ОЛОН УЛСЫН МОНГОЛ СУДЛАЛЫН ХОЛБОО
МЕЖДУНАРОДНАЯ АССОЦИАЦИЯ МОНГОЛОВЕДЕНИЯ
INTERNATIONAL ASSOCIATION FOR MONGOL STUDIES

ОЛОН УЛСЫН МОНГОЛЧ ЭРДЭМТНИЙ V ИХ ХУРАЛ
ПЯТЫЙ МЕЖДУНАРОДНЫЙ КОНГРЕСС МОНГОЛОВЕДОВ
FIFTH INTERNATIONAL CONGRESS OF MONGOLISTS

2

Ерөнхий редактор: Ш. Бира

Улаанбаатар · 1992

8. S. this part in Zaya pandita's translation torokui-ece zoion cavan bos-iyer oroqson varbai: toun-du ecige cke xoyor vayixamsiq bolji belgeden uyileduqci-du uzuuluqsen-du: belgeden uyileduqci uzeji yeke buyan-tai-du odod nere cu. cavaqcin Kemen xadabai: (Z 88b).
9. See. footnote 6.
10. B. Ja. Vladimircov,op. cit. Introduction.
11. B. Ja. Vladimircov, O dvuch smescannych jazykach Zapadnoj Mongolii. In, Jafeticeskij sbornik II. Petrograd 1923.
12. Cf. nige mani erdeni ogod eyin kemen ogoulebei ci nasuda mani erdeni ouni oroi-don nuon uyiled: nadia sayin sayixan bolxu (Z 56 a) ~ nigen cindamani erdeni-yi ogguged eyin kemen soyurqabai: ai kobegun ci ene cindamani-yi orui-dur-iyan jegubesu nadur adali vou-a ujeskuleng-tu ongge jisi sayitu bolqu bui (S 66 a) ~ Qormusta ber tegun-i omovsivul-un nigen erdeni-yi ogcu: eyin kemen uguler-un: ci asida ene erdeni-yi oroi-tur jegubesu: madu. adali sayiqan ujeskuleng-tu boluyu (T. 49 b).
13. Bayit bogto~ Mong.. bovto "cap worn by married woman" (Less. MED 111). Cf. Mong. bovtola- "uslovit'sja, zakljucit' uslovie, agovarivat', delat' sgovor, pirovat' na sgovore," 'convenir de, fiancer, celebrer les fiancalles" (Kowalewski's Dictionaire) ~ bogtolo- "coiffer une jeune fille le jour de son mariage a la maniere des femmes mariees; donner fille en a la facon des femmes mariees (le jour du mariage)" (Mostaert, Dict. Ord. 11. 74). N.C. Munkuev gives a good detailed bibliography of the cap worn by the women: Menda bei-lu (polnoe opisanie mongolo-tatar). Moscow 1975, cf. note 432: "zenskij golovnoj ubor bovtav, kotoryj nosili zamuznie zensciny..." About bovto s. also L.L Viktorova, Mongoly. Proischozdenie naroda i istoki kultury. Moscow 1980, p. 184, note 3, About bovtola -p. 27. Bayit si ~ Kalm. si, su ~ Mong. sui "Losgeld fur die Braut, Brautpreis (in Vieh und Waren)" (Ramstedt, Kalm. Wb. 328).
14. Bayit, Kalm. mani "das Gebet" (Ramstedt, Kalm. Wb. 258). cf. A. Pozdneev, Ocerki byta buddijskich monastyrej i buddijskogo duchovenstva v Mongolii. Sanktpeterburg 1887, e.g., p.26, Bayit megzem ~ Khalkha megjem ~ Mong. migjim, sedkisi ugei "gimn (v cest' Dzonkavy)" (Kowalewski's Dictionaire 2026). A. Pozdneev translated this prayer into Russian. Cf. op. cit., p. 303 ~ Tib. dmigs (Das 932). Bayit, Kalm. lun "Predigt, Belehrung" (Ramstedt, Kalm. Wb. 253) ~ Tib. Lun (Das 1215). Cf. A. Pozdneev, op. cit., pp. 414-415.

Shigeo Ozawa (Japan)

THE SYSTEM OF THE INDICATIVE ENDINGS IN THE LANGUAGE OF "SECRET HISTORY OF THE MONGOLS"

1. The aim of this study is to establish a systematic order for the indicative endings in Middle Mongolian especially in the language of the "Secret History of the Mongols". In the language of the S.H.M. we can find some indicative endings which do not exist in classical written Mongolian, for example : -bi, -ligi, -liyi, -lu'ai, -la'a, - la'ai and so forth.

In the process of finding the above endings, it occurred to me that it would be possible to systematize all of the indicative endings by reviewing them from the point of view of natural gender (sex) and number.

This problem became the starting point for this study, and I have attained hopeful results in systematizing all of the indicative endings by the above method. However, I have been unable to solve all of the problems concerning indicative endings by this method. For when I examined the occurences of the endings -mui', -ju'ui, -bai, -la'ai. etc. in the "S.H.M", for example, in about two-thirds of the cases these endings may be regarded as being the plural forms of -mu, -ju'u, -ba etc., but in the other one- thirds of the cases they are not used as plural forms. How these endings should be regarded in the cases when they are not used as plural form thus becomes a problem.

On the one hand I have given attention to the relationship between the endings -lu'a and -la'a, and have felt that in some way there was a difference between them. As a result of the investigation of these endings related in this paper, I have discovered that -la'a is used as a kind of honorific form for -lu'a. This discovery is very important, for by applying this concept of honorification to the other indicative endings, such as -mui, -ju'ui, -bai etc. I have been able to determine that in the previously referred to cases where these endings are not used as the plural forms of the endings -mu, -ju'u, -ba etc. they are used as the hororific forms of these endings.

As a result of this investigation the system of indicative endings in the language of the S.H.N may be expressed as follows.

natural zender	musculine		feminine	hororific form	unhonorific form
number	sing:	pl.	sing =pl.		
present	-nu	-mui	-mi	-mui	-mu
and future	-yu	*-yui	-yi	*-yui	-yu
tense	-u	-ui=ai	-i	-ui	-u
		-d			
past	-ba	-bai	-bi	-bai	-ba
perfect and	-ju'u	-ju'ui	-ji'-jigi	-ju'ui	-ju'u
impertec	-lu'a	-lu'ai	-liigin=	-la'a	< -lú'a
tense	-la'a	-la'a	< -liyi	-la'ai	
	-'a	-'ai	*-i	*-'ai	*-'a

Igor de Rachewiltz, Canberra(Australia)

SOME REFLECTIONS ON PARAGRAPH ONE OF THE SECRET HISTORY OF THE MONGOLS

Much of the First Chapter of the Secret History of the Mongols is taken up by the genealogy of Chinggis Qan, the legendary beginnings of the Mongol people and the origins of its various clans. The first section, or paragraph, of the First Chapter is rather interesting on several grounds and has been the subject of conflicting interpretations. The text (in translation) reads as follows: 'The origin of Chinggis Qa'an. There was a blue-grey wolf born with his destiny from Heaven Above. His wife was a fallow doe. They came crossing the Tenggis. After they had settled at the source of the River Onan at Burqan Qaldun, Bataciqan was born to them /1/.

The opening line Chinggis Qa'an-nu huǰa'ur forms, as it were, a title for the whole genealogical portion of the chapter i.e. 1-60. Scholars in the past, including the pioneers Pelliot and Haenisch, and more recently Damdinsuren, Doerfer and Ozawa, do not regard the opening line as a title, but connect it logically with what follows: 'The origin (i.e. the original ancestor) of Chinggis Qa'an was...' However, as first surmised by Naka, and subsequently confirmed and explained by Poppe and Mostaert, the opening words stand per se /2/. There are, of course, arguments in support of both interpretations. For my part, like Ligeti, Murakami and Cleaves /3/, I, too, am in favour of separating the first line from the rest; however, I am not too sanguine about it in view of the Chinese sectional summary which runs counter to such an argument /4/. (As already shown by other investigators, the Chinese title Yuan-ch'ao pi-shih was undoubtedly given to the work by the Ming editors, who also created a Mongolian title for it in Chinese transcription) /5/.

Chinggis Qa'an is the title of the conqueror in the later Mongol tradition. The title assumed by, or rather conferred on. Temujin and by which he was known in his lifetime was Cinggis Qan. The change from Chinggis Qan to Chinggis Qa'an (=Qayan) occurred probably early in the reign of Qubilai (in my opinion some time between 1260 and 1271), and the Secret History text, which originally had only Cinggis Qan throughout, was amended accordingly (6). As for the meaning of this title of Turkish