱλῆār  
 χαῖrīn oḡunī an ts' uḡlān  
 χαῖrīn oḡunī anīχᾱn atśār  
 χαμῡḡ χῡχῡD BOLOBSYRAN  
 ówḡón Góksīn nast' ant' ā  
 ḡrīn ūjīn nóχDót' ē  
 ḡwḡón Dólēn ts' engelt' en  
 ḡDūr šónḡūī ts' engelt' deḡ  
 jórōl t' awīχ tawjā.

*Ar χīn jórōl*

t'engerē narni baḡḡūlsan  
 BADA linχῡaḡn χelwert' ē  
 Ba't saḡχan Būrcherīa  
 Ba'ḡḡulan īχ t' oḡōn Dēr t' alīDž' ēDž.  
 ajrīa ts' aḡān Dēḡēr ḡarsan  
 ajrīa saḡχan sarχadt' ā  
 arban ḡḡrban t' oḡōn Dēḡēr Ba'tDz' ēDž.

**Praising song**

*morni maḡt' āl*

DZā! Dōrwón sojōt' ā  
 DZasmal Dōrwón t' ūraḡt' ā  
 ts' olmῡn χojir nūdeī' ē  
 ts' onīn χojir Džīχt' ē  
 ūr't saḡχan χūdZūt' ē  
 ūrḡḡmal saḡχan sūlt' ē  
 BūDūn ts' ulūND BūDūRDḡūī  
 BūDts' im<sup>13</sup> χalūND sāDADḡūī  
 ḡab't' aḡaḡ ts' ulūND BūDūRDḡūī  
 ḡaη χalūND sāDADḡūī  
 ḡaḡχānt' ā saḡχan χólōḡ.

<sup>13</sup> B: Būḡt' mel

## Folksongs

## D ž o r ō n

Džorōn Džorōn ūlān šū  
 Džolōqī n Dōmōd mōrdōraē  
 Džorsan ǰadzaran ǰol šū  
 Džorigō Bitē moǰōraē  
     t'alīn ǰōndī arwīn šū  
     t'awīdž datād jawāraē  
     t'anīl nōǰodō tš'in olon šū  
 Džorigō Bitē moǰōraē  
 ēnǰer ǰadzārīn ǰol šū  
 ert'elsēǰēd mōrdāraē  
 enǰīn nōǰdō tš'in olon šū  
 Džorigō Bitē moǰōraē.

## D ž ā ǰ a n š a r ǰ a ē A.

Džāǰan šarǰalīn Džōǰšōnd in  
 t'omō mūǰaē dasarād waēn  
 Džāǰan t'ānī āšīnd in  
 Džet'gel mūǰaē ǰuñād waēn  
 ǰojīr mōrtē ǰarāraē  
 ǰonǰorīn šīrē damdžārā  
 ǰonsonǰuīgī n Bōdbol  
 ǰojīr nūdendē nūlmustā  
 Dewedž baēǰā dēwri tš'in  
 Dēsēr bariad darūlāšdā  
 Deǰeldzēd irsen Dzet'gelī tš'in  
 odō jūǰār doǰt'ōno  
 ūǰrīn Džīgnī tš'ulū  
 ūjīr dārād jāǰū  
 ūjīn ǰojīr t'anarīē  
 ūgēldž ǰelēd jāǰū  
 T'ag šīrē nūt'ag tš'in  
 t'awun ōnǰōr naēǰadž waēn.

## DŽĀĶAN ŠARĢAĒ B.

džāķan šarģaen alχānd in  
 t'omō mūχaē dasaran  
 χojir mort'ē ǵaran  
 Xonģorin širē damdžin  
 χonsoŋģuigīn doḃbol  
 χojir nūdenḃē nuļmyst'ā  
 T'aǵ il širē nuł'aǵ in  
 t'awuyn oŋģōr naeran  
 t'anķ'il baǵ χūni ūr in  
 t'anixģuī χūnēs daeḃdždaǵ biļē.

## DŽĀĶAN ŠARĢAL C.

džāķan šarģalin džoģsōḃ  
 t'omō mūχaē dasaran  
 džāķan t'āni āšīnd  
 sedģel mūχaē ǵuñan  
 χojir mort'ē ǵarārā  
 Xonģrīn širē damdžāraē  
 χonsoŋģuigīn doḃbol  
 χojir nūdenḃē nuļmyst'ā  
 deweḃž baēǵa dēwirigēn  
 nēsni ūdzūrēr doǵt'oēḃž  
 deŋgildzeḃž baēǵa sedģilīa  
 odō jūǵar doǵt'onoǵ  
 builād irsen t'emēgen  
 buḃruŋt'aǵ ūdzūrēr doǵt'oēḃž  
 buligaldž baēǵa sedģil in  
 odō jūǵar doǵt'onoǵ wā.

*The lady*<sup>14</sup>

Once upon a time in the good old days [it happened]! Once there was a manly girl who had a strong<sup>15</sup> whitish horse, two *asar*<sup>16</sup> yellow dogs and lived with her mother. The manly girl's mother was about to die. Before she died she gave the girl a pail and a broom [with these words]: „If you think of these two things, what you think and what you need will be fulfilled as you think of them, they have such magic power!“

Owing to her manliness, the girl took a job in the stud of Khan Bayin to break in the unbroken horses, so strong was that girl! She was such a girl as could bend alone that huge black bow of this khan, which not even two men could lift and bend.

Once when the girl set out for a long journey, she met the Mangus and [escaped by] going up two santal trees that were before her, and then the two yellow dogs appeared. The Mangus was scared of them and ran into a cave. The two dogs said: „Mind you! If red blood comes out of this cave,

<sup>14</sup> The word *emegen* is used by the Darigangas not only in the sense 'old woman, old lady' but also as a respectful denomination in general for any woman irrespective of age. The tale belongs to the so-called "dragon-killer" type (cf. Aarne—Thompson, *The Types of the Folktales*, FFC 74 1928, Type 300; cf. also Eberhard—Boratav, *Typen türkischer Volksmärchen*, Wiesbaden 1953, Type 220; Bolte-Polivka, *Anmerkungen zu den Kinder- und Hausmärchen des Brüder Grimm I—V*, Leipzig 1913—1931, I p. 547). For the motifs of vessel and broom, probably not belonging to this type, cf. Stith Thompson, *Motif-Index of Folk-Literature*, Indiana Univ. Press, printed in Copenhagen, 1955—1957; and Thompson—Balys, *The Oral Tales of India*, Bloomington 1958, no. D 1171.1.19, cf. also D 1470.1.19; W. Eberhard, *Typen chinesischer Volksmärchen* FFC 120, no. 63; Eberhard—Boratav, *Typen türkischer Volksmärchen*, Typ. 173. For the motif of the strong women cf. Thompson, *Motif-Index*, and Thompson—Balys, *The Oral Tales* no. F 610.0.1.1. For the motif of the helping dog cf. Thompson, *Motif-Index*, Thompson—Balys, *The Oral Tales* nos. B. 421, B. 524.1.1; Bolte-Polivka, *Anmerkungen I*, pp. 548—550; Aarne—Thompson, *The Type*, p. 45.

<sup>15</sup> The Dariganga *armaç* is most probably the detached derivative member of the doublet *ermeç-armaç* 'manly, strong'. This seems to be supported by the fact that on asking the meaning of the word, the informant immediately referred to the doublet *ermeç-armaç*. For the individual use of the second members in doublets, having had no original meaning, see L. Bese, *Zwillingswörter in Mongolischen: Acta Orient. Hung.* VII (1957), pp. 209—210. It may be of interest to note that the word *ermeç* occurs in this same sentence.

<sup>16</sup> Neither my story-teller nor any other Dariganga informant of mine could explain what kind of a dog the *asar* would be. According to one of my Southern-Khalkha informant, the *asar-basar noxoç* is a particularly strong and wild dog often mentioned in folktales. In Mostaert's Ordos dictionary the word is registered in the form of *asar* with the meaning 'nom de chien' (*Dictionnaire*, p. 32b). My informants felt no connection between this word and the word *asar* 'very, immensely' (LM *asuri*, *asuru*). The latter word recurs in Ordos in the form *asur* (*Dictionnaire*, p. 33b).

the Mangus is dead. Mind you! If yellow blood comes, we two are dead" — and went into the cave. The girl descending from the tree, red blood was flowing out and the dogs were already appearing.

The girl, returning, went home<sup>17</sup> and was glad that her life had taken a turn for the better.

### Wedding songs<sup>18</sup>

*Farewell song to the new wife sung by her father called maǵnā t'ürǵen*

To your much-beloved mother  
 Even from very far<sup>19</sup> you should come back.  
 You, the grass grown on the side of the ditch  
 Can easily be cut [with sickle].  
 You girl, given in marriage,  
 Are impossible to have returned.  
 You, the nettle grown on rock,  
 Are easy to cut with sickle, indeed!  
 You girl, given to a stranger,  
 Are impossible to get back.  
 The kin of your husband are hard [inded]!  
 Treat them with love and respect,  
 If you treat them with love and respect,  
 You will find kindly goodness.  
 At a strange place [you] the weak  
 When [you are] treated with strength and mocked,  
 [Yet] treat them with tolerance, respect,  
 And if you treat them with tolerance, respect,

<sup>17</sup> Variant B inserts a more profuse closing formula: ... leading a good life...

<sup>18</sup> During my stay among the Darigangas I succeeded in recording abundant material on the local wedding customs. Since I intend to publish this material in the second half of the present series of papers, I shall restrict myself to the most important relations concerning the texts here published. On the day following the wedding feast the relatives go to see the young couple who had moved in a new yurt. On this occasion another game of funny questions and answers is played, samples of which can be found in the 'funny questions' published below. The relatives praise the beauty, the wealth of the new wife, especially the so-called *ǰdñi xün* must distinguish himself. Afterwards the mother of the new wife gives presents to the relatives of the young husband. Then they drink the farewell toast and the relatives are called on to leave (*xölöcñi dū*). Having sung this, the father of the young wife sings a farewell song to the bride, the *maǵnā t'ürǵen*. The young wife is not allowed to accompany the guests to the door.

<sup>19</sup> Literally 'from unforgettably far'. It is used to express exaggeration.

You will find respectful goodness [indeed] !  
 If it were terribly bad<sup>20</sup> for you,  
 Just go along your way<sup>21</sup>  
 Should your [lot of] subordination be bad  
 It will be just like the colour of the snuffbox<sup>22</sup> [indeed] !

*The farewell song called "Expelling song"*

The horse has two ears,  
 Our farewell cups are three,  
 Relatives of ours who deigned to come<sup>24</sup>,  
 Please deign now to leave.  
 The fox has two ears  
 Our farewell cups are three,  
 Relatives of our who were kind enough to come,  
 Please deign now to leave.

*Funny questions*

How many cauldrons have you in which you can cook  
 without fire?  
 How much cheese do you have made of goose and  
 hen milk?  
 Being hunters and game-chasers,  
 Why have you not bows and quivers?  
 Being dung-gatherers and fuel-collectors,

<sup>20</sup> *DZān gets'ū* literally 'so very bad as the big elephant'. Degree of exaggeration.

<sup>21</sup> *DZamār öröd jawā-* 'to go along the way' i.e. against your fate. Cf. Kalm. *örχ-* 'gegen etw. gehen' (Ramstedt, *Kalm Wb.*, p. 299b).

<sup>22</sup> The last line of the song seems to be an oracular formula. According to a Mongol popular belief, as a Southern-Khalkha informant of mine has told me, one's destiny can be foreseen from the changes in the colour of the snuff-box. The line means: fate has determined your way, your life will be such as appointed by fate, as shown by the change of the colour of the box.

<sup>23</sup> The Dariganga word *χōlōg* is derived from *χō-* 'to drive, pursue, expell' (LM *köge-*).

<sup>24</sup> *morilād ire-* is a phrase of respect meaning nothing more than 'deigned to come' and not 'came riding'. Cf. below *morilad Byts'arağ*, KhL *chojmor morilž suugtun* 'пожалуйте на почетное место' (inside the tent), Ord. *geri'e morilo-* 'veuillez entrer dans la maison' (*Dictionnaire*, p. 467b). The verb *üjle-* in the phrase *üjleD irsen* below has the same function.

Why have you no baskets, shovels?  
 Beyond the manure  
 Higgedly—piggedly,  
 Why have you settled down?<sup>25</sup>

*The question at the door*

In what tent do you live, which is your native land?  
 What are the names of the respected elder members of your family?<sup>26</sup>

*Tent benediction*<sup>27</sup>

Above the plaited beautiful top-ring of the tent  
 Spreads himself the protecting spirit.<sup>28</sup>  
 At the head of your right and left tent-lattice  
 The strong protecting spirit has spread himself.  
 And thanks to the strong protecting spirit<sup>29</sup>  
 The little ones, the children are increasing.  
 At the closing-opening door  
 The foreign sages<sup>30</sup> are gathering.  
 Thanks to the foreign sages,  
 Every child is developing.  
 With the old, white-haired, aged people,  
 With their mates of like age  
 In great peace, happy with one another  
 Being glad day in day out together  
 To this I pronounce my benediction!

<sup>25</sup> Part of the wedding guests make themselves comfortable between the fireplace and the door, in front of the box containing the manure for fuel.

<sup>26</sup> *ax t'omō't* literally 'your esteemed elder brothers'. The question here refers to the name of the clan. Cf. Ord. *i<sup>k</sup>χe't'en t'omō't'on* 'les autorités, les chefs responsables, les notables' (*Dictionnaire*, 667b).

<sup>27</sup> This is said when a new tent is dedicated to use. The texts of two Khalkha tent benedictions in my possession, running into 69 and 61 lines resp. are more detailed and also different from this Dariganga variant. They dwell upon even the smallest part of the tent.

<sup>28</sup> For the *sūld t'eneger* cf. W. Heissig, *Mongolisches Schrifttum in Linden-Museum: Tribus VIII* (1959), pp. 41—50, which see for further literature.

<sup>29</sup> i. e. 'to its benediction, protection'.

<sup>30</sup> This has to be a lamaist term like *sūld t'eneger*, but it is from other sources unknown to me.

*Brandy benediction*<sup>31</sup>

The celestial sun-made  
 Lotus-flower-shaped  
 Strong nice evaporating cone  
 Was placed on a supporting cauldron,  
 Made from the buttermilk of koumiss,  
 The wonderful koumiss-wine<sup>32</sup>  
 was obtained from above thirteen cauldrons.

*Praising of the horse*

Hey! Four-eye-teethed,  
 Tamed four-hoofed,  
 Two-morning-star-eyed,  
 Two-wolf-eared,  
 Fine, long-necked,  
 Fine bushy tailed,  
 Not stumbling over big stone,  
 Not recoiling in oppressive heat,  
 Not stumbling over a flat stone,  
 Not recoiling in arid heat —  
 Wonderful, beautiful saddle-horse!

*The ambler*

Ambler, ambler, red, hey!  
 Ride with the reins kept tight!  
 The distance of the place where you are going to, hey!  
 Do not slacken in your endeavour!  
 Many are the valleys of the plain, hey!  
 Go, slackening-tightening!<sup>33</sup>

<sup>31</sup> A truncated cone (*Bürzer*) made of playwood is put over a cauldron on a fire-place. A vessel with a handle is hung into it, then the whole is covered with another vessel filled with cold water, having a spherical bottom. Koumiss buttermilk (*ujria ts'uçān*) is poured into the cauldron. That the spirit is distilled thirteen times is, of course, a poetical exaggeration; doing it two or three times is considered sufficient for everyday purposes.

<sup>32</sup> This is, in fact, koumiss buttermilk further fermented.

<sup>33</sup> Viz. the rein. An expression for very quick riding.

Many are your familiar friends, hey!  
 Do not slacken in your endeavour!  
 The distance to the southern side of the hills, hey!  
 Start riding early<sup>34</sup>  
 Many are your common comrades, hey!  
 Do not slacken in your endeavour!

*The little yellow-boy*  
 (Variant A)

The trot of my little yellow-boy,  
 His gait<sup>35</sup> has turned bad<sup>36</sup>  
 Because of the little one's character  
 My heart is badly distressed.  
 Go away with the two horses  
 Ride over the top<sup>37</sup> of the Khongor  
 Remembering the unspent night  
 My two eyes are tearful  
 The flapping roof-top felt  
 Is fastened with a rope<sup>38</sup>  
 Your heart having become unsteady  
 What shall I now calm it with?  
 A cattle-sized stone  
 How would be shifted by the torrent?  
 How would you two, of the same age  
 Be spoken [ill] of?  
 The top of the Tag,<sup>39</sup> the native land,  
 Their five colours blend.<sup>40</sup>

<sup>34</sup> Contraction from *ert'els* *χ̄gēD* 'to get up early, to begin early' cf. Ord. *ert'els* *ge*. 'faire quelque chose assez matinalement' (*Dictionnaire*, p. 248a).

<sup>35</sup> *t'omō* 'acquired ability, persistence' cf. LM *tomuya* refers here to the persistence, the tenancy of the horse. Cf. Ord. *t'omō* *dasuradži* '(le malade [a perdu l'usage de ses membres] a l'agonie ou par paralysie)' *Dictionnaire*, p. 667a.

<sup>36</sup> *mūχaχ* 'bad, awful, imperfect'. Cf. LM *mayuqai*. Here: 'to become very bad'.

<sup>37</sup> The word *širē* meaning 'table, low, flat little table' is also used for denoting ground forms. It also means the top of a mountain resembling the surface of a table, the form of a coffin. Cf. KhL *širē* 'возвышенность'.

<sup>38</sup> *Darūlāšdā*, instead of *Darūlāts'dā*.

<sup>39</sup> A geographical name Teg can be found in Kazakevič's map, *op. cit.*

<sup>40</sup> Because his eyes are filled with tears. Cf. Variant B.

*The little yellow-boy*  
(Variant B)

The step of the little yellow-boy,  
His gait has turned bad.  
Going away with two horses,  
When riding over the top of the Khongor  
I think of the unspent night,  
My eyes fill with tears.  
The top of the Tag, the native land  
Their five colours blend into one,  
The spoilt little child  
Is scared away from unknown people.

*The little yellow-boy*  
(Variant C)

The trot of the little yellow-boy  
His gait has slackened very much.  
On account of the little one's character  
My heart is badly distressed.  
Go away with two horses,  
Ride over the top of the Khongor  
Remembering the unspent night  
My two eyes are tearful.  
The flapping roof-top felt  
Is fastened with the end of the rope.  
Your wavering heart,  
What shall I now calm it with?  
The camel coming howling<sup>41</sup>  
Is fastened with the end of the halter,  
My palpitating<sup>42</sup> heart  
What shall I now appease it with?

<sup>41</sup> *buyla-* 'to howl (as a camel)' cf. KhL *buylach* 'реветь, кричать (о верблюдах)'; or according to another variant 'pegged'. Cf. *buyl* 'peg, put through the nose of the camel for attaching the leading rope' (LM *buyila*), cf. KhL *buylach* 'продевать кляп в ноздри верблюда'. In this sense the translation would be: 'a camel coming with a peg'.

<sup>42</sup> Cf. LM *bulgila-* 'monter en bouillonnant (eau de source), palpiter, battre violemment (coeur)', Ord. *Džüre<sup>k</sup>γe bulgiladži wän* 'le coeur bat violemment, le coeur palpite' (*Dictionnaire*, pp. 94a—b).



# A DARIGANGA VOCABULARY

BY

A. RÓNA-TAS

In this paper I propose to supplement with a short vocabulary the material on the Dariganga phonology.<sup>1</sup> I have collected mainly two parts of the Dariganga lexical stock. At first I tried to record those words which are in most common use. Beside this I laid a great stress on collecting the lexica of the nomadic way of life. A more complete explanation of the ethnographical terminology and the interrelation between them as well as the cultural background, I wish to give in a series of studies on Mongolian ethnography.

As I hope to have demonstrated, the Dariganga dialect shows some important deviations from the Khalkha both from the phonological and the lexical points of view. Naturally the basic stock contains fewer deviations as the special terminology. After some hesitation I have omitted from the following vocabulary those Dariganga words which have exactly the same phonetic form and meaning as in the Khalkha. In not a few cases it was difficult to judge whether the lack of Khalkha equivalent or deviations between the Dariganga and Khalkha given forms are due to our limited knowledge or reflect the real facts. Though we have abundant material scattered on the leaves of several learned studies on the Khalkha language<sup>2</sup> up till now we have only two dictionaries.<sup>3</sup> Therefore I took as basic reference work the Dictionary of Luvsandéndêv (KhL) and gave notice to a Dariganga word only in any of the following five cases: 1. If the word is absent from KhL, or the phonetic form or meaning of the Dariganga word is different from the form and/or meaning given in KhL; 2. If the meaning given by me is more exact or detailed as that of KhL; 3. If I could give some compounds or phrases which are not to be found in KhL; 4. If I had some special reasons to note the word e. g.

<sup>1</sup> *A Study on the Dariganga Phonology*, *Acta Orient. Hung.* X (1960), pp. 1—29, *Dariganga Folklore Texts*, *ibid.*, pp. 171—183.

<sup>2</sup> Cf. the bibliography referred to in *A Study* etc.

<sup>3</sup> Apart from a few points the dictionary of A. R. Rinčine (Краткий монгольско-русский словарь, Moscow 1947) is antiquitated by the Монгол-орос толь (Moscow 1957) of A. Luvsandéndêv, which contains about 22,000 words. Cf. the recension of L. Bece in *AOH* 1959, pp. 340—343.

in the case of cross reference; 5. If the equivalent of the Dariganga word is not to be found in the dictionary of Mostaert (Ord.).

The dictionary of Luvsandëndêv is not a dialectal one and the words are written in it with the Khalkha cyrillic orthography. Nevertheless in the overwhelming majority of the cases it is easy to reconstruct the pronunciation of the Khalkha standard language.<sup>4</sup> I have not taken in account such minor deviations which are due only to the cyrillic orthography, eg. the absence of the notation of aspiration, the voiceless weak articulation of the stops and affricates or the case of the more precise notation of the diphthong *ae* which is written in KhL with the letters *au*. I have also not noted the Dariganga word if the deviation was only in the timbre of the vowels of the unstressed syllable (cf. *A. Study*, pp. 9—10), or in the case of the metathesis of the vowels (cf. *A Study*, pp. 13—14). But I gave the Dariganga word in those cases if the orthography of the KhL is ambiguous e. g. LM *oytol-* 'to cut' is written in KhL as *ogtloch* while pronounced both in the Khalkha standard language and in Dariganga as *oxflo-* (cf. *A Study*, p. 26).

If the deviation of the Dariganga and Khalkha words shows only those regular phonological peculiarities which were described in the Phonology only the literary Mongolian corresponding form is cited in square brackets. If the Dariganga form and/or meaning deviates from both Khalkha and Ordos, the Khalkha standard language (KhU) or KhL and Ord. is cited. If the corresponding form is not to be found in KhL and Ord., further if the literary corresponding form is not known to me from the dictionary of Kowalewski (Kow.), I am citing only the most instructive data from the Mongolian dialects and sources of linguistic history with the abbreviations used in the *Acta Orient. Hung.*

The words noted as KhU and those of other dialects indicated by the letters RT have been collected by me.<sup>5</sup>

<sup>4</sup> Cf. my short notes on the Khalkha standard language, *AOH* 1960, p. 5 Note 19.

<sup>5</sup> Since the publication of the Phonology and Folklore Texts there has been published one more paper on the Darigangas. G. Suhebator (Sükhbatar) under the heading: О тамгах и имах табунов Дариганги (*Studia Ethnographica*, I, fasc. VI., Ulan Bator 1960, pp. 22) has given a good account on the property-signes of the Dariganga. He gives 125 items and the description of the customs and technique connected with them. The terminology is given with the Khalkha-cyrillic orthography.

*ads* ~ *adsaq* 'leather, skin; skin spread on the floor as carpet or working-place', KhU *adsaq* 'id.', Ord. deest, Kalm. *adsχ<sup>o</sup>* 'trockener, eingeschrumpfter Balg, altes Fell' | *a. dewsger* 'leathern carpet'. [Kow. deest].

*adzaraq* 'stallion' | *έχρζάλαη a.* 'stallion between its 3rd and 4th years'<sup>6</sup> *sojōloη a.* 's. between its 4th and 5th years', *gawtš'ia a.* 's. between its 5th and 6th years', *dzabū būdvū a.* 's. above its 6th year, but not very old.'

*āvza* 'old person; old woman; the elder sister of a woman (this latter also *advā*)' (= KhU *awgaq*), cf. Ord. *āvzū* 'frère plus âgé; NW Otok: 'soeur aînée' (= *ege'tš'i*'), Khor., Gor., DB, Tüš. *aġa, aġā* 'старший вообще; Вы; (почтительное обращение к старшему) почтенный; отец, тятя, батюшка', Shir. *aġa* 'отец' (Rudnev, p. 62a), Shir *aġsa* 'тетка по матери' (Potanin, Танг. II., p. 6) ShY *aġa, aġā* 'id.' (Kotwicz, RO XVI, 452), W Bur *aġaa* 'матушка; почтительное обращение к отцовой матери (= *ēzy*)', KhL *aġaa* отец, папа, батюшка' [Kow. deest].

*aql* 'the smallest unit of settlement (temporary or not), even if it consists of one yurt only' | *gō't a.* 'settlement of 6—7 yurts'.

*aġar* 'short' | *aġrīn nōs* 'wool gained in autumn (not in every case short)', cf. Kalm. *aġ<sup>or</sup>r nōs<sub>ŋ</sub>* 'kurze Wolle,

Herbstwolle', Ord. *aġar* 'laine', *χonīn aġar* 'laine de mouton', *aġar nōs* 'la laine des moutons et des chameaux ainsi que les poils et le duvet des chèvres', cf. Ord. *aġur* 'court'.

*aġ<sup>l</sup>la-* 'to geld, to castrate horse'.

*aġū<sup>l</sup>χal* ~ *aġū<sup>l</sup>lvχal* ~ *aġumχaē* 'the part under the ribs, abdominal cavity' | *aġumχaē mōgōrs* 'breast-bone' [*aywuliqai*].

*alv* 'tax'.

*alag* I 'palm; a part of the hobble (*šoddōr*)', cf. Ord. *tš'ōvōrīn alaga* 'les bracelets des entraves à trois bracelets'.

*alag* II 'it has not, it is not' | *nymsādaq tš'in a. ġum* 'you have neither bow nor quiver'.

*alag* III 'variegated, pied (mainly of horse's colour)' | *vorlag, vor a.* 'grey-mottled', *χar a.* 'dark-mottled', *gōχ a.* 'bluish-variegated' *χūreη a.* 'dark-brown mottled', *χār a.* 'reddish-brown mottled'.

*ald* 'fathom, the length of the two stretched arms' | *moχor a.* 'f. with the fingers curved in', *ūdžūr a.* 'f. with the fingers stretched out'.

*āli* ~ *āl* 'which; any, whichever' | *āli ger sū<sup>l</sup>daq nu<sup>l</sup>aq<sup>l</sup>ā* 'in whichever yurt you are dwelling, from whichever native-land you originate (= it does not matter where you come from)'.

*als* v. *ōrōlde-*

*āl'an owō* v. *dari owō*.

*am* 'mouth, door of the hearth; the

<sup>6</sup> The expression: "between its 3rd and 4th years" means here as elsewhere later in similar indications of age that the animal has completed its 3rd and is now in its 4th year etc.

meeting-place of two *han*; square; the two ends of the rolled up felt' | *am ts'agān ěsgī* 'white, square felt-piece', *ambōrōlvžin* 'square'.

*amgal* ~ *amugal* ~ *amgaē* 'bridle', KhU *amgaē*, Ord. *amagā* | *amgaen dzū-dzā* 'bridle-ring' [*amaya*].

*arš'in* 'hunter' | *a.-cōrōtš'in* hend. 'id.'

*ar* 'the back part (e. g. of the hand), the rear part, the opposite side; back' | *a. xormoē* 'the outside of the trimming of the dress (*vēl*)'.

*arā* 'grinder (of sheep)'.

*argal* 'argal, dried dung for heating' | *ūxrin varsan a.* 'black, dried, collected winter dung of cattle', *ūxrin šārimdī a.* 'yellow, collected summer dung of cattle', *velesmūr a.* 'summer dung of cattle spread for drying', *t'ūwer a.* 'cattle dung collected on the grazing land', *χar a.* 'black, dry, hard, winter dung of horse', *cōχ a.* 'horse dung which dried on the grazing land for many years' *šar a.* 'yellow summer dung of horse'; cf. further *χorgal*, *χōr-dzōη*, *vās*.

*argaltš'in* 'argal-collector' | *a.-t'ūleg-tš'in* hend. 'fuel-collector'.

*arχaētl-sarχaētl* 'pell-mell, confused' | *a.-χūrχētl* 'id.', cf. Ord. *arχā-* 'présenter un aspect hérissé', KhL *archaj-* 'быть неуклюжим, громоздким.'

*armaē* 'strong' | *armaē-ermēg* 'id.'; cf. *ermēg*.

*ārs* 'leather, fur' (parts of it: *nōs*, *χōrs*, *χāl'im*) | *ā. šūle-* 'to tan skin', *šūlsen ā.*, *šūlt'en ā.* 'tanned s.' *ā. ēχwe-* 'to wrap in the skin

(during tanning)', *ā. ělde-* 'to prepare the last phase of the tanning', *χūdzūni ā.* 'neck-skin'.

*ār'ts* 'a sort of dried curd' | *χonin ā.* 'c. made of sheep's milk', *cōnī ā.* 'of mare's milk', *jamānī ā.* 'of goats milk', *ūxrin ā.* 'of cow's milk', *eŋgen a.* 'of camel's milk', *t'aragin ā.* 'c. made of t'arag'.

*ārūl* ~ *ārwal* 'a milk-product, little pieces of *χūrūl*', Ord., Kow. deest.

*asar* I. 'name of a dog in tales', Ord. *asar* 'id.' [Kow. deest].

*asar* II. 'a great black tent used in Lamaist ceremonies and on festive occasion' [cf. *asar* 'tour, bastion etc.'].]

*āw* 'father; respectful address of old men' | *χadam ā.* 'father-in-law', *mōrgūlsen ā.* 'an old man who leads the bride during the ceremony of salutation before her father- and mother-in-law *in spe*', *ōwōn ā.* 'the father of the father'.

*aw-* 'to take, to take off' | *ūs a.* 'to scratch the hair from the skin'.

*awaē* in compounds: *a. aχ* 'brother of the father', *a. eētš* 'elder sister of the father', *awgan āw* 'father of the father'.

*vavamdevdživ* ~ *vavamdevdživ* 'a lotus-shaped ornament, made of rice (during the wedding ceremonies)', cf. mgr. *diēsčžir* 'happy'.

*vaēš'in* 'building; a part of certain objects, e. g. of the trap'.

*vaētš'ūl* 'children' | *v. χūχed*, hend. 'id'.

*vaχa* in expressions: *t'im v.* 'probably so, presumably so', *irsēn v.* 'perhaps he came, surely he came'. Cf. L. Bese, *AOH IX*, p. 342.

- BANDZ** 'board; board for preparing  
*ārūl'*, Ord., Kow. deest.
- BAR** 'tiger; name of a cyclical year;  
the name of the 8th hour'.
- BĀRIM** 'fist; a measure'.
- BARŪL** 'handle, haft, stock' | *χαρτῆς in B.*  
'the handle of scissors, shears'.
- BARŪN** 'right; West' | *BARŪN χορτῆς al*  
'the right (western) rear part of  
the yurt (for honoured male guests)'.
- BĀS** 'dung' | *t'emēnī B.* 'camel dung,  
in summer'.
- BĀWAR** 'a decorative boss on the  
*gabt'as*' KhU *bāwar* 'id.', Kow.  
deest; the literary form has to  
be: *bayabur(i)*. Leiden has *bayawur*  
'After'.
- BĀD** ~ *BID* 'we' | Gen.: *Bādne, Bādni,*  
Acc.: *Bādneḡ, Dat.-Loc.: Bādamd,*  
Abl.: *Bādnaś, Instr.: Bādnaṛ,*  
Com.: *Bādant'ā.*
- BĀR** 'stregth' | *Bār ts'adalt'ā* 'strong'.
- BĀRŪ** 'calf from its 1st till 2nd years'  
| *er B.* 'male c.', *ḡχin B.* 'female c.'
- BĒL** v. *p'jel*
- BĒLχemtš** 'a leathern strip, covered with  
felt, which goes under the belly  
of the horse and the ends of which  
are fastened to the saddle', KhL  
*bēlchēmž* 'широкий теплый пояс'  
Ord., Kow. deest, cf. *belχūs.*
- belχūs** 'waist; the height of the waist  
as measure'.
- BĒR** ~ *Bir* 'brush'.
- BĒR** 1., (= *χānī eχener*) 'the wife of  
the son, daughter-in-law', 2., (= *Dūin eχener*)  
'the wife of the younger  
brother'.
- berigen**, pl. *beriged* '(= *αχιν eχener*)  
the wife of the elder brother'.
- BERŪχī** 'the lower part of the leg, (not  
the hoof); knuckle' KhL *bērēvchij*  
'бабка у животных', Ord., Kow.  
deest.
- BI** 'I' | Gen.: *minī, Acc.: namaḡḡ,*  
Dat.-Loc.: *naD, Abl.: nadās, Instr.:  
nadār, Com.: nad't'ā.*
- BĪ** 'it is (there)' | *Džixer ts'āsan dot'or*  
**BĪ** 'the sweets are in the paper'.
- BĪ** 'body' | *Bī Džirimsen baḡDžē* 'she  
was pregnant'.
- BĪDŽIG** 'ring' KhU *bilts'eg, Ord.*  
*Būledžik.*
- BĪT'Ē** 'no (prohibitive)' KhU *bit'āī,*  
Ord. *bit's'ige* | *bit'ē moχōraḡ* 'don't  
give up sg.'
- BI'TŠ** 'monkey; name of a cyclical  
year; name of the 2nd hour'.
- BŌ-** 'to tie round (with rope); to pack  
in (e. g. felt into leather)'.
- BODO** 'the unit of counting animals  
(usually: 1 cattle — 1 horse — 7  
sheep — 14 goats or a half camel);  
cf. Poppe, *CAJ* II, p. 211.
- bodo-** 'to think, to listen; seek after'  
| *bodōDž sana-* 'id.', *BOBOL* 'if he  
thinks'.
- BOḡT'AS** 'radius (part of *χā*)', KhL  
*boḡtos* 'лучевая кость', Ord. *BOḡT'Ō*  
*tš'ōmōḡō* 'le plus gros des deux os  
de l'avant-bras des animaux'.
- BOLSON SŪ** 'skimmed milk' | *bolson sūnī*  
*vyšlag* 'cheese prepared of skim-  
med milk' KhL, Kow. deest; cf  
Cêvêl, Монголын цагаан идээ  
*Studia Ethnographica*, Ulan Bator  
1959, p. 8: *bolson sūnīj bjaslag*  
'id.', Kalm *bolsṇ* 'reif, gar', Ord.  
*maχa bolsō vālt'ā vēle* '(mainte-  
nant) la viande sera bien cuite à  
point (on pourra la retirer de la  
marmite)' [cf. *bol-* 'être mûr']
- BŌLT** 'two parts of the Driganga na-  
tional hair-dress (*narīn gabt's'ār*)'

- KhL *boolt* 'повязка, бинт; бандаж щнурок', Ord. *bōlt'o* 'id.'.  
*bolts'ō* 'the button-like ending on the handle of the halter (*ūrag*)' KhU *bolts'ū*, Ord. *bolts'ā-* 'être bombé avec un pointe au sommet', Kow. deest.
- BOR* ~ *BORO* 'grey' | *ūlān* B. 'reddish-g.', *χar* B. 'blackish-g.', *ts'agān* B. 'light-g.'.  
*borlaq* v. *alaq* III.  
*BORō* 'the end of the rib, bony growth, articulation' KhU *borō* 'id.', Ord. deest; This is the basic meaning of LM *boruγa* 'bouton en corne au bout d'une flèche', cf. U. Kóhalmi, *AOH* III, p. 50.  
*BORwi* ~ *BORū* 'tendon of Achilles'.  
*BOS-* 'to get up, to stand up' | *BOSōD* *t'amqa awaχ gedžē* 'he thought that after getting up, he will take the seal'.  
*BOŠOq* 'the upper (*sic*) cross-bar of the door of the yurt; lintel'. In the majority of the Mongolian dialects this word means 'threshold' but: cf. Dzabachin of Kobdo *dēD BOSOq* 'lintel' (RT), Darkhat of Khadkhal *BOSOq* 'id.', (RT) [cf. Kazak *bosaga* rendered by the Mongolian *totgo* 'id.' in: Monγolša-qazaqša sözdik, Ulan Bator 1954, p. 186b].  
*BOŠ'ogp* 'camel in its first year' | *er* B. 'male c.', *oχin* B. 'female c.'.  
*BÓGDŽ* 'ring (of silver on the harness)'.  
*BÓGS* 'the end of sg. (e. g. of the feather of the arrow, of the *χurū*, the pole of the *ūrag*, etc.)'.  
*BUGdlag* ~ *BUGlag* 'upper arm; the femur and the flesh around it (e. g. of sheep), part of *χā*', KhU *buglag*, Ord. deest.
- BUχ* 'bull' | *šūvleη* B. 'b. between its 2nd and 3rd years', *éχDzālaη* B. 'b. between its 3rd and 4th years', *sojōlon* B. 'b. between its 4th and 5th years', *qawts'iw* B. 'b. between its 5th and 6th years', *DZalū BūDū* B. 'b. above its 6th year, but not very old'.  
*Bulāts'aχ* in: *χūχen* B. 'a part of the wedding ceremonies, when the girl-friends of the bride, who is covered with a kerchief, do not let her to be taken away', [cf. *bula-* 'cacher' or LM *buli-* 'prendre de force'].  
*BULga-* 'to catch wild animals with a concealed trap'.  
*BūLga-* 'to make the last phase of the felt-making, before taking the new wool'.  
*Buligla-* 'to spout (well), to palpitate (heart)'.  
*BUR* in: *gerin* B. 'the surface of the tent; also a square measure'.  
*BURgas* 'willow' | *BURgasan χan* 'a type of *χan* the lathes of which have a circular-shaped cross-section (made of willow?)'.  
*BURunt'ag* 'halter of camel'.  
*BUSlag* 'a sort of cheese', KhU *B'aslaq*, Ord. *Bušalāk* | B. *Džaχa-* 'to prepare c.' *Bušlaqin MOD* v. *MOD*.  
*Bušlaqin dāwū* 'canvas, in which the c. is wrapped in during the c.-preparing process', *t'ūgin sūni* B. 'c. made of full-creem milk'.  
*BUTs'a-* 'to return, to depart' | *morilāD* *BUTs'a-* 'to deign to start, deign to go home (in elevated style)'.  
*Būctš'im* ~ *Būct'mel* 'stuffy, sultry, sweltering (heat)'.  
*BURēs* 'the felt-equipment of the yurt

including: *t'ūrāq*, *ts'awuq*, *dēwer*,  
*ōrōχ* | *aerīn* B. 'id.'

*Būslūr* 'rope, which runs around the  
wall of the yurt' | *doŋ'or* B. 'the  
inside r. lying on the *χan*', *ǰadūr*  
B. 'the outside r. lying on the  
*t'ūrāq*'.

*DADAMDEBDŽID* V. *BADAMDEBDŽID*.

*Dāq* ~ *dāqa* 'the shorter cross-bars of  
the Dariganga *ǰelχent'ē t'ōn*', Kow.  
deest.

*dāqa* 'horse between its 1st and 2nd  
years' | *er* D. male colt', *ǰχin* D.  
'female colt'.

*daqūl* 'suitor; assistant; two assist-  
ants of the bridegroom.'

*daχ* 'fur coat reaching down to the  
heels (made nowadays usually of  
goat-skin)'.

*daχā* 'hen; the name of a cyclical  
year; the name of the 3rd hour of  
the day' | *ūdūrīn* D. '3 o'clock  
forenoon', *sōnīn* D. '3 o'clock after-  
noon' [*takiya*].

*daχil* 'offer, present' [*takil*].

*daχim* 'popliteal space' [*takim*].

*dājū* 'camel girth, KhU *dājū* 'id.',  
Ord., Kow. deest.

*dalχ* 'bread' KhU *talχ* 'id.', Ord.

*dalχa* 'poudre, farine' [*talqa*].

*DAMDŽŪRAG* ~ *DAMDŽŪR* 'shelf, the hori-  
zontal shelves of the *ōlgūr*'.

*dara-* 'to be hard, firm; to be dry'  
KhU *dara-*, Ord. *darā-* ~ *darvā-*  
'id'.

*daraχ* cf. *DOROχ*.

*dari owō* 'mountain near to the centre  
of the Dariganga sumun, also call-  
ed *Dzaχīn χar ōndōr* and *alt'an*  
*owō*'.

*darigāŋga* 'linguistic and ethnical  
group in the SE part of the MPR',

see *dari owō* and *ǰaŋga nūr*.

*dārilda-* 'to meet'.

*darūl-* 'to fix, to fix a date' | *Džilt'ā*

*darūl-* 'to fix the year (the cyclical  
year of the birth)'.

*darūlaq* 'boss (made of silver) on the  
saddle-cloth'.

*darwagaq* 'wide; big, great'.

*dasara-* 'get away, separate, to give  
up' [*tasura-*].

*dašā* 'the trimming of the lower parts  
of the dress (*dēl*), seam; rump  
(of horse), hindquarters (of sheep)  
the hip-bone and the flesh around  
it' [*tasiya*].

*dašūr* 'riding whip' [*tasiyur*].

*dat'a-* 'to pull, to draw; to pull in  
(reins); to inspire; to smoke'  
[*tata-*].

*dat'araq* 'handle, knob (e. g. on a  
drawer)' [cf. *tata-*].

*dat'laq<sup>a</sup>* 'rope, by means of which the  
felt-roll is pulled on the ground'  
[*tatalya*].

*dat'war* 'tax' [*tataburi*].

*dāχ* 'the hair of children before it is  
first cut (the first cut is with boys  
on the 3rd or 5th, with girls on  
the 4th birthday)'.

*dāχi-* 'to honour, to esteem; to sacri-  
fice' | *ǰal* D. 'to perform fire-  
sacrificiation' [*taki-*].

*dāra-* 'to thrust, to push away'.

*dēgēr* 'on sg., on the surface of sg.'  
KhU *dēgūr*. 'id.', Ord. *dēgūr* 'id.',  
[*degegūr*].

*dēl* ~ *dēl* 'mane'.

*DEBDŽID* V. *BADAMDEBDŽID*.

*delegmūr* v. *argal*.

*delem* 'half-fathom, the length of the  
arm from the tip of the fingers to  
the middle of the breast'.

*delde-* 'to draw (a bow)' | *órgódž* *D.*  
'to draw the bow lifting it'.

*delge-* 'to spread out; to become numerous' | *t'enger delegeđžēdž* 'the sky is spreading over, the heaven is protecting it', *χῦχεν delgernē* 'the children are becoming numerous'.

*den* 'candle, lamp' | *denē gasgol* (*~gasgor*) 'a wire, which is hanged on the roof-ring (*t'ōn*) for holding the candle'.

*dengełze-* 'to hesitate, fluctuate', KhL *dénélzéch ~dénchélzéch* 'id.' Ord. deest [cf. *dengne-* 'contrebalancer les fardeaux'].

*derge-* 'swift canter' KhL deest, Ord. *derk'xere-* 'se dit d'un âne ou d'un mulet quand ils vont l'amble ou un pas rapide', Kalm. *derg<sup>o</sup>-* (*der<sup>o</sup>kka-*), *derk<sup>o</sup>-* 'schnell, mit gebraus fliessen (vom Wasser)', [*derkire-* 'courir'].

*dēwer ~dēwūr* 'the two upper roof-felts' | *χoēt* *D.* 'the back r.', *urd* *D.* 'the front r.'

*dews* 'the inside of the saddle-bow, saddle cushion'.

*dewχ* 'the holder of the peg (on the trap)' [*tebke*].

*dogt'o-* 'to grow firm, to become stable' [*toyta-*].

*doχo-* 'to saddle' [*toqu-*].

*doχoē* 'elbow; a measure of length about 32 cm'. [*toqoi*].

*doχom* 'cloth under the saddle' [*toqum*].

*doχt'oē* 'suitable, sure' v. *dogt'o-*.

*doiοχ ~daraχ(?)* 'bagder', KhL *dorgo* 'барсук', Ord. *dorgo* 'id.' [*doryo*, Leiden *dorqan* 'Dachs'].

*dorχo* 'barrel, tub for the *ōrūm*' KhL

*torch* 'кадка, бочка', Kalm. *torχ* 'ein Gefäss aus Leder' Ord., Kow. deest.

*dos* 'fat, butter, mutton-fat, tallow, suet' | *ts'agān* *D.* 'white butter made of fatless milk', *šar* *D.* 'yellow butter made of whole milk', *engen šar* *D.* 'yellow butter made of camel's milk'. [*tosun*].

*dosla-* 'to smear with mutton-fat' [*tosula-*].

*dos't'oq* in: *ariχ* *D.* *sūlag* 'a vessel used at the preparing of milk-brandy' KhL, Ord., Kow. deest, KhU *tos't'oq* 'id.' cf. KhL *tostoch* 'замасливать, засаливать'.

*dot'oq<sup>a</sup>* 'hooks on the fireplace (*t'ulyuq*) which sustain the kettle; tooth-like ornament on the upper part of the felt-door (*ūd*); measure for measuring thin things (e. g. the breast-fat of a horse), KhU *tot'oq* 'the upper cross-rod of the door', South Kh. (Choir) *tot'oq* 'id., hooks on the fire-place' (RT), Kalm. *tot'oγv* 'das obere Querholz der Tür', BurL *totogo* 'id.', Urjan-khai of Bajin Ölgij *todog*, 'id' (RT) Darkhat of Khadkhal *dot'oq ~ t'otog* 'treshold' (RT), Ord., Kow. deest, SH *dotoga* 'Türfront'.

*dōl* 'flame' KhU *dōl*, BurL *düle* 'id.' Ord. deest, [*\*dōli*, cf. Kow. *tüle*, *tüliy-e* 'combustible, le bois du chauffage; la flamme', perhaps the latter is a separate word and must be read: *döle*, (*düle*)].

*dōlēn* 'calm, quiet'.

*dōmō-* 'to curb a horse, to take sg. short; shorten' KhL *dōmōch* 'влачить жалкое существование, жить кое-как', Ord. deest, Kalm. *dōm-*

- 'knapp sein, mit Mühe durchkommen, od. hinziehen' [*dömü-gagner son pain*].
- dörχ* 'form' KhL *törch* 'id.', Ord., Kow. deest.
- dörüb* ~ *dörü* 'four'.
- dörüwd* 'animal four years old (only of camel)', KhL, Ord., Kow. deest, cf. U. Kóhalmi, *Studia Mongolica* I : 31, pp. 3, 5; cf. *dörüb*.
- dörwöndör* 'the four rib (of sheep)' KhL, Ord., Kow. deest, cf. *dörüb*, [cf. *dörben öndür qabırya*, in; *Erdeni-yin tobči*, MS Ulan Bator f. 72 v, ed. Haenisch].
- dösö* 'intelligence, intelligibility' KhU *tösö* 'id.', but: Ord. *dösö* = *dösöp* 'forme, apparence, traits du visage habileté, adresse', cf. KhL *tosóó* 'понятливость' [*tösüge*, 'combinaison, entendement, raisonnement'].
- dösš'inön* 'so many, so great etc.' [*< tedüi činegen*].
- dowχünö-* 'to settle down' Ord. deest [*töbkine-*].
- dū* 'song, sound' | *χölöcnī d.* 'the farewell-song, the last song in the wedding ceremonies'.
- dūrχan* 'a thin layer (of *ts'agān* and *šū* on the skin during tanning)', cf. KhL *turchan* 'тонкий', Ord., Kow. deest. [MA *turqan* 'тонкий'].
- dus* 'benefit, gain, help' [*tusa*].
- dusa-* 'to get through to, to reach' KhU *tusa-* 'id.', Ord. *dusχa-* 'id.' [cf. *tusqa-*].
- dusagār* 'separately' [*tusayar*].
- dusla-* 'to help' [*tusala-*].
- dū* 'box' | *argalin d.* 'b. for the dried dung'.
- dūr-* 'to carry sg. on horse-back' KhL deest, Ord. *dūr-* 'id', Kow. deest,
- SH *de'ür* 'id'.
- dūši-* 'to lean on/against' [*tüsi-*].
- dow'tš* 'button; the head of the leather nail which fastens together the laths of the *χan*' [*tobči*].
- dзавχан* 'a small water-pot', KhL *savchan* 'посуда супа, суповая миска', Ord. deest, [*sab* and *-qan* dimin.].
- dзaxal* (Asgat sumun) 'beard, moustache' KhU *saxχal*, Ord. *saxul* 'id.' [*saqal*].
- dзaxi-* (Asgat) 'to guard, to protect' KhU *saxi-*, Ord. *sa<sup>k</sup>χi-* [*saki-*].
- dзaxilgān* 'lightning; electricity' KhU *tsaxilgān*, 'id.', Ord. *dža<sup>k</sup>χilgān* 'éclair, foudre' [*čakilγan*].
- dзaxūs* 'amulet' KhU *saxūs*, Ord. *sa<sup>k</sup>χūsū* 'id.', [*sakiγusun*].
- džān* 'elephant; term of exaggeration' | *dз. gēts'ū* 'very bad'.
- džāngi* 'a great knot on the hobble (*šöddör*)' KhL *zangia*, Ord. *džanγā* 'id'.
- dzas* 'snow' KhU *tsas*, Ord. *džasū* 'id.' [*časun*].
- dзasa-* 'to castrate (common term); esp. of camel and cattle'.
- dзasmal* 'trained; (horse) broken in'.
- dзa'ts* 'lock, curl' Ord. *dža'tš'ulē* 'id.' KhU *tsats'aq*, | *üsni dз.* 'curl of hair', *üsni dз. jalgaχ χün* 'the person, who does the hair of the bride during the wedding ceremonies' [*čačuy, sačuy*].
- dзats'a-* 'to throw, to cast; to sprinkle' KhU *tsats'a-* 'id.', Ord. *dža'tš'ü-* 'id.' [*čaču-, saču-*].
- džē* in; *dз. χū* 'grandson (son of the daughter)', *dз. χūχen* 'granddaughter (daughter of the daughter)'.
- dзeser* 'SS(S)R, Soviet Union'.

*dzet'er* (Asgat) 'little sacrificial bands'  
 KhU *set'er* 'id.', Ord. *se't'er* 'con-  
 sécration d'une pièce de bétail à  
 une divinité' [*seter*].

*dzet'güil* ~ *dzet'k'χil* 'soul, mind; thought'  
 KhU *sedgüil*, Ord. *sen'k'χil* 'id.'  
 [*sedkil*].

*dzet'er'χi* 'slit, opening' KhU *sett'er'χi*,  
 Ord. *se't'er'k'χi* 'id.' [*seterekei*].

*dze'xe-* 'to recover' KhU *se'xe-*, Ord.  
 deest [cf. *sekere-* 'id.'].

*dzetgür* 'pipe-cleaner' KhU *set'gür* ~  
 ~*set'k'χür* 'id.', Ord. deest, cf. Kalm.  
*set'gär* 'durchbrochen (die Reihe),  
 lückenhaft, Lücke, Spalte', Ord.  
*se't'er'k'χi* 'ébréché, rompu' [cf. *setere-*  
 'se rompre'].

*dzets'ea* 'flower' KhU *tsets'ea*, Ord.  
*nž'i'tš'ik* 'id.' | *dz. en'ger* 'decorated  
 trimming; the upper corner of the  
 cloths; trimming, braid (= ?  
*dzöts'öa en'ger*). [*čec'eg, seč'eg*].

*dzets'en* 'wise' KhU *sets'en* ~ *tsets'en*,  
 Ord. *se'ts'in* ~ *nž'i'tš'in*, [*seč'en,*  
*č'č'en*].

*dzog'dor* 'hair of camel (only the hair  
 under its chin and on its breast)'.

*nzo'k'χiür* 'a little bell on the bottom  
 of the tobacco-pouch into which  
 the glowing embers are extinguish-  
 ed', KhU *tso'χiür* 'id.' Ord. deest  
 [*\*čoki'γur*, cf. *čoki-* 'battre, fraper']

*dzor* v. *nž'a'χal*.

*dzö'χi* 'clotted cream; film'.

*dzö'χö-* 'to lift' KhU *sö'χö-*, Ord. *sö'k'χö-*  
 [*sekü-*].

*dzöts'öa* in: *dz. en'ger* 'the upper cor-  
 ner of the clothes, trimming, braid'.  
 cf. KhL *čöč'gör* 'длиный и тонкий',  
 Ord. *nž'ö'tš'ögör* 'qui a le som-  
 met plus large que la base', Kalm.  
*tsöts'ögör* 'länglich, ausgedehnt und

shief (vom einem Gegenstand, der  
 rund sein soll)' ? or *dzets'eg* ? Kow.  
 deest.

*dzü'χ* 'fireplace' | *šawar dz.* 'clay-f.',  
*t'öm'γr dz.* 'iron-f.'.

*dzyla-* 'to lay, to spread (e.g. the  
 wool on the old felt, during felt-  
 making, so that one plucks it from  
 little tufts)'.

*dzylal't* 'layer (of felt) spread of the  
 floor'. v. *dzyla-*

*dzyl'χaē* 'the second layer of wool in  
 the process of felt-making', cf.  
*dzyla-*.

*dzymla-* 'to scald (the skin), to take  
 off the hair (from the skin)'  
 | *dzym'ulsan'χoñ* 'scalded, skinned  
 sheep'.

*dzys* 'blood' KhU *tsys*, Ord. *nž'ysy*  
 'id.' [*č'isun*].

*dzysaq* 'ewe, young mother-sheep'.

*dzü'xe* (Asgat sumun) 'axe, hatchet'  
 KhL *sü'χ*, Ord. *sü'k'χe*, 'id.' [*süke*].

*dzülge-* 'to put on (the head)' | *gab-*  
*tš'ār dz.* 'to put on the hair-dress  
 (in the wedding ceremony)'.

*dzün* 'left, East, eastern' | *dz. χö'ē't*  
*t'al* 'the left rear side of the yurt,  
 the place for respected women'.

*dzüse-* 'to slice (e. g. cheese with yarn);  
 to cut into straps'.

*nž'agal* v. *nž'a'χal*

*nž'a'χa-* 'to press, to squeeze' KhU  
*ša'χa-*, Ord. *ša'χa-* 'id.' | *vyš'laē dz.*  
 'to prepare cheese' [*šiqa-*].

*nž'a'χal* (*nž'agal*) *dzor* 'a part of the  
 skin (of the sheep) at the neck',  
 KhL *zagal* 'серый (о масти)', Ord.  
*nž'a'χalā* 'callosités qui se forment  
 à différents endroits du corps de  
 certains animaux et qui en font  
 tomber les poils', *nž'agal* 'ayant sur

- les épaules des taches d'une couleur plus foncée que le rest de la robe (cheval)', BurL *zagal* 'с пятнами на шее и лопатках (о масти лошади)', Kow. *ʃagal morin* 'cheval n'importe de quelque couleur, qui a sur le cou et les épaules des rayes d'une couleur différente du rest du corps'.
- džalab'tš* 'a vessel in which cold water is poured, used at the distilling of milk-brandy'.
- džalχamaq* 'a kind of milk-product (= *edmeq*) KhL *šalchmaq* 'творокистый', Ord., Kow. *deest*.
- dža't* 'ladder' KhU *šat*, Ord. *ša't'y* 'id.' [*šatu*]
- džat'a-* 'to catch fire' KhU *šat'a-*, Ord. *ši't'a-* 'id.' [*sita-*].
- džat'ar* 'chess' KhU *šat'ar*, Ord. *ši't'ar* 'id.' [*sitara*].
- džawgants* 'nun' KhU *tš'awgants*, Ord. *tš'iwagants'i* 'id.' [*čibayanča, sibančanča*].
- džäbvdž* ~ *džarbdž* 'edge of the lips, lip (of sheep)'.
- džiatš'i* in *dž. χurū* 'the little finger; also a measure' KhU *tšiatš'i*, cf. Ord. *džig'tš'i* 'qui a une intelligence très vive; qui est vif, agile; débrouillard'. [*čigčei, sigčei*].
- džix* 'ear; nail on the end of the axletree' [*čikin*].
- džixer* 'sweets (not the white-sugar)' KhU *tšixer*, Ord. *ši'kχer* [*čiker, siker*].
- džin<sup>k</sup>χen* 'real' | *dž. esēi χideg* 'real (national) feltmaking' [cf. *šin-ken-ü tüšimel* 'действительный чиновник', Kow.]
- džoxši-* 'to trot (slower as *jörgó-*)' KhU *šoxši-*, Ord. *šogši-* [*šoxsi-*].
- džolō* 'rein; name of a rope used in felt-making'.
- ēvde-* 'to ruin, to smash' | *χ'agī ēvdēd awa-* 'to cut grass (with a sickle)'. *ēdmeq* 'a milk product, which is made from yoghurt [*t'araq*], by boiling it'.
- ēdvgī* 'a sort of dried curd (in Dariganga not the same as *ēdmeq* as in Ordos)' | *širegsen ē.* 'the curd just prepared', *t'ūgīn sūnī ē.* 'c. made of unskimmed milk', *bolson sūnī ē.* 'c. made of skimmed milk'.
- ēdž* ~ *ējvdž* 'mother; respectful address of old women' | *χadam ē.* 'mother-in-law', *morgūlsen ē.* 'an elderly woman, who leads the bride during the ceremony of salutation before the father-in-law and mother-in-law in *spe*', *čok'šin ē.* 'the mother of the father (= *āwin ē.*)', *naq'tš ē.* 'the mother of the mother (*ēvdžin ē.*)'.
- ēg'tš* 'elder sister' | *awag e.* 'the sister of the father'.
- ēχpžalan* ~ *χindžalan* 'the domestic animals (*mal*) between their 3rd and 4th years' KhU *χ'apžalan*, Ord. *k'indžarlan* [*kijagalang*].
- ēχwe-* 'to wrap in' KhU *ēwχe-*, Ord. *ewk'χue, eb<sup>k</sup>χe-* 'id.' [*ebke-*].
- ēlde-* 'to prepare the last phase of tanning'.
- ēlegen* v. *iligen*.
- ēlgen t'araq* 'very sour yoghurt which has a consistence like liver (?)' | *čašilsan ē. sū* 'curdled liver-like milk used for the preparing of *χurū*'. Cf. Ord. *ēlegen t'araq* 'dans un conte, expliqué comme ayant le sens de *āraq* 'koumys', cf. *ēlio* 'liver'.

*émpžēr* 'felt-piece on the border of the *noχom*', cf. *émpžēr*.

*emegen* 'lady (in elevated style)'.  
*emēl* 'saddle; the part of the conveyance which lies on the axle'.

*emge* v. *enge*.

*en* 'this, that; it' | Gen.: *ennī*, Acc.: *ennīg*, Dat.-Loc.: *enūnd*, Abl.: *ennēs*, Instr.: *ennēr*, Com.: *ent'ē*.

*enge* ~ *emge* 'she-camel'.

*er* 'male (animal till castration or mating, afterwards only the castrated one) (cf. Ord. *ermek* 'steril'); man; the height of a man as measure' | *e.β'ārū* 'male calf between its 1st and 2nd years (not castrated)', *e.ūχer* 'ox' etc.

*ēre-* v. *ire-*

*ēрге-* 'to return, to come back' | *χūχen ē-* 'to visit the new wife on the third day after the wedding'.

*ērgen* 'bank, side of ditch'.

*ergūl-* 'to return, to turn back' | *erg<sup>l</sup>lev aw-* 'to get back'.

*erχī* 'thumb; a measure: inch'.

*ērmea* 'mannish, bold, strong' KhU  
*ermea* 'mannish, sterill' Ord. *ermek* 'steril', | *ē.χūχen* 'bold girl' v. *er*.

*ert'el* in: *ert'elsēgēd* 'from early dawn (to make sg.)' < *ert'elēs χīgēd*. cf. G. Kara, *AOH XI*, pp. 285—286.

*erū* 'chin; cheek-bone (of horse)' | *erūnī jas* 'chop, jaw-bone'.

*ēsai* ~ *isai* 'felt' | *eχ ē.* 'the lowest layer in feltmaking, the old felt', *χūχen ē.* 'the first half-ready f'.

*ēt's'ea* 'father' | *ēt's'aīn gal mōrgūle-* 'to make a bow before the firpelace of the parents'.

*ewer* 'horn; two little plaits on the top of young boys' head'.

*ē'ārsū* 'corsac (a kind of fox)' [*kīrsa*].

*ēbt'e-* 'to lie, to lay out; to bury' [*kepte-*].

*ēbt'elea* 'the place of the little animals in the yurt' v. *ēnt'e-*.

*ēdes* 'ear-lobe' KhL *deest*, Ord. *nžī<sup>k</sup>χe* *ēdūsū* 'id.' Kow. *deest*.

*ēēχed* ~ *ēēl'el* 'though, although, while'.

*ēēl'χē* 'tie; cord, rope, twig etc. with which one fastens things', v. *ēēl'χe-*.

*ēēl'χe-* 'to tie, fasten with cord or the like' [*kelki-*].

*ēer* 'yurt; home' | *ilū ēer* 'a bad tent for tools, equipments' *ōrgō a.* 'id.' (not palace yurt)'.  
*ēersen* 'breast-strap covered with felt (used in feltmaking)' [*kerseng*].

*ēēsea* 'part, piece' [*keseq*].

*ēētel* v. *ēēχed*.

*ēēl'* 'flint and steel' [*keten*].

*ēēt's'ū* ~ *ēēt's'ū* 'strong; bad' [*kečegū*].

*ēōbt's'in* 'bowstring' [*kōbč'in*].

*ēōχ* I. 'blue' [*kōke*].

*ēōχ* II. 'bust, nipple' [*kōkō*].

*ēōχ's'in* ~ *ēōk'š'in* 'old, old man' KhL *chōgš'in*, KhU *χōk'š'in*, Ord. *ēōš-k'χōn*, Kalm. *kōkš'n* 'id.' | *ōwgon a.* *hend.* 'id.' [*kōgš'in*].

*ēōš'ia* 'the leg of the shelf (*ōlgūr*)' KhL *deest*, cf. Ord. *ēōš'ū* 'coude à un arbre; courbure à une branche'(?).

*ēōš'ua* 'curtain' [*kōsige*].

*ēū* 'mare' | *šūdlen a.* 'm. between her 2nd and 3rd years', *ēχpžālan a.* 'm. between her 3rd and 4th years' *sojōlon a.* 'm. between her 4th and 5th years', *qawt's'ia a.* 'm. between her 5th and 6th years', *nžalū būdū a.* 'm. above 6 years but not very old'.

*güitssen* ~ *güitś'in* 'the domestic animals (*mal*) after their sixth year', KhL deest, Ord. *güitś'emel*, *güitś'imel*, *güitś'imel* 'qui a toutes ses dents, dont la dentition est complète (boeufs, moutons, chèvres, gazelles)' [cf. *güiče-* 'se finir'].

*güχe* 'stove-pipe of clay, on the side of the clay-fireplace (*šawar* *ɔzūχ*) into which is fitted in the pipe made of sheet-iron (*ǰandaŋ*)' Khalkha vicinity of Sajn Shand *χüχe* 'id.' (RT), Ord. *güβ<sup>k</sup>χe*, *gü<sup>k</sup>χe*, *güw<sup>k</sup>χ<sup>u</sup>e* 'trou pratiqué en terre dans lequel on enferme les chevaux pour les protéger contre le froid' [*kübke*].

*gülüm* ~ *gülem* 'leather cover under the saddle' KhU *gölüm* 'id.', Ord. *gülme* 'cuir de cochon', *gülmen* *ɔχom* ou *ǰaχā* *gülmen* *ɔχom* 'chabraque en cuir de cochon cf. *gölmö*. Chez les Mongols de Djungar le mot *gülme* = *ɔχom* chabraque. *gölmö* entendu dans le parler d'un individu d'Üchin au sens de: cuir de boeuf enduit de vernis *gölmön* *ɔχom* 'chabraque en cuir de boeuf enduit de vernis. Chez d'autres *gölmö* = *gülme* 'cuir de cochon' [*gölme*].

*güise-* 'to wish, to want' [*küse-*].

*gü'tś* 'strength' KhU *χü'tś*, Ord. *gü'tś'i* 'id.' [*küčün*].

*güitś'il-* 'to hurt, to vex' [*küčüle-*].

*güitś'ünǰü* 'weak' [*küčün ügei*].

*ǰant'as* 'board, stiff cover, the two roof-shaped ends of the Mongolian saddle' [*ǰabtasun*].

*ǰant'agaǰe* I 'flat' [*ǰabtaγai*].

*ǰant'agaǰe* II 'wild-camel' KhU *χar-t'agaǰe*, Ord., Kow. deest.

*ǰantś'al* 'precipice, ravin; pass, defile' [*ǰabčül*].

*ǰantś'ār* in: *narīn* *ǰ.* 'clip; the Dariganga national hair-dress' [*ǰabčiyar*].

*ǰantś'i-* 'to press, to press down' [*ǰabči-*].

*ǰaeχant'ā* 'wonderful' KhU *ǰaeχal-t'ā* 'id.'

*ǰaχae* 'pig; name of a cyclical year, the fifth hour of the day'.

*ǰalla-* 'to fire, to light' | *ǰet'en* *ǰ.* 'to set fire with flint and steel'.

*ǰalχa* 'Khalkha' [*ǰalqa*].

*ǰalχala-* 'to cover' [*ǰalqala-*].

*ǰall'ar* 'white-spotted (colour of horses)' [*ǰaltar*].

*ǰalts'agaǰe* 'scanty, scattered (of hair, vegetation)' [*ǰalčiqai*].

*ǰandzaga* 'a leather strip on the *ǰant'as*, for fastening the pack'.

*ǰanǰa nūr* 'a lake West of the Dariganga sumun'.

*ǰar-* 'to come out, to get up; to become' | *sū ts'agānās ǰarnā χurūɔ* 'χurūɔ, made of milk *ts'agān*', *χū* *ǰ.* 'to come into the world (of a male baby)'.

*ǰariχ* 'clasp (on harness, on the *narīn ǰantś'ār* etc.)'.

*ǰas* right-sided swastika while *šar-galɔž* is left-sided' KhU *χas* 'id.', Ord. deest, DB, Gor. *χas* 'id.' cf. G. Sühebator, *Studia Ethnographica*, Tom I. Fasc. VI, pp. 13,17: *ǰas t'amqa*.

*ǰasa-* 'to diminish, to lessen' [*ǰasu-*]. *ǰasaǰ* I. 'the hoops of the fireplace (*t'ulūǰe*); a measure for measuring thin objects (e. g. the breast-fat of a horse)'; KhL deest. Some of my Khalkha informants said that

- this word means in their dialect the "leg" of the fireplace.' Ord. *t'ulqā gasak* 'id.'. Kow. deest.
- gasag* II. 'Kazak; a type of conveyance which has two wheels' [*gasay*].
- gasgol* in: *pengē gasgol* (~*gasgor*) 'a wire, which is hanged on the roof-ring (*t'ōn*) for holding the candle' KhL *chatguur* 'жало'; *laany* ~ 'подсвечник' [*qadqur* 'tout ce qui pique'].
- gasā* 'wall, wall of the wind-screen for animals; windscreen, courtyard; fold' [*qasiya*].
- gat'ā-* 'to dry (e. g. skin in the sun)' [*qataya-*].
- gat'av'tš* 'threshold of the wooden door of the yurt' KhL *chatavč* 'стык решетчатой стены и двери у юрты нижняя часть решетчатой стены по обеим сторонам двери у юрты', Ord., Kow. deest.
- gat'an* 'Queen' [*qatun*].
- gat'ū* 'hard, cruel, bad' [*qatayun*].
- gats'ar* 'doorjamb; the door-leaf of the wardrobe' [*qačar*].
- gawχ* 'trap' [*qabqa*].
- gawsar-* 'to unite, to join' [*qabsur-*].
- gawsarag* 'cold, wintry weather' KhU *χawsarag*, Ord, Kow. deest.
- gawts'ig* I 'close, narrow, small' [*qabčiyai*].
- gawts'ig* II 'domestic animals (*mal*) between their 5th and 6th years' KhL *chavčig sojoolon* 'шестигодовальный (о лошади)' Ord., Kow. deest.
- gogt'sō* 'a noose on the end of the pulling-rope (*pat'laq*), and on the special saddle-girth (*velχemtš*). Cf. KhL *gogcoo* 'петля', Ord. *gogov'tš'i* 'boucle'.
- gol* 'pole; cross-bar of the roof-ring (*t'ōn*); middle' *χóq't g.* 'the bar on the posterior (northern) side of the roof-ring', *урв g.* 'the frontal (southern) one', *ваг g.* 'a shorter bar in the frame-work of the roof-ring'.
- goršō* 'shop, magazine, store house', co-operative stores' (*gorsiy-a*).
- gos* 'duodenum' KhU *χos* 'id.', Ord. *goši* 'le rectum', Kow. deest.
- gošinag* 'testicle' KhL *chošginog* ~ *chošnogo* 'прямая кишка; задний проход' *chušga* 'яички, половые железы'. Ord. *gčsk'χinoq* ~ *goši* 'le rectum; membrum virile' [*qoskinay* 'bout du gros intestin, anus' Mostaert, Kow.].
- gošū* 'handle, upper end of scissors', cf. KhL *charandaany chošuu* 'наконечник для карандашей' Ord. *gūšū* 'бес, museau, etc.' [*qosiyun*].
- gosūr* 'horse-scraper of birch' [*gosuyur*].
- gōt* I 'town (only the capital Ulan Bator is so called in Mongolia)' cf. *gōt aql* s. v. *aql*. [*gota*].
- gōt* II 'the fur of the upper leg of certain animals (e. g. of fox)' KhL deest, KhU *χō't* ~ *χot'or* *χoq* 'id.', Ord., Kow. deest.
- gōtš* 'reprove, blame, chide' [cf. *qočila-* 'se moquer de' Mostaert].
- gūts'as* 'dress, clothes' [*qubčasan*].
- gūts'la-* 'to dress' v. *gūts'as*.
- gūvūmtš* 'covered felt-carpet' KhL, Ord., Kow. deest.
- gūvas* 'a kind of sewed carpet which is covered with canvas or the like' cf. KhL *gudas* 'узкий, крытый материей войлок служащий матрасом', Ord. deest, Kow. deest.

*gwi* 'hindleg, ham, femur (e. g. of sheep)' | *χαῖτς'ίν* *g.* 'the blade of scissors, shears, pincers etc. (a separate word?)'.  
*gundži-* 'to be sorry about sg., to give up hope' KhL *gunžij-~gulzaj-* 'кривиться, косутся; гнутья', Ord. *gulđzi-~golđzi-* 'être recourbé en bas (se dit du bout d'un objet), laisser pendre la tête'.  
*gyraww* 'camel when three years old'.  
*gyrm* 'the lower end of the plait (threefold plaited)' [*<γurmusun*].  
*gyrumšin* 'threefold (e. g. twisted rope).  
*gyr'ts* 'pointed' [*gurča*].  
*gyrywchan* 'only three, only in threes'.  
*gys* 'birch-tree' [*qusun*].  
*gysa-* I 'to scratch skin with a scraper-knife (*χ'ιανγάρ*)' [*qusu-*].  
*gysa-* II. 'to prepare *gysum*' v. *gysum*.  
*gysχala-~χ'υσχala-* 'to mix' KhL *chutga-*, Ord. *gydχyła-* 'id.' [*qudqula-*].  
*gysum* 'the lowest layer of the boiled milk' KhL *chusam* 'пригорелая корка на дне котла при кипячении молока; накип', Ord. *gysum* 'gratin', *usū* *g'ysum* 'gratin du lait', Kow. deest.  
*gysūr* 'scraper' | *t'ogōnī* *g.* 'scraper for cleaning the kettle' [*qusuyur*].  
*gyt'agā* 'knife' [*kituγa*].  
*gy'ts* 'ram' | *šūplen* *g.* 'r. between its 2nd and 3rd years', *εχρζάλαη* *g.* 'r. between its 3rd and 4th years', *sojōlon* *g.* 'r. between its 4th and 5th years', *gawt's'ig* *g.* 'r. between its 5th and 6th years' [*quča*].  
*guts'i-* 'to cover' [*quči-*].  
*χā* I 'thigh and shoulder; the fore-leg

of animals. Its parts are: *dal*, *mōgōrs*, *byglaq*, *boqt'as*, *tš'omōg'* [*qa*].  
*χā* II 'the side-part of the hobble (*šoddōr*), KhU *χā* 'id.', Ord. *tš'ōvōrī* *χa(χā)* 'partie d'une entrave à trois bracelets' [*qa*].  
*χāv'tš* 'the outer door-leaf of the wooden-door'.  
*χāvrag* *šoddōrle-* v. *šoddōrle-*.  
*χādarnž* *χōqšilda-* v. *χōqšilda-*  
*χādās* 'nail' | *šagaqanī* *χ.* 'nail fastening the "ankle"' (*šagaq*) of the trap (*qawχ*).  
*χadzār* 'head-harness', parts of it: *χadzārīn* *χamar*, *t'olgoq* *sawχa*.  
*χaqla-* 'to melt' | *ōrūm* *χ.* 'a kind of *ōrūm*-making', *χaqlsan* *ōrūm* 'the so prepared *ōrūm*'.  
*χaerts'aq* 'the innermost ring of the roof-ring (*t'ōn*)' | *χaerts'aqt'ā* *t'ōn* 'a type of roof-ring common among the Darigangas'.  
*χaq'tš* 'shears' | *qalīn* *χ.* 'tongs for putting the dried dung into the fire'. Parts of it: *χaῖtς'ίν* *vařūl*, *gwi*, *ūdžūr*.  
*χ'āq* ~ *χ'āq* 'a plant' KhL *chiag* 'вос-трец', Ord. *k'āq* according to G. Roerich: agropyron pseudoagropyron (*Dict. Ord.*, p. 408a), according to Vladimircov: *χāq* 'трава пырей (*triticum repens*)' (Сравн. грам., p. 219) [*kiγay*].  
*χāji-* 'to throw, to cast' | *dzū't* *χ.* 'a kind of the game with the *šagaq*', *t'olgoq* *χājix* *χojir* *χūn* 'two persons taking part in the wedding ceremonies (they are throwing away a sheep's head)'.  
*χaldzan* 'a white spot on the forehead of the horse' | *tš'agān* *sart'aq* *χ.* 'a

- white half-moon-like spot'.  
*χάλμας* 'tuft of hair; Kalmuck (it is said, that this kind of tuft worn by the Europeans was introduced by the Kalmucks' KhL *chalimag* 'калмык; мужская стрижка волос' Ord., Kow. deest.  
*χαν* 'the wooden frame-work of the yurt-wall' | *βυργασαν* χ. 'a type of *χαν* the lathes of which have a circular-shaped cross-section (made of willow?), *τς'ινσαν* χ. 'a type of *χαν* the lathes of which have a square-shaped cross-section'.  
*χαντς'ι* 'the sleeve of the dress (*δελ*)' KhU *χαντς'υζ* 'id.', Ord. *χαν-τς'υ* [*qančui, qanču*].  
*χ'ιανγάρ* 'a sort of knife for scratching skin'.  
*χαρα-* 'to take off thin layer' | *ορύμ* *χαραδάς* *δομβ* 'a vessel in which *ορύμ* is prepared'.  
*χардаг* 'black-spotted (sheep)'.  
*χάριωαη* 'the chest-fat of the horse which is covering the *τς'οροε*', KhU *χарωιη*, Ord. *χарωιη* 'id.' [*qar-bing*].  
*χарт'ыр* ~ *χарт'ор* in: *χον'ιν* χ. and *mor'ιν* χ. 'measure (for the depth of snow); verbally: high as the black hoof of the sheep or horse' KhU *χарт'ыр'υ* 'id.' KhL, Ord., Kow. deest.  
*χάωιραγ* 'chest (bones and flesh) e. g. of sheep; haunch (of horse)'. *σ'υλν'ι* χ. 'the lower part of the chest'.  
*χάωσα-* 'to swell' KhU *χάωσα-*, Ord. *χάωψ-* 'id.' [*qabud-*].  
*χ'αρίλ-* ~ *χ'αερίλ-* 'to love, to like'.  
*χ'αγ* v. *χ'αγ*.  
*χ'άρ* 'the (silver) edge of the saddle-bow (*β'υρεγ*)' KhL *chjar* 'id.', cf.
- Ord. *k'ira* 'arête, ligne de faite' [*kira*].  
*χ'αργ'ι* 'way, road' KhU *χ'αργ'υζ*, Ord. deest, [*qaryui*].  
*χ'αρί'υ* in *δζ'ερίν* χ. 'a measure for the depth of snow', cf. KhL *chjaruu* 'иней', Ord. *k'ir'υ* 'gelée blanche' [*kirayu*].  
*χ'εδερεγ* 'a wooden skin-scraper (four span long and indented on one side)' KhU *χ'εδρεγ* 'id.', Ord. deest [*kederge* 'une houe'].  
*χελ* 'tongue; language; tooth-shaped decoration'.  
*χ'εηγεδεγ* 'bosom, bust' cf. KhL *chen-cherceg* 'грудная клетка' Ord. *k'e-merdek* 'thorax, poitrine', Kalm. *kenk'rdæg* 'Brustbein', etc.  
*χ'ι* 'wind' | *χ'ιμ'ορ*, *χ'ι'αμ'ορ* "wind-horse" a little flag on the right-rear-outside part of the yurt, on the flag is to be seen a horse with the Čintamāni on its back'.  
*χ'ιδεγ* ~ *χ'ι'ψεγ* 'preparing, making' in: *άρς* χ. 'leather-tanning', *δος* χ. 'butter-preparing', *τς'αε* χ. *saw* 'tea-pot', *δζ'ιη'κ'χεν* *έεγ'ι* χ. 'the real, common (national) felt-making'.  
*χ'ι'νζ'άλαη* v. *έχ'νζ'άλαη*.  
*χ'ι'γες* 'spoke', KhU *χ'ι'γ'ες* 'id.' Ord., Kow. deest.  
*χ'ι'μ'ορ* v. *χ'ι-*  
*χ'οε'σ'ι'λ'ν'α-* 'the rear part (of the yurt, opposite to the door)' | *υ'δαν* χ. 'the diameter of the yurt, measure of length'.  
*χ'οε'σ'ι'λ'ν'α-* 'to hobble so that the hind-legs and the left fore-leg are bound' | *χ'αδ'αρ'ν'ζ* χ. 'to hobble so that the one hind stem (*χ'α*) of the hobble is passed through the noose of the other (usually for the

night) KhL *chojšũldo-* 'треножить две задние и одну переднюю ногу', Ord. *χοῖῥũlũl-* 'tirer ou pousser en arrière, reculer'.

*χόῡt* 'posterior, back side; northern side' | *varũn* *χ.* *t'al* 'the back-right (NW) side (of a yurt: the place of honour for men)', *vzũn* *χ.* *t'al* 'the back-left (NE) side (of the yurt: the place of honour for women)'.

*χον* 'sheep, a cast in the ankle-bone game; the name of the first hour of the day' | *er* *χ.* 'castrated ram', *em* *χ.* 'she-sheep', *šũdlen* *er* *χ.* 'castrated ram between its 2nd and 3rd years', *šũdlen* *em* *χ.* 'she-sheep between its 2nd and 3rd years', *ẽχpũzalan* *er* *χ.* 'castrated ram between its 3rd and 4th years', *ẽχpũzalan* *em* *χ.* 'she-sheep between its 3rd and 4th years' *sojũlon* *χ.* 'sheep between its 4th and 5th years', *gawts'ig* *χ.* 'sheep between its 5th and 6th years', *margadvir* *χonũn ts'aḡ't* 'tomorrow at one o'clock (a. m., p. m.)'.

*χoŋgor* 'pale, light-yellow (colour of horses); place-name'.

*χonsonḡui* 'without spending the night (somewhere)', [cf. *qonu-* passer la nuit].

*χorgol* 'small pieces of winter-dung' | *χonini* *χ.* 'd. of sheep', *temẽni* *χ.* 'd. of camel'.

*χõrmog* 'the mixture of yoghurt and fresh milk' KhL *choormog* 'род кефира', Ord. *χõrmolḡ* 'qui n'est ni sec ni humide; mélange de babeurre bouilli et de lait frais' [cf. *qoγor* 'entre, au milieu' Mos-taert] | *t'araḡin* *χ.* 'drink made of

*t'araḡ, ar̄ts'anĩ* *χ.* 'a drink made with *ar'ts*'.

*χõlõḡ* 'the sending-off, the farewell-saying'.

*χõŋgõlõ-* 'to castrate sheep or goat'.

*χõraó* 'tobacco box' (made of semi-precious stone)'.

*χõrvzõŋ* 'argal, which was piled up in the winter-yards, cut into pieces and dried' KhU *χõrvzõŋ* 'id.', Ord. *k'õrvzõŋ* 'rugueux', *χõrvzõŋ* 'devenu dur en séchant etc.' [cf. *kũrjeyi-* 'sécher'].

*χõrõŋ* 'fermentation for preparing *t'araḡ* (properly: *ar'ts*)'.

*χõrũle-* 'to prepare *õrum*'.

*χõrs* 'hide, the uppermost thin layer of (cattle's) skin'.

*χulix* 'ear-hole', KhL *chulchi* 'ушная cera; внутреннее ухо', Ord. *deest* [*qulqi* 'cire des orielles'].

*χulgan* 'rat; name of a cyclical year; the name of the sixth hour of the day'.

*χũndag<sup>a</sup>* 'a little cup made of the head of the spindle (*ẽrũl*), used e. g. for toasting' | *mordõχĩn* *χ.* 'farwell-cup', *ũdin* *χ.* 'id.'.

*χũr* 'a stringed music instrument' | *šanagan* *χ.* 'a kind of it, said to be the same as the *jat'aga*'.

*χũrag<sup>a</sup>* 'lamb under one year'.

*χũrga* *χ* v. *χũrgen* *a* *χ.*

*χũrim* 'feast, celebration' | *ũsnĩ* *χ.* 'the celebration of the first hair-cutting', *vaχalĩn* *χ.* 'present-giving celebration during which the bridegroom pays his respect to the family of his bride'.

*χũrũ* 'finger; measure of breadth; wooden stick, which holds together the roof-pole (*ũn*) and the

- rim of the the so-called *celχēnt'ē t'ōn' | dymd χ.* 'middle f.', *jadam χ.* 'little f.' *dziqtš'i χ.* 'id.'; cf. *ērχī, dolōwyr.*
- χyrūd* 'a kind of dried curd' | *cūni χ.* 'c. made of mare's milk', *t'aragīn χ.* 'c. made of t'arag', *sūnī χ.* 'c. made of cow's milk', *nermen χ.* 'a sort of c. which is prepared during the distillation of brandy (t'ogōn nereχ)', *ts'agānī χ.* 'c. made of ts'agān', *sū ts'agānās garnā χ.* 'c. made of ts'agān of cow's milk'.
- χyсχала* v. *сyсχала-*
- χūdās* 'a thin layer of flesh on the bone', KhL *chuudas* 'лист (бумажный); страница', KhU *dal χūrt'el dal-nī χūdās gants'ārā idnedž' udzēgūē* 'I have become seventy years old but never saw anybody eating alone the flesh on the shoulder blade' (dict.), Ord. *χūdasu* 'quelque chose qui a la forme d'une lame, d'une feuille; blanc-seing', *dalū χūdasu* 'la viande qui adhère à l'omoplate', [*qayudasun* 'feuille (de papier)'].
- χwīn* 'bucket; bowl, mess-tin' | *gaw-ts'ic χ.* 'little bucket for water', *bael'dānī χ.* 'mess-tin used by soldiers'.
- χū* 'son, boy, child' | *χūgīn χ.* 'grandson, son of the son', *dzē χ.* 'son of son or daughter'.
- χūdē* 'bag, sachet' (also of canvas) KhL, Ord. deest, Kalm. *kūdē* 'id.' | *ārts'anī χ.* 'sachet for preparing ārts', Kow. deest.
- χūχen* 'child, girl' | *ermeg χ.* 'bold girl', *dzē χ.* 'the daughter of the son or daughter'.
- χūīs* 'navel'.
- χūlūlge ~ χūjilge* '(leather) tie (e. g. on the end of the *ūrag*)'.
- χūmsūd* 'people, men'.
- χūn* 'the small dimple between the nose and the center of the upper lip' KhU *χūn* 'id.', Ord., Kow. deest.
- χūrē* 'ring; ring-shaped part of certain objects (e. g. of trap)'.
- χūrge-* 'to lead' | *χūχen χūrgeχ χūmsūd* 'persons, who drive the bride to the bridegroom's yurt'.
- χūrgen* 'the husband of one's daughter; the husband of one's younger sister'.
- χūrgen aχ ~ χūrgaχ ~ χyrgaχ* 'the husband of the elder sister'. [*kūrgen aqa*].
- χūrχet'l* v. *arχaet'l.*
- īχpžālan* v. *ēχpžālan.*
- īχwi* 'the middle of the abdominal part of the sheep's skin', KhL deest, cf. Ord. *ī<sup>k</sup>χe ~ iū<sup>k</sup>χō* 'partie de la peau du boeuf qui couvre le ventre' [*ūyūke*, Mostaert; or according to some of my informants: *yeke beye* (?)].
- il ~ l* 'a corroborative particle' [*ele*].
- īlig ~ eleg* 'hide, pelt' KhL *ileg, ilgen* 'замша', Ord. *ilge, elge* 'id.' [*ilgi*].
- īlū ger* 'a bad yurt for tools and equipments' cf. KhL *īlūū* 'лишний, излишний запасной.' Ord. *īlū, ilgū, ūlgū* 'superflu, plus de, davantage' [*ilegū*].
- īmdžūr ~ imdžēr* 'border, edge, end (e. g. of cloth. felt)', KhL *emžeer* 'обшивка по краям бортов, рукавов шубы и. т. п.', cf. Ord. *emdži-, imdži-* 'ourler', *emdžūr* 'ourlet'. Kow. deest.

*indž* 'the camel-caravan which is carrying the dowry' KhL *inž* 'приданое' Ord. *enbži*, *indži* 'esclave-servant ou famille de serfs données par une prince à sa fille quand elle se marie ; dot consistant en chevaux données à une jeune fille par ses parents ou ses frères à l'occasion de son mariage', SH *inje* 'Brautgeleit' (Haenisch, *WB*, p. 82). [*Kow inji* 'dot'].

*inje* ~ *enje* 'she-camel'.

*ir* 'edge (of scissors)'.

*ire* ~ *ere* 'to come' | *garž i* 'to come out'.

*ireg* 'castrated, fattened sheep'.

*isai* v. *esai*.

*iš* 'handle' | *tūdžūrīn i* 'the handle of the broom', *ērūlin i* 'the stick of the spindle'.

*išia* 'kid during its first year'.

*jadam* in: *j. χyrū* 'little finger', KhU *jadam χyrū* 'id.', Ord. *idam χyrū* 'id.'.

*jāχū* 'how? how would it be possible? how to do, implying a slight negation' *χelēn j.* 'how is it to be said (it is not to be said)', KhL *jaach* 'что делать', Ord. *jā<sup>k</sup>χi* 'que faire? [*yaçaki*- and part. -u.]

*jalā* 'fly' KhL *jalaa* 'myka', Ord. *ilō* 'taon' [*ilaya*, SH *hilu'atu* 'von Fliegen gestochen werden'].

*jalga-* 'to part, to separate' | *ūsni dza'ts jalgaχ χūn* 'the person who does the hair of the bride'.

*jamā* 'goat' | *er j.* 'castrated g.', *em j.* 'she-goat', *šūnlen er j.* 'castrated g. between its 2nd and 3rd years', *šūnlen em j.* 'she-g. between its 2nd and 3rd years', *ēχ-nzālan er j.* 'castrated g. between

its 3rd and 4th years', *ēχnzālan em j.* 'she-g. between its 3rd and 4th years', *sojōlon j.* 'g. between its 4th and 5th years', *çawtš'ic j.* 'g. between its 5th and 6th year'.

*jammaχ* 'the length of the second joint of the forefinger eca 3,2 cm' KhL *jamch* (p. 708) 'id.', Ord. deest.

*jandan* 'stove pipe of sheetiron' KhU *jandan* 'id.', Ord., *Kow.* deest.

*jat'ū* 'partridge' KhU *jat'ū*, Ord. *it'ū* 'id.' [*itayu*].

*jāwa-* 'to go, to walk ; to be about, to act in a way' | *χōvž j.* 'to ride and drive animals from horseback', *χolin ājinn j.* 'to go on a far journey'.

*jārā-* 'to tell'.

*jos* 'use, mode. way' | *josōr* 'in a way, in a manner', *sansan josōr* 'as he thought (on) it'.

*jōton* 'white sugar, lump sugar' KhU *jōton* 'id.', Ord., *Kow.* deest.

*jōrgo-* 'to trot, to lope (more swift than *dzoχsi-*)' KhU *jōrgo-* 'id.', Ord., *Kow.* deest.

*jōrōl* 'song of benediction, hymn' | *ar-χin j.* 'brandy-benediction'.

*lagsar* 'name of a star' KhL, Ord., *Kow.* deest.

*tū* 'dragon ; name of a cyclical year ; the tenth hour of the day'.

*māvža-* 'to scratch the skin (before tanning it)' | *carār m.* 'to s. with hands', *erūlni jasār m.* 'to s. with a chapbone'.

*maççan* 'summer tent'.

*maχ* 'flesh, meat' | *gol m.* 'the flesh around the chest'.

*majō'ts* 'saddle-cloth' KhL *maajuu:*

- 'подушечка на седле' Ord. *mājūs* 'id.'
- mal* 'domestic animal (horse, camel, cattle, sheep, goat)'.  
*manar* in; *qurvan m.* 'the constellation Orion' cf. KhL., *maral* Ord., *qurwā maral* 'id.'  
*manār* ~ *manūl* 'a kind of wild-cat' KhU *manūl* 'id.'
- margaddir* ~ *magaddir* 'tomorrow' [*< marḡata edūr*].
- mart'ašguḡ* 'not forgotten; immensibile; a superlative' | *mart'ašguḡ ḡolōs* 'from very far'.
- mālā-* 'to give sy. a present' | *dēl mālāḡ* 'the dress-present and the customs connected with it (in wedding ceremonies)'.  
*mits' id* 'the Pleiades' KhU *mits' id*, Ord. *me'tš'it* 'id.'
- mod* 'tree, wood' | *bušlagin m.* 'two wooden slabs between which the half-finished cheese is to be pressed'.
- mogoḡ* 'snake; name of a cyclical year; the eleventh hour of the day'.
- moxo-* 'to give up sg., desist; spend its force'.
- moxor* 'having curved end' v. *sūm, alv.*
- moř* 'steed, castrated horse; a cast in the ankle-bone game; the name of a cyclical year; the name of the midnight and noon-hour' | *šūdleḡ m.* 's. between its 2nd and 3rd years', *ēḡpžalaḡ m.* 's. between its 3rd and 4th years', *sojōloḡ m.* 's. between its 4th and 5th years', *šin sojōloḡ m.* 'young s. about its 4th year', *ḡawts'ic m.* 's. between its 5th and 6th years', *pžalū būdū m.* 's. above its 6th year but not very old', *margaddir m. ts'ag't* 'tomorrow at noon or midnight'.
- morila-* in respectful expressions; *morilān irsen* 'deigned to come', *morilān byts'araḡ* 'please go home'.
- mōgōrs* 'gristle; certain pieces of meat (v. *ḡā I*) KhL *mōgōos* ~ *mōgōors* 'хрящ', Ord. *mōrōs, mōrōsū, mōrsū* 'id.', | *ts'agān m.* 'larynx', *ajum-ḡaḡ m.* 'breast-bone'.
- mōr* 'shoulder; also as a measure of height or depth, (e. g. of a well); the back of certain things (e. g. of scissors, knife)'.  
*mōrgūle-* 'to make somebody bow, to lead somebody (e. g. the bride during the wedding-ceremonies) to bow'.
- myšḡi-* ~ *myšḡi-* 'to wind, to coil (e. g. wool during the preparatory process of felt-making into skein)' | *myšḡivž awa-* 'to make skein by coiling'.
- naḡ'ts* 'relative on the mother's side' | *n. aḡ* 'the brother of the mother' *n. ēdž* 'the mother of the mother'.
- nāji-* 'to unite; meet, join; blend, mix (colours)'.  
*nar'in* 'fine, thin' | *n. ḡurū* 'the width of the three middle finger', v. *ḡavts'ār*.
- naw'tš* 'leaf' | *ūl n.* 'a very thin measurement' (literally: cloud-leaf), thinner than *ḡasaḡ*, used e. g. for the measuring of the breast-fat-of-horses'.
- nawsaḡ* 'snow-fall in great flakes at spring-time' cf. KhL. *nawsgar* 'оборванец, ободраный', *nartaj-* 'нагибаться' Ord. *nawsa-* 'pendiller', *naw-saḡaḡ* in *n. n. ḡe-* 'pendiller (dit de loques, de haillons)', *nawsagar* 'qui

- pend en haillons', *nab̄sal-* 'se balancer ou se mouvoir alternativement de haut en bas et des bas en haut (touffe de cheveux, crinières, houppe, etc.), pendiller'.
- nere-* 'to distil (brandy)' | *t'ogōn n.* 'to prepare brandy, to distil in kettle', *nermen* *χῦρῦν* 'a sort of curd prepared during the distillation-process', *nerimlen t'ogōn* 'the kettle in which the distillation goes on'.
- nése-* 'to fly' KhU *nīs-*, Ord. *nēs-*, *nīs-* 'id.' [*nīs-*].
- nidere-* 'to scratch the fat from the skin' | *niderūlecnī mov* 'a wooden T-shaped stick, for scratching the fat'.
- noχoξ* 'dog; name of a cyclical year; the fourth hour of the day'.
- noχ't* 'a part of the harness' KhL *noqt* 'недоуздок', Ord. *noξ't'o* 'licou' | *noχ't nī* *χamar*, *qariχ* 'parts of the harness' [*noyto*, MA: *noqta*].
- nōs* 'wool' | *aχrīn n.* v. *aχar*, *qrtīn n.* 'wool gained in spring (not in every case long)', *ōbdōgnī n.* 'the hair around the knee (of the camel)', *sawsan n.* 'fulled wool'.
- nyχūr* 'pestle; a spoon-like instrument used in the preparing of *ōrūm*' KhL *nuchuur* 'пестик', Ord., Kow. *deest* [cf. *nuqu-* 'frotter'].
- nylmys ~ nuilmys* 'tear'.
- nyūm* 'bow' | *χar n.* 'a kind of bow' *nūv* 'eye' | *χanīn n.* 'the rhombus, formed by the laths of the *χan*', *ūdert'ē n.* 'id.' 'with nails fitted', *χar n.* 'pupil', *ts'agān n.* 'the white of the eye'.
- oχīn* 'girl; young female animal before mating or gelding'.
- oχt'lo-* 'to cut' KhU *oχt'lo-*, Ord.
- oq't'ol-* [*oγtol-*].
- oīmos ~ omūs* 'felt-lining of boots'.
- oīūn* 'turquoise'.
- olom* 'the forward belly-band (right side)' KhL *olom* 'подпруга', Ord.
- olon* 'sangle, sous-ventrière' [*olong*].
- omog* 'auricle' KhL *deest*, Ord. *dži-<sup>k</sup>χen omolξ* 'le bord supérieur du pavillon de l'oreille', Kow. *deest*.
- oηgoisson* in *o. eχ* *ēsāi* 'a sort of felt', cf. *uηgas* (?).
- oro-* 'to go in, to enter' | *orson* 'it is caught (by the trap)'.
- orōt't* 'piece of cloth used for packing and closing in the process of brandy-making' KhL *oroolt* 'обёртка' Ord. *deest* [cf. *oriya-* 'enveloppeur'].
- ōsr* 'rope (e. g. the four ropes of the roof-felt, *dēwer*)'.
- ōbdōg* 'knie; also a measurement of height'.
- ōbtš'i-* 'to cut off skin'.
- ōā- ~ oχ* 'to give' | *oχ* contracted form for *ōgōχ*, cf. Ord. *ō<sup>k</sup>χō = ōā<sup>k</sup>χū* 'donner'.
- ōlgō* 'string, which is stretched in the yurt, for hanging things on it; hanger'.
- ōlgūr* 'shelf; a special stand for the kitchen-equipment with usually four legs (*χōl*) and three horizontal shelves (*damdžūr*)' | *šurgu-laqt'ā* *ō.* 'stand with drawer(s)'.
- ōlmī* 'the forward part of the sole' KhL *ōlmij* 'стопя, подъем ноги', Ord. *ōlmī* 'pieds (style élevé)' [*ōlmei*].
- ōmūs* v. *oīmos*.
- ōndōr* 'high, height' | *vzaχīn χar* *ō.* "the black height of border" —

- another name of *dari owō*’.
- ónts’óa* ‘behind, gluteal callosity’ KhL *ógzóg* ‘ягодица’, *ónéóg* ‘угол,’ Ord., *ónts’ók* ‘extrémité d’un objet terminé en angle, coin’ [*ónčüg*].
- óngón* ‘the upper layer of wool (in the felt-making)’.
- órgó-* ‘to lift up, to rise; to offer’ | *árxí galv ó.* ‘to sprinkle milk-brandy into the fire as oblation’.
- órgō aer* v. *aer*.
- órō-* in the expr. *nzamār órōv jawān* ‘to go along the way, to meet your fate’ cf. Kalm. *ör-* ‘gegen etw. gehen’, KhL *cróch* ‘принять спортивную стойку (о борцах)’, Ord. *ürü-* ‘se donner de la peine; faire des efforts’ (?).
- órōlde-* ‘to hobble so that the right-hind leg is once, and the right-fore leg is twice bound’ | *als ó.* ‘to hobble so that the right-fore and left-hind or the left-fore and right-hind legs are bound’.
- órüle-* in *sū ó.* ‘the separation of *órüm* and *gusum* by boiling and then drawing up and pouring back the milk’.
- órüm* ‘skin of milk, cream’ | *gašilsan ó.* ‘old soured ó.’ *šin ó.* ‘new, fresh ó.’.
- óts’igvür* ‘yesterday’ KhU *óts’óavör*, Ord. *úts’ügüvür* ‘id.’ (< *öčigen edür*).
- ówsó-* ‘hurt, ache; to be ill’ KhU *ówvó-*, Ord. *öwöv-* ‘id.’ [*ebed-*].
- p’jel* ‘plate’ KhL *pjal* ‘тарелка’, Ord. *p’ila* ‘assiette’.
- sāl-* ‘to milk’ | *sālín mal* ‘milking domestic animal’.
- sādanquǐ* ‘unhindered’.
- sādag* ‘quiver’ | *nyms.* ‘q. and bow, the equipment of warriors, hunters’.
- sagalgaq* ‘the ankle-region of the horses leg’ KhL *saglaga* ‘щетка (у лошади)’ Ord. *sagalak* ‘la région du boulet et du paturon chez le cheval’ Kow. deest, cf. *šagalgaq*.
- sagaldarag* ‘slip on the head-harness’, cf. *segeldereq*. KhL *chazaaryn sagaldarag* ‘застежка у узды’, Ord. *χavžārī sagalvurga* ‘id.’.
- saçal* (Dariganga sumun) ‘beard, moustache’.
- samara-* ‘to keep pouring milk with a ladle’ KhL *samardach* ‘хватать когтями пальцами; рыть, копать, загрэбать ногой’, Ord. *samur-* ‘remuer le thé à l’aide d’une louche’, Kalm *sapür-* ‘durcheinandermischen, umrühren (z.B. den Tee mit einem Schöflöffel, wenn man Milch hineingießt, od. damit der Tee nicht überkoche)’, cf. G. Kara, *AOH* X., p. 259.
- sana-* ‘to think, to wish, consider’ | *vodōvž s.* ‘id.’.
- sar* ‘month, moon’ | *s. wolōv* “‘after-a-month” (the name of the ceremony when the new wife is visiting her parents a month after the wedding)’.
- sāral* ‘greyish-black, mouse-coloured (of a horse)’ | *ts’aqān s.* ‘whitish g.’ *ylān s.* ‘reddish g.’, *góχ s.* ‘bluish, dark g.’, *s. alač* ‘variegated g.’
- sarčan* ‘brandy made of buttermilk’.
- sarχaq’l* v. *arχaq’l*.
- sarχinaq* (Dariganga sumun) ‘psalterium; third stomach of cattle’.
- sart’aq* ‘a half-moon shaped spot on a horse’s nose’, cf. *sar*.
- sawa-* ‘beat (wool during the felt-making) with a stick, to full’ | *sawāgar s.* ‘to full with stick’, *sawsan nōs* ‘fulled wool’.

*sawχa* (Dariganga sumun) in: *χαν-zārīn s.* 'a little strap on the head-part of the harness' KhL deest, Ord. *sawχ<sup>ua</sup>* in: *t<sup>s</sup>ylburīi s.* 'le court bout de courroie qui relie la longe au licou', Kalm *sawχ<sup>v</sup>* 'kurzer, durchlöcherter Riemen od. lederne Schlinge (zB. an dem Zaumring, um die Zügel anzubinden)', Kow. deest.

*sevgel v. dzetsel.*

*segeldereg* 'leather strap on the end of the roof-pole (*wn*), with which the pole is to be fastened on the upper end (*t'olgoz*) of the *χan*; leather handle-strap on the end of the riding-whip (*pasūr*), Ord., Kow. deest, v. *sagaldarag*.

*selwe-* 'to offer drink in the customary way'.

*semžž* 'belly-fat'.

*serχ* (Dariganga sumun) 'castrated goat more than 3—4 years old'.

*sojōlon* 'the domestic animals (*mal*) between their 4th and 5th years'.

*sor* 'the end of the hair (of fur)' | *boro sort'ā* 'having grey ends (while having another colour lower down, e. g. of fur)'.

*sōzlt* 'a silk-piece at the upper end of the plait' cf. KhL *sojlt* 'предохранитель', Ord., Kow. deest.

*sōm* 'a little span' | *χaqas s.* 'a half span', *moχor s.* 'a s. with the forefinger curved in', *būt'en s.* 'a s. with the forefinger stretched out'.

*sōn* 'night' KhL *šōn*, Ord. *sōni*, *sōnō* [*sōni*].

*sudaga v. dzavχan.*

*suga* 'armpit (of men, animal); arm-hole of clothes' KhU *suga*, Ord.

*sī* 'id.' [*suγu*].

*sūlag<sup>a</sup>* 'buehet; a little pot similar to the *domb*, in which tea is prepared' | *modn s.* 'a wooden pot', *arix dost'og s.* 'a vessel used in preparing milkbrandy'.

*sym* 'arrow; sumun an administrative unit in the MPR; part of certain objects (e. g. the middle piece of the hobble)' | *gerelt'ā s.* 'a district. where electricity is already installed'.

*syr* 'strap, piece of leather (e. g. the cracke of the whip)' | *dōrōn s.* 'stirrup-strap'.

*syragda-* 'to teach; to break in horse' | *emneg s.* 'to break in unbroken horse'.

*sū* 'milk' | *t'ūgīn s.* 'full-cream milk'.

*sūvž* 'hip-bone, the two holes on the posterior (= *ōnts'ōgīn χojir nūχ*)'.

*sūχe* (Dariganga sumun) 'axe; hatchet'.

*sūl* 'tail, hindquarters' | *aχar s.* 'the end of the spine', *sūlnī χawirag* 'the hind part of the chest'.

*sūlv* 'powerfull; protecting spirit'.

*sūltš'in* 'the last' | *s. ēscī* 'the last felt-piece at the end of the felt-making'.

*sūž* 'proposal of marriage' | *s. t'āwi-* 'to suit'.

*sūžlvžmūr* 'woven, fitted together'.

*šagaχ* 'ankle, ankle-bone (also used for play); measurement for measuring depth; a part of the trap (*qawχ*)'.

*šagalgaχ* in: *morīn š.* measurement of depth of snow' cf. *sagalgaχ* (?)

*šagaχ* (?)

*šagalts'a-* 'to play a kind of the ankle-bone game'.

*šal* 'quadrangular place around the

- fire-place (*šawar dzūχ*) plastered up with clay; floor'.
- šamarag<sup>a</sup>* 'soft snow in springtime with small flakes' KhL *šamraga* 'метел (весною)', Ord. deest., Kalm.
- šamγ<sup>w</sup>* 'nasser Schnee', Kow. deest.
- šanagan χūr* v. *χūr*.
- šant* 'shin' KhL *šaant čomog* 'большая берцовая кость', Ord. deest.
- šar* 'fattened ox'.
- šārda-* 'claim, demand'.
- šargal* ~ *šarḡae* ~ *šaraclae* 'yellowish-white; isabelle (colour of horse)' | *dzāχan š.* 'the little yellow-boy'.
- šargalvž* 'swastika', cf. *ḡas*. KhL, Ord., Kow. deest.
- šār* 'hoof; the lower part of the laths of the *χan*' KhL *šijr* 'ноги (у животных)' Ord. *šira* 'la partie inférieure des pattes des animaux', oir. *šēr* 'Fuss-wurzel' [*sigira*, Leiden *seire* 'Schienbein'].
- šārimdī* v. *argal*.
- šide* 'to throw, to cast away' KhL *šide-* 'кидать, бросать', Ord., Kow. deest.
- šideḡē* 'incrustment of semi-precious stones (on the *narin ḡabšār*).'
- šil* 'tendon'.
- šileB* ~ *šilū* 'the leg, the ankle of an animal (e. g. sheep); button-shank, loop, in which the button is fixed; the legs of the fire-place (*t'ulug*); pipestem beneath the mouth-piece of the pipe'.
- šingen* 'pure fluid, fatless fluid' | *šingen sūnī t'araḡ* 't. made of pure, skimmed milk'.
- šir* 'leather' | *ēsgīn š.* 'leather in which the wool-layers were wrapped in, (during the felt-making)'.
- širdeḡ* 'sewed felt-carpet'.
- širē* 'little, low table; the flat of a mountain'.
- širēs* 'stich, sewing' | *širēst'ē širdeḡ* 'stiched felt-carpet', Ord., Kow. deest. [*\*širegesūn*].
- širge-* 'to dry, to dry out (curd, cheese)' | *ēdzai š.* 'to prepare *ēdzai*'.
- širle-* 'to put into leather (e. g. to wrap felt into it)'.
- šiwirgel* 'a kind of ornament' in: *šiwürgelt'ē t'ulug* 'an ornamented fireplace'. Ord. *širwegel* 'nom des étuis... de la touffe de cheveaux', Kalm. *šiwirḡel*, *šiwrl'ḡ* 'Zopffutteral der Weiber' [*sibülger*, *sirbegel* etc.].
- šor* 'peg in the trap'.
- šoron* 'prison' KhU *šoron*, Ord., Kow. deest.
- šoddör* 'hobble' KhU *tš'oddör*, Ord. *tš'ödör* 'id.' | *ḡyrumšīn š.* 'hobble, made of threefold twisted rope', *naḡ š.* 'simple hobble, made of twofold twisted rope', *temēnī ösr š.* 'hobble, made of camel-hair', *dēs š.* 'hobble made of hair-rope' [*čidür*, *sidür*].
- šoddörle-* 'to hobble' | *χādarag š.* 'to hobble so that the first *χā* is wriggled through the other (so the animal is unable to move; hobbling for the night)'.
- šormös* 'blood-vessel, vein' KhU *šormös* 'id.', Ord. *šörwösü* 'id.' [*sirmüsün*, *sirbüsün*].
- šū* 'forearm' KhL *šuu* 'предплечие' Ord. deest, [*šu yasun* 'os qui joint l'épaule au bras'].
- šūdan* 'post' KhU *šūdan*, 'id.', Ord., Kow. deest.
- šū* 'isn't it? (an exclamation on the line-ends of folksongs)' [*busu-u*,

- buši-yu*, cf. Vladimircov, СРАВН. ГРАММ., p. 419].
- šū-* 'to strain, stir with a skimmer' | *sū š.* 'to stir milk'.
- šüdlen* 'domestic animals (*mal*) from their 2nd till the 3rd year'.
- šügāmpžilel* 'critic (neologism)'.
- šūle-* 'to tan with soda (*šū*) and yoghurt (*t'arag*) or *ts'agān*'.
- šūr* 'wisp (for cleaning the kettle): little broom; sieve'.
- šūs* 'the bloody flesh-pieces on the inside of the skin' | *ylān š.* 'id.' *ylān šūs in awxa* 'the taking off of the bloody flesh-pieces (during the leather-processing)' KhL *šūs* 'сок харчи, пища; *уст.* натуральная' рента предметами питания', Ord. *šūs*, *šūsū* 'pièce de bétail (ordinairement un mouton) que dépecée et bouillie on sert à une personne qu'on veut honorer; jus qui découle de la viande, liquide qui sort d'une plaie, sanie' [*šigū-sün* 'suc, sève, jus; ration, portion de vivres distribuée par jour'].
- t'a* 'you (respectful)' Gen.: *t'anā*, Acc.: *t'aniā*, Dat-Loc.: *t'aiḍ*, Abl.: *t'aiḥās*, Instr.: *t'anar*, Comit.: *t'ant'ä*.
- t'ag* 'cover' KhL *tag* 'крышка', cf. Ord. *t'aglā* 'quelque chose qui sert à boucher une ouverture' [cf. *tayla-* 'boucher'].
- t'agitts'ag* 'knuckle, the part between the ankle and the hoof' KhL *tagalcag* 'бабка', Ord. deest, [*tayal-čay* 'les pieds coupés d'un animal'].
- t'alwi-* 'to put, to place'.
- t'anar* 'you (plur.)'.
- t'an<sup>k</sup>χil* 'idle; coddled' KhU *t'an<sup>k</sup>χi*, *t'an<sup>k</sup>χil* 'id.', Ord. *t'an<sup>k</sup>χi* 'delicat, élevé délicatement' [cf. Kow. *tanggi* 'sobre, qui mange peu', SH *tanggi* 'schwach, Schwächling' Haenisch, p. 145.].
- t'āra-* 'to correspond, to coincide' | *t'ārsan džil* 'is said of men who were born in the same cyclical year'.
- t'arag* 'yoghurt, which can be prepared from sheep's and cow's milk' | *t'arag būreχ* 'to prepare *t.*'.
- t'aww* 'camel in its 5th year' KhL, Ord.. Kow. deest.
- t'āwi-* 'to put; to let loose; to prepare' | *arwal t.* 'to prepare *a.*', *gawχ t.* 'to set a trap', *sūi t.* 'to suit the bride', *jōrol t'awiχ* *t'awja* 'to say a benediction', *t'awidž daf'āw jawa-* 'to ride by loosing and pulling the reins (to ride swift)'.
- t'awraq* 'a kind of marmot; tarbagan' KhU *t'arwaq*, Ord. *t'arwaga* 'id.' [*tarbaγan*].
- t'awuq* 'sole; support; a part of the trap (*gawχ*)'.
- t'awūr* 'the quadrangular support of the hearth'.
- t'ālū ~ tačlū* 'barrel for carrying water (placed on a conveyance)' KhL, Ord., Kow. deest.
- t'er* 'that, it' Gen.: *t'erni ~ t'ūni*, Acc.: *t'ernia*, Dat-Loc. *t'erūnd*, Abl.: *t'ernēs ~ t'ūnēs*, Instr.: *t'erūger*, Comit.: *t'ernt'ē*.
- t'ēremde-* 'to mollify (skin), to rub with a stick'. [cf. *tegermede-* 'moudre les grains; aiguiser, affiler'].
- t'ogōn* 'kettle' | *nerimlen t.* 'kettle for distilling milkbrandy'.
- t'olgoe* 'head; the upper end of the laths of the *χan*'.

- t'ōn* 'the roof-ring of the yurt' | *qurban ts'agrīgl'ā t'* 'a *t'*. type with three rings', *gelχēnt'ē t'* 'a *t'*. type common among the Darigangas' | *χaerts'ast'ā t'* 'a *t'*. type also common among the Darigangas' (= *dariganqa únvesnī t'ōn*).
- t'onk'χo* 'a teapot' Kh. Gobi-Altai *tynky* 'данх' (Vanduj), KhL *danch* 'чайник', Ord. *vaηχα* in: *pengiī v.* = *pengiī vaq't'ā* 'le récipient ent font placé su le support de la lampe et qui recoit le petit vase en terre cuite qui sert de lampe', Kalm. *toηχv* 'kleiner lederner Schlauch für Kumyss', BurL *tancha* 'чугунный кувшин', Kow. writes: *tangkha* saepius leg. *dangkha* (*tangqa*, *dangqa*) 'ustensile de fer à délayer de la colle'.
- t'ongol* 'the innermost ring of the Dariganga *gelχēnt'ā t'ōn*', KhL, Ord., Kow. deest [cf. *tongoyi* 'courber, plier; avoir le dos courbé'].
- t'orom* 'camel between its 1st and 2nd years' | *oχin t'* 'female camel between its 1st and 2nd years', *er t'* 'male camel between its 1st and 2nd years'.
- t'owurū* 'boss, usually of silver on the harness'.
- t'olōa* 'lamb between its 1st and 2nd years' | *oχin t'* 'female l.', *er t'* 'male l.'.
- t'ūdžūr* 'broom, wisp' KhU *t'ūdžū*, Ord. *t'ūdžū* | *aerīn t'* 'broom for sweeping the yurt'.
- t'ugul* 'calf during its first year' | *er t'* 'male c.', *oχin t'* 'female c.'.
- t'ūlae* 'hare; the name of a cyclical year; the ninth hour of the day' | *t'ulam* 'leather sack, bottle' | *iligen t'* 'hide bottle'.
- t'ulya* 'fireplace of four legs (*šilen*) which are usually held together by four hoops (*gasag*), and fitted with hooks (*vofoq*) on the upper end of the legs for the kettles (*t'ogōn*)'.
- t'ulgūr* in: *χamarīn t'* 'the nasal septum', KhL *tulguur* 'барог, шест; подпорка, упор, опора', Ord. *t'ulgūr* 'colonne, pilier, étaï', *k'elen t'* 'le frein de la langue'.
- t'ūr* 'hoof' KhU *t'ūr* 'id', Kalm. *tūr* 'der untere harte Rand des Pferdehufes', Ord. deest.
- t'ūruga* ~ *t'ūrag* 'square felt-piece with which the *χan* is covered (three in number)'.
- t'ūdea* 'a little camel-hair wound together and so prepared for twisting' KhU *t'ūdea* 'id.', Ord. *t'ūi'tek* 'pelote'.
- t'ūgīn sū* 'full-cream milk', cf. KhL *tūuchij* 'сырой, недоваренный', Ord. *t'ū<sup>k</sup>χī* 'cru, pas mûr, non travaillé, brut, non tanné etc.'.
- t'ūlectš'in* 'the collector of fuel'.
- t'ūmpūη* 'wash-basin' KhL *tōmpōn* 'таз', Ord., Kow. deest.
- t'ürgen* 'fast, quick' | *maηnae t'* 'heading of a folksong'.
- t'ürī* 'boot-leg' | *t'ürinī imžer* 'the folded upper end of the boot-leg'.
- t'ūwer*, in: *t'*. *argal* 'cattle dung collected on the meadow' KhL *tūiver* 'что-либо собранное', Ord., Kow. deest.
- ts'ādōddür* 'after the day after tomorrow' KhL, Ord., Kow. deest cf. KhL *caad* 'отдалённый'.
- ts'agān* ~ *ts'agā* 'the fluid which re-

- mains after the churning (*Bülüχ*) of the milk, and from which the brandy is made'.
- ts'agriā* 'ring, hoop; the three inside and two outside hoops of the roofing (*t'ōn*); the hoops of the fireplace (= *gasag*)'.
- ts'amts* 'vest, underskirt'.
- ts'arwū* 'wrist; cuff of the dress (*vēl*)'.
- ts'ās* 'paper'.
- ts'awuq* 'the roof-felt which are underneath the *dēwer* (two in number)' | *χōē't ts'* 'the back roof-felt', *urd ts'* 'the front roof-felt', *dāwυ ts'* 'canvas cover of the roof'.
- ts'er<sup>k</sup>χer* 'white-blue, light-blue'.
- ts'olmon* ~ *ts'olmo* 'the Venus planet'.
- ts'oroq* 'pleura and peritoneum (e. g. of sheep, horse)' KhL deest, Ord. *ts'orā* [*čorui*, 'membrane'].
- ts'υ* 'vertical sticks on a conveyance (four in number)'; KhL, Ord., Kow. deest.
- ts'ū* 'band, band of padlock' KhL *cūū* 'кольцо, кольца для замка', Ord., Kow. deest.
- ts'ul* 'noise' KhL *cūl* 'звук, шум от падения чего-л. в воду', Ord., Kow. deest.
- ts'ū<sup>k</sup>χ* 'a little bag' KhL *cūnch* 'сумка', Ord., Kow. deest.
- ts'aqdā* 'policeman (old, obsolete term)' KhU *ts'aqdā*, Ord. *ts'aqda* [*čaydaya*].
- ts'ēdž* I 'breast, bosom (also of animals)' KhU *ts'ēdži*, Kalm *tšēdž'*, Ord. *ts'ēdži* 'id.' [*čegeji*, *čigeji*].
- ts'ēdž* II 'a little stick on the end of the *ūrag*' KhL deest, Kh. Gobi Altai *čeež* 'uurgany üzür' (Vanduj), Ord., Kow. deest.
- ts'i* 'you (sing.)' Gen.: *ts'inī*, Acc.:
- tš'amag* ~ *tš'amag*, Dat.-Loc.: *tš'amd*, Abl.: *tš'amās*, Instr.: *tš'amār*, Com.: *tš'amf'ā*.
- ts'ig* 'a board on which the *ārūl* is dried'.
- ts'ōdž* 'padlock' KhU *ts'ōdž*, Ord. *sōdži*, [*čoyuji*].
- ts'ulū* 'stone' | *awan ts'* 'the stone of the ancestors, which stood in the rear part (*χōēmor*) of the Dariganga yurt'.
- υdan* in: *ū. χōēmor* 'the diameter of the yurt (measure of length)' cf. KhL *uudam* 'обширный, необъятный; широкое пространство, простор, ширь'
- υχā* 'bay, sorrel, reddish-brown (colour of horses) explained to be the same as KhU *χoŋgor*', cf. KhL *uchaa* 'каурый, рыжеватый' Ord., Kow. deest.
- υχan* 'he-goat, not castrated' | *šūdlen* *υ.* 'h. between its 1st and 2nd years', *éχpžālan* *υ.* 'h. between its 2nd and 3rd years', *sojōlon* *υ.* 'h. between its 3d and 4th years', *gawtš'ig* *υ.* 'h. between its 4th and 5th years'.
- υχpžuraq* 'leather straps, which fasten the belly-bands to the saddle' KhL deest, Ord. *υq'tš'irga* 'id.', [*oyjur-ya*, Mostaert, *uyjurya*].
- υjā* 'knot, sling' | *gōsūcni* *υ.* 'little sling for fastening' the curtain'.
- υmši-* 'to read' KhU *υŋšī-*, Ord. *omši-* 'id.' [*ungsi-*].
- υn* 'roof-pole of the yurt' | *gelχent'ā* *t'ōni* *υ.* 'the roofpole and the roofing, which are permanently tied together'.
- υnaq* 'foal till one year old' | *er* *υ.* 'he-f.', *em* *υ.* 'she-f.'.

*uṅgas* 'wool, hair (according to my informants the same as *nōs*)' | *emgen* *u*. 'the camel hair except the *pzoḡdor* and *obvōgnī nōs*'.

*uraḡ* 'relatives (by marriage)' | *u*. *bolson* 'they became relatives, the wedding ceremony is on'.

*uralda-* 'to race; to play' | *moř* *u*. 'to play a kind of anklebone game, in which the casting 'horse' is winning' KhL *uraldach* 'состязаться, соревноваться (напр. в беге)', *moř uraldach* 'устраивать конные скачки; участвовать в социалистическом соревновании', Ord. *deest*, Kalm. *urldān* 'das Wettrennen (gewöhnlich der Pferde)' Kow. *deest*.

*urđziddūr* 'the day before yesterday', *urđzi* *u*. 'before three days'.

*urgumal* 'superabundant, rich (grown, e. g. tail)'.

*us* 'water' | *šar* *u*. 'whey'.

*ušix* 'lungs' KhU *ušig*, Ord. *ušigi* *ušxi* [*aγuski*].

*ūd* 'door, felt-door' | *dot'oct'ā ū*. 'felt-door decorated on its upper end with tooth-shaped ornaments', *ūdni dow'tš* 'knob on the door', *ūdni ūḡ* 'farwell'.

*ūddūr* 'day; forenoon', *ūddūrīn daḡā* 'three o'clock a. m.'

*ūdzūr* 'point, tip' | *ḡaḡtš'in ū*. 'the point of scissors'.

*ūgele-* 'to speak ill of, to speak much of sbdy'. | *ūgelvž ḡéle-* 'id.'

*ūḡer* 'cattle; name of a cyclical year: the seventh hour' | *er ū*. 'ox', *šūdlen er ū*. 'ox between its 2nd and 3rd. years', *ēḡpzālan er ū*. 'o. between its 3rd and 4th years' *sojōlon ū*. 'cattle between its 4th and 5th years', *ḡawtš'ig ū*. 'c. between its 5th and 6th years' *pzatū vūdū ū*. 'cattle above its 6th year but not very old'.

*ūḡle-* in: *ūḡlēd irsen* 'deigned to come' [cf. *ūḡle-* 'faire'].

*ūndes* 'root' | *ūndesnī* 'belonging to an ethnical group' *dariganga ūndesnī t'ōn* 'the roof-ring type common among the Dariganga'.

*ūnē* 'cow' | *šūdlen ū*. 'c. between its 2nd and 3rd. years', *ēḡpzālan ū*. 'c. between its 3rd and 4th years', *sojōlon ū* c. between its 4th and 5th years', *ḡawtš'ig ū*. 'cow between its 5th and 6th years', *pzatū vūdū ū*. 'c. between above its 6th year but not very old'.

*ūnes* 'the sitting-place of the camel in the sand' cf. [*ūnesün* 'cendre'].

*ūḡk'elt'ea* 'pericardium', KhL *ūnchelceg* 'околосердечная сумка', Ord. *ūḡgeltš'ik* 'id.' [*ūnggūlčeg* (Mostaert), *ūngkülčeg*].