Asiatische Forschungen
152

The Role of Women in the Altaic World

Edited by
Veronika Veit

Harrassowitz Verlag

X 159616

ASIATISCHE FORSCHUNGEN

Monographienreihe
zur Geschichte, Kultur und Sprache
der Völker Ost- und Zentralasiens

Herausgegeben von Thomas O. Höllmann
unter Mitwirkung von Herbert Franke und Charles R. Bawden

Band 152

2007

Harrassowitz Verlag · Wiesbaden

The Role of Women in the Altaic World

Permanent International Altaistic Conference
44th Meeting, Walberberg, 26–31 August 2001

Edited by Veronika Veit



2007

Harrassowitz Verlag · Wiesbaden

SZTE Klebelsberg Könyvtár
J000982205

SZTE Klebelsberg Könyvtár SZEGED 2.

X 159616

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über http://dnb.d-nb.de abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available in the internet at http://dnb.d-nb.de.

For further information about our publishing program consult our website http://www.harrassowitz-verlag.de

© Otto Harrassowitz GmbH & Co. KG, Wiesbaden 2007
This work, including all of its parts, is protected by copyright. Any use beyond the limits of copyright law without the permission of the publisher is forbidden and subject to penalty. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.
Printed on permanent/durable paper.
Printing and binding: Hubert & Co., Göttingen
Printed in Germany
ISSN 0571-320X
ISBN 978-3-447-05537-6

Inhalt

Veronika Veit · Bonn
Zur Einführung 7
Liste der Teilnehmer 9
V. M. Alpatov · Moskau
Female Variant of Japanese 11
Zoya Anayban · Abakan
The Women of Tuva in the Context of the Transformation Period in Russia 15
Ágnes Birtalan · Budapest
Ada: A Harmful Female Spirit in the Mongolian Mythology and Folk Belief 19
Elena Boikova · Moskau
Common-Law Marriage in Pre-Revolutionary Mongolia 35
Danuta Chmielowska · Warschau
The Image of Woman in Turkish Literature in the Second Half of the 20th Century 39
Mihály Dobrovits · Budapest
Maidens, towers and beasts 47
Michael R. Drompp · Memphis
From Qatun to Refugee: The Taihe Princess among the Uighurs 57
Barbara Frey Näf · Basel
Compared With the women the … menfolk have little business of their own.“ – Gender division of labour in the history of the Mongols 69
Marián Gálik · Bratislava
The Twenty-Fourth Nasreddin? Two Women in Wang Meng's Xinjiang Stories 77
Johannes Gießauf · Graz
Mulieres Bellatrices oder Apis Argumentosa? Aspekte der Wahrnehmung mongolischer Frauen in abendländischen Quellen des Mittelalters 83
Mark I. Gol'man · Moskau
The Mongolian Women in the Russian Archives of the XVIIth Century 93
Walther Heissig · Rheinböllen
Zum Motiv der Hexenverbrennung in der Mongolischen Volksdichtung 97
F. G. Hisamitdinova · Ufa
The Place and Role of the Bashkir Woman in Family and Society: the Present and the Past 99
Peter Kalchofner · Mainz
Expressing Feminine Gender in Mongolian 103
Barbara Kellner-Heinkele · Berlin
Abu l-Ghazi Bahadur Khan and the Famous and Infamous Women 109
N. Kurpeshko · Kemerovo
Female Names Shor Textbooks 119

Yuan-Chu Lam · Wellesley
A Khotanese Chaste Wife and her Biographer in Yuan China 123

Ruth I. Meserve · Bloomington
The Red Witch 131

Junko Miyawaki-Okada · Tokyo
The Role of Women in the Imperial Succession of the Nomadic Empire 143

Nina Nazirova · Moskau
Traditional Jewelry Decorations of Uighur Women of Eastern Turkestan
at the End of the 19th and the Beginning of the 20th Centuries 151

Nima · Peking
Die weiblichen Heiligtümer und ihre historische Funktion 159

Hidehiro Okada · Tokyo
The Role of Women in the Erdeni-yin Tobchi: The post-imperial period in particular 173

Tatiana A. Pang · St. Petersburg
The Destiny of Qing Taizu Nurhaci's Second Wife Gundai 183

Alessandra Pozzi · Rom
Manchu Women of the Early Stage: Fantasy and Reality 189

Elena Remilev-Schlüter · München
The Role of Women in the Oirat-Kalmyk Society 199

Volker Rybatzki · Helsinki
Female Personal Names in Middle Mongolian Sources 211

Alice Sárközi · Budapest
Goddess With the White Parasol! Protect Us! 231

Sečenmönke · Peking
The Role of Women in Traditional Mongolian Society 247

A. Senderjav · Bonn
Bezeichnungen des Weiblichen im modernen Khalkha-Mongolisch 253

Denis Sinor · Bloomington
Some Observations on Women in Early and Medieval Inner Asian History 261

Nina Solntseva · Moskau
Kinship Terms and Third Person Pronouns in Mongolian
and South-East Asian Languages 269

Giovanni Stary · Venedig
Three Manchu Heroines and their „Destiny" in Qing Historiography 273

Erika Taube · Leipzig
Die Frau in der Volksdichtung der Tuwiner im Altai 279

Jakob Taube · Markkleeberg
Albasty und das Motiv der Vielbrüstigkeit 293

Edward Tryjarski · Warschau
On Turkish Women in a Polish Work of the 17th Century 307

Hartmut Walravens · Berlin
A Manchu Gynaecology 319

David C. Wright · Calgary
The Political and Military Power of Kitan Empress Dowagers 325

Volker Rybatzki · Helsinki

Female Personal Names in Middle Mongolian Sources

The state-of-the-art in Mongolian onomastics is two-fold. Some parts have achieved a very high standard of research, others are nearly non existing. Name-giving among the Mongols has been dealt with by J. Vinkovics (1985) in her ethnographic-bibliographical survey, more general accounts are found in the works of M. & E. Taube (1983) and S. Jagchid & P. Hyer (1979). L. M. C. Schram (1954) has given a very fine description of the birth, and name-giving, as well as the feasts celebrated on these occasions as they occur among the Mongghuls. Besides some studies in Russian and Khalkha, there exists only a small number of works in western languages on the semantical and morphological aspects of Mongolian names (Vinkovics 1985; Schubert 1959-60, 1971.74-88; Jagchid & Hyer 1979.73-81, Moses 1988), a study on the names of the characters in Mongolian folk-tales has been conducted by L. Bese (1983).

Middle Mongolian onomastics have concentrated mainly on identifying Mongolian names in secondary sources. This field, for sure the one with the highest scientific standard in Mongolian onomastics, is connected with names such as J. A. Boyle, Chan Hok-lam, F. W. Cleaves, H. Franke, L. Hambis, P. Pelliot, I. de Rachewiltz and P. Ratchnevsky. In the last years, research in this field has culminated in the publications of the book "In the sevice of the Khan", containing the biographies of eminent personalities of the early Mongol-Yuan period, and the four-volume "Repertory of proper names in Yüan literary sources" by I. de. Rachewiltz & M. Wang.

Although referred to in the researches mentioned before, specialized studies on the n. pr. in indigenous Middle Mongolian sources have been largely neglected. There exists a study of P. Poucha (1956) on the n. pr. of the Secret History that is for some parts outdated, and some articles by Bese (1974, 1978, 1989). The only study on the morphological structure of some n. pr. of the Secret History, still usable today was done by N. N. Poppe (1975).

Female n. pr. represent only a small part of the corpus of the Middle Mongolian names in indigenous sources. Out of about 900 n. pr., only around 50 are female n. pr.. The main aim of this paper is to analyze the morphological structure as well as the semantics of the names against a Mongolian and, if needed, Turkic background, secondary sources have been used only occasionally.

Adar 'n. pr. (f.)'. The name occurs in the inscription of Jigüntei [20] of 1338 as the name of the wife of Jigüntei (Cleaves 1951.93:103). According to Bese and Poppe the name Adar has to be compared with MoL adara-, Khal. adr- 'to be stubborn, act contrary', Khal. adar 'stubborn' in: adar jang 'stubborness; oddity, vagary', Bur. adar 'clumsy, cumbersome; awkward, inconvenient', belonging to the group of the fortuitous names or nicknames (Bese 1989.29, Poppe 1975.165). It is, however, also possible to read the word as Atar, and, assuming a defective writing (the long vowel of the second syllable not being expressed), compare the name with MoL ataghar, Khal. atgar, Ord. atâr 'envy, jealousy'.

As a loanword the name is attested in Uig. as a n. pr. (f./m.), cf. Adar 'n. pr. (m.)', adar kïz 'das Mädchen Adar' (Yamada 1993.237). According to Röhrborn (47) adar is a reading mistake for aday ~ atay 'Kleines, Liebes (Kosewort für eigene u. fremde Kinder); Junges (für Tiere)' (Röhrborn 258-59).

Al 'Part of n. pr. (m./f.)'. (i) [M §238/9317] Al-Altun, a daughter of Cinggis-Qan = [AT 86b/2714, 2715] Ilghaltun beki, (ii) [M §239/9324] Al-Di.er (Haenisch 1939.172) ~ Adi.er (Cleaves 1982.229) ~ Aldi-Er (Rachewiltz 1972; Ligeti 1971.205), name of a chief of the Kirgisud = [AT 87a/2727] Altai er-e = Aldi-er-e. Whatever the correct reading of the second name might be, ?Tu. altï är 'six men', both names have a Tu. background, as altun is the Tu. variant of Mo. altan 'gold', and the second name belongs to a person who is ethnically Tu. The name of Al-Altun is recorded by Juvainî as Altun-Beki, and Rashîd ad-Dîn as El- or Il-Altï. In the Yuanshi she is called El-Altun [§122], and El-Qadun [§109]. Al-Altun was given as a wife to Barcuq-Art Iduq-Qut of the Uigurs around the time of Cinggis-Qan's death (1227). Because of her father's death she didn't move to the Uigur court, and only when Ögedei became Qagan in 1229, Cinggis-Qan's bestowment was put into practice, and she was sent to the Uigur court. Before arriving at the Uigur court, she died however. At this occasion Ögedei decided that another woman called Alajin-Beki, most probably one of his own daughters, should be given to Barcuq-Art as a wife. When Alajin-Beki arrived at the Uigur court, she found out that now in turn Barcuq-Art had died. After Kesmez, the son of Barcuq-Art had presented himself to Ögedei, Alajin-Beki was given as a wife to him (Boyle 1958.47-48). The element al is found also in Uig. as a part of a n. pr. (m.) in fragmentary form in the so called "stake-inscriptions": [II.23] . al [...] sangun . 'Al [...], [der] Sangun'. MMo. [S, P, U] al 'red, scarlet, vermilion' is a loanword from Uig., found in texts from Turfan and Dunhuang, cf. al 'light-red' (Hamilton 1986.208, Röhrborn 83, Clauson 1972.120-121), the Sino-Uig. vocabulary of the Ming-dynasty: al 'rouge foncé' (Ligeti 1966.128), as well as other MTu. texts. Nowadays al is, with the exception of Turkmen, here probably as a re-borrowing from Persian, not found in Modern Tu. languages. In Modern Mo. languages the word is preserved, e. g. MoL, Khal. al 'red, scarlet, vermilion', Ord. el natsin = MoL al nacin 'dans une legend', el ulaghan naran-u gerel 'la lumierè du soleil vermeil (rituel de mariage)', ulân elên 'rouge', Kal. al 'hellrot'.

Alaq 'n. pr. (f./m.)'. (i) [M §§149, 202, 220/4406, 4409, 4505, 4517, 7717, 8616, 8619] Alaq, son of Sirgümetü of the Nicügüd Ba.arin = [AT 52a, 52b/1636, 1638, 1648] Alagh; (ii) [M §169/5229] Alaq-It, wife of Yeke Ceren = [AT 60b/1896] Alaqud = Alaq-it. A third occurrence, Alagh aghtaci 'the horse-guardian Alag', is found in the edict of Nûr ad-Dîn (Ligeti 1972a.271). The reading Alaq-It for the second name as proposed by Rachewiltz and Ligeti, is unsure. Haenisch (1939.172) suggested the reading Alaqcit, with the suffix -cit, finding some support by the suffix -jit, forming n. pr. (f.) in Ord., e. g. Altanjit, Cleaves (1982.229) read the name as Alagh Yid. I follow in this case the reading proposed by Rachewiltz and Ligeti, as we find in MMo. several examples for the use alaq + animal name, e. g. alaq hüker 'variegated cow' [M], alaq muri 'variegated horse' [S]. The meaning of the compound, consisting of Mo. alaq 'variegated, multicoloured' and Tu. ït 'dog', would thus be 'variegated dog'. This etymology finds further support by the fact that alaq is used in Ord. as the name of dogs, as well as a n. pr. (f.). Furthermore is Mo. noqai, Tu. ït attested several times as a n. pr. The combination Mo. + Tu. word is,

however, problematic, but a Tu. name *ala ït might well have been adapted as alaq it into Mo., as MMo. [S, A] alaq ~ alagh, [A] ala = Tu. ala 'Ausschlag, Hautausschlag; bunt, gescheckt' (Röhrborn 90, Ligeti 1966.128, Clauson 1972.126, VEWT 15a). For modern Mo. languages cf. MoL alagh 'multicoloured, parti-coloured, spotted etc.', Ord. alaq 'nom de chien; n. pr. f.', Kal. alagh 'bunt', as well as MT §185, TMEN §518, Kara (1990.282). The Tu. variant ala is attested as part of the n. pr. (f./m.) Önggüd-ün Ala-Qus Digid Quri in the SH and the name Alajin-Beki in Juvainî (see: Al).

Alaqa 'n. pr. (f.)'. [M §239/9333-9334] Alaqa-Beki, second (according to Chin. sources), or third (according to Rashîd ad-Dîn) daughter of Cinggis-Qan. In the Yuanshi her name is given as Alaqa, Alaqai, from alaqa- + -i 'diminutative' or Alaqan. In the AT she is not mentioned in the place corresponding to the passage in the SH, but she occurs in two passages, not mentioned in the SH: [AT 85b/2688-2689] states that she was given to Arslan-Qan of the Qarluq, the SH [§235/9238] states in this place only that Cinggis-Qan gave 'a daughter (öki)', without name. [AT 89a/2786, 128a/3953] mentions her as the first daughter of Bötegeljin-Ghoo-a-Qatun ~ Börte-Üjin. Alaqa was the most exceptional Mongolian woman of her time. She was married several times: after the death of her first husband, she married Jingu, a nephew of Ala-Qus of the Önggüt, who was acting as a regent for Boyoqa, the son of Ala-Qus. Several years later she married Boyoqa. Alaqa played an important role in the Mongolian politics of her time. She was not only leading the state affairs of the Önggüt, but held also the final power in the military and civil decisions concerning North China, being installed as "Administrator of the Realm" by Cinggis-Qan. Her orders had to be respected even by Muqali, the famous general (Olbricht & Pinks 1980.24). Her name means 'palm of the hand' and belongs to the group of names given after the first object/sign seen after birth. The word is attested as MMo. [S] halaqan, [U] alagha/n, [A] halaqa/n ~ alaqan, as a loanword it is found in Tu. and Tung. languages (VEWT 15b, MT §31). The name occurs without initial h- and this is one of the many inconsistencies in rendering initial h- in MMo. sources. Most probably h- was disappearing at this time, being retained in some words and some sources, while others have already the modern form, cf. also oqor [M, S], oqar [U, A], hoqar [A] 'short'; üldü [M, S, A], hüldü ~ yüldü ~ yüldüt (pl.) ~ hildü [A], ildü [S, U], ildün [U] 'sword'. Bese (1978.355-356) tried to identify this name with Turkmen alaka 'Ziesel', used as a n. pr. (m.). I reject his etymology as neither word nor semantics are attested in MMo., MTu. or Uig.

Alan 'n. pr. (f.)'. [M §§7-10, 17-20, 22, 23, 76] Alan-Qo.a ~ Alan-Eke = [AT] Alun-Ghoo-a, [ATano, ET] Alung-Ghoo-a, and [ANYT] Alan-Ghoo-a. According to the SH her mother was köl-barqujin tögüm-ün ejen barqudai-mergen-nü ökin barqujin-qo.a [§8/528-529] 'Barqujin-Qo.a, daughter of Burqudai-Mergen, lord of the depression Köl-Barqujin', her father qori-tumad-un noyan qorilartai-mergen [§8/529-530] 'Qorilartai-Mergen of the Qori-Tumad'. Alan-Qo.a was the wife of Dobun-Mergen, a side-ancestor of Cinggis-Qan. The SH and some of the Mo. chronicles of the 17th century differ considerably what concerns the children of Alan-Qo.a. According to the SH Dobun-Mergen was the father of Bügünütei and Belgünütei, after his death three more sons, Buqu-Qadagi, Buqatu-Salji and Bodoncar-Munqaq were born. The father of these three children is styled ceügen sira gü.ün in the SH, sira cegüken kümün in the AT, sira ciügen köbegün in the AT anon., and sira cöögen kümün in the ANYT, all to be translated 'a yellow shining being'. The AT

and ET reflect the same tradition as the SH as the sons of Dobun-Mergen and Alan-Qo.a, as well as sons of the "yellow shining being" and Alan-Qo.a are the same in the three sources. A different tradition is reflected by the ATano and the ANYT. Both chronicles have corrupted forms of Buqu-Qadagi and Buqatu-Salji as the name of the two sons of Dobun-Mergen and Alan-Qo.a, Belgünütei and Bügünütei are not mentioned in these chronicles. The sons of the "yellow shining being" and Alan-Qo.a are called Begter, Belgetei and Bodoncir in the ATano, in the ANYT Bodoncar is the only son of this relation. The ATano is wrong in this place as Begter and Belgetei were in fact half-brothers of Cinggis-Qan. The Yuanshi differs at this point from the Mo. tradition as the genealogy starts only with Dobun-Mergen, earlier ancestors are not mentioned. There is no mentioning of a "yellow shining man", all the sons of this relation, Buqu-Qadagi, Buqatu-Salji and Bodoncar, are considered sons of Dobun-Mergen. The Yuanshi is the only source that does not attribute a supernatural origin to Bodoncar. However, all the chronicles, the Yuanshi as well as the SH commonly consider Bodoncar as the ancestor of the Borjigin-clan of Cinggis-Qan. The meaning of the name Alan is difficult to detect. One might think of alan 'Karrenboden, Karrenkorb' [M], in this case the name belongs to the group of names originating from the first thing seen after birth. Another possiblity is an explanation of alan as 'reddish'. In this case it is a name belonging to the category of names derived from colour or some beautiful obejct, as proposed by Jagchid & Hyer (1979.76).

Altani 'n. pr. (f.)'. (i) [M §214/8410-8426] Altani ~ Altani-Eke = [AT 68a-68b/2138-214] Iltai ~ Iltai-Eke ~ Iltai-Eme, a daughter of Cinggis-Qan. She was given as a wife to Boroqul, who belonged to the Jürkin-clan and was a captain of a thousand and one of the four heros (külü.üd) of Cinggis-Qan. (ii) In the Armenian history of Grigor of Akner, which covers the period 1231-1275, the name aylt'ana xat'un that is Altani-Qatun occurs. Altani-Qatun was the wife of Cormaqan(-Qorci), the general of the Mongol forces in Iran, who died around 1242 (Cleaves 1949b.410-411). There are two possibilities to analyse the name morphologically. It might be derived from altan 'gold' + -i 'diminutative suffix'; or al- 'crimson' (see: Al) + -tani 'suffix in n. pr. (f.)', as proposed by Cleaves (1949b.410-411). The word altan 'gold, golden' is attested in all MMo. sources. It is used further as a designation for members of the Cinggisid ruling house (Zieme 1975.75, Serruys 1962), e. g. altan amin 'the life of the ruler', altan beye 'the person of the ruler'. Both suffixes, -i as well as -tani, are well attested in MMo. onomastics.

Altun 'n. pr. (f./m.)'. (i) [M §238/9317] Al-Altun, a daughter of Cinggis-Qan (see: Al); (ii) [M §152(2)/4628] Altun-Ashuq, n. pr. (m.); of the Kereyid. For altun, the Tu. variante of Mo. altan (Rybatzki 1994.202-206), cf. also Uig., Sino-Uig. altun 'gold' (Röhrborn 112-114, Clauson 1972.131, Ligeti 1966.129). The element altun is a common part in Tu. compound n. pr., e. g. Uig. Altun-Yänggäc (Hamilton 1986.109-111, 210), Qïcï-Altun (Zieme 1985.225), Altun-Qaya (Röhrborn 114b), Altun-Yegän (Sims-Williams & Hamilton 1990.51).

Babaca 'n. pr. (f.)'. Daughter of Ögedei, wife of Nigü[..]n Tegin. Occurs in the Chin. part of the Sino-Uig. inscription of the Ïduq-Qut of Qocho from 1334 as ba-bu-cha, the corresponding Uig. section reads tänggäshigsiz qutlugh ïduq babaca agha-ta 'la sainte princesse Babaca à la grâce incomparable' (Geng & Hamilton 1981.29). This is a Tu. name that has to be explained as Uig. baba 'ehrenvolle Anrede': ay baba 'Oh Mutter (eigtl.: Vater)!' (Zieme 1985.40), anasï[n] b[abasïn] 'their mothers and fathers' (Clark 1982.212) + suffix -ca 'diminutative' ?< -c (Erdal 1991.44-47).

Barqujin 'n. pr. (f.)'. The word occurs as a place name [M §§109, 177, 244] and as a n. pr. (f.), [M §8/529] Bargudai-Mergen-nü ökin Barqujin-Qo.a 'Barqujin-Qo.a, daughter of Barqudai-Mergen' , the wife of Qorilartai-Mergen [AT 5a/131 Qorildai-Mergen], who was the mother of Alan-Qo.a. In the ANYT Barghujin-Ghoo is the wife of Torqaljin-Bayan (see: Boroqcin). The name has to be analysed as Barqujin < Barqu/n ~ Barqud 'ethnic name'; MoL barghu i) 'crude, coarse; rustic, uncivilized, rough mannered; simple, plain', ii) the 'name of an eastern Mongolian tribe or their area'; Ord barghut 'n.pr.m.; nom de chien' + -jin, cf. also the name of the father, Barqu.dai. The suffix -jin is not restricted to form n. pr. (f.), but also n. pr. (m.) [Megü.jin, Temü.jin], ethnic names (see: Mongqol.jin), as well as fem. animal designations, e. g. MMo. [M] qunajin 'three-year-old' < [M, S] qunan, [U, A] ghunan 'three-year-old'; MoL ghuna/n, ghunaji/n (Kara 1990.295-96).

Berüde 'n. pr. (f.)'. [M §272/11323] wife of Tolui. According to Mostaert (1953.234-238) and Rachewiltz (1999.76) this is another name of Sorqaqtani. Onon (2001.266) translates the relevant passage belbisün beri-yen berüde as 'your widowed sister-in-law', jumping the word berüde. The correct translation seems to be 'his [Ögedei's] widowed sister-in-law Berüde'. It remains to be investigated if Berüde is really another name of Sorqaghtani, or the name of another wife of Tolui.

Botoqui 'n. pr. (f.)'. [M §§240, 241(2)/9406-07, 9425, 9433] Botoqui-Tarqun, widow of Soqor, the ruler of the Tumad, later given as a wife to Quduqa-Beki = [AT 87b-88b/2749, 2766, 2774] Botoqui-Targhun. The name Botoqui is explained by Onon (2001.223) as OTu. botoqui 'violent', however, neither word nor suffix are attested in OTu. The word might be regarded a fem. form in -i of MMo. [M] botoqan, [A] botughu/n ~ botugha/n ~ botaghan 'young camel in its first year'. For fem. forms in -i in MMo. (see: Soqatai). As a n. pr. (m.) Boto.ghan-Bor-a is attested in the edict of Nûr ad-Dîn (Ligeti 1972a.272).

Boroqcin 'n. pr. (f.)'. [M §3/512] Boroqcin-Qo.a, wife of Toroqoljin, mother of Duwa-Soqor and Dobun-Mergen = [AT 4b/116, 118; ATano V] Boroghcin-Ghoo-a, [ET 24v24-25] Boraghcin-Ghoo-a, [ANYT 9] Barghujin-Ghoo. According to Rashîd ad-Dîn, also the principal wife of Ögedei bore the name Boraqcin (Boyle 1971.18). The names consists of bora > boro 'grey, greyish, brown' + -qcin 'diminutive' (Poppe 1975.164). The word is attested as MMo. [M] boroqcin 'kleiner, junger Vogel': boro[q]cin qarciqai 'young sparrow hawk'; MoL borughcin, Khal. borogcin 'grey (of female animals)'. For the use of colour-designations as n. pr. cf. also Tu. caqïr 'n. pr. = blue, blue-grey' prob. originally of the eyes, later more generally (Clauson 1972.409): el caqïr shal 'n. pr.' (Zieme 1985.120, Rásonyi 1976.215, Jagchid & Hyer 1979.76). Further n. pr. based on bora ~ boro are MMo. Bora ~ Boro, Sogd. xwshy z'ty pwzy 'Boz, son of Qush' (Sims-Williams & Hamilton 1990.41); MMo. Bora.qan; Boro.qul ~ Boro..ul; Boro.ldai; cf. also [S] boroqai 'Vorfahren 4. Grades'.

Börte 'n. pr. (f.)'. [M §§66, 104, 110(2)] Börte, [M §§94(3), 99, 100, 104, 110(4), 111, 118, 119, 245(3)] Börte-Üjin, [M §105] Üjin-Börte, daughter of Dei Secen of the Onggirad, wife of Temüjin. The forms Börte ~ Börte-Jüsin are attested in all chronicles of the 17th century, the [ATano] has further the variants Börte-keljin ~ [AT, ANYT] Börtegeljin in those parts not attested in the SH. Börte has the same name as the ancestoral wolf of all the Mongols: [M §1] börte cino 'blaugrauer, blasser Wolf'. The word has survived in MoL börtü, börte 'brindled, with spots, mottled, speckled; grey', Khal. bört 'white, pale

white with dark grey spots (said of animals)'. As a n. pr. perhaps also attested in Uig. documents from Turfan, cf. Bört-Bay, Qïtay-Bört, Qutlugh-Bört (DTS 118, 448, 473), however, in the last edition of these texts (Yamada 1993.254), the Uig. word is interpreted as bürt, without any reference to Mo. The aspect of the colour of börte has been analysed by Rachewiltz, who, comparing börte cino of the SH with kök böri of the Oghuz-name, came to the conclusion that börte is most probably translated best as 'céleste' (Rachewiltz 1997.153-155, Laude-Cirtautas 1961.77-81, Rybatzki 1994.238-239).

Buluqan 'n. pr. (f./m.)'. (i) [M §202] Buluqan, a captain of a thousand; (ii) [Uig. (T III M182:1-2)] agiramahishi ulugh qatun-ï bulughan qatun 'Seine [d. Temür Qagan (Mo. given name) = Öljeitü (Mo. temple name), Chengzong (Chin. temple name); 1265-1307, reigned 1295-1207); Chin. regnal titles: Yuanzhen (1295-1296), Dade = Mo. dai-dii (1297-13007). Temür was the 3rd son of Jinggim, the 2nd son of Qubliai] Hauptfrau ist Bulugan Qatun' (Sertkaya 1989.190; Hsiao 1994.504-05, 506; Farquhar 1990.428). The name has to be explained as MMo. [M] buluqan, (pl.) buluqat 'sable', buluqacin 'sable-hunter', [S] buluqan ~ bulugan ~ buluqan ~ bulqan, [A] bulqan ~ bulaghan; MoL bulagha/n, Khal. bulga/n, Kal. bulghan. As a loanword from Mo. the word has spread into some Tu. languages (TMEN §94, VEWT 88b; MYYC 168).

Buyanjin 'n. pr. (f.)'. The wife of Hindu, mother of Oron, and daughter of Uqari, who was the preceptor (baqsi) of the Jingwang, who had succeeded Köten-Ejen. According to the inscription of Hindu [35-36] she died on the 14th of the 6th month of the 18th year of the Zhizheng-period, that is the 20th of July 1358, in her 77th year of sickness. From this, her date of birth can be given as 1281/82 (Cleaves 1949a.66). Her name is formed of MMo. [P, U, A] buyan 'virtue, religious merit' < Uig. buyan < Skt. punya (Zieme 1985.209) + -jin (see: Barqujin). N. pr. consisting of the word buyan + suffix, or buyan + another nomen are very frequent in MMo. and Uig., however, the formation nomen + nomen seems to be a typical Tu. one, e. g. MMo. [U], Uig. Buyan 'n. pr. (m.)' (Ligeti 1972a.33, 227; Zieme 1985.174, 176, 177); MMo. [U], Uig. Buyan-Qy-a 'n. pr. (m.)' (Ligeti 1972a.222; Yamada 1993.20, 111, 124, 170); Uig. Buyan-Qaya-Sal 'n. pr. (m.)' (Zieme 1985.156); MMo. [U], Uig. Buyan-Quli 'n. pr. (m.)' (Ligeti 1972a.235; Zieme 1976.248, 1985.175); Uig. Buyan-Qutlugh 'n. pr. (f.) i)' Gemahlin (alïncu xatun) des Köncök Ïduq Qut, ii) Schwägerin/Frau des Tümänbägi Buyan' (Zieme 1985.160, 175); Uig. Buyan-Kälmish 'n. pr. (m.)' (Zieme 1985.92); Uig. Buyan-Tegin 'n. pr. (f.)' (Gabain 1976.205); MMo. [U], Uig. Buyan-Temür 'n. pr. (m.)' (Ligeti 1972a.37, 50, 233; Yamada 1993.174, 175; Hamilton & Niu 1998.134); Uig. Buyan.cuq [or: Buyan.cog] 'n. pr. (m.)' (Zieme 1981.250-251; Yamada 1993.141, 52); Buyan.tu '4th ruler of the Yuan dynasty, 1285-1320, reigned 1312-1320; 3rd son of Darmabala; younger brother of Qaishan, the 3rd ruler of the Yuan dynasty; regnal titles: Huangqing = Mo. Qong-king (1312-13), Yanyou (1314-1320); his Mo. given name was Ayurbarwada, his Mo. temple name Buyantu and his Chin. temple name Renzong' (Ligeti 1973.24; Geng & Hamilton 1981.20, 21; Farquhar 1990.428).

Caqa 'n. pr. (f./m.)'. (i) [M §249/10022] a daughter of Iluqu Burqan of the Tanggud = [AT 111b/3460] Caghan; (ii) [Nûr ad-Dîn 33-34] aghtacid caqa 'Die Pferdepfleger Caqa, (+)' (Ligeti 1972a.271). If the name of the daughter of Iluqu Burqan is Mo. at all (the ethnic background is Tanggud), it should be compared with MMo. [M] caqa, [U] cagha 'Kind', MoL cagh-a (obs.) 'a little boy', caqa, Khal. cax 'small child, infant' (the AT glosses caq-a with [XVr14] köbegün, and [XVr23] nilqa 'infant, tender') > Tu. (Menges 1955.705, VEWT 96a, Teszan 1974.67).

Ca.alun 'n. pr. (f.)'. [M §157/4902] daughter of Toqto.a of the Uduyit-Merkit, sister of Qutuqtai = [AT 56b/1772] Caghalalun. The name consists of the stem ca.a- + -lun 'fem. suffix', attested several times in MMo. onomastics, cf. Temü.lün 'younger sister of Temüjin', (H)ö.e.lün 'mother of Temüjin', Nomu.lun 'wife of Qaci-Külüg', as well as on a woodcut of Chin. origin from Turfan: Kete.lün [or: Kötelün] 'wife of Mungsuz'. The same stem seems to be attested in the name Ca.a.dai ~ Cagha.dai '2nd son of Temüjin', Ord. tsagâdä: 'n. pr. m.'. According to Bese (1978.364) the stem has to be connected with caqa 'child' (see: Caqa), according to Cleaves (1949b.417-18) with MMo. [M] caqa.an ~ caqân 'weiß, Schimmel', [S] caqân ~ jaqâ ~ jaghân ~ jaqan, [U] caghaghan, [P] caqa.an, [A] caqân ~ caghân ~ cighân. As, however, the consonant of the first syllable is neither contracted in caqa, nor in caqân, both etymologies proposed seem to be incorrect, and an explanation has still to be searched for. Probably the stem has to be connected with MMo. [M] ca.ada, [U] caghada 'eng, nahe, dicht an', comparable with the etymology of Öge.dei < MMo. [M] ö.ede, [U] ögede ~ öbede 'entgegen, gegen den Strom, aufwärts'.

Ca.ur 'n. pr. (f.)'. [M §§165(2), 168(3)] Ca.ur-Beki, a daughter of Ong-Qan; younger sister of Senggüm; wife to Joci, Temüjin's oldest son = [AT 58b, 59b, 60a/1838, 1844, 1880, 1882, 1885] Caghur-Beki, [ANYT 26, 27] Caqar-Bikig. The name has to be compared with Khitan cawur, caur (Kara 1990.287), MMo. [M] ca.ur 'Kriegszug, Raid', [S] cauraci 'soldier, combatant', cawura- 'ins Feld ziehen'. Cf. for the word also Ligeti (AOH 17.287-288), Poppe (ZDMG 99.277), Mostaert (1953.181). As a n. pr. (m.) the word is attested several times in MMo.: [M] Caqur.qan ~ Ca.ur.qan (Bese 1974.93), [M] Ca.ur.qai, (?) [M] Cau.jin ~ Ca.u.jin, [U] Cau.gha.

Ceceyigen 'n. pr. (f.)'. [M §239/9332] a daughter of Temüjin; given as a wife to Inalci, the son of Qudaqa-Beki of the Oyirat = [AT 87b/2734] Seceyiken, [ANYT 28] Cacaikin. The stem of the word, MMo. [S] cecek 'Blüte, Blume', [U] ceceglig, [A] cecek, MoL ceceg ~ cicik ~ seceg, Khal. ceceg 'flower', is a loanword from Uig. cecek 'flower' (Clauson 1972.400-01, VEWT 102a, TMEN §1973). The word is attested as a n. pr. (f.) in the Uig. Dunhuang-documents: kälinimiz azïghqa cäcäkkä 'an unsere Schwägerinnen Azïg und Cäcäk' (Röhrborn 320, Hamilton 1986.231), and in the ET [45r10] Seceg 'daughter of Qubilai from his wife Cabi'. In the Sino-Mongolian inscription of 1453 the word occurs several times in connection with the designation of tissues: [13] bür-e cecegtei egülen artu 'mit dunklen Blumen-Wolken gemustert[e Seide]', [14, 15, 16] bür-e narin cecegtei '[Seide] mit dunklen feinen Blumen' (Cleaves 1950.439, 442, 445). The suffix of the word, occurring also in the n. pr. (m.) [M] Buqa.i.qan and n. pr. (f.) [M] Qolu.i.qan, is a double diminutive suffix. Ceceyiken is thus a name of hypocoristic nature.

Cotan 'n. pr. (f.)'. [M §§94(2), 95, 96/2127(2), 2129, 2135] wife of Dei Secen; mother of Börte; mother-in-law of Temüjin = [AT 22b, 23a/705, 706, 712-12] Jotan(-Eke), [ATano] Jötei(-Eke) ~ Jotan(-Eke), [ANYT 18] Yuda. The word, not attested otherwise, can't be explained on a Mo. or Tu. basis, a fact also reflected by the various variants of the name in later sources.

Taqai ~ Daqai 'n. pr. (f./m.)'. (i) [M §§124, 177, 202, 207] Daqai ~ Tagai of the Suldud; one of the two messangers of Cinggis-Qan to Ong-Qan; captain of a thousand. He is further called [M §§151, 186] Suldudai Taqai-Ba.atur and [M §151]

Taqai-Ba.atur; (ii) In the inscription of Hindu from 1362, the wife of Qara is named: [17] gergei inu Taghai-Quncui Tughan-Qush neretü 'seine (Qara) Frau Tagai-Quncui, mit dem Namen Tugan-Qush', and later, [25] qadum eke inu Taghai-Quncui 'ihre (Shumag) Schwiegertochter Tagai-Quncui' (Ligeti 1972a.66, 68). In the Chin. part of the inscription, her name is transcribed as [11] Tahai hunzhu (Cleaves 1949a.48:70). Tagai-Quncui is a title, composed of Uig. quncui (MMo. [M, U] gungju) 'daughter of the emperor' < Chin. gungzhu (TMEN §1585, Clauson 1972.635, Farquhar 1990.19), attested since earliest times in Central Asian languages (earliest evidence in the OTu. inscription of Kül-Tegin from 732) and the element tagay, which defines quncui. Uig. taghay ~ tagha ~ tgay means 'uncle, maternal uncle' (Clauson 1972.474; Zieme 1985.231, Cleaves 1949a.109:73, Yamada 1993.285). As a part of a title, comparable with the formation Taghai-Quncui, taghay is found as Taghay-Cor among the Uig. documents from Dunhuang (Hamilton 1986.250).

Tarqun ' part of a n. pr. (f.)'. [M §§240, 241(2)/9406-07, 9425, 9433] Botoqui-Tarqun (see: Botoqui). The word has to be connected with MMo. [M] tarqula.ul- 'fett werden lassen', tarqut 'fett (pl.)', [S] tarqun, [A] targhulawul-, targhun 'corpulent, fat'; MoL targhu/n, Khal. targa/n (TMEN §126, Kara 1990.326).

Temülün 'n. pr. (f.)'. [M §§60(2), 79, 99/1230, 1233, 1727, 2232] sister of Temüjin, who was nine years younger than Cinggis-Qan; given as a wife to Butu of the Ikires = [AT 13b, 18b, 23b/417, 420, 566, 740] Tömülün ~ Temülün, [ET] Tömelün-Ghoo-a. The name consists of the stem temü- < temür 'iron, metal' (Rybatzki 1994.239-242) + -lün 'fem. suffix' (see: Ca.alun, also: Bese 1974.93). Further names derived from temür are MMo. [M] Temü.der, [M, U] Temü.ge '(i) youngest brother of Cinggis-Qan, (ii) lingbui-shingun yiu-cing 'youcheng of the lingbei-sheng = Senior Vice Councillor of the Qorum Secretariat' (Farquhar 1990.171, 396-97), [M] Temü.jin 'personal name of Cinggis-Qan'; MMo. Temür, Uig. Tämür ~ Tämir is attested frequently as (part of) n. pr.

Toqan ~ Toqon 'n. pr. (f./m.)'. The first, unlabialized variant of the word, toqan, is attested two times, once in the inscription of Hindu: [17] gergei inu Taghai-Quncui Toghan-Qush neretü 'seine (Qara) Frau Tagai-Quncui, mit dem Namen Togan-Qush', another time in the edict of Nûr ad-Dîn [36] Toghan 'n. pr. (m.)' (Ligeti 1972a.66, 272). The labialized form with -o- is attested only in Eastern MMo. texts, namely the SH, and the Huayi yiyu: [M §202] Toqon-Temür, a captain of a thousand, [S] Toqon-Temür qahan (Ligeti 1972b.136, 147). The last mentioned Toqon-Temür (Mo. name), 1320-1370, was the last ruler of the Yuan dynasty (1333-1370). His Mo. temple name was Uqaghatu Qaghan, his Chin. temple name Shundi or Huicong. In the MMo. inscriptions in [U] Toqon-Temür is styled suu-tu qagan [Zhang 4-5, Hin 43-44] or qagan ejen [Hin 46] (Ligeti 1972a.37, 72, 73), in the edicts in [P] he is called simply qân: qân jarliq manu 'Our, the edict of the Qagan' (Ligeti 1972b.75, 80). The name of the wife of Qara has to be explained as 'falcon', as is also indicated by the additional word Tu. qush 'bird' (VEWT 305a). The other occurrences are good examples for the many ways a name might be explained in MMo., as either the meanings 'falcon', or 'caldron, kettle' (defective writing of the vowel of the second syllable) are possible. Tu. toghan 'falcon' is attested in the sources since OTu. times, first in the Irq Bitig. Nowadays the word is only found in SW languages of Tu. (Clauson 1972.470-71, TMEN §1351, VEWT 483). As a n. pr. (m.) Toghan occurs in several Yenissei-inscriptions: [1.2] atïm : El Togan : Totuq : 'Mein Name ist El-Togan,

[der] Totuq'; [44.7] : külüg togan : ben 'Külüg-Togan bin ich' (Vasil'ev 1983.14, 44); further [Turfan, Dunhuang] Toghan, Toghan Tughdqan 'n. pr. (m.)' (Yamada 1993.324, Hamilton 1986.254). The other possibilty of explanation is MMo. [M] toqo.an 'kettle, caldon', [S] toqo.an ~ toqô, [A] toqân ~ toghân; MoL toghugha/n ~ toghu/n, Khal. togoo (Kara 1990.328-329).

Toghus 'n. pr. (f.)'. The Armenian history of Grigor of Akner from the last decades of the 13th century contains the name Tawuus-Xat'un (Toxus, T'oxus, Togus, Togus) = Toghus-Qatun. She was a granddaughter of Ong-Qan of the Kereyit; first given as a wife to Tolui, after his death married to Hülegü, the sixth [Yuanshi] or fifth [Rashîd ad-Dîn] son of Tolui, and younger brother of Möngke and Qubilai. She died in 1265. Rashîd writes her name as Doquz-xatun, however this is a misinterpretation for MMo. [S] daus ~ tawus 'peacock'; MoL toghos ~ taghus, Khal., Ord. togos < Tu. < Pers. < Greek (VEWT 467b, Cleaves 1949b.428-30, Boyle 1975.40-41). The interpretation of Rashîd ad-Dîn, Doquz Xatun < Tu. toquz ~ Oghusic doquz 'nine' (VEWT 486a), largely retained in the secondary literature (Ratchnevsky 1991.80, Spuler 1985.59, Togan 1998.65), finds some confirmation by the importance of 'nine' in Mo. and Tu. onomastics (Rásonyi 1961.62, Jagchid & Hyer 1979.77; see: Yisü.gen, Yisü.i).

Döregene 'n. pr. (f.)'. [M §198/7302(2); not mentioned in the chronicles] a wife of Qudu, son of Togto.a-Beki of the Uduyid-Merkid. After the conquest of the Merkid, she was given as a wife to Ögedei by Cinggis-Qan. Based on Chin. and Persian sources her name is generally read Töregene (Boyle 1958.239-244, Rachewiltz 1999). Already during the last years of Ögedei's reign (1229-1241), Töregene held the power at court and began issuing imperial edicts in the name of her husband, as well as her own, one example, an edict from 1240, is issued for a Taoist temple in Ji-yuan in Honan (Ligeti 1972a.19). After the death of Ögedei she acted as regent of the empire until the enthronement of her son Güyük in 1246. The name is seemingly composed of the stem döre- ~ töre- + -gene. The suffix Mo. -GAnA ~ Tu. -GAn is a classmarker denoting plants and animals "which occur in large numbers in one place and are relatively small and difficult to separate from each other" (Poppe 1981, Erdal 1991.85-89). However, the whole word is not attested in Mo. or Tu., and thus also the meaning of the stem remains unclear.

Ebegei 'n. pr. (f.)'. [M §130/3508 = AT 36a/1136] secondary wife (ücü.ügen eke) of the father of Saca-Beki of the Jürkin. The name can possibly be explained as MMo. [M, S, U, A] ebesün 'grass' [the loss of the final –sun is, however, common only in late MMo. sources] + -GAi, or, better, as MoL ebi, Khal. ebij 'female beaver'; BurL ebî (dial.), [Pallas] ibej ~ eby, [Castrén] ebê ~ ibî, Dag. ebê ~ euê 'Mutter, eigene Mutter', Yakut äbä 'Großmutter' (Clark 1976.66, Castrén 1857.93, Todaeva 1986.138) + -GAi, cf. for the last explanation also MMo. [M, S, U, A] eme 'woman, wife' > [M, S, U, A] emege/n 'old woman'. The suffix -GAi is found in a number of n. pr. (f./m), e. g. Amba.qai, Naci.qai, Qalja.qai, Ilü.gei, Örte.gei, Silü.gei, Sübe.gei, Süge.gei, Süke.gei, Yisü.gei.

Qada.an ~ Qadaghan 'n. pr. (f./m.)'. N. pr. (m.): (i) [M §40(2)] Qara-Qada.an, son of Büri-Bulciru; (ii) [M §§48, 51, 57] Qada.an, sixth son of Qabul-Qan; (iii) [M §§53, 58] Qada.an-Taisi, son of Ambaqai; (iv) [M §120] Targud-un Qada.an-Daldurqan, Qada.an-Daldurqan of the Targud, = [M §§124, 174(2)] Qada.an-Daldurqan, [M §§202, 278(2)] Qada.an; (v) Qadaghan, n. pr. (m.) in the edict of Nûr ad-Dîn (Ligeti 1972a.272). N. pr. (f.): Qada.an [M §§85, 146(3), 219/1818, 4211, 4216, 4218, 8528] the daughter of Sorqan-Sira of the Suldus

= [AT] Qadaghan, [ATano 17] Qataqan ~ Qataghan, [ET 28r12-13] Silughuqan-Qadaghan. The name consists of qada- + -GAn. The stem qada- can be compared either with (i) MMo [M] qada 'Abhang, Felswand', MoL qada/n, Khal. xad/an 'rock, cliff, crack', or (ii) [M, S] qada.un 'draußen', [S, P] qadana, [U] ghada ~ ghadana ~ ghadaghatu ~ ghadaghatan 'outer, external, exterior; foreign, strange; not local, not domestic; provincial'; MoL ghadana, xal. gadana 'external, outside' (Kara 1990.315), cf. for this etymology Ca.alun, or (iii) MMo. [M] qatan 'Stahl, stählern'; MoL, Khal. qatan 'strong, hard' (Cleaves 1949b.421, Rybatzki 1994.242). The suffix -GAn is a diminutative. Names with the same stem are [M] Qada, [M, S] Qada.i, [M] Qada.q, [M] Qada.qi ~ Qata.qi.

Qo.a ~ U.a 'second part of n. pr. (f./m.)'. (i) n. pr. (f.): [M §§7, 8, 9, 10, 17, 18(2), 20, 22(2), 23, 76] Alan-Qo.a, wife of Dobun-Mergen (see: Alan); [M §8] Barqujin-Qo.a, daughter of Barqudai-Mergen (see: Barqujin); [M §3] Boroqcin-Qo.a, wife of Toroqoljin-Bayan (see: Boroqcin); [M §1] Maral-Qo.a, fem. ancestor of all the Mongols (see: Maral); [M §3] Mongqoljin-Qo.a, wife of Borjigidai-Mergen (see: Mongqoljin); [M §75] Qo.a-Üjin, used of Hö.elün = [AT 16b/517] Qatun-Üjin [üjin ~ MMo. [U] wushin < Chin. furen 'ladies of high rank, formerly used of wives of high officials' (Mathews 1908:1) (see: Hö.elün). (ii) n. pr. (m): [M §§202, 218] Caqa.an-Qo.a ~ Caqân Qo.a, a captain of a thousand; [M §§137, 206] Gü.ün-U.a ~ Gü.ün-Qo.a, son of Telegetü-Bayan of the Jalayir; [M §129] Ne.üdei Caqa.an-U.a, of the Qongqotan; [M §170] Uriangqadai Jelme-Qo.a, of the Uriangqad. The word under discussion is MMo. [M] qo.a [A] gho.a ~ ghowa ~ qova ~ qoha ~ qualuq 'beautiful', [P] qo.oda 'beautifully'; MoL ghuu-a ~ ghoa-a ~ ghuva, Khal. gua 'beautiful, pretty; charming, elegant; stately, portly', Dag. arûn goyi 'üppig' (Poppe 1934-35.7).

Qo.aqcin 'n. pr. (f.)'. [M §§101, 110] Qo.aqcin, [M §103] Qo.aqcin-Eke, [M §§98, 100(3), 101(2)] Qo.aqcin-Emegen, the old maidservant of Mother Hö.elün = [AT] Qoghoghcin (Emegen/Eke) (Vietze: Qonoghcin!), [ANYT 18] Qoghughcin. The name qo.aqcin 'grey, whitish' is composed of MoL quva ~ qova ~ qou-a ~ quu-a ~ uquv-a ~ qu-a ~ qugha, Khal. xua 'light yellow, chestnut, bay; sallow, pale'; MMo. [M] qo.a.i 'grey, whitish (fem.)' (Mostaert 1953.340, MYYC 381) > Tu. (VEWT 295a-b) + -qcin (see: Boroqcin), cf. also MMo. [M] qula.qcin 'mare' < MMo. [M] qula 'yellowish (horse)'.

Qojin 'n. pr. (f.)'. [M §165/5102 = AT 58b/1839] Qojin-Beki, eldest daughter of Cinggis-Qan; after the death of Temülün given as a wife to Butu of the Ikires (Olbricht & Pinks 1980.30-31). The name might be explained either as MoL qoji-, Khal. xozh- 'to delay, be late', MMo. [M] qojida- 'sich verspäten, zurückbleiben', qojit 'zurückgeblieben, zu spät' + -n 'converbum modale', or qo- [read: qô ~ Kal. xô 'bleichgelb, isabellfarbig (von Pferden, Wolle, Haar)'; see: Qo.aqcin] + -jin (see: Barqujin).

Qoluiqan 'n. pr. (f.)'. [M §239/9333] daughter of Joci, given as a wife to Törölci, the elder brother of Inalci of the Oyirat = [AT 87a/2735] Qoluyiqan, [ANYT 28] Qoluighan. The name might be explained as MMo. [M] qol 'Hauptlager; Mittelreich, Stammreich; center', [P] qol; MoL gool, xal. gol 'middle, spine, axis' + -i- + -qan 'diminutatives' (see: Ceceyigen).

Qorijin 'n. pr. (f.)'. [M §§130, 132, 136/3509, 3510, 3529, 3530, 3718 = AT 36a, 37a, 37b, 39a/1136, 1155, 1183, 1233] Qorijin-Qatun, of the Jürkin. Composed of MMo. [M, S, P, U, A] qorin ~ [S] qur 'twenty'; MoL qorin, xal. xoring, or qori 'ethnic name' (Poppe 1976.167) + -jin (see: Barqujin), cf. Rásonyi (1961.65).

Qu.urcin 'n. pr. (f.)'. [M §130, 132, 136/3509, 3510, 3529, 3530, 3718] Qu.urcin (Qadun ~ Qatun), of the Jürkin = [AT 36a, 37a, 37b, 39a/1137, 1155, 1183, 1233] Qughughcin (Ligeti: Qughurcin). The name consists of MMo. [S] qubur, [U] qughur, [A] qu.ur.lar (Tu. pl.!) 'three-stringed musical instrument; guitar' ~ UigS qubur, Uig. qopuz, Hungarian koboz; cf. also MMo. [U] qughurcin, [A] quhurci = Tu. qopuzcï 'player of the lute' (Ligeti 1966.168, VEWT 281a, Clauson 1972.588-89) + -cin 'denominal suffix designating names of vocations'.

Qulan 'n. pr. (f./m.)'. (i) [M §48, 51/1024, 1034] Qulan(-Ba.atur), fifth son of Qabul-Qahan = [AT] Qulan-Baghatur, [Yuanshi (seventh son)] Qulan-Bâdur, (ii) [M §197(5)/7217-33] Qulan-Qadun ~ [M §§197, 257/7210, 10534] Qulan-Qatun = [AT, ATano, ET] Qulan-Qatun, [ANYT] Qula-Qatun, [ATano, ET] Qulan, [ET] Qulan-Ghoo-a, daughter of Dayir-Usun of the Merkid, one of the four wifes of Cinggis-Qan; mother of Kölgen, who was killed in Russia before Kolomna on the Oka (Boyle 1958.180). The name is MMo. [M] qulan, qulat (pl.) 'Wildpferd', [S, A] qulan; MoL qulan ~ külen ~ cikitei, Khal. xulan 'wild ass of the Asiatic steppe' (TMEN §1574, Kara 1990.319) = Tu. qulan (VEWT 298a-b, Clauson 1972, Ligeti 1966.170), not to be confused with Tu. qulun 'a foal' (VEWT 299, Clauson 1972.622), attested as a n. pr. (m.) in the MMo. documents from Turfan as Qulun-Qya (Ligeti 1972a.222), and in Uig. documents: Qulun, Qulun. cung; Qulun-Qya (Yamada 1993.278, 323), qulun.caq 'Föhlchen' (Zieme 1985.227, Hamilton 1986.236).

Qutuqtai 'n. pr. (f.)'. [M §157/4902] daughter of Toqto.a of the Uduyit-Merkit, sister of Ca.alun = [AT 56b/1772] Qutugh-tai. The name is MMo. [M] qutuqtai ~ qutuqtu 'heilig, gesegnet', [P] qutuqtai ~ qutuqtan (pl.) ~ qutuqtu, [A] qutuqtu; MoL qutughtu, Khal. xutagt 'saint[ly], holy'; title of the highest clergy granted to eminent qubilghan', MoL qutughtan, Khal. xutagtan (pl.), MoL qutughtai, Khal. xutagtaj 'blessed, felicious; holy woman (an obsolete title)', cf. Tu. qutlugh 'fortunate, happy, blessed', a very common element in Tu. n. pr. (Clauson 1972.601, DTS 473, Zieme 1985.227-228, Hamilton 1986.237, Yamada 1993.323; TMEN §1568). The word consists of MMo. [M] quduq ~ qutuq 'Segen, heilig', [S, A] qutuq, [P] quduq, [U] qutugh; MoL qutugh, Khal. xutag 'sanctity, holy rank; dignity, distinction; happiness, bliss; benediction', cf. Tu. qut (Clauson 1972.594, VEWT 305a) + -tai 'fem. variant of -tu' (see: Soqatai). Further names containg the element qutuq are MMo. [S] Qutuq-Buqa, Uig. Qutugh (Gabain 1976.205), [M] Qutuqtu-Mönggür ~ Qutuqtu-Möngler (third son of Qabul-Qan), [M] Qutuqtu-Yürki, [P] Qutuqtu-Qân (Mo. temple name of Qoshila, Chin. temple name Mingzong; 9th qagan of the Yuan dynasty; 1300-29, reigned 1329; the first son of Qaishan, and an elder brother of Tugh-Temür = Jayagatu-Qagan).

Ketelün 'n. pr. (f.)'. The name occurs in a Chin. woodcut from Turfan showing the family of the Uigur Mungsuz (1206-1267), who, after entering the retinue of Cingghis-Qan at the age of fifteen, acted later as an adviser of Tolui, Sorqaqtani and Qubilai. Ketelün, or Kötelün [Chin.: Qudielun], one of the wives of Mungsuz, was a younger sister of Cabi, the wife of Qubilai (Gabain 1976.205, 208-209; Franke 1978.36-37; Rossabi 1979.167-172, Cleaves 1979-80). Depending on the reading of the Chin. characters her name can be interpreted as MMo. [M, A] kete, [S] kede 'pouch with flint, tender and steel for striking fire', MoL kete, Khal. xet/en, or [M] kötöl ~ kötöl morin 'Hand-Ersatzpferd' + -lün (see: Ca.alun). Other n. pr. (m.) based on kete are [M] Kete, [M] Kete.i (Bese 1974.92).

Gürbesü 'n. pr. (f.)'. [M §§189(3), 194, 196/6517, 6530, 6601, 6918, 7202; not attested in the chronicles] the mother of Tayang-Qan of the Naiman. The name Gürbesü is formed of MMo. [M, S] gür-, [P, U, A] kür- 'to reach; to arrive' and the suffix of the conditional converb -besü. The name thus means 'if she arrives'.

Hö.elün 'n. pr. (f.)'. [M §§55, 71, 102] Hö.elün, [M §§55, 114] Ö.elün, [M §§61, 93, 98, 99(4), 102, 111, 114, 118(2), 119(2), 135(2), 137, 138(2), 166, 195(2)] Hö.elün-Eke 'Mother Hö.elün', [M §§55, 56(4), 59, 60, 70(2), 72, 73, 74(2), 130(2)] Hö.elün-Üjin 'Lady Hö.elün', [M §§75, 111(2)] Üjin 'Lady', the bride of Ciledü of the Merkid, who was from the Olqonud tribe; wife of Yisügei, mother of Temüjin = [AT, ATano, ANYT] Ögelen, [ATano, ANYT, ET] Ögelen-Eke, [AT, ET] Ögelen-Qatun, [ET] Ögelen-Qatun-Eke, [AT] Ögelen-Üjin, [AT] Üjin, [ATano] Ucin-Eke. The name Hö.elün consists of the stem hö.e- ~ ö.e-, which I can't explain, and the suffix -lün (see: Ca.alun).

Huja.ur 'n. pr. (f.)'. [M §177/5827, not attested in the chronicles] Huja.ur-Üjin, a daughter of Ong-Qan of the Kereyid; wife of Toqto.a of the Merkid'. The name is MMo. [M] huja.ur ~ uju.ur 'Ursprung, Abkunft, Abstammung; Anfang; Quelle; Einflußstelle (Mündung); Wurzel (des Baumes); adlig', [S] huja.ur ~ ujaur ~ uja.usun, [P] huja.ur, [U] ujagur ~ ijagur, [A] hujawur ~ huja.ur ~ hujaur ~ ujaur; MoL ijaghur, Khal. jazguur. As loanwords Uig. ucaghur 'ursprünglich' (Yamada 1993.296), Yakut ujuor and Tungusic idzagur ~ ojôr ~ fujuri (TMEN §§535-37, MT §330) are attested.

Ibaqa 'n. pr. (f.)'. [M §208(4)/8111, 8119, 8120, 8125 = AT 65b, 66a/2054, 2063, 2064, 2069] eldest daughter of Jaqa-Gambu of the Kereyid, who was the younger brother of To.oril-Qan (= Ong-Qan). In the SH she is further named [M §§186, 208/6404, 8110/ = AT 65b/2053] Ibaqa-Beki, this is also the form used by Rashîd ad-Dîn and the ANYT (Ibaqan-Beki). Ibaqa was a sister of Sorqaqtani-Beki, the wife of Tolui. Cinggis-Qan had taken her first as his own wife, later he bestowed her on Jürcedei of the Urut, according to Rashîd on Kehetei. As she was the cupbearer the last evening before Ögedei died, some accused her of poisoning Ögedei, but this accusation was firmely rejected by Elcidei-Noyan, a foster brother of Cinggis-Qan (Boyle 1971.65-66). The name remains unexplained.

Maral 'n. pr. (f./m.)'. (i) [M §202/7719] a captain of a thousand, and (ii) [M §1/502] Qo'ai-Maral, the fem. ancestor of all the Mongols, the fem. counterpart of Börte-Cino = [AT, ATano, ET, ANYT] Ghoo-a-Maral. The name has to be explained as MMo. [M, A] maral 'Hirschkuh'; MoL, Khal. maral. As a loanword from Mo., maral is found in some Tu. languages (Ligeti 1966.181, VEWT 327b).

Mongqoljin 'n. pr. (f.)'. [M §3/510] Mongqoljin-Qo'a, wife of Borjigidai-Mergen, mentioned also in the AT [4b/115] and ET [24v23], but not in the ATano and the ANYT. As an ethnic application the word occurs as [M §202/7710] mongqoljin ulus 'Mongol people', and [U] monggholjin 'Mongol; Mongolian (of the language)', monggholcila- 'to translate into Mongolian'. The name mongqoljin is composed of MMo. [M, S] mongqol 'Stammesname, die Dada, Mongolen', [S] mongghul, [U] mongghol, [A] mongol + -jin (see: Bargu.jin), cf. also [S] mongghuldai 'a Mongol/Tatar'. As a n. pr. various forms are attested among Uig. documents from Turfan, e. g. Monggholcïn, Monghol-Buqa, Monghol (Yamada 1993.266, 322). The ethnic designation mongqol occurs further as UigS mongghol, MTu. moghol (Ligeti 1966.183, VEWT 340b). The last form is the Tu. variant of the ethnic name, attested also in the travel-reports of Carpini and Rubruck (moal = moghal or moghol). Perhaps the Tu. variant was invented to make a distinction from

Uig. mungghul 'unwise, fool' (Clauson 1972.768-69), written in Uig. orthography exactly the same way as the ethnic name (Rachewiltz 1996).

Nomolun 'n. pr. (f.)'. [M §46/1001] Nomolun-Eke, wife of Qaci-Külüg, mother of Qaidu. In the AT Nomolun does not occur in this place, however, she is mentioned [8b/257] as maq-a-todun-u nomalun 'Nomalun [the wife] of Maq-a-Todun', glossed as torghun gergei 'Seiden-Frau'. The name Nomolun ~ Nomalun contains the suffix -lun (see: Ca.alun). The stem has to be connected with MMo. [S] nomon 'Maulwurf' (Poppe 1975.164); MoL nomun, Khal. nomin, nomon; MoL nomui, Khal. nomoj 'clumsy, slow' > some South-Siberian Tu. languages (Poppe 1969.211). A name with the same stem might be Nomo.qan, according to Rashîd ad-Dîn the name of the the fourth son of Qubilai and the second daughter of Ariq-Böke, the wife of Coban Küregen of the Oyirat (Boyle 1971.243, 311). However, the last name might be also explained as MMo. [A] nomoghan ~ nomoqan 'gentle, calm, tame'; MoL nomoqan, Khal. nomxon > Yakut nomoghon kisi 'a well-behaved person, person acting in a dignified manner' (Poppe 1969.211, VEWT 354b).

Örbei 'n. pr. (f.)'. [M §§70(2), 71/1506, 1507, 1512] one of the two wives of Ambagai Qahan: Örbei Soqatai jirin 'Örbei and Soqatai, the two' = [AT 15b/479, 480, 481] Örbei Qoghatai (qoyar). In the chronicles the name is attested as [ATano, ET] Örbei-Ghooa (of the Tayicu.ud). The name is difficult explain, but it seems to be composed of the stem ör- and the suffix -bAi, found also as part of the n. pr. (m.) Cim.bai, Bar.bai and Neg.bei. For the moment both parts of the name remain unexplained.

Sengge 'n. pr. (f./m.)'. The younger sister of Qaishan [(Mo. name) = Külüg-Qagan (Mo. temple name), Wuzong (Chin. temple name); 1281-1311, 2nd son of Jinggim, who was the 2nd son of Qubilai; reigned 1307-1311; regnal title Zhida = Mo. Ji-dai (1308-1311)], the wife of Diuabala, who was the son of Olocin, also called küregen 'imperial brother-in-law' Olocin-Noyan. Olocin in turn was the son and successor of Nacin-Noyan, the elder brother of Jirgugudai, who was the second son of Alcin-Noyan, the son of Dei-Secen, the father of Börte, the wife of Temüjin. She occurs as (dai-jang gungju) sengge-agha 'Dazhang gungzhu «Grand Senior Princess, for the emperor's paternal aunts» (Farquhar 1990.18-19) Sengge-Agha' in the inscriptions of Zhang Ying-rui [31, 32-34] and Jigüntei [2], her full title appears in the inscription of Jigüntei [11] as luu-gui-qong-guu-qui-wun-yi-vuu-cin-shiu dai-jang gungju sengge agh-a (Ligeti 1972a.43; 51, 53), in this inscription [26] she is also called senggeragi-agh-a (Ligeti 1972a.56). MMo. [U] agha is a fem. title (Farquhar 1990.19, 59), MoL, Kal. agha, Khal. agaa 'Lady, Dame; Fürstin, Herrin, Frau (die Gemahlin eines Noyan)', cf. also Uig. [documents from Turfan] Tughlugh-Qutlugh-Agha 'Gemahlin des Ïduq-Qut Kiräshiz, Mutter des Köncök', Quncighan-Agha (Zieme 1985.158, 160, 181); [Inscription of the Iduq-Qut of Qocho] Babaca-Agha, Turcïsman-Agha (Geng & Hamilton 1981.20, 29). As a n. pr. (m.): (i) the translator of the Mo. text of the inscription of Zhang Ying-rui [9] Sengge monggolcilan orcilaju 'Laßt (den Text von) Sengge ins Mongolische übersetzen'. (ii) Uig. documents, e. g. [Inscription of the Iduq-Qut of Qocho] Senggi(-Tegin), the younger brother of Temür Buqa (Geng & Hamilton 1981.38, 39, 43), [Inscriptions from Yulin] Sengge, Sengge-Tegin, Sengge-Shiri (Hamilton & Niu 1998.137, 204), [Documents from Turfan] Senge, Sengge, Sengicün, Snge (Zieme 1980; Yamada 1993.323, 324). The name has to be explained as Tib. seng-ge 'lion' (Jäschke 1992r.575-76).

Soqatai 'n. pr. (f.)'. [M §§70(2), 71/1506, 1507, 1512] second of the wives of Ambaqai-Qahan (see: Örbei). The stem of the name seems to be of Tu. origin, and has to be compared with Uig. soqa 'besonders, genau', soqancïg 'angenehm, lieblich' (Clauson 1972.814, Kara & Zieme 1976.96, Zieme 1985.230). The suffix -tai is the feminine variant of the masculine form -tu, cf. [M §§66/1324-25] ni.ur.tur.iyan gere.tei nidün.tür.iyen qal.tai ökin 'a girl (Börte) with brightness on her face and fire in her eyes' vs. [M §62/1302-03] nidün.tür.iyen qal.tu ni.ur.tur.iyan gere.tü kö.ün 'a boy (of Temüjin) with fire in his eyes and brightness on his face'. For the hypothesis of a foreign origin of this name speaks also the fact that the name Soqatai was not understood anymore by later authors as she is called Qoghatai in the [AT 15b/479, 480, 481], in the ATano and ET the two women have become one, and the name is Ghoo-a (see: Örbei).

Sorqaqtani 'n. pr. (f.)'. [M §186/6405] Sorqaqtani-Beki, second daughter of Jaqa-Gambu of the Kereyid, the younger brother of To.oril-Qan, the sworn-brother of Cinggis-Qan. She was the younger sister of Ibaqa-Beki; the wife of Tolui, the youngest son of Cinggis-Qan; mother of Möngke, Qubilai, Ariq-Böke and Hülegü. After the death of her husband, she was at the head of the Toluid family, taking care of the military as well as the political matters, largely with the help of the large army, transfered to Tolui after the death of his father (Boyle 1958.550-53; 1971.168-71; Rossabi 1979.158-66). The name Sorqaqtani, according to the Yuanshi (§3) a taboo-name (Abramowski 1979.16), has to be analysed as sorqa/n + -q- + -tani (see: Altani). The stem of the name is attested further as [M] Sorqan ~ Sorqan-Sira of the Suldus (cf. Ligeti, AOH 1.180; Austin, Tractata Altaica 1976.13-15), and Sorqa.tu ~ Sorqa.tu-Jürki of the Jürkin. According to Boyle (1958.108-09), referring to Pelliot (T'oung Pao 29, 43-54, non vide), the name has to be connected with sorqaq ~ sorqoq ~ sorqan 'birthmark'. In later chronicles her name appears as [ET] Soorqaghtai-Beki-Tayiqu and [ANYT] Tanai-Biki.

Shumagh 'n. pr. (f.)'. This name occurs as the name of the wife of Atai-Buqa in the inscription of Hindu. She was the mother of Alin-Buqa, Terkün-Buqa und Hindu: [Hin 25] job es-e bolugsan gergei inu shumagh-a 'seiner verstorbenen Frau Shumagh'. In the Chin. part of the inscription of Hindu, her name is transcribed as [16] Shuma. The name remains unexplained, the initial sh- could point to the fact that the word is of foreign origin.

Yisügen 'n. pr. (f.)'. [M §§155(3), 156] Yisügen-Qadun ~ [M §§155(2)] Yisügen-Qatun, daughter of Yeke-Ceren of the Tatar; younger sister of Yisüi; one of the four wives of Cingghis-Qan = [AT, ANYT] Yisügen-Qatun ~ [ANYT, ET] Yisügen ~ [ET] Yisügei-Qatun. The word is formed of MMo. [M, S, U, A] yisün; MoL yisü/n, Khal. yes/ön 'nine; the ninth of the month; nine (playing card)' + -gen 'diminutative' (see: Ceceyigen). As nine is/was considered in Mo. a number of luck (see: Toghus), yisün is attested as the stem in several other n. pr., cf. [S] Yisüder 'descendant of Ariq-Böke', [M] Yisüder-Qorci 'succourer of Jalayirtai-Qorci', [M] Yisügei 'father of Temüjin', [U] Yisün-Temür 'ruler of Moghulistan, 1338-39', [M] Yisün-Te.e ~ [M] Yisün-Tö.e 'son of Jelme', [M] Yisünge ~ [M, U] Yisüngge 'second son of Qasar'.

Yisüi 'n. pr. (f.)'. [M §§155, 156, 156, 254] Yisüi ~ [M §§156(2), 254, 265(2), 268] Yisüi-Qadun ~ [M §155(2)] Yisüi-Qatun, another daughter of Yeke-Ceren of the Tatar; elder sister of Yesügen; one of the four wives of Cingghis-Qan = [AT, ANYT] Yisüi ~ [AT, ATano, ANYT] Yisüi-Qatun ~ [ET] Yisü ~ [ET] Yisü-Qatun. The name consists of yisü/n 'nine' (see: Yisüi) + -i 'diminutative' (Bese1974.94).

Abbreviations

ANYT: Asaragci neretü-yin teüke (Byamba 1960, Kämpfe 1983)
AOH: Acta Orientalia Hungarica
AT: Altan tobci (Bira 1990, Ligeti 1974, Vietze & Lubsang 1992)
ATano: Altan tobci anonymus (Bawden 1955)
Bur.: Buryat
CAJ: Central Asiatic Journal
Chin.: Chinese
Dag.: Daghur
DTS: (Drevnetjurkskij)
ET: Erdeni-yin tobci (Go et al. 1990, Haenisch 1955)
HJAS: Harvard Journal of Asiatic Studies
Khal.: Khalkha (Lessing 1995r)
MMo. [A]: Middle Mongol in Arabic script (Golden 2000; Ligeti 1962; Poppe 1928, 1938; Saitô 2001)
MMo. [M]: Middle Mongol of the Secret History (Haenisch 1939, Ligeti 1971, Rachewiltz 1972)
MMo. [P]: Middle Mongol in hPags-pa script (Ligeti 1972b, 1973)
MMo. [S]: Middle Mongol with Chinese characters (Haenisch 1952, 1957; Ligeti 1973)
MMo. [U]: Middle Mongol in Uigur script (Ligeti 1972a)
Mo.: Mongolian/Mongolic
MoL: Literary Mongol (Lessing 1995r)
MT: (Doerfer 1985)
MTu.: Middle Turkic
MYYC: (Zhu Sun et al. 1990)
Ord.: Ordos (Mostaert 1941-42)
OTu.: Old Turkic
Kal.: Kalmuck (Ramstedt 1935)
SH: Secret History of the Mongols (Rachewiltz 1971)
Sogd.: Sogdian
TMEN: (Doerfer 1963-75)
Tu.: Turkic
Uig.: Uigur
VEWT: (Räsänen 1969)

Literature

ABRAMOWSKI, W. 1979. *Die chinesischen Annalen des Möngke. Übesetzung des 3. Kapitels des Yüan-shih*, in: *Zentralasiatische Studien* 13. 7-72.

BAWDEN, C. R. 1955. *The Mongol chronicle Altan tobci*, in: *Göttinger Asiatische Forschungen* 5. Wiesbaden.

BESE, L. 1974. *Sur les anciens noms de personne mongols*, in: *Études mongoles* 5. 91-96.

– 1978. *Some Turkic personal names in the Secret History of the Mongols*, in: *AOH* 32. 353-369.

– 1983. *The naming of characters in Mongolian folk-tales,* in: *Documenta barbarorum. Festschrift für Walther Heissig zum 70igten Geburtstag*. Wiesbaden, 11-16.

– 1989. *Some ethnic designations in the Secret History of the Mongols*, in: *Gedanke und Wirkung, Festschrift für N. N. Poppe. Asiatische Forschungen*. Wiesbaden, 28-37.

BIRA, SH. 1990 (ed.). *Altan tobci* (manuscript). Ulaanbaatar.

BOYLE, J. A. 1958. *The history of the world conqueror I-II*. Manchester.

– 1971. *The successors of Gengis Khan*. Translated from the Persian of Rashîd al-Dîn by John Andrew Boyle. New York-London 1971.

– 1975. *Some additional notes on the Mongolian names in the History of the Archers*, in: *Researches in Altaic languages*, Ed. LIGETI L., Budapest, 33-42.

BYAMBA. *Asaragci neretü-yin teüke. Monumenta historica* II:4. Ulaanbaatar.

CASTRÉN, A. M. 1857. *Versuch einer burjatischen Sprachlehre nebst kurzem Wörterverzeichniss*. St. Petersburg.

CLARK, L. V. 1976. *Two eighteenth century Buryat glossaries*, in: *Mongolian Studies* 3. 53-82.

– 1982. *The Manichean Turkic pothi-book*, in: *Altorientalische Forschungen* 9. 145-218.

CLAUSON, SIR G. 1972. *An etymological dictionary of pre-thirteenth-century Turkish*. Oxford.

CLEAVES, F. W. 1949a. *The Sino-Mongolian Inscription of 1362*, in: *HJAS* 12. 1-133.

– 1949b. *The Mongolian names and terms in the History of the Nation of Archers by Grigor of Akanc*, in: *HJAS* 12.400-443.

– 1950. *The Sino-Mongolian edict of 1453 in the Topkapï Sarayï Müzesi*, in: *HJAS* 13.431-446.

– 1951. *The Sino-Mongolian inscription of 1338 in memory of Jigüntei,* in: *HJAS* 14.1-104.

– 1979-1980. *The biography of the empress Cabi in the Yüan shih*, in: *Harvard Ukrainian Studies* 3-4, 138-150.

– 1982. *The Secret History of the Mongols*. Cambridge, Mass.

DOERFER, G. 1963-75. *Türkische und mongolische Elemente im Neupersischen*. Wiesbaden.

– 1985. *Mongolo-Tungusica*. Wiesbaden.

Drevnetjurkskij slovar'. Leningrad 1969.

ERDAL, M. 1991. *Old Turkic word formation*, in: *Turcologica* 7. Wiesbaden.

FARQUHAR, D. M. 1990. *The government of China under Mongolian rule, a reference guide*. Münchener Ostasiatische Studien 53. Stuttgart.

FRANKE, H. 1978. *A Sino-Uigur portrait: notes on a woodcut from Turfan*, in: *Canada-Mongolian Review* 4. 33-40.

– 1994r. *Women under the dynasties of conquest,* in: *China under Mongol rule VI.* [1980. Ed. L. LANCIOTTI. *La donna nella Cina imperiale e nella Cina repubblicana*. Firenze, 23-43]

GABAIN, A. VON 1976. *Ein chinesisch-uigurischer Blockdruck*, in: *Tractata Altaica, Festschrift für Denis Sinor*. Wiesbaden, 203-207.

GENG SHIMIN & J. HAMILTON 1981. *L'inscription ouïgoure de la stèle commémorative des Iduq Qut de Qoco*, in: *Turcica* 13. 10-54.

GÔ, M. & I. DE RACHEWILTZ, J. R. KRUEGER, B. ULAAN 1990. *Erdeni-yin tobci ('Precious Summary'), Sagang Secen. A Mongolian chronicle of 1662. The Urga Text transcribed and edited*. Canberra.

GOLDEN, P. B. 2000. *The king's dictionary: the Rasûlid hexaglott: fourteenth century vocabularies in Arabic, Persian, Turkic, Greek, Armenian and Mongol*, in: *Handbuch der Orientalistik* 8, Abt. Zentralasien, 4. Bd. Leiden-Boston.

HAENISCH, E. 1939. *Wörterbuch zum Manghol un niuca tobca'an*. Leipzig.

– 1952. *Sino-mongolische Dokumente vom Ende des 14. Jahrhunderts. Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst*, Jahrgang 1950 Nr. 4. Berlin.

– 1955. *Eine Urga-Handschrift des mongolischen Geschichtswerkes von Secen Sagang (alias Sanang Secen)*. Berlin.

– 1957. *Sino-mongolische Glossare I. Das Hua-I ih-yü. Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst*, Jahrgang 1956 Nr. 5. Berlin.

HAMILTON, J. 1986. *Manuscrits ouïgours du IXe-Xe siècle de Touen-houang*. Paris.

HAMILTON, J. & NIU RU-JU 1998. *Inscriptions ouïgoures des grottes bouddhiques de Yulin*, in: *Journal Asiatique* 286. 127-210.

HSIAO CH'I-YÜAN 1994. *Mid-Yüan politics*, in: *Cambridge History of China 6: Alien regimes and border states 907-1368*. Cambridge.

– *In the Service of the Khan. Eminent Personalities of the Early Mongol-Yüan period. Asiatische Forschungen 121*. Wiesbaden 1993.

JAGGCHID S. & P. HYER 1979. *Mongolia's Culture and Society*. Folkestone.

JÄSCHKE, H. A. 1992r. *A Tibetan-English Dictionary*. Delhi.

KARA GY. 1990. *Zhiyuan yiyu. Index alphabétique des mots mongols*, in: *AOH* 44. 279-344.

KARA GY. & P. ZIEME 1976. *Fragmente tantrischer Werke in uigurischer Übersetzung. Berliner Turfantexte* VII. Berlin.

LAUDE-CIRTAUTAS, I. 1961. *Der Gebrauch der Farbbezeichnungen in den Türksprachen*. Wiesbaden.

LESSING, F. D. 1995r. *Mongolian-English Dictionary*. Bloomington.

LIGETI L. 1962. *Un vocabulaire mongol d'Istanbul*, in: *AOH* 14. 3-99.

– 1966. *Un vocabulaire sino-ouigour des Ming. Le Kao-tsch'ang-kouan yi-chou du Bureau des Traducteurs*, in: *AOH* 19. 117-199, 257-316.

– 1971. *Histoire secrète des Mongols. Monumenta Linguae Mongolicae Collecta* I. Budapest.

– 1972a. *Monuments préclassiques I, XIIIe et XIVe siècles. Monumenta Linguae Mongolicae Collecta* II. Budapest.

– 1972b. *Monuments en écriture 'phags-pa * pièces de chancellerie en transcription chinoise. Monumenta Linguae Mongolicae Collecta* III. Budapest.
– 1973. *Monuments en écriture 'phags-pa * pièces de chancellerie en transcription chinoise. Indices Verborum Linguae Mongolicae Monumentis Traditorum* III. Budapest.
– 1974. *Histoire secrète des Mongols. Texte en écriture ouigoure incorporé dans la chronique Altan tobci de Blo-bzan Bstan-'jin. Monumenta Linguae Mongolicae Collecta* VI. Budapest.
MENGES, K. H. 1955. *Glossar zu den volkskundlichen Texten aus Ost-Türkistan* II. Wiesbaden.
MOSES, L. 1988. *Naming patterns among the Mongols,* in: *Mongolian Studies* 11. 25-34.
MOSTEART, A. 1941-42. *Dictionnaire Ordos*. Peking
– 1953. *Sur quelques passages de l'Histoire secrète des Mongols*. Cambridge, Mass.
OLBRICHT, P. & E. PINKS 1980. *Meng-ta pei-lu und Hei-ta shih-lüeh. Chinesische Gesandtenberichte über die frühen Mongolen, 1221 und 1237. Asiatische Forschungen* 56. Wiesbaden
ONON, U. 2001. *The Secret History of the Mongols*. Richmond, Surrey.
POPPE, N. 1928. *Das mongolische Sprachmaterial einer Leidener Handschrift*, in: *Izvestija Akademii Nauk* SSSR 1927-28. Leningrad.
– 1934-35. *Über die Sprache der Daguren*, in: *Asia Major* 10. 1-32, 183-220.
– 1938. *Mongol'skij slovar' Mukaddimat al-Adab*. Moskau-Leningrad.
– 1969. *On some vowel correspondences in Mongolian loanwords in Turkic*, in: *CAJ* 13. 207-214.
– 1975. *On some proper names in the Secret History*, in: *Ural-Altaische Jahrbücher* 47. 161-167.
– 1981. *On some suffixes of plant names in Mongolian*, in: *Zentralasiatische Studien* 15. 383-390.
POUCHA, P. 1956. *Die Geheime Geschichte der Mongolen als Geschichtsquelle und Literaturdenkmal*. Prag.
RACHEWILTZ, I. DE 1972. *Index to The Secret History of the Mongols*. Bloomington.
– 1996. *The name of the Mongols in Asia and Europe: a reappraisal*, in: *Études mongoles* 27. 199-210.
– 1997. *A note on the word börte in the Secret History of the Mongols*, in: *East Asian History* 13/14. 153-155.
– 1999. *Was Töregene Qatun Ögödei's "Sixth Princess"?*, in: *East Asian History* 17/18. 71-76.
RACHEWILTZ, I. DE & M. WANG 1988. *Repertory of proper names in Yüan literary sources I-IV*. Taipei.
RAMSTEDT, G. J. 1935. *Kalmückisches Wörterbuch*. Helsinki.
RÄSÄNEN, M. 1969. *Versuch eines etymologischen Wörterbuchs der Türksprachen*. Helsinki.
RÁSONYI L. 1961. *Les noms de nombre dans l'anthroponymie turque*, in: *AOH* 12. 45-72.
– 1976. *The psychology and categories of name giving among the Turkish people*, in: *Hungaro-Turcica, Studies in honour of Julius Németh*. Budapest, 207-223.
RATCHNEVSKY, P. 1991. *Genghis Khan*. Oxford.

RÖHRBORN, K. 1977-. *Uigurisches Wörterbuch*. Wiesbaden.
ROSSABI, M. 1979. *Khubilai and the women in his family*, in: *Studia Sino-Mongolica: Festschrift für Herbert Franke*. Ed. W. BAUER. *Münchener Ostasiatische Studien* 25. Wiesbaden, 153-180.
RYBATZKI, V. 1994. *Bemerkungen zur türkischen und mongolischen Metallterminologie,* in: *Studia Orientalia* 73. 193-252.
SAITÔ Y. 2001. *Index to the Mongolian words in Muqaddimat al-Adab*. [manuscript]
SCHRAM, L. M. J., C.I.C.M. 1954. *The Monguors of the Kansu-Tibetan frontier*, in: *Transactions of the American Philosophical Society* NS 44:1.
SCHUBERT, J. 1959-60. *Über mongolische Personennamen*, in: *Mitteilungen des Instituts für Orientforschung* VII. 395-401.
– 1971. *Paralipomena mongolica*. Berlin.
SERRUYS, H. 1962. *Mongol altan 'gold' = 'imperial'*, in: *Monumenta Serica* 21. 357-378.
SERTKAYA, 1989. *Ein Fragment eines alttürkischen Lobpreises auf Tämür Qagan*, in: *Altorientalische Forschungen* 16. 189-192.
SIMS-WILLIAMS, N. & J. HAMILTON 1990. *Documents turco-sogdiens du IXe–Xe siècle de Touen-houang. Corpus Inscriptionum Iranicarum* II. 3. London.
SPULER, B. 1985. *Die Mongolen in Iran*. Berlin.
TAUBE, M. & E. 1983. *Schamanen und Rhapsoden*. Wien.
TESZAN, S. 1974. *Das uigurische Insadi-Sûtra. Berliner Turfantexte* III. Berlin.
TODAEVA, B. X. 1986. *Dagurskij jazyk*. Moskva.
TOGAN, I. 1998. *Flexibility and limitation in steppe formation. The Kerait Khanate and Chinggis Khan*, in: *The Ottoman empire and its heritage* 15. Leiden-New York-Köln.
VASIL'EV, D. D. 1983. *Korpus tjurkskih runicheskov pamjatnikov bassejna Enisseja*. Leningrad.
VIETZE, H.-P. & GENDENG LUBSANG 1992. *Altan tobci. Eine mongolische Chronik des XVII. Jahrhunderts von Blo bzang bstan 'jin. Text und Index. Institute for the Study of Languages and Cultures of Asia and Africa*. Tokyo 1992.
VINKOVICZ J. 1985. *Name-giving among the Mongols*, in: *AOH* 39. 25-38.
YAMADA N. 1993. *Sammlung uigurischer Kontrakte*. ODA JUTEN, PETER ZIEME, UMEMURA HIROSHI, MORIYASU TAKAO (Hrsg.), Osaka.
ZHU SUN et al 1990. *Menggu yuzu yuyan cidian*. Xining.
ZIEME, P. 1975. *Manichäisch-türkische Texte. Berliner Turfantexte* V. Berlin.
– 1976. *Zum Handel im uigurischen Reich von Qoco*, in: *Altorientalische Forschungen* 4.235-249.
– 1981. *Uigurische Steuerbefreiungsurkunden für buddhistische Klöster,* in: *Altorientalische Forschungen* 8. 237-263.
– 1982. *Ein uigurisches Familienregister aus Turfan*, in: *Altorientalische Forschungen* 9.263-267.
– 1985. *Buddhistische Stabreimdichtung der Uiguren. Berliner Turfantexte* XIII. Berlin.