Kalmyk Folklore and Folk Culture in the mid-19th Century

Philological Studies on the Basis of Gábor Bálint of Szentkatolna's Kalmyk Texts

by
Ágnes Birtalan

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FOREWORD

I have been working on Gábor Bálint of Szentkatolna's Kalmyk collection for a long time, even if there were years when I was engaged in utterly different researches, since György Kara first showed me the copy of the manuscript of the Kalmyk texts (in 1994). Indeed, four or five years passed without taking up the translation or analyses of Bálint's material. Yet whenever I had something to write about a Kalmyk theme, I got out the relevant section of Bálint's manuscript. Looking back upon this period I have to realize that it was necessary to gather wider knowledge to be able to handle the texts more competently. The time has come for this Kalmyk collection to appear in print – which is not the end but the beginning of the revival of the material it has been waiting for exactly 140 years: there will certainly be many who will find a lot to be analysed in it while others will take it as a starting point for further researches. I hope it will be most eagerly resuscitated among the Kalmyks who will find in the publication the words of their ancestors recorded with great accuracy.

Another reason why I think this publication is only the first step is because I have not been able to cover all aspects I wanted to and I have collected material for. The limits of space only allowed me to mention certain investigative possibilities without explicating them at length. My first plan after this publication is the linguistic analysis of the texts in a volume of studies devoted to aspects of the Oirat and Kalmyk linguistics prepared in collaboration with associates of the Department of Inner Asian Studies (University ELTE) for another jubilee, the 20th anniversary of the Hungarian-Mongolian Expedition for the Research of Dialects and Folk Culture (2011). But there is a row of other questions implied by the manuscript the elaboration of which will enrich Bálint's legacy

I wish to express my gratitude to all who have helped me with completing this undertaking. I thank the Faculty of Humanities of University ELTE for letting me have a sabbatical year from September 2009 to June 2010. During this period I could address myself to the entire Bálint-legacy, not only to the present manuscript. I am indebted to György Kara for directing my attention to the manuscript. I thank Gábor Náray-Szabó, director general of the Library of the Hungarian Academy of Sciences (HAS), Éva Apor and Kinga Dévényi, the heads of the Oriental Collection of the Library of the HAS, Marianne Rozsondai and Antal Babus the heads of the Department of Manuscripts and Rare Books of the Library of the HAS, director of the Kalmyk Academy of Sciences Nina G. Očirova and scientific secretary Jevgenij V. Bembejev for ensuring the administrative background to the publication. Special thanks to László Kádár, Sándor Tari and Miklós Jaczkovits for their support in contacting the Kalmyk Academy. I owe Attila Rákos and Gergely Orosz for the assistance they lent me in editing work and Judit Pokoly and Kingsley Smith for correcting my English (all remaining mistakes are my own).

My special gratitude is due to my Kalmyk friends and colleagues who have helped me with research literature and advice, including:

Tamara G. Basangova (Bordžanova), who has helped me continuously since 2009, copying and forwarding me the missing literature untiringly, helping me interpret the problematic phrases and during her research trip to Hungary in 2011 thrashing out with me several texts; Baira B. Gorjajeva, who helped me to clear up the problematic loci of the manuscripts, with special regard to questions about the folk tales;

Bazar A. Bičejev, who has sent me several recently published research works; and Borlog V. Badmajev and Andrei V. Badmajev, who have laid the foundations of my Kalmyk library.

Ölzä xutγ boltxä!

INTRODUCTION

Unfortunately these valuable texts remained unpublished on the shelves of the library. In his summary of Mongolian studies, Jülg provides an evaluation of A. Pozdnejev's folksong collection, transcribed in a system based on the Cyrillic alphabet rendering the spoken forms of the language, as the first bulky database in this respect. If Bálint's collections had been published according to his plans, his material would have earned him the fame for being the first of its kind, and an example for further editions.

The second volume of Gábor Bálint of Szentkatolna's unpublished fieldwork materials recorded among Mongolian ethnic groups includes the Kalmyk manuscript[1] entitled: *Nyugati mongol (Kálmik) szövegek*. (184 pages), Nr.: M. Nyelvtud. 4/109; [Western Mongolian (Kalmyk) texts][2] preserved in the Department of Manuscripts and Rare Books of the Library of the Hungarian Academy of Sciences along with another two items of Bálint's Mongolian oeuvre, the Khalkha text-collection[3] and the *Grammar of East- and West-Mongolian languages* – recently reviewed and edited by me.[4]

Although data concerning Bálint's fieldwork among the Kalmyks has been mentioned in the Introduction to the *Grammar*, the reiteration of this information is required to present the historical and methodical context for the introduction of the present *Manuscript*. However, details of Bálint's life, academic career, his much-criticised theoretical views on language affinity, his valuable scholarly activity in other languages (such as the Buryat, the Kazan Tatar and the Turkish) – discussed in detail in the Introduction to the *Grammar* – do not need to be repeated. The research journey among the Kalmyks, his allusions to different aspects of his Kalmyk material such as the methodology and conditions of recording, references to some texts, as well as Bálint's opinion about the Kalmyks and about particular genres, text-groups are cited again (with quotation from the Introduction of the *Grammar*). Whereas in other cases important facts in the *Grammar* are revisited and elaborated upon. Further, new data concerning Bálint's stay among the Kalmyks, not mentioned in the *Grammar*, are included in this edition as well.

THE RESEARCH JOURNEY AMONG THE KALMYKS (SEPTEMBER 1871 – 12TH MAY 1872)

According to Bálint's letters written to his main patron János Fogarasi, his Report (Bálint: *Jelentése*.) and his fragmentary diary,[5] the duration of his stay among the Kalmyks can be calculated with fair precision.

[1] Further: *Manuscript*.
[2] It must be mentioned here that Bálint used the ethnonym Kalmyk in various forms, as *kálmik*, *kalmik*, *khalymik*; in the quotations Bálints' actual spelling is referred to.
[3] *Bálint Gábor: Keleti mongol (khalkha) szövegek*. (88 pages), Nr.: Ms1379/2; [Bálint, Gábor: Eastern Mongolian (Khalkha) texts].
[4] Birtalan, Ágnes (edited and introduced): *Gábor Bálint of Szentkatolna, A Romanized Grammar of the East- and West-Mongolian Languages. With popular Chrestomathies of both Dialects.* (Budapest Oriental Reprints: Series B 3) Budapest, Library of the Hungarian Academy of Sciences – Csoma de Kőrös Society 2009 (further: *Grammar*).
[5] The sources on his stay among the Kalmyks are his letters, cf. Bibliography, his accounts: [Bálint, Gábor]: Jelentés az Akadémiához. In: *Akadémiai Értesítő*. V. (1871) pp. 244–245. [Report to the Academy. In: Proceedings of the Academy] (further: [Bálint:] Jelentés az Akadémiához); Bálint Gábor Jelentése Oroszország- és Ázsiában tett utazásáról és nyelvészeti tanulmányairól. Melléklet öt khálymik dano hangjegye. In: *Értekezések a Magyar Tudományos Akadémia Nyelv- és Széptudományi Osztálya köréből.* IV. (1875) pp. 1–19. [Gábor Bálint's report on his journey carried out in Russia and Asia and on his linguistic studies. With notes of five Kalmyk songs. In: Treatises from the Department of Linguistics and Aesthetics of the Hungarian Academy of the Sciences]; reedition: Kara, György (edited): *Bálint Gábor keleti levelei. Jelentése Oroszország- és Ázsiában tett utazásáról. Értekezése a mandsuk* [sic!] *szertartásos könyvéről*. Budapest, Kőrösi Csoma Társaság 1973. [Gábor Bálint's eastern letters. His report on his travels in in Russia and Asia and on his linguistic studies. His treatise on the Ritual book of the Manchus] (further: Bálint:

He wrote in his short report (of 2nd September 1871) to the Academy that after completing his fieldwork in Kazan[6] among the Christianised Tatars[7] he was intending to continue his research among the Kalmyks from the end of September 1871:

> "… at the end of September I depart to Astrakhan, if I receive – as is promised [by the Academy] – the second half of [my] yearly support".[8]

The exact date of his arrival in Astrakhan, however, does not emerge either from his correspondence and reports, or from his diary; supposedly he started his studies in Astrakhan in late September. Concerning his departure from the Kalmyks there are more exact references at our disposal. He left the Kalmyks on 12th May 1872, as indicated in his letter written in Saint Petersburg on 17th June 1872.

> "I departed form Astrakhan on 12th May and arrived luckily after a six-day journey by train in Saint Petersburg …"[9]

Though in his late memoirs, his fragmentary diary, another date also appears:

> "At the end of the month of April 1872, when the fairly rough winter gave way to the summery warmth in Astrakhan, I boarded a steam boat to Tsaritsin and then a train to Saint Petersburg. … On 30th April in the afternoon I took a sleeping compartment on the train that went to Saint Petersburg."[10]

Probably the previous date (12th May), recorded directly after his arrival in Saint Petersburg, is more accurate than the one in his later memoirs which were written in his declining years.[11]

RECORDING THE KALMYK MATERIAL

Bálint was commissioned by the Hungarian Academy of Sciences – upon János Fogarasi's recommendation – to record materials of the spoken idioms of Altaic (called Turanic by Bálint) and Finnio-Ugric languages. The request of the Academy coincided with his endeavour to try to find possible

Jelentése.). Bálint's notes, statements in his fragmentary diary – kept in the University Library of Szeged University – was systematised and published by Jenő Zágoni who first introduced this valuable source: Szentkatolnai Bálint Gábor önéletrajzi naplótöredéke. In: *Szentkatolnai Bálint Gábor, Válogatott írások.* Ed. and published by Zágoni, Jenő. Budapest 2005. [Gábor Bálint of Szentkatolna's fragmentary diary. In: Gábor Bálint of Szentkatolna, selected works] pp. 19–57 (further: Zágoni.). The diary notes constitute fragmentary facts on Bálint's first thirty years only (1844–1874), but the Kalmyk and the Mongol field work took place in this period. On the one hand the newly emerged facts complete the sources (letters, reports) known earlier but on the other hand they offer new data as well.

[6] On the role of the multicultural Kazan in the spiritual and educational life of the Kalmyks and Buryats, cf. Schorkowitz, Dittmar: *Staat und Nationalitäten in Russland. Der Integrationsprozess der Burjaten und Kalmücken, 1822–1925*. (Quellen und Studien zur Geschichte des östlichen Europa 61.) Stuttgart, Franz Steiner 2001. pp. 248–273.

[7] Detailed references, cf. *Grammar*. pp. XI–XII.

[8] "… september hó végével indulok Astrachanba, föltéve, hogy az évi összeg második felét az igéret szerint megkapom." [Bálint, Gábor]: *Jelentés az Akadémiához*. p. 245, cf. also Kara: *Bálint Gábor keleti levelei*. I follow Bálint's spelling of Hungarian, without adjusting it to the present-day spelling norms.

[9] "Astrakánból [sic!] május 12-én indultam el s csaknem 6 napi utazás után vasuttal szerencsésen megérkeztem Sz. Pétervárra, …" [Bálint Gábor levele Fogarasi Jánoshoz 1872. június 17.] In: *Akadémiai Értesítő* VI. (1872) pp. 208–210, on p. 208. [Gábor Bálint's letter to János Fogarasi 17 June 1872. In: Proceedings of the Academy] cf. also Kara: *Bálint Gábor keleti levelei.* p. 208. Concerning Bálint's journey, an inaccuracy is repeated in many studies. Bálint clearly described that he first visited Kazan in order to master Mongolian dialects. He has not gone to Saint Petersburg first, as it is indicated in many bibliographical sketches about his life. In fact he travelled to Saint Petersburg only after his stay in Astrakhan.

[10] "1872 April hó végén, amikor Asztrakhiánban [sic!] a meglehetős zord telet nyárias meleg váltotta fel, gőzhajóra szálltam Czáricinban menendő, s onnan vasúttal Szent-Pétervárra. … 1872 April hó 30-adikán délután szálltam be a Szent-Pétervárra vivő vonat hálókupéjába." Zágoni. pp. 39–40.

[11] Currently there is no further data at my disposal on Bálint's diary-writing. Cf. Zágoni. p. 19.

"kins" of the Hungarian language.[12] With relentless energy he attempted to master as many spoken tongues as possible during his field research and stay in Saint Petersburg.[13]

Before setting out on his first journey, Bálint had already become acquainted with the written Mongolian language. The laconic note in his diary refers simply to the Mongolian language, but it is quite obvious that he could only have learnt the written form and not spoken tongues at this time. Indeed, it was the lack of possibility to study vernacular Mongolian in Hungary that stimulated his patron Fogarasi and Bálint himself to carry out fieldwork among Mongolian speaking groups.

> "1869/70. At the same place [i. e. in Budapest] I finished the third course of law, and became acquainted with justice János Fogarasi, the editor of the 'Comprehensive Dictionary of the Hungarian Language' upon whose advice I started to learn Mongolian and Russian."[14]

Bálint had already started his Kalmyk studies in Kazan with the help of V. V. Mirotvorcev (called by Bálint as Mirotvorcov),[15] a teacher of the Kalmyk Mongolian language.

> "… after finishing it [i. e. studying Kazan Tatar] I intend to go to Astrakhan in order to learn the tongue of the Mongols and Kalmyks living there and to record language material; as Mr. Mirotvorcov, the teacher of the Mongolian-Kalmyk language at the Spiritual Academy states in accordance with Bobrovnikov's grammar that the Mongolian and the Kalmyk spoken tongue are the same. But the Kalmyk writes as he speaks, the Mongol writes as he has done for [many] centuries past;[16]

Despite the generally accepted view that Mongolian studies in Kazan were terminated after the Mongolian department at the University in Kazan, established by J. Kowalewski, transferred to the University in Saint Petersburg, V. L. Uspenskij demonstrated that professors and scholars continued their teaching and research activities in the fields of Mongolistics at the Kazan Spiritual Academy It was this milieu that helped Bálint establish the linguistic grounding necessary for his later extensive Kalmyk studies.[17] Even if the teaching of Kalmyk and Mongolian became limited during Bálint's stay in Kazan, the well-stocked library remained at his disposal and thus he could further enrich his knowledge not only with the help of Mirotvorcev, but also with the teaching material housed at the library.[18]

[12] On Bálint's adventurous endeavours in finding language-contacts between Hungarian and other languages cf. *Grammar*. pp. XI, XIX–XX.

[13] Bálint humbly enumerates in his Report all the tongues he learnt in various ways during his first journey. Cf. Bálint: *Jelentése*; also Kara: *Bálint Gábor keleti levelei*. During his further journeys to Asia he learnt even more languages, but this is the topic of another study to be carried out, hopefully, by authentic scholars of Caucasian, Dravidian and other languages Bálint mastered and studied.

[14] "1869/70. Ugyanott végeztem a jogi tanfolyam III-adik évét, s megismerkedtem Fogarasy [sic!] János törvényszéki bíróval, 'A magyar nyelv nagy szótára' szerkesztőjével, akinek a tanácsára elkezdtem mongolul és oroszul tanulni." Cf. Zágoni. p. 34. On János Fogarasi and his dictionary cf. *Grammar*. p. XI.

[15] [Bálint Gábor levele Fogarasi Jánoshoz 1871. szeptember 2.] In: *Akadémiai Értesítő* V. (1871) pp. 241–244. [Gábor Bálint's letter to János Fogarasi 2. September 1871. In: Proceedings of the Academy] p. 242 (cf. Kara: *Bálint Gábor keleti levelei*.). Cf. *Grammar*. p. XII; [Bálint:] *Jelentés az Akadémiához*. p. 242.

[16] "… ezt végezve Astrachan vidékére menni az ottani mongolok s kalmikok nyelvét megtanulandó s nyelvanyagot gyüjtendő, annyival is inkább, mert a lelkész akademiai mongolkalmik nyelv tanára Mirotvorczof ur állitása s Bobrovnikof nyelvtana szerint is a mongol és kalmik beszélgetési nyelv egy és ugyanaz; a kalmik ugy ir amint beszél a mongol, ez pedig úgy ir mint századokkal ezelőtt;" [Bálint:] *Jelentés az Akadémiához*. p. 242.

[17] Uspenskij, V. L.: Mongolovedenije v Kazanskoj Duhovnoj Akademii. In: *Mongolica*. III. Sankt-Peterburg, Sankt-Peterburgskij Filial Instituta Vostokovedenija RAN 1994. pp. 11–17.

[18] Uspenskij: *Mongolovedenije v Kazanskoj Duhovnoj Akademii*. p. 15.

In addition to Mirotvortsev's[19] instruction Bálint used the Kalmyk grammar of A. A. Bobrovnikov published in 1849 to master basic Kalmyk and[20] although he did not mention it, he was also definitely acquainted with A. Popov's Kalmyk grammar, published in Kazan, which preceded Bobrovnikov's and is still a good reference book.[21] Popov also emphasised that he utilised idiomatic speech in formulating is grammatical description ("Vse primery, privedjonnyje mnoju dlja objasnenija izložennyh pravil, počerpal ja ili iz lučših kalmyckih sočenenij ili iz živoj narodnoj reči.")[22] during his 1838 field work among Kalmyks living in various areas "… predprinjal putešestvije v kalmyckije stepi Saratovskoj i Astrahnaskoj gubernij i Kavkazskoj oblasti".[23] Thus, Popov's longer sample texts are taken from written sources and the samples of the oral tradition are limited to the shorter examples. In his *Grammar* Bálint only refers to Bobrovnikov's work and not at all to Popov. It is certain, however, that the structure of discussing particular morphs, the construction of nominal declensional paradigms of his predecessors were followed by Bálint.[24] Both Popov and Bobrovnikov laid emphasis on involving spoken material into his grammar, too: cf. "skol'ko vozmožno glubže izučit' kalmyckij jazyk v leksičeskom i grammatičeskom otnošenijah, vyjasnit' različija meždu pis'mennym i razgovornym, mongol'skim i kalmyckim jazykami."[25]

Bálint mentioned that besides learning vernacular Kalmyk, he recorded some folklore texts already in Kazan:

> "After living two and a half months in Kazan I mastered the spoken Kalmyk tongue so that I spoke and wrote in it. After listening I collected words, folk tales, folk songs, riddles, materials representing the purest folk tongue for a little Chrestomathy."[26]

The fate of this collection is unknown. Lajos Gy. Nagy examined this problem in his introduction to Bálint's Kalmyk material and decided that the present *Manuscript* did not contain the Kazan-material. Nagy came to the conclusion that the texts had been lost and the remaining material represented only the Kalmyk dialects in Astrakhan. [27] Unfortunately, Bálint gave no further data on his research activity concerning Kalmyk in Kazan and nothing is known about the informants he worked with there (except for Mirotvorcev). A careful study of the texts reveals that the language usage in the *Manuscript* is uniform, showing only minor diversity resulting from the utterances of informants from differing geographical areas The possibility that some texts in the *Manuscript* were recorded already prior to his stay in Astrakhan during his stay in Kazan – where Kalmyks from across their country and representing all dialects could be encountered – still cannot be excluded. However, it can be inferred from Bálint's notes that parts of the texts are only from Astrakhan; he wrote that all of his fifteen tales had been recorded from

[19] Uspenskij published a brief biography and some of the main works of Vasilij Vasilevič Mirotvorcev (1838–1891): He graduated from Spiritual Academy at Saint Petersburg University and in addition he took exams in subjects of Mongolian and Kalmyk studies taught at the Faculty of Oriental Studies. From 1869 he became the teacher of Mongolian and Kalmyk languages at Kazan Spiritual Academy. In 1870 – just before Bálint's arrival – he was appointed to become extraordinary professor at the Department of Missionary (Russ. *Kafedra missionerskih predmetov*) and in 1881 to inspector of the Kazan Spiritual Academy. Uspenskij: *Mongolovedenije v Kazanskoj Duhovnoj Akademii*. p. 12–13.

[20] Bobrovnikov, A. A.: *Grammatika mongol'skogo-kalmyckago jazyka*. Kazan', Universitetskaja Tipografija 1849. Cf. [Bálint:] *Jelentés az Akadémiához*. on p. 244 (cf. Kara: *Bálint Gábor keleti levelei*.); quoted by Lajos Gy. Nagy as well: Nagy, Louis J.: G. Bálint's Journey to the Mongols and his Unedited Kalmuck Texts. In: *AOH* IX. (1959) pp. 311–327, on p. 312.

[21] Popov, A.: *Grammatika kalmyckogo jazyka.* Kazan', Universitetskaja Tipografija 1847.

[22] Popov: *Grammatika kalmyckogo jazyka.* p. IX.

[23] Popov: *Grammatika kalmyckogo jazyka.* p. III.

[24] *Grammar*. pp. XXII–XXIII.

[25] Uspenskij: *Mongolovedenije v Kazanskoj Duhovnoj Akademii*. p. 12. He succeeded to spend thirty-three days among the Kalmyks in 1846. In order to finish his grammar he brought a young orphan lad from Kalmykia to check his material. During the writing process significant help was given to him from the leading scholar of the period Dorži Banzarov (1822–1855).

[26] "1 harmadfél hónapi Kazánba lételem alatt magamévá tettem a kalmik népnyelvet annyira, hogy rajta beszélek és irok; gyüjtöttem egy kis Chrestomathiára való anyagot, mely áll tulajdon hallomásom után följegyzett szók, népmesék, népdalok és talányokból, a lehető tiszta népnyelven." [Bálint:] *Jelentés az Akadémiához*. pp. 244–245 (cf. Kara: *Bálint Gábor keleti levelei*.).

[27] Nagy: *G. Bálint's Journey to the Mongols*. p. 312, note 11.

the pupils of various educational institutions in Astrakhan, and the *Manuscript* did not contain those recorded in Kazan.

> "After the folk songs followed the recording of tales with more difficult [syntactic] structure. These [tales] were written down in Kalmyk script by young Kalmyks from various tribes, some of them attended the secondary school, some the surgical school, and others the elementary school and were considered to be good story-tellers. These tales written down in Kalmyk script were repeated sentence by sentence for me by my instructor according to the people's pronunciation. In this way we prepared the transcription that I read out to him and corrected [the parts] in instances I had heard improperly. The grammatical analysis and the interpretation of the tales followed thereafter. My tale collection prepared this way contains fifteen shorter and longer folk tales written down with Kalmyk letters and in an abbreviated Hungarian transcription. All the texts recorded from the Kalmyk tongue are transcribed in both ways [i. e. in Kalmyk script and in translation]."[28]

On the basis of the above statement all the fifteen tales of the *Manuscript* originate from Astrakhan. Whether the Kazan-collection has disappeared or its manuscript still awaits rediscovery in an archive or private collection is conjecture, however, some parts might be included into the *Manuscript*.

The fieldwork method tested among the Tatars in Kazan was used by him among the Kalmyks, i. e. he looked for a school where he was able to find teachers of the language and students from various Kalmyk tribes. The main residence for his research in Astrakhan was the "Kalmyk foster home and school" (he named it in Hungarian "Khalymik növelde és iskola"), and as he stated (cf. above) he had the opportunity to talk to pupils in the elementary school and also the students of the surgery.[29]

> "Just as the Christian Tatar School in Kazan, the Kalmyk foster home and school – which is sponsored by the Kalmyk nation – was a lucky choice for me. To hear the seventy-five young Kalmyks from various tribes every day and to talk to them continuously was the best method to study the vernacular tongue."[30]

In his Preface to the *Grammar* Bálint rejected the possibility of conducting himself a kind of "resident field work" beyond the city in the tents of the nomads. He emphasised its inadequacy for him, but did not deny the effectiveness and advantage of this kind of research. just. Nonetheless, working with the teachers and schoolboys for a shorter period – and his time was limited –, and in addition visiting the *bazaar* proved to be for him a successful method of collecting linguistic and folklore material:

[28] "A dalok gyüjtését követte a nehezebb szerkezetü népmeséké, melyeket részint a gymnasiumba, részint a sebészeti tanodába, részint pedig az elemi iskolába járó és jó mesélőknek tartott, különböző törzsü, fiatal khalymikok irtak össze khálymik írással. Ezen khálymik irásu meséket tanitóm a népkiejtés szerént nekem mondatolta és igy láttuk el átirással; ezen átirást azután én fölolvastam és a netán roszul hallottakat kijavitók, erre következett a mese nyelvtani fejtegetése és értelmezése. Az igy eszközölt mese-gyüjteményem 15 hosszabb és rövidebb népmesét tartalmaz khalymik betükkel és röviditett magyaros átirással. A khalymik nyelvből gyüjtött anyag mind ilyen kettős írásu." Bálint: *Jelentése*. p. 12. Unfortunately, material written in Kalmyk script have not been discovered in Bálint's heritage.

[29] *Grammar*. p. XII.

[30] "Valamint Kázánban a keresztyén tatár iskola, úgy Asztrakhánban is a khalymik növelde és iskola, mely a khalymikság költségén tartatik fön, nagy szerencsémre szolgált, mert a különféle törzsből összegyüjtött 75 fiatal khalymikot naponkét hallani s velök folytonosan társalogni, a lehető legjobb mód volt tanulmányozhatnom a nép nyelvét." In: Bálint: *Jelentése*. p. 10 (cf. Kara: *Bálint Gábor keleti levelei*.).

> "I am convinced that, had I lived under the tents of the Oirat- (Öiräd)-Mongolians – so call they [sic!] Khalmyks themselves when speaking with confidence – for many long years, I could hardly have a better opportunity to pursue my purpose than I had in the mentioned Institute."[31]
>
> "It was also easy to meet the Kalmyk folk, as many of the parents and relatives of the youngsters learning here arrived at the foster home to visit [them] on one hand, and on the other hand I also had the opportunity to meet Kalmyks who came to purchase [goods] or for work in Astrakhan frequently. Furthermore, I went several times to a Kalmyk Bazaar[32] located one mile from Astrakhan on the right side of Volga, which the Kalmyks use to purchase their cattle and livestock under the supervision of the Government, and where the Kalmyk temple and priests are."[33]
>
> "1872. When the water of Volga that is quite wide and shallow at Astrakhan froze in the minus 20–25 centigrade temperatures of January, teacher Shamba took me on an *araba* (a cart with two wheels) that shook pretty much to the periphery of the dreary land of Kalmyks to show me at least the character of his and the 75 lads' homeland.
>
> Here we visited a Lamaic serai (Buddhist monastery) at the place of Kalmyk Bazaar, where the priests offered me milk brandy."[34]

Bálint spent around seven months among the Astrakhan Kalmyks (end of September 1871 – May 1872) and worked with many informants as testified by the above fragment. But by name of the informants who so greatly helped him in the preparation of the text-collection, only three are mentioned by Bálint .In his *Report* and in the *Preface* to the *Grammar* he makes reference to Šamba [Sadžirhajev],[35] a teacher of the Kalmyk language and culture who worked in the boys' and girls' school.

> "In Astrakhan I became acquainted first of all with Mr. Shamba, a learned Kalmyk, who was the teacher of language and literature [i. e. style] in the Kalmyk boys' and also in the girls' foster home. On his advice I asked general Kostenkov,[36] the governor-general of all Kalmyks and the president of the mentioned school and foster home, for permission to visit every day the mentioned school and foster home.
>
> With the help of this permission I visited every day the Kalmyk foster home that was located in a few steps from my flat. There the mentioned teacher [i. e. Šamba] drew my attention to the fact that although Kalmyk

[31] *Preface* to the *Grammar*. p. III. (p. 4.).
[32] Trading centre near to Astrakhan.
[33] "Magával a khálymik néppel való érintkezésem is elég könnyű volt, minthogy részint a tanuló ifjak szülői és rokonai közől emlitett növeldébe látogatásra többen eljártak, részint Asztrakhán városában minden pillanatban találkozhatám a vásárlás vagy munkára jött khálymikokkal, azután meg eljártam az Asztrakhántól egy mérföldnyire, a Volga folyó jobb partján eső khálymik bazarra, a hol a khálymikok barmaikat és jószágaikat szokták a kormánytól rendelt ellenőrizet mellett eladni, s a hol a khálymik templom és papság is van." Bálint: *Jelentése*. p. 13 (cf. Kara: *Bálint Gábor keleti levelei*.).
[34] "1872. Midőn januárban, az Asztrahán mellett nagyon széles és sekélyes Volga vize 20–25 celsiusfokú hidegben befagyott, elvitt Samba tanító egy irgalmatlanul rázó tatár *arabán* (kétkerekű taligán) a kalmik nép lakta kietlen föld szélébe, hogy lássam az ő, és a 75 kalmik fiú szülőföldjének legalább a typusát. Itt meglátogattuk a Kalmik-bazár nevű telepen a lámaszerájt (buddhista kolostort), ahol a papság tejből főzött pálinkával kínált meg." Zágoni. p. 38.
[35] Bálint refers only on his given name and never on his family name. Cerenov devoted a brief article to Šamba Sajirxaev, who was a faithful collector of Kalmyk folklore. Šamba was not only a teacher, but due to his excellent knowledge of Russian worked as a translator during the 1860–70s and assisted either as interpreter or with his Kalmyk folklore notes several noted Russian scholars studying Kalmyk language and culture (such as K. F. Gosltunskij and S. A: Kozin). Cerenov, V.: Pisal i perevodil Šamba Sadžirhajev. In: *Tāgin Gerl*. 1. (1976) pp. 111–114.
[36] On Kostenkov, cf. below.

> writing fits fairly to the sounds of the language, the contemporary folk pronunciation differs from it – especially in respect of the diphthongs. He himself gave me brief instruction [on it] in the school."[37]

Šamba's name – sometimes mentioned just as the "my teacher" – and the ways he helped Bálint feature several times in Bálint's report and in his diary. These passages will be referred to in subchapters devoted to particular genres. Besides the teacher, the surgeon of the school Manǰin Sawγr (in Bálint's transcription Mandsin Szabghar) also helped him in mastering the language.

> "For further instructions in Kalmyk language I asked another Kalmyk, Mandshin Sawgr, the surgeon of the foster home who had mastered Russian well, too."[38]

From among the students Bálint mentioned Baldrīn Mučka[39] (in Bálint's transcription Mucska Baldir) who provided him with a large amount of material on Kalmyk folk life.

> "The last section of my collection comprise articles demonstrating the main features of Kalmyk life, written by Muchka Baldir, the best student of the upper level at secondary school and my teacher, the surgeon for me [in return for some] presents and [also for] the teaching help I offered the Kalmyk pupils at secondary school in learning Latin, Greek and French languages."[40]

The final person Bálint mentioned by name is the famous K. I. Kostenkov,[41] governor of the Kalmyks and the leader of the Kuma-Manych Expedition[42] who also appeared to have been a supporter of Bálint's activity in Astrakhan. Bálint refers to him as the *general* (by Bálint also *general*). With his permission he visited Šamba's lessons every day and talked to the pupils.

> "Due to the permission of general Kostenkov I learn the Kalmyk folk tongue from these eighty lads, visiting them every day if they have free time. He [i. e. Kostenkov] as the chief custodian of the Kalmyk folk carried out a scientific expedition to the Kalmyk lowland and when I visited him he showed me the ruins of Madshari on the map …"[43]

[37] "Asztrakhanban mindenek előtt Samba úr, egy mivelt khalymikkal, a ki a khalymik fi és leánynöveldében a khalymik nyelv és irály tanitója, ismerkedém meg. Ennek tanácsára kikértem Kosztyenkov tábornoknak, mint az összes khalymikság főkormányzójának s egyszersmind a mondott iskola és növelde elnökének engedélyét arra nézve, hogy naponként bejárhassak a mondott iskolába és növeldébe. Ezen engedély kinyerése folytán, néhány lépésnyire volt lakásomról minden nap bejártam a khalymik növeldébe, a hol emlitett tanitó [i. e. Šamba] figyelmeztetett, hogy noha a khálymik irás határozott s a nyelv hangjainak eléggé megfelelő is, mégis a mai népkiejtés különösen a kettős vagy ikerhangzók tekintetében az irástól eltérő, miért is ő maga adott a tanodában rövid utatsitást." Bálint: *Jelentése*. p. 10.

[38] "A további útmutatásra a növelde sebész orvosát, Mandsin Szabghar nevű, oroszul is jól tudó khalymikot vevén tanitóul a khálymik nyelv tanulásánál." Bálint: *Jelentése*. p. 10, cf. also Zágoni. p. 37 and *Grammar* III. (p. 4).

[39] This is the correct spelling of his name as he signed in this way the subchapter devoted to falconry.

[40] "Gyűjteményem záradékát képezik a khálymik életet főbb vonásaiban ismertető czikkek, melyeket a felgymnasiumi tanulók legkitünőbbje Mucska Baldir és tanítóm a sebész irtak számomra ajándék, de azon segitség fejében is, melyet én a gymnasiumi khálymik tanulóknak a latin, görög és franczia nyelv tanulásánál nyujték." Bálint: *Jelentése*. p. 12.

[41] On K. I. Kostenkov, cf. Aleksejeva, P. E. – Lancanova, L. Ju.: *Učjonnyje issledovatleli Kalmykii (konec XVIII – načalo XX vv.).* Elista, Kalmyckoje knižnoje izdatel'stvo 2006. pp. 107–111; and Schorkowitz: *Staat und Nationalitäten in Russland.* passim. According to Aleksejeva and Lancanova no data are available on the dates of his birth and death. But it is well known that he was the leader of the Kumo-Manyč Expedition (1858–1860) and he was the head (Russ. *glavnyj popečitel' kalmyckogo naroda*) of the Kalmyk administration (1860–1873).

[42] Kostenkov, K. I.: *Kalmyckaja step' Astrahanskoj gubernii po izsledovanijami* [sic!] *Kumo-Manyčskoj ekspedicii.* Izdanije Ministerstva gosudarstvennyh imuščestv. S.-Peterburg, Tipografija V. Bezobrazova i K. 1868.

[43] "Ezen nyolczvan fiutól tanulom jelenleg a kalmak népnyelvet, mindennap szabad idejök alkalmával meglátogatván őket Kosztyenka general engedelméből. Ő, mint a kalmak nép főgondnoka néhány év előtt egy tudományos expeditiót tett a kalmak

BRIEF NOTES ON BÁLINT'S METHODOLOGY, LANGUAGE USAGE AND TRANSCRIPTION

In the present section, data referring to Bálint's work methods has been collected from his letters and reports. Numerous allusions to the techniques he used to learn the language and the steps he took to construct his working methodology emerge from these lines.

Despite his previous Kalmyk studies in Kazan,[44] he initially wrote in Russian. However ,due to his excellent linguistic abilities, he became able to communicate in Kalmyk very quickly.[45]

> "After living two and a half months in Kazan I mastered the spoken Kalmyk tongue so that I spoke and wrote in it."[46]

Bálint asked his informant the teachers and schoolboys to write down folklore texts and other essays and afterwards they read them according to the informant's pronunciation. Then he made his own transcription and apparently preserved the original written variants. Probably, he also wrote down transcripts in Kalmyk himself, (W.Oir. *todo bičiq*) the "clear script"[47], for example, on those occasions when he collected language material from the illiterate Kalmyks who visited the market in Astrakhan.[48]

After Bálint left Astrakhan for Saint Petersburg, he informed Fogarasi about his results in Kalmyk research:

> "After having gathered a good number of folksongs, fables, proverbs and other materials for a dictionary and made a draft of the Kalmyk-Mongolian grammar, I left Astrakhan for Saint Petersburg to study the Finnish and other related tongues, …".[49]

The "draft" mentioned in his letter was probably the first version and later formed the core of his comparative *Grammar*, while the texts elaborated in it became the basis of the present *Manuscript*. Concerning the dictionary he mentioned, it has never been recovered, but some parts are surely included in the short vocabularies added to some texts in the *Chrestomathy* of the *Grammar*. We have some information that, as with the Kazan Tatar material published by him shortly after his return,[50] Bálint worked on the Mongolian texts as well. The detailed and intensive nature of the *Grammar* is the result of these efforts. The manuscripts of the Kalmyk and Khalkha are also clear texts apparently prepared for printing; there are only a few inserted words or longer passages and crossed out words only appear occasionally. Bálint reported that he intended to publish his Kalmyk texts with German translation and comments. He presented the first version of his manuscript to the Linguistic Committee of the Academy in 1879.[51] We learn form the proceedings of the Committee that the manuscript was rejected because of its incompleteness and Bálint was asked to work on it further.[52] Unfortunately, he did not fulfil this plan and never attempted a revision of the Kalmyk and Khalkha manuscripts later. His consequent personal

alföldre. Látogatásom alkalmával megmutatta a mappán Madsari romjainak hol fekvését …" [Bálint Gábor levele Fogarasi Jánoshoz 1871. december 18.] In: *Akadémiai Értesítő* VI. (1872) pp. 24–27, o p. 26. [Gábor Bálint's letter to János Fogarasi 8 December 1871. In: Proceedings of the Academy] cf. also Kara, György: *Bálint Gábor keleti levelei.* Cf. also the reference above on Šamba.

[44] "1 harmadfél hónapi Kazánba [sic!] lételem alatt magamévá tettem a kalmik népnyelvet annyira, hogy rajta beszélek és irok [sic!] [Bálint]: *Jelentés az Akadémiához*. pp. 244–245 (cf. Kara: *Bálint Gábor keleti levelei*.).

[45] Cf. above note and Bálint: *Jelentése*. p. 13 (cf. Kara: *Bálint Gábor keleti levelei*.); *Preface* to the *Grammar*. p. III (p. 4).

[46] For the Hungarian text cf. above; [Bálint:] *Jelentés az Akadémiához*. pp. 244–245

[47] As it has been stated above, these manuscript written in clear script has not been found yet.

[48] Cf. above.

[49] *Preface* to the *Grammar*. p. III (p. 4).

[50] *Grammar* pp. XI–XII.

[51] [Bálint Gábor levele Fogarasi Jánoshoz 1872. július 16.] In: *Akadémiai Értesítő* VI. (1872) pp. 210–211, on p. 211 [Gábor Bálint's letter to János Fogarasi 16 July 1872. In: Proceedings of the Academy] (cf. Kara: *Bálint Gábor keleti levelei.*); also Nagy: *G. Bálint ' s Journey.* pp. 315–316.

[52] Nagy: *G. Bálint's Journey*. p. 316.

withdrawal from academic circles and the shelving of his Mongolian material caused the loss of much important data (informants' comments, places, names, additional remarks to the texts), which makes the interpretation of some texts difficult.

Certain sample texts, however, were released by him without fuller explanation or discussion. In his *Report* Bálint gave examples of Kalmyk folk songs,[53] and in his only recently published Diary, he included one of the texts he called *yörāl* "Blessing".[54]. In the *Chrestomathy* attached to the *Grammar* numerous samples are included from Bálint's records with English translation and the shorter texts are supplemented with a vocabulary. Below the contents of the Kalmyk (by Bálint Oirat) part of the *Chrestomathy* in the *Grammar* are listed by way of information for the readers of the present volume.

The result of his field research among the Kalmyks is the text corpus, consisting of 184 pages containing various fields of Kalmyk folklore and folk culture (in detail cf. below in the Content of the *Manuscript*). The transcription is more elaborate and precise compared with the transcription of the samples and the *Chrestomathy* of the *Grammar.* Lajos Gy. Nagy criticised Bálint's transcription for its inaccuracy and compared it unfavourably with Ramstedt's system.[55] Ramstedt's transcription system is indeed very meticulous, nevertheless with additional notes and explanation on the usage and the absence or presence of particular letters in the Romanised Kalmyk words, Bálint's transcription can be comprehended as a fairly accurate method. E. g. one the most distinguishing markers of the Kalmyk language among the Mongolian languages and dialects is the strong reduction of vowels in non-initial positions,[56] which can be indicated simply by omitting the vowel that is represented in other Mongolian languages. In such cases Bálint often inserted an *e*, in the position of a schwa, e. g. Bálint *äimek*, Kalm. *āmg*, cf. Mong. *ayimaγ*, Khal. *aimag*, marked by Ramstedt with schwa *āməg*, *ām*ᵊ*g*). The schwa is indicated with an *i* in words having an *i* in the first or second syllable:[57] Bálint *xal'imik*, Kalm. *xal'mg*, *xalimg*, W.Oir. *qalimaγ*. Another important specificity of Bálint's system is that he indicated diphthongs in his texts. The Oirat dialects and Kalmyk lack the primary diphthongs – represented in written Mongolian and written Oirat – and became monophthongised, resulting in a long vowel instead of the diphthong (in non-initial position the long vowels are shortened and sound like short ones): Bálint *eīme*, Kalm. *īm*, Ramstedt *īm*, W.Oir. *eyimi*, *eyimü*, cf. Mong. *eyimü*, Khal. *īm*. Concerning the consonants, Bálint followed the particularity of the written forms in indicating the sound *b* also in the positions (middle or end of word) where it has already spirantised in spoken Oirat and Kalmyk: Bálint *arban γurbun*, Kalm. *arwn γurwn*, W.Oir., Mong. *arban γurban*, Khal. *arwan gurwan*. These few examples clearly show the dichotomy of Bálint's transcription system rooted in his recording method. He first asked his informants to write down their texts in Oirat script and then requested them to read it in their own dialect. The presence of *e* in non-initial syllables, as a kind of overshort schwa-like vowel and the use of diphthongs in positions where the Kalmyk spoken tongue has long vowels are the traces of the written language. A detailed analysis of the linguistic and possible dialectological features of Bálint's texts will be elaborated upon in a separate study.

CONTENTS OF THE MANUSCRIPT[58]

Some remarks must precede the presentation of the detailed content of Bálint's 184 pages Kalmyk material. Concerning the matter of the records it appears striking that no fragments of the famous Kalmyk

[53] Bállint: *Jelentése*.
[54] *Szentkatolnai Bálint Gábor önéletrajzi naplótöredéke*. p. 38. On the later publication of some texts from his Kalmyk Manuscript cf. the Introduction to the *Grammar* and in detail the introduction to particular text groups in the present volume.
[55] Nagy: *G. Bálint's Journey*. pp. 320–324.
[56] "In non-initial syllables, original short vowels disappear, or are strongly reduced (retaining no phonemically relevant qualitative oppositions) …" Bläsing, Uwe: Kalmuck. In: *The Mongolic Languages.* (Routledge Language Family Series) Ed. Juha Janhunen. London – New York, Routledge 2003. pp. 229–247, on pp. 229–247. In detail: Street, John C.: The schwa in Kalmyk. In: *American Studies in Altaic Linguistics* (1962) pp. 263–291.
[57] The *i* in the second syllable appears merely in the palatalisation of the consonants, cf. the above example.
[58] Cf. also the *Preface* to the *Grammar*. p. III. (p. 4).

epics of *J̌angγr* are included in the records, moreover there is no mention about it among his notes. Further, the Buddhist culture, its literature and folk religious texts are also missing from the collection (only among the *yörāl*s "blessings", in the fragment on funeral ceremony, in a couple of songs and in some folk tales appear Buddhist motifs and context).[59] In contrast, the Khalkha material offers a great variety of Buddhist text – in fact not surprisingly – as the main informant in Urgha was Yondonǰamc, a Buddhist monk, (in Bálint's transcription Yanden Dsamcza).[60] While the folklore texts could be comprehended as a representative collection of 19th century Kalmyk folklore genres (except on the *J̌angγr* epic), unfortunately their reflection of folk life are fragmentary, lacking such important topics as the rituals of birth, folk costume, food (the milk products are discussed in detail, but no mention is made of meat products) and the games with anklebones (astragal, Kalm. *šaγā*, *šaγā*). This problem is discussed also in chapter *Ethnographica Calmycica*.

Below a detailed content is offered on the basis of the *Manuscript*, following Bálint's sequence and page numbering, however the succession of texts in the present book do not follow the original page numbering provided by Bálint. The arrangement of the texts is based on a thematic systematization.

The arrangement provided by Bálint[61]

Conversation and Letters 1

Xal'imik kūnden (Kalm. Xal'mg kūndn) – Kalmyk conversation 1

Folklore Texts 9

Täilγätä tūli (Kalm. Tālγt tūl') – Riddles *9*

Üliger (Kalm. Ülgūr) – Proverbs 12

Yörāl (Kalm. Yörāl) – Blessings 14

Dūn (Kalm. Dūn) – Songs 15

Utu tūli (Kalm. Ut tūl') – Tales 36

First tale: Boγšrγ – The sparrow[62] 36

Second tale: Köwūn moγā xoyr – The boy and the snake 39

Third tale: Kūnē zayā – Human's fate 42

Fourth tale: Moγā köwūn – The snake lad 46

Fifth tale: Tarwǰ xān – The Steppe-eagle khan 51

Sixth tale: Zul-šar Arsln bātr – The Lampe-yellow Lion hero 56

Seventh tale: Mīs, noxā, xulγn – The cat, the dog and the rat 62

Eight tale: Ačit köwūn – The benefaction of the son; *Öwgnā γurwn köwūn – The old man's three sons* 68

Ninth tale: Önčn köwūn – The orphan boy 75

Tenth tale: Ōrdīn Bayin xān ba Erlg nomīn xān – Oirats' Rich khan and Erlg, the Khan of the Holy Teaching 82

Eleventh tale: Čulūn xar bātr – Stone-black hero 89

Twelfth tale: Ulādā bātr ba Čon-bawγā – Ulaadaa hero and the Wolf-wife 96

Thirteenth tale: Xānī kūkn ba zāsngīn köwūn – The khan's daughter and the nobleman's son 105

[59] The detailed analysis of the lack and presence of the Buddhist religious and cultural context will be topic of another study.
[60] *Grammar* p. XIV.
[61] The titles of main chapters are given by me.
[62] The Kalmyk titles are only tentative given by me.

Fourteenth tale: Jirγlčn Ulān Xačir – The Glad Red-faced [hero] 115
Fifteenth tale: Kecū̄ Berk bātr – Hard Solid hero 126
Ethnographic Texts 140
Xal'imigīn (öirädīn) ger abalγan (Kalm. Xal'mgīn (ȫrdīn) ger awlγn) – The Wedding of the Kalmyk (Oirat) 140
Xal'imigīn nū̄dül (Kalm. Xal'mgīn nū̄dl) – The Nomadising of the Kalmyks 147
Xal'imiγūd yaγaǰi malān xäriüldek tuskin'i (Kalm. Xal'myūd yāǰ malān xärū̄ldg tusk n') – About How the Kalmyks Pasture their Livestock 149
Khal'imigin [sic!] malīn üsünä tuski (Kalm. Xal'mgīn malīn üsnā̄ tusk) – About the Milk of the Domestic Animals of the Kalmyk(s) 154
Xöinä üsün (Kalm. Xȫnā̄ üsn) – Sheep-milk 159
Gū̄nä üsün (Kalm. Gū̄nā̄ üsn) – Mare-milk 160
Man'i xal'imiγūd yaγaǰi xöiγän xäičiledek (kirγadik) tuski, (Kalm. Manā̄ xal'myūd yāǰ xȫgā̄n xā̄čldg (kirγdg) tusk) – A chapter about how the Kalmyks shear the sheep 162
Xal'imiγūd yaγaǰi šobūγār angγučildigīn tuski (Bálint Xal'myūd yāǰ šowūγār angγūčildg tusk) – A chapter about how the Kalmyks hunt with birds 165
Uruldan, nōldan, xulxa (Kalm. Urldān, nōldān, xulxā) – Horse racing, Wrestling and Stealing 170
Private and Official letters 172
Customs 178
Xal'imegin [sic!] šaxa abdigīn tuski (Kalm. Xal'mgīn šaxā awdgīn tusk) – About the Oath Taking among the Kalmyks 178
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The Oirat-Mongolian Chrestomathy of the Grammar[63]

The texts were compiled to serve a practical purpose as well – to be used as a manual in mastering the language. The shorter poetic texts and the letters, dialogues precede the longer narratives, as Bálint indicated:

> "As the Mongolian poetical style is much simpler than that of the prose, I put the folk-songs before the prose pieces …".[64]

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[63] *Chrestomathy* of the *Grammar*. p. 125 (p. 142).
[64] *Chrestomathy* p. 125 (p. 142).

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Gŭnǟ üsün (Günǟ üsn) – Mare's milk 210
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Utu tûli *(Ut tūl')* – Fable (Long tale) 214

FURTHER PUBLICATIONS ON THE BASIS OF BÁLINT'S KALMYK MATERIAL

Taking into consideration the high value of Bálint's Kalmyk material, the scarcity of publications based on its findings is surprising, Bálint's issues from his own collection have been enumerated in the above section. Here other efforts to introduce this valuable material to the larger public will be surveyed. The transcription and translation of two stanzas of five Kalmyk songs each with melodies, attached to the *Report*: *Tábun khálymik dún, Öt khálymik dana,* were republished by Kara.[65] Lajos Gy. Nagy transcribed the first tale (1. *utu tūli*) of the *Manuscript* on the basis of Ramstedt's system[66] and translated it into English.[67] György Kara published the sixth song from the *Manuscript* with a Russian translation as a

[65] Cf. Kara: *Bálint Gábor keleti levelei.* (without page numbering). The songs and Bálint's translation are referred at each song, cf. chapter *Songs*.
[66] Cf. Ramstedt's dictionary: Ramstedt, Gustaf John: *Kalmückisches Wörterbuch.* Helsinki 1935 (reprinted: Helsinki, Suomalais-Ugrilainen Seura 1976).
[67] Nagy: *G. Bálint ' s Journey.* pp. 324–327.

sample text of Bálint's Mongolian materials along with a Khalkha song.[68] I have published a Benediction (Kalm. *yörāl*) in the book devoted to the Kalmyk language and culture (co-authored by Attila Rákos).[69] The *Grammar* with its Kalmyk *Chrestomathy* has also been published recently by me. Four folk songs recorded by Bálint have been translated and published in the collection of the Mongolian literature.

The Structure of the Present Volume and the Follow-up Projects on the Kalmyk Material

Bálint collected two large sets of Mongolian spoken idioms (Kalmyk and Khalkha) and included some sample texts from his collections into the *Grammar* while the other parts (the majority of the texts) remained without translation and any additional remarks. His texts, as emphasised in the *Preface* of the *Grammar*, offer the first examples of the vernacular language transmitted in a fairly correct transcription, quite close to pronunciation despite its deficiencies. The folklore texts, particularly the tales, and songs provide the first large collection of Kalmyk oral tradition. The brief texts on Kalmyk folk life might be considered as a somewhat sketchy description of a particular sphere of life, but they were uttered in Kalmyk, contain the native terminology and in comparison with other contemporary sources of the late 18th and early 19th centuries (Pallas, Bergman, Nebol'sin, Žiteckij, Kostenkov etc.) their peculiar value cannot be denied.

Each text group of the *Manuscript* (cf. the Contents of the Manuscript) is worthy of exhaustive studies. In the present volume my endeavour was to introduce the corpus from various points of view:

I. The text
- to offer a philologically correct translation,
- to provide notes to the grammatically or semantically problematic expressions,
- to provide notes on typical Kalmyk phenomena.

II. The context
- to collect Bálint's statements on a particular text from various sources,
- to summarise the circumstances of recording (if there is available data) from various sources,
- to determine the place of the text among 18th and 19th century records,
- to identify the text's place within the Kalmyk (and in some cases Mongolian) cultural context,
- to define the typology or taxonomy of the text (genre, structure, content, poetics, various classifications)
- to enumerate parallel-texts to Bálint's record.

Owing to scarcity of data, not all the above listed aspects emerge in each text group and further research will undoubtedly help complete the material currently available.

For the present volume a textual research has been carried out, but concerning the investigation of context, some research aspects of certain text-groups require additional studies. A further thorough investigation of the Kalmyk and Mongolian tale-corpus might provide more parallel texts to Bálint's tales, including a complex typology within the frame of an internationally accepted taxonomy. The investigation of the texts from other viewpoints (comprehensive motif-analysis and investigation of linguistic features of the texts) are in progress at present. The complete context investigation of the ethnographical texts is under elaboration and it will be the topic of a separate study (19th Century Ethnographica Mongolica). For the ethnographical context not only the contemporaries but present-day records are also investigated, with special attention to the folk culture of the Xinjiang-Oirats, the inhabitants of the primary homeland of the

[68] Kara, G.: O neizdannyh mongol'skih tekstah G. Balinta. In: *Narody Azii i Afriki* 1. (1962) pp. 161–164, on p. 164. Kara, György: *A mongol irodalom kistükre.* Antológia a klasszikus és mai mongol irodalom és népköltés műveiből. 2. kiadás. Budapest, Európa Könyvkiadó 1971. [The little mirror of Mongolian literature. An anthology of the Mongolian classical and contemporary literature and folklore] pp. 159–160, 169–170, 174–175, 277–278.
[69] Birtalan – Rákos: *Kalmükök.* p. 123.

Kalmyks. The typologising of the phenomena of folk culture follows my previous publications in this field.[70]

Essays on Kalmyk history, material culture and folklore have been published by the author in oft-mentioned books co-authored with Attila Rákos and will not be discussed here.[71]

[70] Birtalan, Ágnes: *Hagyományos mongol műveltség (szöveggyűjtemény)*. Budapest, ELTE Bölcsészettudományi Kar, Belső-ázsiai Tanszék 1996. [Traditional Mongolian Culture (Text Book); Birtalan, Ágnes (ed.) *Material Culture (Traditional Mongolian Culture I.). Materielle Kultur. (Traditionelle mongolische Kultur I.). A mongol nomádok anyagi műveltsége. (Hagyományos mongol műveltség I.). Ulamjlalt mongol soyol*. Szerk./Ed./Hrsg. Ágnes Birtalan. Wien – Budapest, IVA-ICRA Verlag – ELTE, Belső-ázsiai Tanszék 2008. (DVD)

[71] Birtalan – Rákos: *Kalmükök*.

LIST OF ABBREVIATIONS AND SPECIAL SIGNS

LIST OF ABBREVIATIONS AND OTHER SPECIAL SIGNS

Bálint	quotation from Bálint's Kalmyk Manuscript
Darkh.	Darkhat
Kalm.	If it is not followed with a lexicographic data Kalm. means the reconstructed Kalmyk form of Bálint's text.
Kalm.B.	"Bookish" i. e. literary or formal expression (Ramstedt's designation)
Kalm.D.	Dörböt dialect of Kalmyk
Kalm.Ö.	Ölöt material in Ramstedt's dictionary
Kalm.T.	Torgut dialect of Kalmyk
Kalm.Tw.	West-Torgut dialect of the Kalmyk
Khal.	Khalkha
Mong.	Written Mongolian
Oir.	Spoken Oirat
Russ.	Russian
Skr.	Sanskrit
Tib.	Tibetan
W.Oir.	Written Oirat

BIBLIOGRAPHICAL ABBREVIATIONS OF JOURNALS AND THE MOST FREQUENT REFERENCES

AEH	Acta Ethnographica Academiae Scientiarum Hungaricae
AOH	Acta Orientalia Academiae Scientiarum Hungaricae
Bálint: *Jelentése*.	Bálint Gábor Jelentése Oroszország- és Ázsiában tett utazásáról és nyelvészeti tanulmányairól. Melléklet öt khálymik dano hangjegye. In: *Értekezések a Magyar Tudományos Akadémia Nyelv- és Széptudományi Osztálya köréből.* IV. (1875) pp. 1–19. [Gábor Bálint's report on his journey carried out in Russia and Asia and on his linguistic studies. With notes of five Kalmyk songs. In: Treatises from the Department of Linguistics and Aesthetics of the Hungarian Academy of the Sciences]
Bawden	Bawden, Charles R.: *Mongolian – English Dictionary*. London, Kegan Paul International 1997.
Bergmann	Bergmann, Benjamin: *Nomadische Streiferein unter den Kalmücken in den Jahren 1802 und 1803*. I–IV. Riga 1804–1805.

Birtalan: *Die Mythologie.*	Birtalan, Ágnes: Die Mythologie der mongolischen Volksreligion. In: *Wörterbuch der Mythologie*. *I. Abteilung. Die alten Kulturvölker.* 34. Lieferung. Ed. Egidius Schmalzriedt – Hans Wilhelm Haussig. Stuttgart, Klett-Cotta 2001. pp. 879–1097.
Birtalan – Rákos: *Kalmükök.*	Birtalan, Ágnes – Rákos, Attila: *Kalmükök – Egy európai mongol nép.* (TEXTerebess 1.) Budapest, Terebess Kiadó 2002. [The Kalmyks – a European Mongolian nation]
BOH	Bibliotheca Orientalis Hungarica
CAJ	Central Asiatic Journal
Čeremisov	Čeremisov, K. M.: *Burjatsko-russkij slovar'*. *Buryād orod slovar'*. Moskva, Sovetskaja Enciklopedija 1973.
Das	Das, Sarat Chandra: *A Tibetan-English Dictionary with Sanskrit Synonyms*. (Reprinted) Alipore, West Bengal Government Press. 1960.
Dušan	Dušana, Ülmǰ: *Xal'mg ulsin yorlγn, seǰglγn boln mu bärč bādl*. Mosku, SSSR-in Keln ulsin ax izdatel'stv 1931. [Omens and taboos of the Kalmyk people]
Erdnijev	Erdnijev, U. E.: *Kalmyki. Istoriko-etnografičeskije očerki*. Elista, Kalmyckoje knižnoje izdatel'stvo 1985.[3]
Ernǰänä	Ernǰänä, Konstantin: *Cecn bulg*. Elst, Xal'mg degtr γarγač 1980 [The wise spring]
Grammar	Birtalan, Ágnes (ed. and introd.): *Gábor Bálint of Szentkatolna, A Romanized Grammar of the East- and West-Mongolian Languages. With popular Chrestomathies of both Dialects.* (Budapest Oriental Reprints: Series B 3) Budapest, Library of the Hungarian Academy of Sciences – Csoma de Kőrös Society 2009.
JAMS	Journal of the Anglo-Mongolian Society
JSFOu	Journal de la Société Finno-Ougrienne
Kow.	Kovalevskij, O. / Kowalewski, J. E.: *Mongol'sko-russkij-francuzskij slovar'. Dictionnaire mongol-russe-français*. I–III. Kazan 1844–1849. (reprinted Taipei, SMC Publishing Inc. 1993.)
Lessing	Lessing, Ferdinand D.: *Mongolian – English Dictionary*. Compiled by Mattai Haltold, John Gombojab Hangin, Serge Kassatkin and Ferdinand D. Lessing. Bloomington, Indiana, The Mongolia Society 1982.
Mandžikova	Mandžikova, B. B.: *Tolkovyj slovar' kalmyckogo jazyka (Posobije dlja učaščihsja)*. Elista, APP „Džangar" 2002.
Monran	Monran, Mihail/Monrajev, M. U.: *Xal'mg kelnä sinonimsin tol'. Slovar' sinonimov kalmyckogo jazyka*. Elst/Elista, APP „Džangar" 2002.

Material Culture. (DVD)	Birtalan, Ágnes (ed.): *Material Culture (Traditional Mongolian Culture I.). Materielle Kultur. (Traditionelle mongolische Kultur I.). A mongol nomádok anyagi műveltsége. (Hagyományos mongol műveltség I.). Ulamǰlalt mongol soyol*. Szerk./Ed./Hrsg. Birtalan, Ágnes. Wien – Budapest, IVA-ICRA Verlag – ELTE, Belső-ázsiai Tanszék 2008. (DVD)
MS	Monumenta Serica
Mun.	Munijev, B. D./Munin, Bembe: *Kalmycko-russkij slovar'./Xal'mg-ors tol'.* Moskva, Izdatel'stvo Russkij Jazyk 1977.
Nebol'sin	Nebol'sin, Pavel: *Očerki byta kalmykov hošoutovskago ulusa*. Sanktpeterburg, Tipografija Karla Krajja 1852.
Pallas	Pallas, Peter Simon: *Sam[m]lungen historischer Nachrichten über die mongolischen Völkerschaften*. I–II. St. Petersburg, Kaiserliche Akademie der Wissenschaften 1776, 1801.
Pozd.	Pozdnejev, A. [M.]: *Kalmycko-russkij slovar' v posobije k izučeniju russkago jazyka v kalmyckih načal'nyh školah*. S.-Peterburg, Tipografija Imperatorskoj Akademii Nauk 1911.
Pürbän	Pürbän, G. C. (Pjurbejev, G. C.): *Xal'mgudin zangšalta bā̆cin tā̆lwr tol'. Tolkovyj slovar' tradicionnogo byta kalmykov*. Elista, Kalmyckoje knižnoje izdatle'stvo 1996.
R.	Ramstedt, Gustaf John: *Kalmückisches Wörterbuch.* (Lexica Societatis Fenno-Ugricae III.) Helsinki 1935. (reprinted: Helsinki, Suomalais-Ugrilainen Seura 1976)
Szabó	Szabó, Teréz Mária: *A kalmük szóképzés*. *Die Wortbildung im Kalmückischen*. (Dissertationes Sodalium Instituti Asiae Interioris 3.) Budapest, Belső-ázsiai Tanszék 1943.
Taube	Taube, Erika: *Volksmärchen der Mongolen.* Aus dem Mongolischen, Russischen und Chinesischen übersetzt und herausgegeben von Taube, Erika. München, Biblion Verlag 2004.
Todajeva	Todajeva, B. H.: *Opyt lingvističeskogo issledovanija eposa „Džangar"*. Elista, Kalmyckoje knižnoje izdatel'stvo, 1976.
UAJb	Uralaltajische Jahrbücher
Zágoni	Zágoni, Jenő: *Szentkatolnai Bálint Gábor, Válogatott írások*. Ed. and published by Zágoni, Jenő. Budapest [without publisher] 2005. [Gábor Bálint of Szentkatolna, selected works]
Zwick	Zwick, Heinrich August: *Handbuch der Westmongolischen Sprache.* Villingen im Schwarzwald 1852.
Žiteckij	Žiteckij, I. A.: *Očerki byta astrahanskih kalmykov. Etnografičeskija nabljudenija 1884–1886*. (Trudy Etnografičeskago Otdela T. XIII. vyp. 1.) Moskva, Tipografija M. G. Volčaninova 1893.
[…]	illegible expression

TRANSCRIPTION OF KALMYK TEXTS

1. Quotations from Bálint's Manuscript are given a simplified transcription (Bálint) not indicating the diacritics of reduction and the labialisation.
2. The reconstructed and corrected forms of Bálint's texts are based on a simplified version of Ramstedt's transcription (Kalm.). NB! The long vowels – even if they sound short in contemporary Kalmyk and are marked as short in modern Kalmyk orthography – are marked as long ones. The lexicographical data follow the spelling of the dictionaries (Ramstedt's short vowels are marked without diacritics; overshort vowels are not marked except for the *i*).
3. Quotations from contemporary Kalmyk texts follow the present-day orthography.
4. In the translations a simplified transcription of proper names is used, modified to English pronunciation.

The following special symbols and diacritical marks are used in the phonetic transcription of various Mongolian (Khalkha, Buryat, Oirat, etc.) texts:

ā	long *a*	*c*	*ts*
ē	long *e*	*č*	*ch*
ī	long *ī*	*γ*	velar *gh*
ï	velar *i* only in Turkic words	*j*	*ds*
ō	long *o*	*ǰ*	*j*
ȫ	long *ö*	*š*	*sh*
ū	long *u*	*w*	bilabial *w*
ǖ	long *ü*	*x*	*kh*
		ž	*zh*
		’	sign of palatalisation

TRANSCRIPTION OF TIBETAN SANSKRIT AND RUSSIAN TERMS

For the Tibetan terms the Wylie-system of transcription, and for the Sanskrit terms the most widespread international transcription have been utilised. The Russian words and names are provided in the transcription system used in Slavistics.

KALMYK CONVERSATION

(Bálint *Xal'imik kū̄nden*, Kalm. *Xal'mg kū̄ndā̄n*)[72]

Although Bálint provides some evidence (in details cf. at each chapter) on the circumstances of recording various folklore genres in his letters written to Fogarasi and in his *Report*, unfortunately, no such information is to be found on the recording of the conversational-entries. Bálint's only mention of his methodology is his regular noting down of words and expressions he heard while observing schoolboys at play.

> "I appeared every afternoon at four o'clock in the school, observed their playing and listened to their free talk."[73]

The generally well-organised structure of the chapter *Conversation*, however, proves that a more systematic approach was used. Rather than merely noting down *in situ* dialogues, it appears instead that Bálint consciously recorded preliminarily prepared situations and sentence types.

> "My first pursuit was to note down the words and sentences I heard during the youngs' playing. I used an abbreviated Hungarian transcription-system since it was faster [to write texts this way] on one hand and to recognise the nuances of the folk pronunciation versus the writing on the other hand."[74]

Possibly, some of these sentences might originate from the period Bálint learnt Kalmyk with Šamba, and were dictated to him for educational purposes by of one of his Kalmyk language teachers.

> "Thereafter I studied and transcribed the exercises prepared by a former Kalmyk teacher [of mine] of language and style."[75]

The chapter *Phrases and Conversation* in the *Grammar* contains six subchapters and is only partially identical with the fourteen subchapters of the *Manuscript*, as the latter offers a greater range of conversational subjects and also organised the matching sentences differently from the previous collection.

[72] *Manuscript* pp. 1–8. Kalm. *kū̄ndēn* "Gespräch, Unterhaltung" (R. 250), *kū̄ndän* "beseda, sobesedovanije" (Mun. 330, *kū̄ndwr* "razgovor, beseda" (Mun. 330), W.Oir. *kū̄dnden* "razgovor" (Pozd. 293).

[73] "Mindennap délután négy órakor megjelentem az intézetben, ahol végignéztem minden játékot és hallgattam fesztelen beszédüket." Zágoni. p. 37

[74] "Első foglalkozásomat képezte a khálymik ifjak játszása közben hallott szók és mondatok följegyzése rövidített magyaros átirással először a gyorsaság kedvéért, másodszor pedig azért, hogy népkiejtésnek az irástól eltérő árnyalatait kiismerjem." Bálint: *Jelentése*. p. 10.

[75] "Ezután egyik volt khálymik nyelvtanitó készitette irály és forditási gyakorlatokat tanulmányoztam és láttam el átírással." Bálint: *Jelentése*. p. 11.

FIRST CHAPTER
(Bálint *Negedükči nom*, Kalm. *negdgč nom*)[76]

The blessing of the Buddha. The protection of the Buddha. The teaching of the Buddha. The written order of the Khan. The honoured signature of Khan. The letter of the principal. The teaching of the teacher. The tenderness of parents. The parents talked. The son listened [to it]. The daughter listened to it. The father ordered. The mother ordered. The elder brother set out. The maid came. Her father does not like it. He[77] has not got time. The Sun is setting. It is time to sleep. It is getting light. It is time to get up. Get dressed! Dress up and wash your face and hands! He does not write. He does not send any answer. He seems to be ill. Do you set out? I will also leave. Send [it] to me! He seems to be unhealthy. Send [it] to him! [He] is not at home. He is crying. Do not laugh! He died yesterday.

SECOND CHAPTER
(Bálint *Xoyurdukči nom*, Kalm. *xoirdgč nom*)[78]

Set fire into your pipe! [I] do not have tobacco. Put tobacco into your pipe! Learn! Bring a booklet! Dip your pen [into ink]![79] [I] do not have any ink. Give a ruler! Mend your pen! Rule your booklet! Give a stylus! He is writing. I read. Tell me [something] and I will write it down. The teacher arrived. It is time to learn. The class is finished.[80] Let us go to play! I sleep. Go and sleep! Sing a song! I dance. He is dancing. This is true. He is lying. [2] I draw a drawing. He is practicing praying. [One] corrects him and rewards me.

THIRD CHAPTER
(Bálint *Γurbudukči nom*, Kalm. *γurwdgč nom*)[81]

Let us go to the market! Why? I am going to buy boots.[82] I am going to buy mittens. I am going to go [there], too. He does not want to go. As he wishes. How do you know it? Let us play! Let us sing! Let us relax together! I got tired. You groan [while sleeping].[83] He whistles. Do not take an oath! Tell Badma to come here! Seat up! He is limping. His leg aches. He hardly goes. I am not healthy. My tooth aches. My head turns. My heart beats.[84] My eyes dazzle.[85] My body trembles. [I] seem to be unhealthy. Lay in your bed! Cover [yourself] with the blanket! Show your tongue! Take some medicine!

[76] *Manuscript* p. 1.
[77] Here and hereafter, if the gender of the subject in a sentence has changed from the previous sentence(s)subject, the subject might be interpreted as either he or she.
[78] *Manuscript* pp. 1–2.
[79] Bálint *norγoǰi aca* Kalm. as, as "hole hierher, gib her" (R. 16), as "daj, podaj, otdaj" (Mun. 52).
[80] Bálint *Nom töksöbe*. Lit. "the learning is finished".
[81] *Manuscript* p. 2.
[82] Bálint *γōso*, cf. Kalm. *γosn*.
[83] Bálint *Či ürgüleǰi bäinä-či*. Kalm. *ürglxe* "schlummern, schlafen; bisw. im Traum weinen od. stöhnen = *irglxe*" (R. 459), "klonit' ko snu, dremat', klevat' nosom" (Mun. 554).
[84] Bálint *Zürkün-min'i ködölnä*. Here and below are some lexemes or phrases which have been quoted form the original text without further explanation, in order to show their peculiarity.
[85] Bálint *Nüdn kökrnä.*

FOURTH CHAPTER
(Bálint *Dörbödükči nom*, Kalm. *dörwdgč nom*)[86]

Telling a lie is shameful and moreover is a great sin.[87] I have not slept enough. Your eyes turned red. Stealing is not good. He got up really early. Telling a lie is not proper. One should not cry. You slept really long. This is harmful and more over is not good.[88] This water is really cold. Bring me[89] lukewarm water, bring me soap! Where is my shirt? I will get dressed soon. Where are my boots? I put on my new boots. Get my old boots sewn! [3] By which shoemaker? By shoemaker Mikhail. He asked for money. For what? For sewing the bag.[90] How much money do [I] have to give him? He asked for one and a half Rubble.[91] It is really expensive; tell him to come[92] tomorrow in the morning.

FIFTH CHAPTER
(Bálint *Tabudukči nom*, Kalm. *tawdgč nom*)[93]

Are you in health? How are you? I am really good / really bad, thank you very much.[94] How are you? Are you ill? Yes, I am not in good health. What happened to you? My head aches. Your being not-well can be seen on your face. How is your family?[95] Thank you very much, they are all well. Did your father come back from the city? Well, he came back yesterday. Live well! Give my regards to your family! Certainly! May I meet you tomorrow? I will be at home at ten o'clock.

SIXTH CHAPTER
(Bálint *Zuryadukči nom*, Kalm. *zuryadgč nom*)[96]

I will wake up and come before eating. Well, where should we go? Wherever you favour,[97] for me all [the directions] are the same. Will your elder brother come with us? No, he is learning his Russian [lessons]. Why is he learning when he has a break from school? Well, I also learn every day, as he. For what? To get a proper place at school.[98] [4] Then you don't pass time doing nothing.[99] No, I know its value. You are really coy.

SEVENTH CHAPTER
(Bálint *Dolādukči nom*, Kalm. *dolādgč nom*)[100]

I am happy seeing you in good health. Thank you very much. But I might tell you displeasing news. What is it [about]? Your sister is quite sick. I am very sorry about it. What is her illness?[101] She has got fever. You will be angry with your sister when you get to know the cause of her illness. What is the

[86] *Manuscript* pp. 2–3.
[87] Bálint *Xudal keleksen ičikü bitä (*read *bilä ?) dēre nūl.*
[88] Bálint *Ene xorta dēre säin biši.*
[89] Bálint *nāda* read *nad* "to me" and not *nādk* "the one on this side".
[90] Bálint *čumadan*, from Russian *čemodan*.
[91] Bálint *Kücüs dundur arsalng*. Cf. Kalm. *kücs dundūr* "anderthalb" (R. 348).
[92] Bálint *"ire ge" ǰi kele*, read Kalm. *ir geǰ kel*.
[93] *Manuscript* p. 3.
[94] Bálint *kösörön xanaba-bi*, cf. W.Oir. *kösörön* "zemno, pokorno" (Mun. 288), *kösörkü* "zu Boden fallen" (Zwick 246).
[95] Bálint *gertegisten (gertekisten)*, Kalm. *gertki* "sich zu Hause befindend, häuslich, eigen" (R. 134), *gertks* "domašnije, domočadcy (sem'ja)" (Mun. 140).
[96] *Manuscript* pp. 3–4.
[97] Bálint *xamārān tan'i durulaksan tala*, lit. "where the place you want [to see is]".
[98] Bálint *Suryulidān säin ɣazarīn'i abxuīn tölä*.
[99] Bálint *Teīkülā ta kīdü cak bičigä önggörūlten*. Cf. Kalm. *kītē* "mit Luft; umsonst; nicht normal …" (R. 234), *kīdän* "darom, zrja, naprasno" (Mun. 298).
[100] *Manuscript* p. 4.
[101] Bálint *tūn'i teren'i* read probably *tūn'i (teren'i)* as both lexemes are synonyms "his/her".

cause? In order to chill herself[102] she drinks cold water. I am very angry with her. I warned her many times from [doing] so. Does the physician come to her? He comes, and gives us hope.[103] I will go to her tomorrow.

EIGHTH CHAPTER
(Bálint *Näimädükči nom*, Kalm. *nāmdgč nom*)[104]

Are you satisfied with me today? Well, I am satisfied [with you but] I am not satisfied with your younger brother. What did he do? He did not learn his matter. Do not scold him, he will prepare [his matter] for you tomorrow. I will do whatever you want in order to make you satisfied [with me]. I know, this help is for my benefit. He is a good boy. I really like it when you talk in that language.[105] Do not become angry with Liji,[106] [but] if he does not know what he was taught, [5] it is proper to scold him. Even if he did not prepare his lesson, I am quite happy that you are satisfied with me.

NINTH CHAPTER
(Bálint *Yisedükči nom*, Kalm. *yisdgč nom*)[107]

How old are you? I will be fourteen years old soon. How old is your sister now? She is fifteen now. I did not think she was so old. Do you have any more sisters and brothers? I do (have a brother/sister); he/she is three years younger than me. You do not have an elder brother, do you?[108] I have got, he is seventeen years old. When I will be twelve, I will go to the secondary school.[109] From what age did your younger brother go to school? He went there since nine years old age. It is really good to go to school from that age.

TENTH CHAPTER
(Bálint *Arbadukči nom*, Kalm. *arwdgč nom*)[110]

Give me a needle and a thread! What are you going to sew? I am going to border[111] the kerchief and put a symbol on it. What colour of thread do you need? White and red. When you have finished the kerchief, I will give you more work. What kind of work? Padding the blanket.

[102] Bálint *biyän'i depteküläräп*, Kalm. *biyāп dewtxlārāп* lit. "in order to wet herself".
[103] Bálint *icülji*, Kalm. *icūlx* "uverjat', zaverjat', obnadjoživat' " (Mun. 275), *icxe*, *icxa* "hoffen, vertrauen, glauben" (R. 211).
[104] *Manuscript* p. 4–5.
[105] This conversation probably refers to Bálint's teaching Latin and Greek to Kalmyk school-boys, The mentioned language might be one Bálint taught them or even the Hungarian he possibly spoke in order to show how it is pronounced. Cf. "The last passage of my collection comprises articles demonstrating the main features of the Kalmyk life, written by Muuchka Baldir the best student in the upper level at secondary school and my teacher, the surgeon for me for [some] presents and the teaching help I offered the Kalmyk pupils at secondary school in learning Latin, Greek and French languages." Bálint: Jelentése. p. 12. In details cf. in chapter Ethnographica Calmycica.
[106] Bálint Liji is proper name, according to (Basangova) Bordžanova: Liǰ in contemporary Kalmyk.
[107] *Manuscript* p. 5.
[108] Bálint *bolūza*, is a dubitativus abhorrens form (R. XVII).
[109] Bálint *gimnäzedü odxu*.
[110] *Manuscript* p. 5.
[111] Bálint *alčūr imkerekü*, cf. Kalm. *imkrxe* 2. "umbiegen (und festnähen), einfassen" (R. 208), *imkrx* "zagibat', skaldyvat' v skladku (kraja tkani)" (Mun. 269).

ELEVENTH CHAPTER
(Bálint *Arban nēgedükči nom*, Kalm. *arwn negdgč nom*)[112]

[6] [Someone] is knocking, please open the door. Who is there? Please come in! To whom will you talk? Whom do you need? Is Gharä[113] here? Well, actually he is not at home. At what time may I see him? At nine o'clock in the morning, at three o'clock in the afternoon. Thank you very much. I will come at nine o'clock. Couldn't you leave your address? Get it (take it), because this Gharä doesn't know me. Live well and come back at eleven o'clock tomorrow.

TWELFTH CHAPTER
(Bálint *Arban xoyurdukči [nom]*, Kalm. *arwn xoirdyč [nom]*)[114]

Our holydays start in the sheep month.[115] Do you like it?[116] I am really happy. Where are you during the holidays? I think that my father will take me to his land. I like it, because I wish to see the countryside.[117] Are you able to talk in Russian? I am able. After coming back from holydays I hope to learn Russian diligently. How long is your holyday? It is approximately two and a half month.[118] Who is your father? He is a Kalmyk from Zūnγar division.[119] Have you got a horse? My father has got three stallions. Who pastures them? My uncle and my elder brother. Well, it will be very amusing for you in the holydays. Why? Because you will amuse yourself on your own horse. [7] Well, that is true, I like to amuse myself on saddled horse.

THIRTEENTH CHAPTER
(Bálint *Arban γurbudukči nom*, Kalm. *arwn γurwdgč nom*)[120]

My father has sent me to tell you to come with us tomorrow. When do you leave? Early in the morning, in order to come back at six in the evening. What do you plan to ride on?[121] On saddled horses and a few [of us] on camelback. I will ask my mother. Mother, will you let me go with Naran to Yandagha?[122] When? For what reason? In order to amuse myself tomorrow early in the morning. Go, but do not fall from horseback. Thank you, mother. Well, I am able to ride on a horse. You please go [first] and we will follow you. I will be ready today. Well, what do you think about Yandagha's garden?[123] Beautiful, we amused ourselves there a lot. We went to the woods[124] and ate our meal on the grass. Well, and then went into a yurt and drank milk tea. Did you have fun

FOURTEENTH CHAPTER
(Bálint *Arban dörbödükči nom*, Kalm. *arwn dörwdgč nom*)[125]

Although I [have been promised] to come to your home for a long time, I was always hindered by obstacles. I was told that you were ill; I believed it and came to see you.[126] [8] Please forgive me that I

[112] *Manuscript* p. 6.
[113] Bálint Γarä is proper name, according to Bordžanova it is still in use among the Kalmyks.
[114] *Manuscript* pp. 6–7.
[115] Bálint *xon'in sar*, Kalm. *xön sar* "mesjac maj (vos'moj mesjac dvenadcatiletnego životnogo cikla)" (Mun. 603).
[116] Bálint *Tūndü xanan-ta*?
[117] Bálint *γazā γazr*.
[118] Bálint *xoyur sara dundur šaxu.*
[119] Bálint *Zūn-γar an'gīn xalīmik*, probably an allusion on the ethnic group in Ik-coxr uls.
[120] *Manuscript* p. 7.
[121] Bálint *yūγār yaboǰi*, lit. "by which means".
[122] Bálint *Yandaγadu*, cf. the footnote below.
[123] Bálint *Yandaγa bakči*, Toponym Yandyky in Astrakhan district.
[124] Bálint *tarimar (tarimäl) modondu.*
[125] *Manuscript* p. 7–8.

> disturb your rest, but I hoped to talk with you about a little affair. It was hard to explain about it in a letter.[127] I am really happy that you came [to me]. If I have time, I will help you further.[128] I am really thankful for the help of your housekeeper[129] who introduced me to his own physician. I personally will also thank it, [because] he introduced me to you. All my family members remember your previous visit to us. But they are angry with you, that you do not come to us any more. I do not have any time at all. When I will have time again, I will go to you with pleasure. I do not like at all to listen to such words from your family members. These days my affairs take me to Yandagha. For this reason I am not able to go to you. After returning [from Yandagha], when times are quieter, I would like to go to you.[130]

THE EVERYDAY TALK AND CONVERSATION IN BÁLINT'S MATERIAL

The chapter devoted to the conversation, to the vernacular Kalmyk is rather a collection of sample sentences of colloquial speech arranged approximately into a thematic structure. Some major subjects return in more subchapters, such as:

- the family (members, relation, honouring the parents)
- illness – health-care,
- school-matters (studying, taking examination)
- objects used by the school-boys (ruler, pen, ink, pieces of clothing)
- vacations and amusements

Besides these themes there are matters such as smoking a pipe, veneration of the Buddha, moralistic teaching, visiting a cobbler to have one's shoe mended, sewing (repairing cloth), thanking one's support appear as well. The above list of topics clearly refers to the interest, everyday activity and engagement of Bálint's main informant, the schoolboys and students in the Kalmyk secondary school of Astrakhan.

In respect to grammatical structures, Bálint carefully collected sentences representative of various linguistic moods: indicative, interrogative and imperative, nevertheless they are unrepresentative of compound sentences with numerous *adverbia* characteristic for Mongolian languages are rare among the examples.

In a follow-up study I plan to undertake a comparative study between Bálint's material and later Conversation books. The repertoire of conversational subjects from the mid-19th century dialogues and a contemporary conversation books[131] will provide an interesting insights from a socio-linguistic point of view.

PERSONAL LETTERS AND OFFICIAL SUBMISSIONS

(No Kalmyk subtitle is given to this chapter by Bálint)[132]

Bálint was very thoroughgoing in collecting various language materials. He did not forget to record such specimens as individual letters and official submissions to the administration. He asked his informants – judging by the topics, style and contents of the letters, presumably the students of the school he frequently

[126] Bálint *tīn'i itegeǰi medekiīn tölā irebe-bi.*
[127] Bálint *bičigār cäilγäǰi kelekči*, cf. Kalm. *cālγaǰ bičxe* "reinschreiben, deutlich ausschreiben" (R. 425), *cālγx* 1. "ob"jasnjat', pojasnjat' " (Mun. 628).
[128] Bálint *cākn'i bolxon'i bi tandi tusta bolu mön bi*
[129] Bálint *ezendü*.
[130] Bálint *tanādu irekü icektä-bi*.
[131] For this purpose I choose the following conversation booklet: Bardajev, E. Č. – Kirjuhajev, V. L.: *Russko-kalmyckij razgovornik*. Elista, Kalmyckoje knižnoje izdatel'stvo 1988. Interesting examples of school-book is offered in: Kara, György (ed.): *Early Kalmyk Primers and Other Schoolbooks. Samples from Textbooks 1925–1930.* (The Mongolia Society Special Papers, Issue 13) Bloomington, The Mongolia Society 1997, which seems to be a reliable source for the study of language usage similar to that of Bálint's informants'.
[132] *Manuscript* pp. 172–177.

visited – to write sample texts on behalf of and to various persons, such as son to parents, father to son, brother to brother. Being an educated lawyer,[133] he also included among his texts official submissions on the topic of inheritance and the frequently emerging matter of stealing livestock, besides the personal letters.[134]

> "Following the tales [I recorded] proverbs, riddles and samples of letters and official documents.[135] Concerning these last ones I [should] mention that the Kalmyks turn with their frequent complaints to the leadership and government always in writing and in both the Russian and Kalmyk languages quoting the particular titles and articles of the highest edicts issued to them with the skilfulness of a lawyer. In fact the Kalmyks like to take legal action."[136]

Bálint included three letters in the sample texts of the *Grammar* that only partly tally with the unpublished Kalmyk letters of the *Manuscript*. His translations issued only in the *Grammar* (with some additional notes), not incorporated in the *Manuscript*, are represented in the chapter *Addendum*, along with folk songs missing from the Kalmyk *Manuscript* as well. Four texts of the *Manuscript* follow below. Concerning the previously issued publications on Kalmyk epistolography, two bulky monographs devoted to corpuses of Kalmyk correspondence (one from the mid 18th century[137] and the other from the beginning of the 19th century)[138] and some articles dealing with particular letters are at my disposal.[139] The connection of the corpuses and some further stylistic conclusions are outlined at the end of the present chapter devoted to some problems of Kalmyk epistolography.

Translation

TO [MY] VERY BENEVOLENT MOTHER AND FATHER
(Bálint *Ači yeketä ējï āba xoyortu*, Kalm. *Ač ikt ējǐ āw xoyrt*) [140]

[172] I was so happy getting the letter sent by post[141] to learn that all of you live in peace and calm without any trouble thanks to the benevolent Buddha's protection, and receiving the ten Rubbles. It was as if a poor man had found an inexhaustible treasury mine.[142] As for me, I also live without any

[133] Cf. his biography and all the bibliographical references in *Grammar* pp. X–XI.
[134] Cf. the texts "*On the Taking an Oath among the Kalmyks* and the *Horse Racing, Wrestling, Stealing*.
[135] In *Grammar* Bálint calls this corpus "Writs".
[136] "A mesék után jöttek a példabeszédek, a talányok, levelek és ügyiratokból való mutatványok, a mely utóbbiak alkalmából megemlitem, hogy a khálymikok gyakori panaszukat mindig irásban és pedig khálymik és orosz nyelven szokták a főnökséghez és igazgatósághoz fölterjeszteni, egész ügyvédes ügyességgel idézvén a számukra kibocsátott legfelsőbb rendeletek illető czimét és pontját, a khálymikok általában perlekedni eskedni nagyon szeretnek." Bálint: *Jelentése*. p. 12.
[137] Gedejeva, D. B.: *Pis'ma namestnika Kalmyckogo Hanstva Ubaši (XVIII. v.)*. Elista, Rossijskaja Akademija Nauk, Kalmyckij Institut Gumanitarnyh Issledovanij 2004.
[138] Krueger, John R. – Service, Robert G.: *Kalmyk Old-Script Documents of Isaac Jacob Schmidt 1800–1810. Todo Biciq Texts, Transcription, Translation from the Moravian Archives at Herrnhut*. (Asiatische Forschungen 143) Wiesbaden, Harrassowitz 2002. The general introduction to the letter collection in Berlin: Krueger, John R. – Rozyczki, William – Service, Robert G.: An Oirat-script Collection of Letters in the Staatsbibliothek zu Berlin. In: *ZAS* 29. (1999) pp. 109–136.
[139] Krueger, John R. – Rozycki, William – Service, Robert G.: Two Kalmyk letters requesting free passage. In: *Mongolian Studies.* XXI. (1998) pp. 43–47; Krueger, John R. – Rozycki, William – Service, Robert G. Two Oirat–script letters of German authorship. *Zentralasiatische Studien*. 25. (1995) pp. 116–130; Krueger – Rozyczki – Service: *An Oirat-script Collection of Letters*.
[140] *Manuscript* pp. 172–173, Kalm. *Ač iktā ējǐ āw xoyrt*; a letter entitled similarly in the *Grammar* (pp. 199–200) differs from this text, cf. Addendum.
[141] Bálint *postarar bičiksen bičigāsü*, Kalm. *postār bičsn bičgēs*, lit. "by the letter the letter written by post", the form *postarar* is probably misspelling of *post* + *-ār* (instrumental).
[142] Bálint *ūrγan sang*, cf. Kalm. *ūrxā̆*, *urxā̆* "Grube zum Aufbewahren, Proviantkeller" (R. 454), *ūrxa* "kopy, rudnik, priiski; istočnik, načalo; *ūrxan sang* neisčerpaemoje bogatstvo, sokrovišče" (Mun. 542), Khal. *ūrxai* "mine" (Bawden 392). On the Buddhist notion of this phenomenon: Bakajeva, E. P.: Legenda ob Uurxan sang burxane: k probleme etničeskoj specifiki kalmyckogo buddhizma. In: *Buddijskaja tradicija v Kalmykii v XX veke. Pamjati O. M. Dordžijeva (Tugmjud-gawdži) 1887–1980*. Elista, KIGI RAN 2008. pp. 13–25.

trouble, in health, thanks to the benevolent Buddha's protection. I reverently greet all of you and [let you know that] I have become accustomed to my studies properly.[143]

My very benevolent mother and father, this is further information[144] concerning you: please remember that I will definitely come after a month.[145] The reason is that in seven-eight days I take my exam[146] and return [home]. Further, I am distressed by my elder brother Nadbid.[147] Concerning its reason, he was here in the city I live in and he was trading here, [but] he has not visited my study place to meet me. [173] I have heard about it from others. Give my greetings to my elder sister, Bayaskhalang,[148] my elder brother Nadbid and my younger brother (?) Naran.[149]

Me, your faithful[150] and humble son Badma wrote it.

On the first day of the dog month (= August) of this metal ape year.

TO [MY] FAITHFUL SON MUSHKA
(Bálint *Itegeltä ūr Muškadu*, Kalm. *Itglt ūr Muškād*) [151]

[174] I am very happy to hear from your letter written to me that you are in health without trouble and fulfil your deeds properly[152] thanks to the protection of the defending high Buddha and the three precious treasures.[153] Well, as for me, I also live in health without trouble fulfilling my deeds.

Herewith I kindly ask you to forgive me, my faithful son, for my failure. The reason is that I was about to write you, but I was suffering with malaria (Bálint *beregār*)[154] and I was not able to write you a letter.

Now I am looking forward to your visiting me until spring whatever happens. Well, being in good health, let us talk when meeting personally. Here in my town there isn't any special[155] news to inform you of.

TO THE ADMINISTRATION OF THE TRIBE ERKETEN
(Bálint *Erketen nutugīn parbalengdü (parablendü)*)[156]

Huiusdem Traibus [?] Gentis (seu Curiae) Kharnūt dictae curioni Sangghadsh (filio) Neke-s subditi Otschir-is (filii) Zambae

[143] Bálint *dasaxu zöbtä nomān dasaji*, read Kalm. *dasx zöwtā nomdān* (dative), instead of *nomān* (accusative).
[144] Bálint *ūn'i darū künükči min'i*; the lexeme *künükči* is not identified yet.
[145] Bálint *nēge sarāsu*, Kalm. *neg sarās*.
[146] Bálint *šūlgegān*, Kalm. *šülgn* "Examen" (R. 372).
[147] Bálint Nadbid, Kalm. Nadwid or Nadmid (?) male proper name; the Letter Nr. 85. is addressed to a certain Nadmid (Krueger – Rozyczki – Service: *An Oirat-script Collection of Letters*. p. 134).
[148] Bálint Bayasxalang, Kalm. Baysglng "Joy" male and female proper name.
[149] Bálint *dū* Naran "Sun" can indicate both male and female person. According to Basangova (Bordžanova) here a brother is referred.
[150] Bálint *tan'i ügār boldok*, Kalm. *tanī ügār boldg* lit. "being according to your saying".
[151] *Manuscript* p. 174, Kalm. *Itgltā ūr Muškd*.
[152] Bálint *dāxu zöbtä ūilān*, Kalm. *dāx* here "to carry out".
[153] Bálint *γurban erdeni*, Kalm. *γurwn erdn'*, cf. Skr. *triratna*: Buddha, Dharma and the Saṃgha, Mong. *γurban erdeni* (Burqan, Nom, Quwaraγ).
[154] Bálint *beregär*, Kalm. cf. *bezgeg* "Fieber, Malaria" (R. 43), *bezg* "malarija, lihoradka" (Mun. 93). The Danish Physician accurately enumerated the illnesses he was faced with during his stay among the Kalmyks, but malaria is not mentioned, not even among the rare maladies. Kaarsberg, Hans S. Dr.: *Among the Kalmyks of the Steppes on Horseback and by Troika. A Journey Made in 1890*. Transl. and ed. Krueger, John R. with the collaboration of Dr. Arash Bormanshinov. (Publications of the Mongolia Society. Occasional Papers Nr. 19) Bloomington, Indiana 1996. pp. 111–117.
[155] Bálint *säin zänggi*, Kalm. *sān zäng*, lit. "good news".
[156] *Manuscript* p. 175, *Grammar* pp. 202–203, Kalm. *Erktn nutgīn parwlengd* (?). There are only minor differences between the two variants, e. g. in marking the genitive case in the text of the *Grammar* and in writing some names, cf. below in the footnotes. The expression *parbaleng*, *parablen(g)* is rightly explained by Lajos Gy. Nagy that it is a Russian loanword: *pravlenije* "administration, administrative governance" Nagy, Louis J.: A Russian Loanword in Kalmuck. In. *Études Slaves et Roumaines*. I. (1948) pp. 48–49.

Instantia:

On the 14th of (the month) May of the last year we had after the manner of the Khalmyks betrothed to our son the daughter of the man called Gharai[157] (son of Tshidshibi[158] subject to the chieftain (zaisang[159]) of the clan Merket[160] of our tribe (Erketen).[161]

Now recently I heard a man called Zamba (son of) Arghaba[162] of the same clan with Gharai, has taken with force the daughter of the same Gharai and married to his son.

(Therefore) I am by informing humbly requesting the Administration of this[163] tribe, to get summoned the above mentioned Gharai (son of) Tshidshibi and Zamba (son of) Arghaba to make inquisition and to levy upon that which will be found guilty my expenses made at the mentioned occasion [and time][164].

TO THE ADMINISTRATION OF THE TRIBE KHOSHUUT[165]
(Bálint *Xošūt nutugīn parbalendü*)[166]

Statement of Ülümjiin Ochir,[167] subject of the Chichib[168] area[169] of division chieftain[170] Doγolud[171] of the present territory [i. e. the Khoshuud].

On the seventh of this month the peasant (*mužik*)[172] called Kavril Sarancob[173] from Öndör seleng[174] and his companions, thirteen persons, came to my camp and drove my thirteen horned cattle away. When I asked 'Why are you driving my cattle away?', the [above] mentioned Sarancob responded 'The traces of twelve cattle stolen from me come to the surroundings of your camp and here disappear. Find those of my cattle and take back your cattle [instead].'

In addition, I would say that when the above mentioned peasants came to my camp, I had just come back from the Kalmyk market.[175] The reason why I went there was to sell my own five kinds of

[157] Bálint Garai, Kalm. Garā (?), according to Basangova (Bordžanova) male proper name.
[158] *Grammar* Čijibīn Γarai, Bálint (*Manuscript*) Čiji Γarä, Kalm. Čijiwīn Γarā (?), father's name (the genitive suffix lacks in the *Manuscript*) and given name (male proper name), Basangova (Bordžanova) gave further information on this name appearing also as family name, cf. Čidžijev.
[159] Cf. note to Song Nr. 16.
[160] Clan name Merkid cf. Schorkowitz, Dittmar: *Die soziale und politische Organisation bei den Kalmücken (Oiraten) und Prozesse der Akkulturation vom 17. Jahrhundert bis zur Mitte des 19. Jahrhunderts*. Frankfurt am Main – Bern – New York – Paris, Peter Lang 1992. passim.
[161] Territorial unit Erketen cf. Schorkowitz: *Die soziale und politische Organisation bei den Kalmücken*. passim.
[162] *Grammar* Aryaban Zamban, Bálint (*Manuscript*) Aryaban Zamban, Kalm. Aryawīn Zamb/Zambn (?), cf. Khal. J̌amba (from Tib. Byams pa) "Maitreya (next buddha), kindness, love, benevolence, friendliness, mercy, loving-kindness"
[163] *Grammar* cf. *ene*, Bálint (*Manuscript*) *ūn'i*.
[164] *Grammar nerädeksen caktān*, Bálint (*Manuscript*) *caktān*.
[165] Kalm. xošūd, an Oirat ethnic group, cf. Schorkowitz: *Die soziale und politische Organisation bei den Kalmücken*. passim.
[166] *Manuscript* pp. 176–177.
[167] Bálint Ülümǰin Očir, Kalm. Ülmǰīn Očir father's name (in genitiv case) and male proper name; Ülmǰ (from Mong. *ülümǰi* "abundance") Očir (from Skr. *vajra* Thunderbolt, "sceptre").
[168] The area must be identified involving further sources.
[169] Bálint *aimek*, Kalm. *ämg* "territorial division based on blood relationship originally. Cf. Schorkowitz: *Die soziale und politische Organisation*. pp.286–288. Kalm. *ämag*, *ämeg* "Clan, Volksabteilung, Stamm, Provinz, Bezirk" (R. 26), *ämg* "rod, plemja" (Mun. 62).
[170] Bálint *ängi-zäiseng*, Kalm. *änggi zäsng*. For the unit *ängi* cf. "Daneben gab es einen privaten aristokratischen Erbanteil am Nutuk, der 'ängi' genannt wurde. Zumeist hatte die Aristokratie hier für sich die besten Weide- und Jagdgebiete reserviert." Schorkowitz: *Die soziale und politische Organisation*. p. 292. Kalm. *änggi* "Teil, Stück, Abteilung, Stamm (des Volkes)" (R. 23), "rod, plemja" (Mun. 68).
[171] On the clan Doγolud, cf. .Schorkowitz: *Die soziale und politische Organisation bei den Kalmücken*. pp. 122–123.
[172] Bálint indicated the accused person with the Russian expression *mužik*.
[173] Bálint Kavril Saroncob, cf. Russ. Gavril Saroncov.
[174] Bálint Öndör Seleng is a toponym; its whereabouts needs further research. Basangova (Bordžanova) identified it with Öndör Selo in the vicinity of Astrakhan.
[175] Cf. note in the Introduction, where Bálint's stay in Astrakhan is discussed.

> cattle,[176] two horses and three camels. I got it enlisted into the register of purchasing [the livestock] of the Kalmyk market. In addition, the book-keeper[177] himself might witness that I spent two nights in his (?) yurt.
>
> This is the reason why I humbly turn with this [request] and statement to the administration of this territory.
>
> Sending this request[178] to the great and high officials, I kindly ask for the return of the livestock driven away from me randomly by Sarancob and for the severe punishment[179] of the peasant (mužik) Saroncob who drove my livestock away arbitrarily.

THE LETTERS RECORDED BY BÁLINT IN THE CONTEXT OF THE KALMYK EPISTOLOGRAPHY

Kalmyk epistolographical items have been investigated by a few scholars who focused on the translation and also on some philological elaboration of particular groups of letters. As mentioned above in the introduction to the texts of the letters, John R. Krueger, William Rozyczki and Robert G. Service published a collection of Kalmyk letters in Oirat script kept in the Berlin State Archive, consisting of 87 items, written from 1773 to 1882.[180] The same team elaborated and published with English translation the Kalmyk letters in Oirat script of the Moravian Archives at Herrnhut (Unitas Fratrum), including 82 items from the time period 1801–1809[181] and studied by Erich Haenish as well.[182] Gedejeva released the letters written by Ubaši Khan with Modern Kalmyk and Russian translations, and are kept in the National Archive of the Kalmyk Republic; the collection consists of 33 items and covers the years 1763–1769.[183] Besides, studies on particular letters have appeared as well.[184]

The letters discussed in the above mentioned studies had been created prior to Bálint's records and are items of real correspondence. Bálint's letter were definitely recorded from the students of some of the schools visited by him and could be comprehended as "sample-texts" similar to those written for educational booklets or grammar-books, i. e. as models for the students of proper letter-writing. All the letters are accurately compiled according to the epistolographic etiquette and style and meet the requirements of the generally accepted letter-structure. Hereafter the structure of Bálint's records is examined in the context of the traditional epistolographic scheme with some parallels from other collections.

[176] A reference on the five kinds of livestock, which is unusual because the Kalmyks raise four kinds of livestock. Cf. text and notes of the chapter *About how the Kalmyks Pasture their Livestock*.
[177] Bálint *bodokčin*, read *bodgčīn* (genitive) (?) cf. Kalm.D. *bodāč* "Schätzer, Taxator, Rechner" (R. 48), Kalm.D. "sčjotčik, taksator, ocenščik" (Mun. 103), cf. *bodgč* "sud'ja" (Mun. 103).
[178] Bálint *ene tuski učirīgi* lit. "about this reason".
[179] Bálint *cajīla xaryūlxuigi*, Kalm. *cajlā* (commitaive) *xaryūlxīg* lit. "to make him meet with the law".
[180] Krueger – Rozyczki – Service: *An Oirat-script Collection of Letters*. pp. 109–136.
[181] Krueger – Service: *Kalmyk Old-Script Documents.*
[182] Haenish, Erich: Kalmykische Fragmente. In: *UAJb* 25. (1953) pp. 283–294.
[183] Gedejeva: *Pis'ma namestnika Kalmyckogo Hanstva Ubaši*.
[184] The following bibliographical items were not yet accessible while preparing the *Manuscript* for publication: Rozycki, William: Shaming the Germans: A Kalmyk Mongolian letter from 1780. In: *Jinbunshakai kagakukenkyu* [Journal of Humanities and Social Sciences]. 42. (2001) pp. 65–70. Susejeva, D. A.: *Pis'ma Ajuki hana i jego sovremennikov (1714–1724): Opyt lingvosociologičeskogo issledovanija*. Elista 2003. In the bibliographical list of William Rozycki there are three papers introduced at various conferences devoted to some chosen letters from the above collections, however, these are not at my disposal currently.

Private letter (to family members)	Samples from other collections Private letter (to a friend)
Ači yeketä ēǰi āba xoyortu, Kalm. *Ač ikt ēǰ āw xoyrt* "To [my] very benevolent mother and father" *Itegeltä ūr Muškadu*, Kalm. *Itglt ūr Muškād* "To [my] faithful son Muchka"	*itegeltei inaq šimedtü* "To my dear friend Schmidt" (Herrnhut p. 11.) *Mini onca itegeltei inaq mini sarabta balγasuni labkiyin zalu šimed* "My specially faithful friend, Schmidt the Shopkeeper in Sarepta city" (Herrnhut p. 77.)

Official letter	
Erketen nutugīn parbalengdü (parablendü) "*To the administration of the tribe Erketen*" *Xošūt nutugīn parbalendü* "To the administration of the tribe Khoshuut"	

The address to the recipient in private letters is followed immediately by greeting and wishing good health in Buddhist style Occasionally there is thanksgiving for a previous letter or some other goods sent.

Private letter (to family-members)	Private letter (to a friend)
I was so happy getting the letter sent by post to learn that all of you live in peace and calm without any trouble thanks to the benevolent Buddha's protection, and receiving the ten Rubbles. It was as if a poor man had found an inexhaustible treasury mine. As for me, I also live without any trouble, in health, thanks to the benevolent Buddha's protection. I reverently greet all of you and [let you know that] I have become accustomed to my studies properly.	*burxan tenggeriyin ibelēr cuγār mendüsen bayiqsanitan morin sarayin arban dolōndu bičiqsenten üzēd sedkel mani yekedü bayasabi. bida čigi mendü bayinai biden* (Herrnhut p. 11.) "Our spirits greatly rejoiced having learned from your letter written on the seventeenth of the Horse-Month that, through the grace of God and Heaven all you have been in good health. We also are well." (Herrnhut p. 12.)

A further example of Buddhist-style good-wishes (thanking the Buddhas for the protection of the addressee's and the sender's health).

Private letter (to family members)	Official letter
I was so happy getting the letter sent by post[185] to learn that all of you live in peace and calm without any trouble thanks to the benevolent Buddha's protection, and receiving the ten Rubbles. It was as if a poor man had found an inexhaustible treasury	*burxani xayirār yeke öršōltü dēdü ezeni xayiran-du kürteǰi zūra xāluγadu čilal ügei mendü amar irebü ta. ende bi čigi dēdü ezeni öršōl xayirār mendü bayiba* (Ubaši p. 32.) "Po blagoslaveniju boga ot vsemilostivejšija

[185] Bálint *postarar bičiksen bičigāsü*, Kalm. *postār bičsn bičgēs*, lit. "by the letter the letter written by post", the form *postarar* is probably misspelling of *post* + *-ār* (instrumental).

mine. As for me, I also live without any trouble, in health, thanks to the benevolent Buddha's protection.	gosudaryni vysočajšuju milost' poluča, v obratnom projezde s pokojem i v dobrom li zdravii pribyt' izvolili? A o sebe Vam ob"javljaju, čto ja i zdes' pod pokrovitel'stvom milostivoj gosudaryni nahodilsja zdorov." (Ubaši p. 34.)

The main text body contains the actual matter of letter writing. The fragment below refers to a typical school matter: taking an examination and going home, but a slightly more private and personal subject also emerges from the letter written otherwise in a formal style: the sender seems to be offended for being neglected by a relative (his elder brother) who visited the city (Astrakhan) he is studying in without meeting him.

Private letter (to family members)	Private letter (to a friend)
My very benevolent mother and father, this is further information concerning you: please take notice that I will definitely come after a month. The reason is that in seven-eight days I take my exam and return [home]. Further, I am distressed by my elder brother Nadbid. Concerning its reason, he was here in the city I live in and he was trading here, [but] he has not visited my study place to meet me. [173] I have heard about it from others.	In the Herrnhut collection there are various topics beginning with requests to do or get something for the sender to the sending of gifts and reporting about stealing.

The conclusion of the letters includes greeting and wishing good health for persons other than the addressee(s):

Private (to family members)	Private letter (to a friend)
Give my greetings to my elder sister, Bayaskhalang, my elder brother Nadbid and my younger sister (?) Naran.	*tani balγasanai tanidaq ulustu cuγārtu mörgöǰi bayinai bi* (Herrnhut p. 11.) "I pay my respect to everyone I know among the people of your city." (Herrnhut p. 12.)"

The signature is placed to an honorific sentence

Private (to family members)	Private letter (to a friend)
Me, your faithful and humble son Badma wrote it.	*ürgülǰidü itegeltei bayiqči J̌/ügünei dgelong* (Herrnhut p. 11.) "Ever faithfully, Jügünei dGe-slong"

Dating the letter in Kalmyk or Russian or both styles:

Private (to family members)	Private letter (to a friend)
On the first day of the dog month (= August) of this metal ape year.	*eme modon quluγuna ǰiliyin xonin sarayin dolōn-dü piyitertü bičibe* (Herrnhut p. 12.) "Written at Petersburg on the seventh of the Sheep Month in the Female Wood-mouse-year [1804]" (Herrnhut p. 12.)

SOME REMARKS ON THE STYLE

The texts abound in the proper use of honorific forms, the elegance of the vocabulary and the precise adherence to the obligatory structure in all the items. All the letters – including the private and the official ones – are written in quite formal style, parallels of which can be found in the earlier collections as well. Bálint's informants – the students – mastered the epistolary language and acquired the etiquette of the 19th century Kalmyk culture of epistolarity. Whether the person be a family member or an official of an administrative office, the respect and honour is the main lineament of the letters recorded by Bálint. The writs submitted to the administration are characterised by the accuracy of the description of the cases (a case of inheritance and a case of stealing).

On the example of Bálint's records I have shown a possible approach to the study of the Kalmyk letter-corpuses in the brief analysis above. This short investigation model does not aim at a complete elaboration, even of Bálint's material consisting of seven items (four in the main text-body and three in the Addendum), but hopefully opens the way for further detailed research in the field of Kalmyk epistolography.

FOLKLORE GENRES

RIDDLES

(Bálint *Täilyätä tūli*, Kalm. *tā̆lwrtā̆ tūl'*)[186]

Bálint recorded twenty-three riddles and included them in his *Manuscript* under the title *täilyätä tūli* (Kalm. by Kotvič *tā̆lytä tūl'*)[187] which differs from the usual Kalmyk genre designation *tā̆lwrtā̆ tūl'* (by Kotvič also *tā̆lwrtä axr tūl'*).[188] In addition Lőrincz listed the following designations, although these do not appear in Kalmyk text-collections as terms that designate *tā̆lwrtā̆ tūl'*: *onsixa* "Rätsel, listig zusammengesteckte Worte" (R. 286) and *tāmag* Kalm.D. "erfinderisch, leicht erratend", Kalm.D. "id. od. Rätsel zu erratendes, Annahme, Mutmaßung" (R. 386).[189] *Tūl'* or *bātarlag tūli* has the basic meaning: "narration, heroic narration" in Khalkha, Oirat and many Inner Mongolian languages and dialects and designates the long "heroic epics" (cf. Kalm. *dūlwr*, *bātrlg tūl'*, *ayistē tūl'*, Bur. *ül'ger*). The attributive member of the expression is derived from *tā̆-* "open, reveal, interpret": *tā̆l-* + *-lγ* (deverbal noun suffix) + *-tā̆* denominal noun suffix (formally identical with the sociative case marker),[190] the contemporary Kalmyk form is: *tā̆l-* + *-wr* (deverbal noun suffix)[191] + *-tā̆* denominal noun suffix (as above). The genre designation literally means "explaining, revealing narration". Similar to the heroic epics, tales and proverbs, the genre of the riddle has various names in Mongolian languages: Kalmyk *tā̆lwrtā̆ tūl'* lit. "narration with explanation",[192] Mong. *onisqa*, Khalkha *on'sogo* "guessing" Ordos *onisxo üliger* "case of guessing" Bur. *tābari* "guessing".[193]

On the recording of the riddles, Bálint made the following remark:

> "Following the tales [I recorded] proverbs, riddles and samples of letters and official documents, …[194]

Here must be mentioned that confusion occurs in the numbering of the particular items: Nr. 12 appears twice, the first text under Nr. 12 is inserted after Nr. 7.

[186] *Manuscript* pp. 9–11.
[187] Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. St. Peterburg 1905; Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. Elista, Kalmyckoje knižnoje izdatel'stvo 1972. p. 7.
[188] Kotvič: *Kalmyckie zagadki*. p. 8.
[189] Lőrincz, L[ászló]: La terminologie du folklore Kalmouck. In: *AOH* XVIII. (1965) pp. 149–158, on pp. 157–158.
[190] Szabó p. 57.
[191] Szabó pp. 43–44.
[192] Derivatives and expressions of *tā̆-* in W.Oir. *tayilaxu* "otgadat', *tayilbur* ob"jasnenije" (Pozd. 179), cf. Zwick 275, too and in Kalm. *tā̆lwr* "Lösung, das Lösen, *tā̆lwrtē tūl'* "Geschichte mit Lösung, Kalm.D. Rätsel, Kalm.Ö. Fabeln mit der Nutzanwendung", *tā̆llγan* "Lösung; Erklärung eines Wortes od. Ausdruckes" (R. 388), *tā̆lx* "razgadyvat', otgadyvat'; *tūl' tā̆lx* otgadyvat' zagadki", *tā̆lwrtä tūl'* (Mun. 484). Bitkejev translated *tā̆lwrtā̆ tūl'*as "skazki s otgadkami" (Bitkejev, N. C.: Svod kalmyckogo fol'klora – Original'noje izdanije pamjatnikov narodnogo tvorčestva. In: *Kalmyckij fol'klor*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki pri Sovete Ministrov Kalmyckoj ASSR 1985. pp. 3–16, on p. 11.).
[193] For further genre typology cf. Kara, G[yörgy]: Mongol Uriankhai Riddles. In: *AOH* XLI. (1987) pp. 15–39; Mészáros, Csaba: Trópusok vagy jelek? (A mongol találósok osztályozásának lehetőségei). In: *Bolor-un gerel. Kristályfény. The Crystal-Splendour of Wisdom. Essays Presented in Honour of Professor Kara György's 70th Birthday.* I–II. Ed. Birtalan, Ágnes – Rákos, Attila. Budapest, ELTE Belső-ázsiai Tanszék – MTA Altajisztikai Kutatócsoport 2005. pp. 517–534. [Tropes or signs? Possible classifications of Mongolian riddles].
[194] "A mesék után jöttek a példabeszédek, a talányok, levelek és ügyiratokból való mutatványok, …" Bálint: *Jelentés*. p. 12, Zágoni p. 151.

[9] 1.

On the island of bowl size
There are ten black ducks.
Tracing their traces
There is a fast black duck.
What is it? (to write)

2.

The ankle bone that is in the chest,
No one knows which side [it falls] on its *alc*-side.[195]
What is it? (the foetus in the [mother's] womb)[196]

3.

On the leafy tree
A golden saddle is mounted.
What is it? (the hand with a ring)

4.

There are three things in the world that are white.
What are they? (smiling the teeth are white, getting old the hair is white
in death the bones are white)

5.

Going upon the felt cover of the yurt's smoke hole
It calls its companions.
What is it? (the gopher)

6.

Upon becoming red, it becomes vertical.
What is it? (fire rake)[197]

7.

From the mountain
A thread is hanging.
What is it? (the rope attached to the nose peg of the camel)

[195] Kalm. *alc* „eine Seite des Spielknochens *šaγā̄*; die entgegengesetzte Seite ist *tā*, die konvexe ist *bök*, die konkave *čox*" (R. 8), "alca (boleje rovnaja storona alčika)" (Mun. 28), the meaning differs to some extent from Pozdnejev: *alča* "nerovnaja storona alčika" (Pozd. 8). In other riddles *alc* and *tā* figure together (cf. below in demonstrating the parallel materials). The names of different sides of the astragal in various Mongolian languages and dialects, cf. Birtalan, Ágnes: A csigacsont szakrális szerepe és a csigacsontjátékok. In: *Mongol játékok és versenyek*. Ed. Birtalan, Ágnes. (Kőrösi Csoma Kiskönyvtár 27.). Budapest, Akadémiai Kiadó 2006. pp. 24–73. [The sacral role of the astragal and the astragal games In: Mongol games and competitions], for the Kalmyk terminology and games cf. Nebol'sin pp. 140–141, Žiteckij p. 39, Ernjänä pp. 146–152, 158, Erdnijev p. 248, Omakajeva, E. U.: Narodnyje igry. In: *Kalmyki*. (Serija Narody i Kul'tury). Ed. Bakajeva, E. P. – Žukovskaja, N. L. Moskva, Nauka 2010. pp. 364–374, on pp. 365–370.

[196] This explanation is incomplete, in the parallel texts the solution usually indicates that the gender of the foetus is not known (cf. below).

[197] Bálint *šilābir*, Kalm. *šilēwr* "Feuerschürer, Schüreisen" (R. 357), *šiläwr* "kočerga" (Mun. 672), Pürbän p. 123.

12. [sic!]

(The blue bull is hard, the mottled bull stands straddle legged,
the bull with a short tail butts).[198]
What is it? /the gun/)[199]

8.

Saying khad, khad,[200]
It leaves with an uplifted dagger.
What is it? (the dog goes out with a raised tail)

[10] 9.

It makes two people lovers.
What is it? (the heart)

10.

In the flap of the gown filled with ankle bones
There are two red dice.[201]
What are they? (the Sun and the Moon)

11.

This one makes
the distant place close.
What is it? (the horse [as valuable as the] jewel)

12. [sic!]

On the tree dried rotten
The rain does not remain.
What is it? (the horn of the cattle)

13.

The solitary tree sways,[202]
The earth and water make the sound *shug, shug*.[203]
What is it? (the churn-staff)

14.

It went, went [but] without traces
It stung, stung [but] without blood.
What is it? (the ship)

[198] Bálint *ol'iād γarād oči* lit. "starts to butt".
[199] Bálint put this item into brackets.
[200] Bálint *xad xad* is an onomatopoeic word, cf. Kalm. *xab-xab gixe* "vorčat' (Mun. 561), *γang gixe* "vizg sobaki" (Mun. 157), Khal. *xaw*, *xaw* the sound of barking.
[201] Bálint, Kalm. *sax* "der Würfelknochen, Spielknochen mit dem man wirft" (R. 308), *sax* "bitok (dlja vybivanija al'čikov" (Mun. 443), for further details cf. the literature listed under the above note applied to explanation of *alc*.
[202] Bálint *γanar γanar geji*, cf. the Kalm. onomatopoeic expression *γanr = γanng*, *γans*; *γans, γans gexe* "schwankend einherschreiten, sich schütteln, schaukeln" (R. 143), and Kalm. *γangxx* "kačat'sja, kolebat'sja, kolyhat'sja, šatat'sja" (Mun. 157).
[203] Bálint *šug, šug geji*, cf. Kalm. onomatopoeic expression *šug* "onom. für Geräusche; *šug šug gexe* Kalm.D. rauschen = *šūgixa*" (R. 367).

15.

On the bridge[204]
There are five geese.
What is it? (the five fingers)

16.

Behind five mountains
There is a hunting dog's litter.
What is it? (the palm)

17.

On the anvil
There are four geese.
What is it? (the four teats of the cow)

18.

The sack made of thin leather[205] sticks out (?)[206]
The beautiful girl is majestic (?)[207]
What is it? (tears)

19.

It is no dog, but it smells [so]
It is no bird, but it has wings.
What is it? (the burrowing dung beetle)[208]

20.

Even if one eats the tail of the white lamb
It is not eaten up.
What is it? (the snow)

[11] 21.

On the lumpy tree
Hang buds.[209]
What are they? (the earrings)[210]

[204] Bálint *takta*, Kalm. *takt* "Brücke; Laufbretter; Balkon" (R. 375), *tagt* "most" (Mun. 472), "*burm*, most" (Monran 146), W.Oir. *taqta* "Brücke, Damm" (Zwick 277), Munijev quotes the same riddle: *tagt dēr tawn γalun* "na mostu pjat' gusej" *γarin tawn xurγn* "pjat' pal'cev ruki".
[205] Bálint *särisun*, Kalm. *sär'sn* "haarlose Haut, gegerbte od. ungegerbte weiche Haut, dünnes Leder" (R. 319), "1. ovčina (obrabotannaja), 2. koža (tonkaja)" (Mun. 446).
[206] Bálint *sert geǰi*, an ideophonic expression, Kalm. *sert* "onom. für das Aufrechtstehen der Ohren od. das Lauschen; *sert geǰ ᾱxa* die Ohren spitzen und scheu werden" (R. 326), cf. *sertäx* "vystupat', torčat'; ottopyrivat'sja (ob ušah)" (Mun. 451).
[207] Bálint *melt geǰi*, an ideophonic expression, cf. *sert geǰi* in above note. Cf. Kalm. *meltger*, Kalm.D. *meltγar* "schweigend, feierlich, majestätisch" (R. 261), however the stem *melt-* might also be considered in the interpretation (e. g. Khal. *meltger*, *meltīx*, *meltrex*, *meltgenex*) that means the "brimming, glistering (eyes); to shimmer, to glimmer; to well up, to brim, to be full to overflowing" (Bawden 223) and in Kalm. *meltxr* "polnyj, napolnennyj, perepolnennyj; *meltxr nul'msta nüdn*" (Mun. 349).
[208] Lat. Geotrupidae, cf. Kalm. *cokc xorxᾱ* "Mistkäfer" (R. 429), *cogc xorxa* "navonyj žuk" (Mun. 635).
[209] Bálint *börö ölgätä* read *bȫr ölgᾱ̈tᾱ*, lit. "a kidney is hung up", cf. Kalm. *modna bȫr* "počki na derevje" (Mun. 115). Structurally and semantically similar riddle: *Segrkä modnd//Semjn ölgätä*. *Utan, ur*. (Bukšan – Macga: *Xal'mg ülgürmüd*. p. 262) "Nad redkim lesom visit sal'nik. Dym." (Mun. 446.).

22.

Even if the grey ewe
Is not able to stand up, it gets fat.
What is it? (the ash)

23.

[His] mouth said *dobor, dobor,*[211]
He ate the food of others with trickery and left.
What is it? (a Buddhist monk of *gelng* rank).

BÁLINT'S KALMYK RIDDLES

The following brief account will endeavour to review the available Kalmyk text-collections and demonstrate some peculiarities of the Bálint-corpus in the wider context of Kalmyk riddles.

Despite the quite extensive publication of riddle-collections during the 20th century,[212] thorough investigations have been the exception. The first comprehensive, detailed cataloguing of Mongolian riddles was undertaken by Archer Taylor.[213] More recently Csaba Mészáros[214] has surveyed material in the Mongolian text corpora and applied new approaches for the analysis of Mongolian material. Bitkejev has outlined a framework for classifying the diverse range of riddles according to content and structure.[215] These studies emphasise that, although the recording and research of Kalmyk riddles is well-established, a multilateral systematisation has not yet been carried out .

More than three decades after Bálint's field work, a series of researchers visited the Kalmyks and recorded riddles, usually in tandem with other folklore genres: at the beginning of the 20th century G. J. Ramstedt[216] and V. L. Kotvič.[217] In her synopsis of C. B. Selejeva surveyed the foreign and native history of the research and publication of Kalmyk riddles. She mentioned Bálint's material in highly appreciative terms, but regretted that this essential collection is not accessible.[218] Besides referring to Bálint's collection, she discussed Kotvič's and Ramstedt's data and also in detail the Russian and Kalmyk text-collections and studies of Nomto Očirov, C. D. Nominhanov, I. I. Kravčenko, N. C. Bitkejev, G. B. Basanga, T. G. Bordžanova. Probably the most comprehensive collection, arranged in alphabetical order, of Bukšan Badma and Macga Ivan is cited by her as well.[219] It is important to remember that although riddles as a genre were taken with some seriousness – competitions among groups of adults were

[210] Bálint *süīke*, Kalm. *sīk* "Ohrgehäng, Ohrring" (R. 328), W.Oir. *süike*, *siyike* "serjožka" (Pozd. 160) the phonetic form of this lexeme offers more evidence of Bálint's usage of the written version of his texts as well.

[211] Bálint *dobor dobor gegād*, Kalm. *dowr, dowr ge-* ideophonic expression, imitating the Tibetan recitation of the monks; in dictionaries deest. Bordžanova suggested to interpret as *dūwr-dūwr ge-* "bormotat' ", cf. Kalm.Ö. *düwrxe* "(selten) lärmen, trampeln, traben (z.B. ein Pferdeherde, eine große Menschenmenge) (R. 106), *dūwr* "Lärm, Getose" (R. 107).

[212] For the bibliography: Kara: *Mongol Uriankhai Riddles*. passim.

[213] Taylor, Archer: An Annotated Collection of Mongolian Riddles. In: *Transactions of the American Philosophical Society*. Vol. 44. Part 3. Philadelphia 1954.

[214] Mészáros, Csaba: *A mongol találósok*. (MA-thesis) Budapest, Eötvös Loránd Tudományegyetem 2007. [The Mongolian riddles].

[215] "1. zagadki povestvovatel'nyje, 2. zagadki voprosy, 3. zagadki-zadanija v epičeskih proizvedenijah, 4. čislovyje zagadki: a. zagadki-tirady, b. zagadki-povtory, c. zagadki-dialogi." Bitkejev: *Svod kalmyckogo fol'klora*. p. 12.

[216] Ramstedt, Gustaf John: Kalmückische Sprichwörter und Rätsel. Aufgezeichnet von G. J. Ramstedt. Ed. Aalto, Pentti. In: *Suomalais-Ugrilainen Seura* 58/2. (1956) pp. 1–38.

[217] Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. St. Peterburg 1905; Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. Elista, Kalmyckoje knižnoje izdatel'stvo 1972. Further publication on Kalmyk riddles: Birtalan – Rákos: *Kalmükök.* pp. 139–140.

[218] Selejeva, C. B.: K istorii sobranija i publikacii kalmyckih narodnyh zagadok. In: *Mongolovedenije*. No. 3. Sbornik naučniyh trudov. Elista 2004. On internet: http://kalmyki.narod.ru/projects/kalmykia2005/html/papers/Seleeva_2004.htm (2010).

[219] Bukšan, Badm – Macga, Ivan (ed.): *Xal'mg ülgürmüd boln tālwrtä tūl's*. Elst, Xal'mg ASSR-in degtr γarγač 1960. [Kalmyk proverbs and riddles]. As mentioned in the subchapter of Proverbs, it was not possible to go thorough the voluminous material of the Turkestan Oirats and Kalmyks (Todajeva, B. H.: *Poslovicy, pogovorki i zagadki kalmykov Rossii i ojratov Kitaja*. Ed. Pjurbejev, G. C. Elista, RAN KIGI 2007.).

organised with the defeated party undergoing humiliating or humorous punishments[220] –, riddles also constitute part of the children's folklore. For educational purposes numerous riddles are included in schoolbooks and anthologies for children as too were proverbs.[221] However, although Mongolian proverbs usually transmit ethical-moral messages of behaviour whereas riddles mainly developed logical thinking, both helped to memorise particular phenomena in the social and natural environment and to transmit a social norms within the ethnic group.

Riddles or fragments of riddles occur in almost all other folklore genres, heroic epics, tales, songs, and ritual texts as well.[222] One riddle of Bálint's collection is taken from the ritual repertoire of wedding ceremonies, from a blessing (Kalm. *yörāl*, Khal. *yörōl*).[223]

Nr. 11.

The distant place
Makes close.
What is it? (the horse [valuable as the] jewel)

During a discussion of the material with Csaba Mészáros, he kindly drew my attention to the peculiarity of a prominent structure, namely the repeated question at the end of each item: *Yūn büī?* (Kalm. *Yūmb?*) "What is it?" According to Mészáros, this does not appear in other riddle-corpuses. After checking the Kalmyk material at my disposal, it became evident that researchers collecting riddles indeed did not add this formula. Mészáros makes the conjecture that the presence of the ending formal might have been interpreted as Bálint's addendum as a marker of the genre. Alternatively, the informant attached it to each text to make the peculiarities of the genre more understandable for Bálint. More generally it cannot be excluded that Bálint followed the 19th century custom of ending riddles with a question-formula. Enquiring Kalmyk folklore researchers (Tamara B. Basangova (Bordžanova) and Baira B. Gorjajeva) they testified me the possibility of presence of such an ending formula in Kalmyk corpus, even if the variants do not show it.[224] This problem – concerning the present-day tradition – might be solved during a field work concentrating on this peculiar phenomenon.

A special group of riddles is the genre of " "triads" lit. "the three ones of the world" (Kalm. *orčlnggin γurwn*, Mong. *yirtinčü-yin γurban*, Khal. *yertöncīn guraw*).[225] Bálint recorded only one triad, the item Nr. 4. the "Three whites". In my opinion it is doubtful whether the triads are riddles or form a separate genre group, especially as that the solution is preliminarily included into the main text body. But considering the emic approach, the majority of the informants from Mongolian ethnic groups would place the triads into the corpus of riddles, as Bálint's informants did. The Kotvič-collection contains a few triads: "Three whites", "Three reds" and "Three darks". Bordžanova discussed this genre among the Kalmyks in details in her comprehensive work.[226]

A part of the twenty-three riddles are known from the Kalmyk text collections. Below some examples are demonstrated as variants, parallel texts to Bálint's corpus.

[220] Kara: *Mongol Uriankhai Riddles*. p. 15.
[221] *Bičkdüdin amn ügin bilgin antolog*. Ed. Okonov, B. B. Elst, Xal'mg degtr γarγač, 1990. [An anthology of oral poetry for children]; Basangova, T. G.: *Detskij fol'klor kalmykov*. Elista, KIGI RAN 2009, cf. also Selejeva: *K istorii sobranija i publikacii kalmyckih narodnyh zagadok*.
[222] Bitkejev*: Svod kalmyckogo fol'klora*. p. 11. In a previous study I surveyed the riddles in shamanic invocations and other related texts. Birtalan, Ágnes: *Darkhad Shamanic Texts (Genres, Performer, Communication)*. (Manuscript).
[223] This riddle appears with some other riddle-fragments in the ritual texts of proposing to the maid, cf. Sampildendew, X.: *Mongolčūdīn xurimlax yos.* Ulānbātar, Šinǰlex Uxānī Akademīn Xel Joxiolīn Xürēlen 1997. pp. 23–25.
[224] Cf. above Bitkejev's suggestion for classification of riddles: "2. zagadki voprosy". Bitkejev: *Svod kalmyckogo fol'klora*. p. 12.
[225] Sodnom, Č.: Mongol ardīn yertöncīn guraw, döröwīn tuxai. In: *Mongolīn sudlalīn jarim asūdlal* IV. (1964.) pp. 10–21, 175–200. [On the Mongolian folklore genre of triads and quads], Bordžanova, T. G.: *Orčlnggin γurwnts*. Elista 1987.
[226] Bordžanova: *Orčlnggin γurwnts*.

Nr. 1.

Āγin činän arlas
Arwn xoyr nuγsn nisč,
Ardasn' or γancxn
Xongxta nuγsn nisč.
Üzg, bičg bičx.[227]

From the island of bowl size
twelve ducks fly.
From their behind
a single duck with bell flies.
Pen [and] writing.

Nr. 2.

Awdrt bāsn šaγan
Alc tāγin' es medǰ.
Gesnd bāsn köwün kūkin' es medǰ.

Awdr dotrk yumig
Alc tāγin' medǰ es bolǰ.
Gesn dotork kūkn köwüg es medǰ bolǰ.

Ne uznat' v nahodjaščejsja v sunduke babke,
jamkoj li ona ležit ili bugorkom.
Ne uznat', nahoditsja li v utrobe materi mal'čik ili devočka.[228]

Nr. 3.

Araljn-saraljn modnd
Altn emäl toxata.
Bilcg

Arwγr-sarwγr modn
Altn emēl toxātē.
Bilceg.

Na mnogostvol'nom dereve
nadeto zolotje sedlo.
Kol'co[229]

Ein dicht belaubter Baum mit einem goldenen
Sattel beladen.
Ring am Finger.[230]

Nr. 4.

Orčlngd γurwn yumn caγan.
Ükxlä yasn caγan,
Inäxlä šüdn caγan,
Kökšrxlä üsn caγan.[231]

There are three things in the world that are white:
in death the bones are white,
smiling the teeth are white,
getting old the hair is white

Nr. 5.

Awdr dēr γarad
Ad'yaγan dūdǰ.
Zurmn.

Vzobralsja na sunduk
i zovjot svojego djadju (Ad'jana).
Suslik.[232]

Nr. 7.

Ūlas
utsn unǰǰ.
Temänä burntg

S gory
svešivajetsja nit'.
Vožži u verbljuda[233]

Nr. 8.

"Og" giγäd

Kriknul "ok" i,

[227] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 197, *Bičkdüdin amn ügin bilgin antolog*. p. 30.
[228] Kotvič: *Kalmyckie zagadki*. p. 17, Mun. 38, Ramstedt: *Kalmückische Sprichwörter und Rätsel*. p. 31, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 196.
[229] Kotvič: *Kalmyckie zagadki*. p. 22, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 197.
[230] Ramstedt: *Kalmückische Sprichwörter und Rätsel*. p. 33, *Bičkdüdin amn ügin bilgin antolog*. p. 24, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 197.
[231] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 255, *Bičkdüdin amn ügin bilgin antolog*. p. 37.
[232] Kotvič: *Kalmyckie zagadki*. p. 35. The riddle differs form Bálint's text only in some Motif-elements. Ramstedt: *Kalmückische Sprichwörter und Rätsel*. p. 34, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 197, Basangova, *Detskij fol'klor*. p. 36.
[233] Kotvič: *Kalmyckie zagadki*. pp. 30–31, *Bičkdüdin amn ügin bilgin antolog*. p. 29.

Ōlyan örgäd γarč.
Noxa sūlän örgäd γarč.

podnjav svoj topor (oli) vyšel.
Sobaka vyšla, podnjav hvost.

Xan
Xanǰalan örgäd γarw.
Noxa sūlän örgäd γarw.

Han vyšel,
podnjav kverh kinžal.
Sobaka vyšla, podnajv hvost.[234]

Nr. 12 [sic!]

Kök bux köšǰ,
Alg bux alcaǰ,
Oγtr bux ōlyad γarad oč.
Bu xax.[235]

The blue bull is hard,
the mottled bull stands straddle legged,
the bull with a short tail butts.
Shooting.

Alg bux alcaǰ,
Kök bux köšǰ.
Bu xax.[236]

The mottled bull stands straddle legged,
the blue bull is hard.
Shooting.

Kök bux köšǰ,
Oγtr bux ōl'ǰ.
Bu xax.[237]

The blue bull is hard,
the bull with a short tail butts.
Shooting.

Nr. 12.

Xumxa modnd
Xur es togtǰ.
Ükrin öwr.[238]

On the tree dried rotten
The rain does not remain.
The horn of the cattle.

Nr. 13.

Гancxn modn γanγr-γanγr giǰ,
Гazr-usn šug-šug giǰ.
Čigä bülx.

Odinokoje derevo šatajetsja,
zemlja i voda šumjat.
Prigotovljat' kumys.[239]

Ganc modon gānar gānar ginā,
Gajar usan šir, šir ginā.
Ārag bülxe.

The lonely tree sways and sways again.
The land and water bubble and bubble again.
Kumis making.[240]

Nr. 14.

Yowb – mör uga,
Xatxw – cusn uga.
Ongγc; sūdr.

Idjot – sleda net,
koljot – krovi net.
Lodka; ten'.

Yowb, yowb – mör uga,
Kerčw, kerčw – cusn uga.
Ongγc; sūdr.

Idjot, idjot – sleda net,
režet, režet – krovi net.
Lodka; ten'.[242]

Yowxla – mör uga,

There is no traces while it goes,

[234] Kotvič: *Kalmyckie zagadki*. p. 32. The first riddle differs in some motif-elements from Bálint's text, the second one contains a semantically closer, but concerning its motif-elements still differing text to the same solution. *Bičkdüdin amn ügin bilgin antolog*. p. 29.
[235] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 243.
[236] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 200.
[237] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 238.
[238] *Bičkdüdin amn ügin bilgin antolog*. p. 28.
[239] Kotvič: *Kalmyckie zagadki*. pp. 22–23.
[240] This was the only item from the Uriankhai corpus that appears in Bálint's material. Kara: *Mongol Uriankhai Riddles*. p. 19, the explanation to the ext: p. 30, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 219.

Xatxxla – cusn uga.
Us γatlx.[241]

there is no blood while it stings.
To get across.

Nr. 15.

Tag dēr
Tawn γalun.
Tawn xurγn.

Na vešalke [sic!]
pjat' gusej.
Pjat' pal'cev.[243]

Nr. 16.

Tawn ūlin cād bīd
Tāgn noxan kewtr.
Al'xn, imk.

Po tu storonu pjat' gor – logovišče sobaki.
Ladon'; jamočka pozadi bol'šogo pal'ca ruki.[244]

Nr. 17.

Döš dēr
Dörwn γalun.
Ükrin dörwn kökn.

Na nakoval'ne
četyre gusja.
Četyre soska u korovy.[245]

Nr. 18.

Särsn ūt särd giǰ,
Sāxn kūkn meld giǰ.
Gū sāx.

The sack made of thin leather sticks out,
The beautiful girl is majestic.
Milking a mare.[246]

Nr. 22.

The following two examples are not exact parallels, differences appear at the semantic level.

Borgč xön
Bosǰ es čadltan[247] *tarγlǰ.*
Ig.

Seraja ovca žirejet do togo,
čto ne v sostojanii vstat'.
Vereteno.[249]

Bor dāγn
Bordxla tarγlǰ.
1. Īgtä utsn.
2. Ümsn.

Seryj dvuhletnij žerebjonok
žireet, kogda kormjat.
1. Vereteno i nit'ju.
2. Zola.[250]

Kökwr xan
Kewtn bāǰ tarγlw.
Ümsn.[248]

The bluish Khan
gets fat lying.
Ash.

[241] Basangova: *Detskij fol'klor*. p. 37.
[242] Kotvič: *Kalmyckie zagadki*. pp. 38–39. The first variant is identical with Bálint's text, but there are two solutions for the riddle. The second one is semantically identical, differing at the level of lexemes (using a synonym) and similarly to the first variant has two solutions as well. Cf. further Ramstedt: *Kalmückische Sprichwörter und Rätsel*. p. 31. The solution here is the same as by Basangova (cf. the above note) *us γatlxa* "Wasser überschreiten.". Ramstedt repeated the same riddle (differing only in reduplication of the predicate) on p. 34 and gives the more common solution: *ongγc* "Boot". *Bičkdüdin amn ügin bilgin antolog*. p. 24, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 237.
[243] Kotvič: *Kalmyckie zagadki*. p. 20, Ramstedt: *Kalmückische Sprichwörter und Rätsel*. p. 35, Basangova: *Detskij fol'klor*. p. 37, *Bičkdüdin amn ügin bilgin antolog*. p. 16.
[244] Kotvič: *Kalmyckie zagadki*. p. 21, *Bičkdüdin amn ügin bilgin antolog*. p. 16, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 267.
[245] Kotvič: *Kalmyckie zagadki*. p. 31, Ramstedt: *Kalmückische Sprichwörter und Rätsel*. p. 33, Basangova: *Detskij fol'klor*. p. 35, *Bičkdüdin amn ügin bilgin antolog*. p. 28, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 227.
[246] *Bičkdüdin amn ügin bilgin antolog*. p. 30, Bukšan – Macga: *Xal'mg ülgürmüd*. p. 261. In both variants the solution is similar, but differs from Bálint's item: "milking a mare" vs. "tears".
[247] Read *čadtlan* "being able to do something" cf. Bálint *yatlan*, *yadatalan* "being not able to do something".
[248] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 240.
[249] Kotvič: *Kalmyckie zagadki*. p. 30. The riddle is the same, the solution differs.

PROVERBS
(Bálint *üliger*, Kalm. *ülgür*)[251]

Surγmǰig – ämtnäs awdg,
Uxag – ülgürmüdäs awdg.
"The teaching comes from people.
The idea comes from the proverbs."[252]

Most of the twenty-one proverbs recorded by Bálint have an ethical-moral emphasis, focusing on proper, honest behaviour and the importance of education. This apparently reflects the social status of his student informants and possibly those of teachers, at the educational institutions he worked with. However, some proverbs might be part of the (wider) oral heritage as well as those included in the school books of that time. Some proverbs about knowledge and ignorance might be derived from Buddhist religious-moral teaching and from parables such as the four-lined verses of the *Subhāṣitaratnanidhi* or other parabolic teachings of Indo-Tibetan origin.

Unfortunately, Bálint did not specify the circumstances of recording the proverbs or riddles, merely noting briefly in which sequence he recorded the folklore material.

> "Following the tales [I recorded] proverbs, riddles and samples of letters and official documents.[253]

Translation

[12] 1. A man who has escaped from danger will be faced with danger.
2. A man who has eaten his bread alone will raise his bag[254] alone.
3. A man who knows a lot makes a lot of mistakes.
4. A man who knows the way well will not get tired.
5. The strongly [flowing] water strains the canal, the deeds performed strain their performer.
6. While caressing one's braid (*kükül*), one cuts off one's neck.
7. After the Buddha has seen someone, even the wolf won't eat him.[255]
8. A man who has caused suffering to others will suffer himself too.
9. Do not tell everything you read, tell only what you know.
10. The wolf's mouth is red no matter whether it has eaten [something] or **it has eaten nothing.**
11. When the enemy comes, take your goods into consideration.
12. Good milk brandy and a beautiful girl are in fact tasty poisons.
13. If love happens, it happens to the lame and blind as well.
[13] 14. To a person with good nature gather many people, to the [water] with good sea grass gather the fish.
15. The yellow butter does not remain in the dog's stomach.
16. Learning the knowledge[256] is bright light, ignoring the knowledge is bluntness [and] darkness.

[250] Kotvič: *Kalmyckie zagadki*. p. 30. The second solution is that of Bálint's, but the riddle differs concerning its motif-elements and syntactic structure.
[251] *Manuscript* pp. 12–13.
[252] Bukšan, Badm – Macga, Ivan (ed.): *Xal'mg ülgürmüd boln tāl̄wrtä tūl̄'s*. Elst, Xal'mg ASSR-in degtr γarγač 1960. [Kalmyk proverbs and riddles] p. 76.
[253] "A mesék után jöttek a példabeszédek, a talányok, levelek és ügyiratokból való mutatványok, …" Bálint: *Jelentés*. p. 12, Zágoni p. 151.
[254] Bálint *eberän'i acaγān γakcāran örgödek*, Kalm. *ewrn̄ acān γaγcār örgdg*. Bálint *acaγān* cf. Kalm. *acān* "Bürde, Last" (R. 18), *acan* "gruz, poklјaža, bagaž" (Mun. 58).
[255] Bálint *Kügi burxan'i xäl'äksän xöinö čono čigi idedek ügä.*, Kalm. *Kūg burxn n' xalāsn xōn, čon čig iddg ugā*. I. e. If the gods protects someone, there is no further danger to threat him.
[256] The lexeme *nom* denotes "religious doctrine, religion" and "knowledge, learning" as well. Here, I prefer this later meaning as the informants were presumably schoolboys. Kalm. *nom* "Heilige Schrift, Religion, Buch religiösen Inhalts", *nom ügā kūn* "Atheist" (R.

17. The knowledge[257] is tastier than sugar and honey.
18. The rich man who acts as a poor man is stupid indeed.
19. The man who has got little money has little to suffer.
20. If the horse is slaughtered the saddle remains, if [one] dies his name wins fame.
21. Do not become the companion[258] of a bad and stupid man, but get learning from a good one.

REMARKS ON BÁLINT'S PROVERBS

The oratory style of the earlier generations is also evident for the contemporary Mongols. They (still) enthusiastically apply many of the stylistic techniques, such as hendiadys, onomatopoetic words and proverbs, used by their predecessors Accurate composition of the subject matter, i. e. the selection of appropriate words characterises the speech and the various folklore genres of Mongols. Present-day Mongols of different ethnic groups name the proverbs by various terms (as in the case of to other folklore genres): the Kalmyk *ülgür*[259] has the meaning "example, model", as the W.Oir. *üliger*.[260] In Khalkha the proverb is called *cecen üg* "wise word, wise saying", *jüir üg* "example-word, example-saying", in Buryat *on'hon üge* "felicitous words, appropriate saying". All these designations imply that despite their brevity proverbs carry serious instructive content. Concerning their origins, Kalmyk proverbs can be divided into two separate groups: first, common Mongolian inheritance and second, borrowings from the neighbouring Kypchak Turkic groups and Russians. The proverbs – similarly to the riddles and the lyric genres – are structurally built on the framework of syntactic and semantic parallelism. In some cases, as in folk songs, the parallelism contains an external image (nature, social environment) followed by an internal image (human behaviour, feelings, judgement, views).[261] At the time of completing the present analysis, I had at my disposal only a few text collections and studies of Kalmyk proverbs[262] which offered some variants to Bálint's records. Further field research might uncover other similar items, but undoubtedly the present rarity of variants emphasizes the uniqueness of Bálint's early material.

Variant of Nr. 5.

Kesn ūl ezän temcdg,	Soveršennoje dejanije imejet tjagotjenije k hozjainu
kecin usn γūγan temcdg.	(dejstvujuščemu licu),
	a voda pokatosti stremitsja v loščinu.[263]

279), "nauka; gramota, učjoba; učenije, kanon; kniga" (Mun. 380–381), W.Oir. *nom* "otvlečjonnoje ponjatije predmeta, otvlečjonnyj, duhovnyj, svjaščjonnyj, svjaščjonnaja kniga, svjaščjonnoje učenije", *nom ügei* "bez božij" (Pozd. 69) also (Zwick 126), but cf. Bálint's use in the *Manuscript*, in chapter *Conversation* pp. 1–8, where the lexeme bears the meaning "(sub)chapter".

[257] Cf. the above note.

[258] Bálint *nögöce*, cf. Kalm. *nökcxe* "sich befreunden, assoziieren, vereinigen" (R. 280), W.Oir. *nököčökü* "družit'sja, podružit'sja, sdelat'sja tovariščem" (Pozd. 70).

[259] Lőrincz, L[ászló]: La terminologie du folklore Kalmouck. In: *AOH* XVIII. (1965) pp. 149–158, on pp. 155–156.

[260] Pozd. 58, Zwick 105.

[261] On the structure of parallelism in Mongolian folk songs, cf. Birtalan, Ágnes: Dsakhchin (West-Mongolian) Folksongs with Buddhist Content. In: *AOH* 61. (2008) pp. 415–429.

[262] Studies: Badmajev, Andrej: *Kalmyckaja dorevoljucionnaja literatura.* Elista, Kalmyckoje knižnoje izdatel'stvo 1984. pp. 11–12; Bitkejev, N. C.: Svod kalmyckogo fol'klora – Original'noje izdanije pamjatnikov narodnogo tvorčestva. In: *Kalmyckij fol'klor*. Elista 1985. pp. 3–16, on p. 13; Birtalan, Ágnes – Rákos, Attila: *Kalmükök – Egy európai mongol nép.* (TEXTerebess 1.) Budapest, Terebess Kiadó 2002. [The Kalmyks – A Mongolian people of Europe] pp. 138–140. Text collections: Ramstedt, Gustaf John: Kalmückische Sprichwörter und Rätsel. Aufgezeichnet von G. J. Ramstedt. Ed. Pentti Aalto. In: *Suomalais-Ugrilaisen Seuran Aikakauskirja / Journal de la Société Finno-Ougrienne*. 58,2. (1956) pp. 1–38; Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. St. Peterburg 1905; Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. Elista 1972. pp. 63–91; Bukšan, Badm – Macga, Ivan (ed.): *Xal'mg ülgürmüd boln tāl̄wrtä tūl's*. Elst, Xal'mg ASSR-in degtr γarγač 1960. [Kalmyk proverbs and riddles] pp. 17–192; *Bičkdüdin amn ügin bilgin antolog*. Ed. Okonov, B. B. Elst, Xal'mg degtr γarγač 1990. [An anthology of oral poetry for children] pp. 40–68; Ambekova, B. C.: *Cecn bulg. Rodnik mudrosti*. Elista, Aor "NPP Džangar" 2006. pp. 123–146. Unfortunately I did not have the possibility to go thorough the voluminous material of the Turkestan Oirats and Kalmyks (Todajeva, B. H.: *Poslovicy, pogovorki i zagadki kalmykov Rossii i ojratov Kitaja*. Ed. Pjurbejev, G. C. Elista, RAN KIGI 2007.) as I have received it upon the closing the present analysis, but the careful study of that corpus might reveal further connections of Bálint's records.

[263] Kotvič: *Kalmyckije zagadki*. p. 76; *Kesn ūl – ezän temcdg, kecin usn – γūγān temcdg.* "id." Bukšan – Macga: *Xal'mg ülgürmüd.* p. 57.

Variant of Nr. 6.

Küklin' iljäγäd, *küzüγin' tārx.* [264]	While caressing one's braid, cuts off one's neck.

Variant of Nr. 10.

Čonin amn idw čign ulan, *es idw čign ulan.*	U volka, jest li on ili net, past' krasnaja.[265]

Variant of Nr. 14.

Zamg sātäd zaγsn cuglrdg, *zang sātäd kün xurdg.*	Ryba sobirajetsja gde horošaja tina; ljudi – gde horošije nravy.[266]

Variant of Nr. 15.

Noxan gesnd šar tosn es togtdg.	V živote sobaki ne zaderživajetsja korov'je maslo.[267]

Variant of Nr. 17.

Nom – šikr balas ämtäxn. [268]	Knowledge is tastier than sugar and honey.

Variant of Nr. 20.

Zaγsn ükxlä – yasn' ülddg, *zalu ükxlä – nern' ülddg.* [269]	If the fish perishes, its bones remain, if a man dies, his name remains.

BLESSINGS, FELICITATIONS
(Bálint, Kalm. *Yörāl*)[270]

"Blessings" (Mong. *irügel*, *irüger*, Khal. *yörōl*, Kalm. *yörāl*) belong to the lyric genres of Mongolian folklore that are organised in a catalogue-structure, i. e. enumerate the characteristic features of the main topic (e. g. consecration of a new yurt, preparing new felt, first cutting of a child's hair, consuming festive

[264] *Bičkdüdin amn ügin bilgin antolog.* p. 62.
[265] Kotvič: *Kalmyckije zagadki*. p. 82.
[266] Kotvič: *Kalmyckije zagadki*. p. 64; *Sānd – kūn xurdg, zamgt zaγsn xurdg*. Bukšan – Macga: *Xal'mg ülgürmüd.* p. 99.
[267] Kotvič: *Kalmyckije zagadki*. p. 81; *Noxan gesnd šar tosn zokdg uga*. Bukšan – Macga: *Xal'mg ülgürmüd.* p. 112.
[268] Bukšan – Macga: *Xal'mg ülgürmüd*. p. 26.
[269] Bukšan – Macga: *Xal'mg ülgürmüd.* p. 46. This variant is somewhat different concerning the external image, cf. Bálint: a horse, in present variant: a fish. Cf. a further variant: *Aldr kün ükw čign, nern' martgddg uga*. *Bičkdüdin amn ügin bilgin antolog*. p. 46.
[270] *Manuscript* p. 14, Bordžanova mentions Bálint's records in: Bordžanova, T.: *Magičeskaja poezija kalmykov*. *Issledovanije i materialy*. Elista, Kalmyckoje knižnoje izdatel'stvo 1999. p. 65. For the literature on the genre of blessings and text corpuses cf. Očirov, N. O.: Jorely, haraly i svjazannyj so vtorym obrjad "hara kele utulgan" u kalmykov. In: *Živaja starina*. XVIII./II-III. (1909) pp. 84–87; Badmajev, Andrej: *Kalmyckaja dorevoljucionnaja literatura.* Elista, Kalmyckoje knižnoje izdatel'stvo 1984. pp. 13–15; Bordžanova, T. G.: K probleme obrjadovoj poezii kalmykov. In: *Kalmyckaja narodnaja poezija*. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki pri Sovete Ministrov Kalmyckoj ASSR 1984. pp. 74–97; Habunova, Je. E.: Svadebnaja obrjadovaja poezija kalmykov. In: *Kalmyckaja narodnaja poezija*. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki pri Sovete Ministrov Kalmyckoj ASSR 1984. pp. 96–132; Ovalov, E. B.: Blagopoželanija (jorely) – žanr kalmyckogo fol'klora. Voprosy sistematizacii i publikacii. In: *Kalmyckij fol'klor*. Elista 1985. pp. 109–125; Bitkejev, N. C.: Svod kalmyckogo fol'klora – Original'noje izdanije pamjatnikov narodnogo tvorčestva. In: *Kalmyckij fol'klor*. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki pri Sovete Ministrov Kalmyckoj ASSR 1985. pp. 3–16, on pp. 13–14; *Bičkdüdin amn ügin bilgin antolog*. Ed. Okonov, B. B. Elst, Xal'mg degtr γarγač 1990. [An anthology of oral poetry for children] pp. 70–82; Bordžanova: *Magičeskaja poezija*. pp. 65–110, 157–182; Ambekova, B. P.: *Cecn bulg. Rodnik mudrosti*. Elista, AOr "NPP Džangar" 2006. pp. 109–112; Bordžanova, T. G.: *Obrjadovaja poezija kalmykov (sistema žanrov, poetika)*. Elista, Kalmyckoje knižnoje izdatel'stvo 2007. passim; Birtalan, Ágnes – Rákos, Attila: *Kalmükök – Egy európai mongol nép.* (TEXTerebess 1.) Budapest, Terebess Kiadó 2002. [The Kalmyks – A Mongolian people of Europe] pp. 122–126.

food, greeting the Lunar New Year, first milking of a mare and a great variety of other phenomena).[271] The *yörāl* ends with a short formula requesting blessing for the person, the community, the object or the work process to whom or to which it is addressed. This formulaic ending of the blessing is the essential part of the text and exists independently as well, as a separate folklore genre called *belge demberel-ün üge* (Mong.), *beleg demberlīn üg* (Khal.) "good wish", lit. "words of good omen" (from Tib. *rten 'brel*). This later genre is supposedly identical with the Kalmyk *axr yörāl*[272] mentioned in Badmajev's and Bordžanova's studies. The *yörāl* is generally performed by a professional expert (Kalm. *yörālč*, Khal. *yörōlč*) at more formal, festive events and addressed to a larger group such as a family or a community In contrast, a good wish is usually more informal: it might be said by anybody on certain occasions occurring by chance (e. g. when a crow croaks, when someone sneezes, when someone unintentionally meets a group of people preparing felt, when a child's tooth falls out and many other similar occasions).[273] The researchers of Kalmyk folklore, such as Bordžanova and Badmajev regard the blessings as one of the liveliest genres among contemporary Kalmyks. However, concerning earlier text corpuses, blessings (original Kalmyk texts or translations) were recorded comparatively later than other genres, such as tales (Bergman, Jülg) and folk songs (Pallas).[274] As regards structure, blessings[275] are related to panegyrics (Mong. *maytaγal*, Khal., Kalm. *magtāl*), curses (Mong. *qariyal*, Khal., Kalm. *xarāl*)and spells (Khal. *dom šiwšleg*, cf. below); all these genres are built on parallelism and their ending formulae activate the spirits and supernatural forces in order to help to designate the place of the blessed phenomenon in the social life of the community. In linguistic terms, the blessings end with a verb bearing the marker of a type of imperative mood. Commonly used in ending formulae are, e.g., *boltxa* (Mong. *boltuγai*) "let it be, become a …, into a …; may it be …", *kürtgä* (Mong. *kürtügei*) "let it get …, may it get …".[276] At feasts the formula-ending verb is often provided with an infix of cooperative action (Kalm. *-cxā-*, Khal. *-cgā[4]-*) and a voluntative suffix (Kalm., Khal. *-yā[3], -ī*) that invites the participants to have enjoyment together: e.g., *ǰirγacγāy(ā)*, *ǰirγa- +-cγā- + -y(ā)* "let us have fun together", Kalm. *ǰirγcxāi*.

Among Bálint's records there are three texts under the chapter title *yörāl*. The first gives the impression that it belongs to another folklore genre, the so called *dom sibsilge-yin üge* (Mong.), *dom šiwšlegīn üg* (Khal.), *šebšelge* (Bur.) "magic spell, incantation", which is performed in numerous and various occasions in order to influence the spirits' world or the natural phenomena. The Kalmyks distinguish it with the genre designation *tärni* used also among other Mongolian people (Mong., Khal. Bur. *tarni* from Skr. *dhāraṇī*). Fragment(s) of this genre might be included in a longer blessing, and with respect to its communicative role, it is close to a *belge demberel-ün üge*, too, as it contains a wish, a request. Bálint's text is devoted to the slaughtered sheep and is performed when the community has already consumed its meat during the feast. It includes a spell for the fertility of the herd and the better rebirth for the sheep's soul in one of the Buddhist paradises, the Sukhāvatī. [277] Since this text is incorporated in the *Grammar*, Bálint's translation is demonstrated below. In the *Manuscript* a title is also attached to the text *Xöinä maxa idekseni sūldü* (Kalm. *Xōnā maxn idsnī sūld*) "After consuming mutton".

[271] Detailed list of such events and further literature: Bordžanova: *Magičeskaja poezija*. passim; Bordžanova: *Obrjadovaja poezija*. passim.
[272] Badmajev: *Kalmyckaja dorevoljucionnaja literatura*. pp. 14–15; Bordžanova: *Magičeskaja poezija*. pp. 68–69, cf. also Vladimircov, B. Ja.: *Obrazcy mongol'skoj narodnoj slovesnosti (S-Z. Mongolija).* Leningrad, Izdanije Instituta živyh vostočnyh jazykov imeni A. S. Enukidze 1926. pp. 8–9.
[273] Detailed description of occasions and further literature: Bordžanova: *Magičeskaja poezija*. passim; Bordžanova: *Obrjadovaja poezija*. passim.
[274] Beginning of the 20th century: Bordžanova: *Magičeskaja poezija*. pp. 65–67.
[275] Concerning the generic typology of blessings, cf. Badmajev: *Kalmyckaja dorevoljucionnaja literatura*; Ovalov: *Blagopoželanija (jorely) – žanr kalmyckogo fol'klora*; Bordžanova: *Magičeskaja poezija*; Bordžanova: *Obrjadovaja poezija*.
[276] Imperative Sg., Pl. 3.
[277] Bálint Süki-bodin, "the place of Great Bliss, the paradise of dhyani Buddha Amitābha", Skr. Sukhāvatī; in other Mongolian languages also Diwājin (from Tibetan Dbe ba can). Bordžanova draws attention to the occurrence of this expression from the nineties of the 20th century, as the evidence of inheriting archaic texts or motives, cf. Bordžanova: *Obrjadovaja poezija*. p. 355.

In the *Grammar* Bálint provides a genre designation "prayer" (Mong. *jalbaril*, Khal. *jalbiral*)[278] that is missing in the *Manuscript* and is not identical with the genre *yörāl*. The second text is the essential part of a presumably longer blessing performed for the prosperity and wealth of the community on the occasion of the Lunar New Year, the Cagān sar. The third fragment is not a blessing but seems to be a short conversation between mother and son upon his entering into the *sangha*, i. e. the monks' assembly. If it is a part of a folklore genre, it might belong to a kind of *qolboγa* (Mong.), *xolbō* (Khal.) i. e. "a verse", a kind of a poetical conversation, but usually performed as a monologue and presented "to display one's eloquence".[279]

Translation

Prayer for the soul of the killed sheep[280]

May thy flesh and blood
be to us like a feast of immortality!
May thy soul be regenerated
in the land Sukhavati!
(And) may thy herd be increased
to a hundred thousands.

The White Moon[281]

Let your White [Moon] become blessed,
Let the white way be adhered to
Even though we feast this way this year,
Let it become better in the next year,
Let us meet personally,
Let us grasp a short glass of drink and
Let us become happy this way!

[CONVERSATION][282]

Referring to the Buddhism of the Kalmyks in his fragmentary diary, Bálint quoted this short text and added (compared to the text version in the *Manuscript*) a somewhat extended translation for it.[283]

> "Since the Oirat-Mongols – known by the sobriquet Kalmyk, Kalmak, Kalmuck – migrated west around 1660, the connection of their Lamas (Buddhist monks) with the Tibetan Lamas broke off, and a Kalmyk Lama became rather the conductor of the ceremonies. It is known for everybody as

[278] On the variety of folklore genres and their connection to the written genre typology, cf. Birtalan, Ágnes: Mongolian Shamanic Texts. Text Collections and Monographs on Mongolian Shamanic Texts. In: *Shamanism. An Encyclopedia of World Beliefs, Practices, and Culture*. Ed. Namba Walter, Mariko – Neumann Fridman, Eva Jane. Santa Barbara, California – Denver, Colorado – Oxford, England 2004. pp. 586–593.
[279] *Mongolian Folklore. A Representative Collection from the Oral Literary Tradition*. Ed. Gombojab Hangin, John et alii. Indiana, Bloomington 1998. p. 125.
[280] *Manuscript* p. 14, *Grammar* p. 198. Bordžanova mentioned Bálint's record in her *Obrjadovaja poezija*. pp. 355–356.
[281] *Manuscript* p. 14. *Cayan sara*, Kalm. *Cayān sar*.
[282] There is a title to this text but it is crossed out; only some words can be restored *... gegäd ... keleji iräd yaboji odba (?)* … saying … said and coming back left (?).
[283] "Minthogy az 1600 körül Dzungariából [sic!] nyugatra vándorolt, s gúnynevén Kálmak, Kálmik, Kálmuk nevű irat [sic!] (őred)-mongol nép lámái (buddhista pap) és a tibeti lámák között az érintkezés jó idő óta teljesen megszűnt: mondhatni a kalmik láma csupán ceremóniamester. Ezt már a nép is tudja, mert amikor az özvegyasszony fia vonakodik *mándsi* (lámaklerikus) lenni, így buzdítja őt: 'Hát miért nem akarsz *mandsi* lenni, mikor az emberek téged mint papot a *türé*be (a sátorban a főhely az ajtóval szemben) ültetnek, s te a tejnek fölét, a húsnak a javát eszed meg, s mindezért csak néhány *bobor, bobor* (mormogó) szóval fizetsz." Zágoni. p. 38.

well. When a widow's son withstands (his mother's wishes) to become a *manǰ* (Lamaic novice),[284] she encourages him the following way: "Why don't you want to become a *manǰ*? People shall seat you – as a priest [sic!] – on the *türe* (the main place of the yurt opposite to the door),[285] and you shall eat the best part of meat and the cream of the milk. And for that you pay only with some (muttered) *bobor-bobor*[286] words."

– I shall turn my child into a Buddhist novice.
– Mother, I will not become a Buddhist novice.
– Why will you not become a Buddhist novice? The man who becomes a Buddhist novice sits at the people's highest place and eats the best part of good food.

On the Context of Bálint's Records

Below, only the parallel-motifs from longer blessings are provided to Bálint's texts. The motifs of the first text, devoted to consuming mutton, appear in contemporary Kalmyk blessings performed over meat (served on feasts) and also recited as spells by other Mongolian ethnic groups (such as the Khalkhas) during the castration of rams.[287]

Fragment of *Maxn yöräl*	Jorel mjasu
...	…
Idsn maxn' madnd	S"jedennoje nami mjaso
Aršan boltxa!	Pust' stanet aršanom.[288]
Fragment of *Xürmd irsn maxna xotin yöräl*	Jorel mjasu privezjonnomu na svad'bu
...	…
Awč irsn xotn'	Pust' privezjonnaja vami pišča
Mand aršan bolǰ.	Stanet nam aršanom,
Ut nasta, bat kišgtä bāǰ,	Pust' vsje ljudi
Malin iǰlin' tüm kücǰ,	Živut dolgo i sčastlivo,
...	Pust' budet u skota mnogo pastbišč[289]
	…
Гarγsn malin sümsn'	Pust' duši životnyh
Sükbodin ornd törǰ,	Dostignut raja Sukhavati,
Maxn' madnd aršan boltxa!	A ih mjaso
	Stanet nam aršanom.[290]

[284] Bálint, Kalm. *manǰ* "novice", in details cf. Birtalan – Rákos: *Kalmükök*. pp. 44–46.
[285] Bálint *türe*, Kalm. *türū̃* (?) "in front, ahead, fore", cf. Kalm. *xōmr* "der hintere Teil in der Jurte, der Ehrenplatz (hinter der Feuerstelle)" (R. 194), "perednij ugol, krasnyj ugol (počjotnoje mesto dlja gostja" (Mun. 603), "baran" (Monran 182).
[286] Bálint *bobor-bobor* is an onomatopoeic word; in dictionaries deest, cf. Kalm. *bōwa-bōwa* "baju-baj" (Mun. 105), *bū̃wä* "1. kolybel', 2. ubajukivanije" (Mun. 231). Among the riddles (Nr. 23.) appear the a similar phrase:
"[His] mouth said *dobor, dobor,*
He ate the food of others with trickery and left.
What is it? (a Buddhist monk of *gelng* rank)."
In the riddle: *dobor dobor egged*. In the chapter *Riddles,* a detailed reference is given on the possible explanation of this ideophonic expression, imitating the Tibetan recitation of the monks.
[287] Texts and further sources, literature, cf. Birtalan, Ágnes: *Hagyományos mongol műveltség (szöveggyűjtemény)*. Budapest, ELTE Bölcsészettudományi Kar, Belső-ázsiai Tanszék 1996. [Traditional Mongolian Culture (Text Book)]. passim.
[288] Bordžanova: *Obrjadovaja poezija*. p. 354.
[289] Suggestion for a different translation "let its herd (lit. companions) reach ten thousand".
[290] Bordžanova: *Obrjadovaja poezija*. p. 355.

Fragment of a *Maxna yöräl*	Blessing to the meat [= mutton]
…	…
Maxn' aršan bolad,	Its meat has become nourishment,
Ijln' oln bolad,	Its herd[292] has become numerous,
Nār awč ir.[291]	Bring [the meat] here.
Fragment of *Dotrin yöräl*	Blessing to the chitterlings
...	…
Ijln' oln bolǰ,	Let its herd become numerous
Idsn maxn' madnd	And meat, consumed [by us],
Aršan boltxa.[293]	Become nutriment!

Bálint's second text is devoted to the greeting of the Lunar New Year,[294] to receiving the new and sending off the old. This feast is one of the most important occasions in the life of the Mongolian ethnic groups both for the families and for the religious communities as well. The Kalmyks consider this feast to mark the beginning of spring and spring work such as the dropping of the young and the migrating to the spring camp. Both texts recorded by Bálint – the good wish for the White Moon[295] and the previous good wish on the occasion of consuming mutton – might have been performed during the Lunar New Year festivities (that Bálint witnessed in winter 1872).[296]

> "In February was the great feast of the Kalmyks, called *cayān sar* (White Moon). They identify it with the Russian New Year. Even the teacher could not tell me why it is called White Moon. A *gelong* (Lama or priest)[297] came and sprinkled the lads with the *aršān*,[298] [a kind of holy] water with saffron, possessing miraculous effect, while he muttered a certain *bobor bobor*.[299] It was the entire religious service.
>
> In the evening all the pupils of the Kalmyk girls' school – the Russian government provided such one as well – wearing entire Kalmyk [national] cloth came to the lads wearing Russian wear. They prepared and brought

[291] *Bičkdüdin antolog*. p. 81.
[292] *Ijln'* lit. "its companions, its herd".
[293] Ovalov: *Blagopoželanija (jorely) – žanr kalmyckogo fol'klora*. p. 117; *Bičkdüdin antolog*. p. 82.
[294] Due to the lack of space the Lunar New Year can not be discussed here in detail. For further facts and literature cf. Bordžanova: *Obrjadovaja poezija*. pp. 315–326 (with references on Pallas' and Bergman's and other older records); Bakajeva, E. P.: Kalendarnyje prazdniki kalmykov: problemy sootnošenija drevnih verovanij i lamaizma (XIX – načalo XX veka). In: *Voprosy istorii lamaizma v Kalmykii*. Ed. Žukovskaja, N. L. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii Filologii i Ekonomiki pri Sovete Ministrov Kalmyckoj ASSR 1987. pp. 71–87, Bakajeva, E. P.: K voprosu o specifike kalmyckogo kalendarja. In: *Cybikovskije čtenija. Tezisy dokladov i soobščenij*. Ulan-Ude 1989. pp. 19–22; Ambekova: *Cecn bulg*. p. 111; Birtalan – Rákos: *Kalmükök*. pp. 96–98.
[295] Further texts to the Lunar New Year: Bordžanova: *Magičeskaja poezija*. pp. 79–81, 164; *Bičkdüdin antolog*. p. 74.
[296] "Februárban volt a kálmikoknak *cagan szára* (fehér hónap) nevezetű nagyünnepük, amelyet ők az orosz újévvel azonosítottak, hogy miért nevezik fehér hónapnak, azt még a tanító sem tudta megmondani. Eljött egy *gelong* (láma vagy pap) s valami *bobor bobor* (mormogás) mellett az *arsan* nevezetű és csodahatású sáfrányos vízzel meghintette a fiúkat, s ezzel elég volt téve a vallásnak. Este a kálmik leánynöveldének, mert ilyenről is gondoskodott az orosz kormány, összes növendékei teljes kálmik öltözetben eljöttek az orosz öltözetű fiúkhoz, s a maguk sütötte, s magukkal hozott kálmik süteményt kiosztották ezek között. Ezután egy pár örmény muzsikus zenéje mellett kezdődött a tánc, amely abból állott, hogy a fiú megfogva a leány kezét bicegtek előre, hátra; majd meg szólót táncoltak kálmik dalok mellett." Zágoni. pp. 38–39.
[297] Kalm. *gelng* (Mong. *geleng*, Khal. *gelen* from Tib. *dge slong*) "fully ordained monk" on the hierarchy in the Kalmyk Buddhist monasteries cf. Birtalan – Rákos: *Kalmükök*. pp. 44–46.
[298] Kalm., Khal. *aršān*, Mong. *rasiyan* from Skr. *rasāyana* "blessed water, mineral water, elixir used during religious rituals and also for curing maladies".
[299] Cf. above.

> Kalmyk pastry[300] and distributed them among [the lads]. Then began the dance to the music of some Armenian musicians; the lads holding the maids' hand 'limped' backwards and forth. Then they danced solo accompanied by Kalmyk songs."

Cаγanla täwdg yöräl	Yorel v čest' Cagan Sar
…	…
Enjl edü kewärän	V etom godu
Eldw, bairta cаγalǰ…	Budem radostno prazdnovat' Cagan Sar,
Esrnggdän enünäsn ülü	A na buduščij god
Erül-mend sedkl taryn,	Budem prazdnovat' ješčjo lučše
…[301]	…

SONGS
(Bálint, Kalm. *dūn*)[302]

Among the Kalmyks, Gábor Bálint began his lore-collecting activity by recording folk songs. As the structure and content of the folk songs of Mongolian ethnic groups are based on parallelism, the sentence structures of the stanzas are repeated and are usually less complicated than those of the prosaic genres.

> "Here I started this work [i. e. the collecting activity] with recording folk songs, as the sentences in songs are usually shorter and the prosaic length with participles and gerundial structures is missing, so they are more easily understood."[303]

Bálint provided some insights into his methods of recording folklore texts among the Kalmyks and a brief but profound summary of his ideas on the poetics of East-Mongolian (Khalkha) and Kalmyk folk songs.

> "The older lads put down for me folk songs in Kalmyk script for a token payment and I went over them with the help of my teacher. I transcribed the better ones and I asked my teacher or the informant to explain them. I even learnt three or four songs from the better sounding ones that had a characteristic [Kalmyk] melody. One can imagine how pleased the young Kalmyks were when I sang together with them!
>
> All twenty-five songs recorded by me, just like all other songs and poems of the East- and West-Mongols, are alliterative, i. e. the lines of a strophe begin with the same letter [i. e. sound], however, sometimes end rhymes also appear as [in the following stanzas]:

[300] Ambekova provides a whole list of the various Kalmyk pastries prepared for the new year: *Cаγana bōrcgin yanz* (Ambekova: *Cecn bulg*. p. 108).
[301] Bordžanova: *Magičeskaja poezija*. pp. 165–166.
[302] *Manuscript* pp. 15–35, *Grammar* pp. 188–197.
[303] "Ezen munkát itt is a dalok gyüjtésével kezdettem meg azért, mert a dalokban a mondat-szerkezet általában rövidebb és igy könnyebben érthető, nem lévén meg benne a participium és gerundiumokkal szerkesztett prózai hosszúság." Bálint: *Jelentése*. p. 11.

	Értelme [Its meaning]:
Csiktünyi[304] urghukszon salúgi	A vizenyös helyen nőtt csádét
Csinyin tőle khadla bi;	Te számodra kaszáltam;
Csi mana khojorági	Téged engem kettőnket
Zajan *csigi* kharghulkhús.	A sors még sem hoz össze.
Ulaszond' urghukszon alymígi	A jegenye fán termett almát
Ujkhon csamdan ögle bi;	Kedvesem neked adtam;
Ujkhon csamdan ögbö csig	Jóllehet neked adtam
Urdin zajan kharghulkhus. stb.[305]	A sors még sem hoz össze. stb.[306]

> A song typically consists of multiple strophes, a strophe of two or four lines and a line of seven and some more [additional] syllables; the accent produces the poetic meter that falls mainly at the end of the word[307] [sic!][308]

In his *Report,* Bálint mentioned that he had recorded twenty-five songs, the *Manuscript* contains sixteen items, and the following six are included in the *Chrestomathy* of the *Grammar*:[309]

Manuscript	*Grammar*
Nr 3.	Nr. 1.
Nr. 5.	Nr. 4.
Nr. 9.	Nr. 5.
Nr. 12.	Nr. 6.
Nr. 15.	Nr. 3.

Five songs were published in a supplement to his *Report*,[310] and two stanzas of the love-song referred to above can be found in the very text of the *Report*; as parallel material Bálint's songs were mentioned in Gustaf J. Ramstedt's Kalmyk song-edition elaborated by Pentti Aalto.[311] Gyula Lajos Nagy offered a short survey of Bálint's songs and translated three stanzas from two items (cf. Seventh song stanza 1, Eleventh

[304] The alliterative words were marked by Bálint with italics.
[305] The Hungarian transcription reveals that Bálint was wholly aware of the Kalmyk vernacular, but at some points it also reflects the influence of the written language or probably the forms as the Kalmyks dictated him the text: such as the use of *b-* in positions of bilabial *w-*, *khadla bi*, cf. Kalm. *xadlaw*, or the appearance of the written form of the accusative *alymīgi*, cf. Kalm. *al'mīg*.
[306] The sample text will not be repeated in the footnote. For further remarks and the English translation cf. Eleventh song.
[307] This statement appears to be a misprint. It is well-known that the accent in Mongolic languages falls on the first syllable, however some emphatic accents might appear at the end of the words, especially in the final position of the sentence.
[308] "A korosabb ifjak nem nagy dijért összeirtak khálymik betükkel népdalokat, melyeket én tanitóm segitségével átolvasván a használhatóbbakat belőlök átirtam és azután értelmeztettem tanitóm vagy a leiró által. Három-négy jobbhangzásu és jellemzőbb dallamu dalt be is tanultam; képzelhetni, minő volt a fiatal khálymikok öröme, midőn velök együtt dalolok vala! Az általam gyüjtött huszonöt dal mindenike ép úgy, mint általában a nyugoti és keleti mongolság összes dala és versezete kezdőrimes – alliteratios azaz a rimelés abban áll, hogy ugyanazon vers-szakban a verssorok ugyanazon betüvel kezdődnek, noha olykor végrimek is jönnek elé mint [in the original here follows the sample verse quoted above in the main text]. Egy dal rendesen több versszakból, egy versszak két és négy sorból s egy sor hét és ezen felül néhány szótagból áll; a mértéket leginkább a hangsúly képezi, mely jobbára a szó végén nyugszik." Bálint: *Jelentése*. pp. 11–12
[309] From Bálint's twenty-five songs, seventeen have remained in his manuscript heritage. Further research might uncover the others in the depths of the archives. The 2nd Song, published only in the *Grammar* with Bálint's translation, is included in the *Addendum* of the present book.
[310] *Tábun khálymik dún. Öt khálymik dana*. In: Bálint: *Jelentése*. without page numbering. These five songs will be referred to as parallel texts at particular songs.
[311] During the editorial process, György Kara gave some advices to Pentti Aalto concerning the translation of the songs and mentioned in some cases when any of Bálint's songs were relevant. Ramstedt, Gustaf John – Balinov, Š. – Aalto, Pentti: Kalmückische Lieder. In: *JSFOu* 63. (1962) pp. 1–127, on pp. 106–107.

song stanza 1–2).[312] György Kara republished one song transcribed into modern Kalmyk Cyrillic script with Russian translation in his article devoted to Bálint's fieldwork among the Mongols (cf. Sixth song).[313] One song of the *Manuscript* (cf. Sixth song) and one of the *Chrestomathy* to the *Grammar* (not included in the present Manuscript) have been translated into Hungarian by György Kara and Sándor Weöres and presented in the anthology of Mongolian literature.[314]

First song[315]

The grey [horse] with a ram-like nose
is more and more[316] unique when it runs fast.
With you, fortunate Dünggügür[317]
I will live[318] together for ever.

Among the cherry and jujube trees[319]
grow cherry fruits.[320]
Let the fate
lead us to meet each other.[321]

On the sunny red hill[322]
lives [my] friend Gamgar.[323]
When I think about my friend Gamgar
I feel pain for ever.

Second song[324]

The dark chestnut [horse] with pointed ears
has its companions in Delger's[325] herd.
The young man Dedä[326] having a lot of mates everywhere[327]
decided to leave quickly [?].[328]

[312] Nagy, Louis J.: G. Bálint's Journey to the Mongols and his Unedited Kalmuck Texts. In: *AOH* IX. (1959) pp. 311–327, on pp. 317–318.
[313] Kara, G.: O neizdannyh mongol'skih tekstah G. Balinta. In: *Narody Azii i Afriki* 1. (1962) pp. 161–164, on p. 164.
[314] *Szép rókavörös lovam*. "My nice fox-red horse" translated by György Kara and Sándor Weöres; *Asztraháni kalmük diákok dala* "The song of schoolboys from Astrakhan" translated by György Kara, cf. *A mongol irodalom kistükre. Antológia a klasszikus és mai mongol irodalom és népköltés műveiből*. 2. kiadás. Budapest, Európa Könyvkiadó 1971.[2] [The little mirror of the Mongolian literature. An anthology of the Mongolian classical and contemporary literature and folklore] pp. 174–175, pp. 159–160.
[315] *Manuscript* p. 15.
[316] Bálint *tutuman*, Kalm. *dutm* (auch *tutm*) "immer mehr, immer weiter, nie genug" (R. 103), *dutmān* "je mehr, immer mehr, für jedes Mal" (R. 104), *dutm* "čem …, tem" (Mun. 216), *dutman* "čem …, tem" (Mun. 217).
[317] Bálint Dünggügür, according to Basangova (Bordžanova) Kalm. Dünggr; it is a proper name (there is no further available data at my disposal). Concerning the proper names hereafter I use a simplified transcription of Bálint's forms in the English translation.
[318] Bálint *sūγa* probably *sūγā*, *sū-* + *-γā* (nom. imp.) "living" or *sū-* + *-γ(a)* (voluntative).
[319] Bálint *či čibγa*, Kalm. *čī, čiwγ* (?), *čī* "Kirsche, *čī modn* Kirschenbaum" (R. 448), *či* "višnja" (Mun. 647); *čiwγ*, Khal. *čawag* "jujube, plum" by Ramstedt and Munijev *deest*. *Či čiwγ* can be interpreted as a hendiadys-expression as well.
[320] Bálint *či temsn*, cf. Kalm. *temsn* "Frucht, Obst, Jahresfrucht" (R. 391), "frukty, plody, jagody, ovošči" (Mun. 492).
[321] Bálint 2cd *Či namā xoyorāigi / zayān tanlāran xargūltuγa! Tanlār[ā]n*, cf. above First song 1c. The context is not clear; the lexeme suggests the appearance of third agent(s) besides the singing EGO and the RECEIVER to whom the EGO sings. The expression in 1c seems to be denoting an honorific addressing to the RECEIVER.
[322] Bálint *naran'i ulān*, Kalm. *narnī/narnā* (gen.) *ulān*.
[323] Bálint Гamγar, according to Basangova (Bordžanova) Kalm. Гamγar; it is a proper name (there is no further available data at my disposal).
[324] *Manuscript* p. 16.
[325] Bálint Delger, Kalm. Delgr "ample, abundant" is a proper name for both sexes, cf. Khal. Delger.
[326] Bálint Dedä, Kalm. Dedā/Dēdā is proper name, according to Basangova (Bordžanova) used for both sexes. She drew my attention to the corresponding family name: Dedejev.
[327] Bálint *delgūdän*, Kalm. *delgū* "weit, ausbreitet" (R. 86), *delgüdän* "povsjudu" (Mun. 196).

The caftan made of Russian Nankeen[329]
has its unique features upon entering and leaving.
The young man Dedä having a lot of mates among people
decided to become a Russian.

On the bank of the Khurkhataan river[330]
I left behind my two cows.[331]
To you Ölzetä[332] having a pale face
how could I come back in the future?[333]

Third song[334]

The flowth of a narrow river[335]
flows meckly [sic!] and gently;
If one prays to the genius of religion,
will always (in his age) be safe.

The long maned gray horse
looking at its herd neighs;
To the mother settling at the Volga
let us like male falcon fly (arrive)!

The gray horse with the tendon of a young camel[336]
looking to (the Mountain) Bodgo neighs;
To the mother settling at Bogdo
let us like sparrow fly (arrive)!

Fourth song[337]

Your quiet grey horse
is pulling its woollen leading reins.

[328] Bálint *degdereǰi*, Kalm. *degdr-* "stolpern (von Pferden), flattern (von Vogeljungen), nicht gehen od. fliegen können; sich heben (mit Ansatz zum Fliegen)" (R. 84); by Munijev a different meaning is given: "trjasti, trjastis'; idti melkimi častymi šagami" (Mun. 192). Here the context indicates the meaning "to leave, to go away or to depart".
[329] Bálint *lanka bišemüd*, cf. Kalm.D. *langka*, Kalm.T. *längke* "Nanking" (R. 251), Kalm.T. *nangk* "nanka (materija)" (Mun. 368); for the cultural context in the traditional material culture cf. Kalm. *büšmüd*, *bišmüd* in: Pürbän p. 132; Bakajeva, E. P.: *Odežda v kul'ture kalmykov: tradicii i simvolika*. Elista, GU Izdatel'skij dom 'Gerel' 2008. pp. 63–65.
[330] Bálint Xurxataīn γol, Kalm. Xurxātīn (?) γol, Basangova (Bordžanova) suggested: Xorxātīn γol; its location is not identified yet.
[331] Bálint *xoyurxan ükürāsü xolǰila-bi*, Kalm. *xoyrxn ükrās xolǰlāw*; a parallel text by Ramstedt: *bürütei ükerēsen xolojibei* "verlor seine ein zweijähriges Kalb führende Kuh" (Nr. 2. stanza 2d. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 20–21), *[γ]urban ükürēs xulčibabi* "verlor ich drei Kühe" (Nr. 12. stanza 17d. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 38–39).
[332] Bálint Ölzetä "Lucky", Kalm. Ölzātā is here a female proper name, cf. Khal. Öljīt "id.".
[333] Bálint *xoran* (*xoiran*) read *xōrān*, also *xōrn* "hinterwärts, weiter weg, zurück; künftighin; (mit. Abl.) nach, ab" (R. 192), *xōran* 2. "nazad, obratno" (Mun. 597).
[334] *Manuscript* p. 17, Bálint's translation of Song Nr. 1. in *Grammar* p. 188. If Bálint offered a translation to the songs included in the *Grammar* as well, I have taken it from its Chrestomathy marked with italics. I think it is extremely important to show how he understood a particular text. When he translated his records for the *Grammar,* less than a decade after his field work, he must have consigned a great deal of additional information to memory. His solutions or remarks in the wordlists added to the songs in the *Grammar*, definitely contain a lots of facts that otherwise might remain unidentified. Where I have another suggestion for the interpretation of a particular passage, it is indicated in the footnotes.
[335] Bálint Närin γol "Narrow river", the location of this river is not revealed yet.
[336] Bálint *batuxan bürbütä boron'i*, *Grammar*-text *botoghon börbötäi boron'i*; Bálint indicated *botoghon* as "the young of camel" in his wordlist added to the song in the *Grammar* (p. 188). Here I suggest a different translation from Bálint's one – according to the lexeme given in the Manuscript: "The grey [might be interpreted as brown too] horse with a hard tendon", *bat* + *-xan* (diminutive suffix), *bat* means "hard, firm, solid, strong".
[337] *Manuscript* p. 18; stanzas 1–2 with Hungarian transcription and melody *Nomghon bora* cf. Bálint: *Jelentése*. Without pagination.

Jojaa[338] who likes[339] her nobleman
is taken away on a trotting horse[340] as soon as the grass turns green.[341]

Your shirt[342] made of thin hemp
is sewn kindly (?).[343]
Jojaa, who is friendly
is taken far away from her friend Namjir.[344]

Your dress with underlining of three fingers.[345]
is sewn thirty-three times.[346]
Jojaa, who is thirty-three years old[347]
is taken away[348] on a trotting horse by three [men] (?).[349]

Fifth song[350]

The boat of this harbor is coming
by making turns and beating;
Just six lads[351] are coming
by equalizing their shoulders.

[338] Bálint J̌oǰā, Kalm. J̌ūǰā, J̌ōǰā is a female proper name cf. also the family name J̌uǰinov (information from Tamara Basangova). The name appears in Ramstedt's collection as well, cf. J̌uǰi / J̌uǰan (Aalto spells as Džudža (J̌uǰa) in his German translation), e. g. Nr. 11–12. stanzas 17–18. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 38–39; in detail cf. the note to stanza 3c. In a later song collection this name is attached to a nobleman who participated in the war against Napoleon's army in 1812–1814 (a beloved topic in Kalmyk folklore and belles-lettres).

Mana noin J̌ūǰa	Our nobleman Juuja
Mosku temcäd mörlnä.	sets forth to Moscow.

Söm xamrta parncs "Frenchmen with span-long noses" stanza 2cd. *Törskn γazrin dud*. *Xal'mg ulsin kezängk boln ödgä caga dud.* Ed. Okna, B. Elst, Xal'mg degtr γarγač 1989. [The songs of the motherland] p. 41.

[339] Basangova (Bordžanova)'s interpretation: "počitajet".

[340] Bálint *šukšiūlād* from Kalm. *šugš-/šogš-* + *-ūl-* (causative) + *-ād* (adv. imperfecti) "make somebody or something jog, trot", cf. Kalm.Ö. *šokši-* "traben, trotten" (R. 364). Further phonetical and also semantical variants: *šowši-* "leicht traben, faul laufen" (R. 366), *šowš-* "jehat' ryscoj" (Mun. 678), Kalm.Ö. *sowši-* "in schwerem Trab reiten, mit kurzen schritten hetzig traben" (R. 332), *sowš-* "jehat' melkoj rys'sju" (Mun. 453).

[341] Bálint *noγona türünlän'i*, Kalm. *noγānā türn̄lā̄ n' ~ noγānā türn̄d n'* (?) "at the appearance of the first grass" (?); the expression needs further specifying. Basangova (Bordžanova) suggested to translate the sentence with the lexeme *šugšx* "nadryvno plakat' " (Mun. 682).

[342] Bálint, *kilig*, Kalm. *kīlg* for the cultural context in the traditional material culture cf. Kalm. *kīlg* (Pürbän 134).

[343] Bálint *näigin'i olǰ* lit. "finding the friendly way [to sew]" (?); Kalm. *nā̄* (?) + *-g* (accusative) + *n'* (enclitic demonstrative particle); Kalm. *nā̄* "Freundlichkeit, Freund" (R. 273), *nā̄* 3. "tščatel'no" (Mun. 370). Basangova (Bordžanova)'s interpretation: "akkuratno".

[344] Bálint Namǰir is a proper name, cf. Khal. Namǰil form Tib. *rnam rgyal* "victorious, complete victory" http://www.nitartha.org/dictionary_search04.html.

[345] Bálint *γuru köbötä*, Kalm. *γur/γurān köwētā̄*; Basangova (Bordžanova)'s interpretation.

[346] Bálint *γučin γurbuta*, Kalm. *γučn γurwntā* (a multiplying numeral, cf. Benzing, Johannes: *Kalmückische Grammatik zum Nachschlagen.* Wiesbaden, Otto Harrassowitz 1985. p. 97; Kotwič, Vl. L.: *Opyt grammatiki kalmyckogo razgovornogo jazyka.* (Manuscript) 1929. p. 124. .

[347] The age of thirty-three is either a misunderstanding of the text or a joking allusion to a real event in the informant's milieu. By Ramstedt the attributes attached to the proper name are: *γuljing kūkün J̌uǰi*, *segelen kūken J̌uǰan* "tempestuous maid, *segelen* maid"; by Aalto: "das sich hin und her drehenden Mädchen Džudža; *segelen* Džudža". Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 1–127, on pp. 38–39. The attribute might also be governed by the rules of the alliteration. In the song devoted to the defeat of Napoleon's army at Moscow, where Kalmyks vigorously participated as well (cf. above also the note to stanza 1c), the same appears as attribute to a Kalmyk nobleman and is a more reliable use of this attribute than one ascribed to a beloved maid or to a bride.

Γučn γurwta Cern J̌awn'	The thirty-three years old Tserenjaw
Γundlta kewär šawtw.	regrettably became wounded.

Mandlǰ γarsn narn "The rising sun" stanza 2cd. *Törskn γazrin dud*. p. 42.

[348] Bálint *damǰiūlǰi*, Kalm. *damǰūlǰ*, lit. "transmitting, passing on".

[349] Bálint *γurbudārn'i*, Kalm. *γurwdār n'*, cf. Kalm. *γurwtwār* "zum drittenmal, beim dritten Male" (R. 156), *γurwadar* "po tri" (Mun. 170). The above translation is based on the meaning given by Munijev.

[350] *Manuscript* p. 19, Song Nr. 4. in *Grammar* p. 193.

[351] Bálint *näiman zalū*, Kalm. *nā̄mn zalū* "eight lads", *Grammar*-text *zurghān zalū* "six lads".

The boat of the treasury harbor[352]
is coming by beating and making noise;[353]
Six round lads[354] *are coming*
by combing their long hair.[355]

A knife case made by sewing
in on the hip (haunche) [sic!] of me, who am young;
If you ask what be the reason of it
(it is) for being in its every sewing stitched.[356]

A fire steel-case[357] *made by stitching*
is in the pocket of me, who am slender;
If you ask, what be the reason of it,
(it is) for being in its every stitch sewed.[358]

Sixth song[359]

My nice chestnut horse
plays with the moon light.[360]
With you, my benevolent brothers
I will celebrate for a month.

My slim chestnut horse
plays with the sunlight.
With you, my brothers living in joy
I will celebrate for all my life.

My chestnut horse that became lean, sinewy[361]
grazes the sedge[362] grass at the river.
My very gentle[363] brothers
I will embrace[364] you from my deepest heart.[365]

[352] Bálint *šangγa piristinä* "governmental harbour", Kalm.D. Kalm.Tw. *šang* "Staatsmacht, Krone, Regierung" (R. 349).
[353] Bálint *jarγaji*, *Grammar*-text *sharghadshi*, read Kalm. *jarγj* "being happy".
[354] Bálint *šäldik näimen zalū*, Kalm. *šaldg nā̆mn zalū* "eight chosen lads", *Grammar*-text *zurghān zalū*, cf. note to line 1 c.
[355] Bálint, Kalm. *šalū* "Stirnfranzen, Stirnhaar, die Haarbüschel an den Schläfen, kleine Zöpfe an den Schläfen" (R. 347), "lokony" (Mun. 663).
[356] Bálint *urdāsa beleglen ögöksen* "earlier it was given as a present", *Grammar*-text *uyudal bolghondān shaglasutai* as it is indicated in the above translation.
[357] Bálint *ketä*, *Grammar*-text *ketetshi*, cf. Kalm. *ket* "Feuerstahl, Feuerstahl und Flinte, Feuerzeug" (R. 228), "ognivo" (Mun. 296), *ketepči* "Beutel für den Feuerstahl, Feuergerät" (R. 228), *ketwč* "kiset dlja ogniva" (Mun. 296), *ketč* "košeljok" (Mun. 296).
[358] Bálint *saglasun*, *Grammar*-text *shaglasun*, cf. Kalm. *šaglx*.
[359] *Manuscript* p. 20. Kara published this song in modern Kalmyk Cyrillic script with Russian translation: Kara: *O neizdannyh*. p. 164. Hungarian translation: *Szép rókavörös lovam.* "My nice fox-red horse" Kara: *A mongol irodalom kistükre.* pp. 174–175.
[360] Bálint *Säixän zērde mörin min'i saraīn gerellä nādana*. Kalm. *Sā̆xn zērd mörn min' sarīn gerllā̆ nādn*. Parallel motif by Ramstedt: *Očin bolsan xongγor oqtoryaīn odolai nādanai*. "Der funkenähnliche hellbraune Pferd spielt mit den Sternen des Himmels." (Nr. 6. stanza 1ab. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 24–25).
[361] Bálint *γom* "mit eingedrücktem Leib" (R. 150), "krepkij; uprugij, elastičnyj" (Mun. 166), "vdavljonnyj (o živote, brjuhe)" (Todajeva 245). In the translation I followed the meaning given by Ramstedt and Todajeva. Kara translated this lexeme similarly ("podžaryj") Kara: *O neizdannyh*. p. 164.
[362] Bálint *šūrā*, Kalm. *šūrā, šūrā̆* "irgendein hohes, grobes Gras, das an den Ufern und auf feuchtem Boden wächst, Segge" (R. 370), *šūra* "osoka" (Mun. 684). Lat. Cyperaceae, German Sauergrasgewächse or Riedgrasgewächse. Kara translated as "gustuju travu". Kara: *O neizdannyh*. p. 164.
[363] Bálint *γol γolšik*, the reduplication of the first syllable could be comprehended as the emphasising of the quality, cf. First Song 2 ab. Kara translated this expression as "ljubeznyje": Kara: *O neizdannyh*. p. 164.
[364] Bálint *bärilcaya*, Kalm. *bär'-* + *-lc-* (cooperative) *-ī* (voluntative), lit. "let us embrace each other".

My high chestnut horse
grazes the sedge grass on the meadow.
In my orphaned young age
the laudation and support attract me.[366]

Seventh song[367]

In the three yurts on the edge
is Khalaga[368] wearing a cap with tassels.[369]
The nearness of Khalaga wearing a cap with tassels
flavours the smells of mace.[370]

In the three yurts at the ravine
is the stubborn small Khalaga.
The nearness of the stubborn small Khalaga
flavours the smells of melon.

In the yurts among the willows
is Khalaga wearing a sable cap.
The nearness of Khalaga wearing a sable cap
flavours the smells of pepper.

In the yurts at the shore
is Khalaga with hair reaching her shoulders.
The nearness of Khalaga with hair reaching her shoulders
flavours the smells of thyme.

Eighth song[371]

I ride my galloping grey [horse]
and loaded on my leather sack.[372]
All the deeds I have fulfilled
the Buddhas and gods should be aware.

[365] Bálint*: γoltaxan zürkə̄rän*, Kalm. *γol* + *-tā* (sociative) + *-xn* (diminutive) *zürk* + *-ə̄r* (instrumental) + *-ə̄n* (possessive), lit. "with my heart having an aorta", cf. by Kara: "vernymi serdcami" Kara: *O neizdannyh*. p. 164.
[366] Bálint *örgömǰi bulimǰi tatudana* Kalm. *örgmǰ* "das Aufgehobensein, das Gestütztsein, Schutz, Hilfe, Erziehung" (R. 299), "voshvalenije, vozveličivanije; vdohnovenije; pomošč', podderžka" (Mun. 424), *bul'mǰ* "Aufmunterung, Begeisterung, Lob, ruhmvolle Zurede" (R. 65), "voshvalenije; obodrenije" *būl'mǰ* (Mun. 123); *tatudana* from *tat-* "to pull, to attract" + *-ād-* (adv. perfecti ?) + [*bə̄-* "to be" ?] *-na* (future-present tense). The stem of the copulative verb disappeared. Cf. Kara's translation: "Mojej junosti sirotlivoj / Pomošči i uhoda ne hvatajet." Kara: *O neizdannyh*. p. 164.
[367] *Manuscript* p. 21; stanzas 1–2 with Hungarian transcription and melody *Zákhán ghurbun* cf. Bálint: *Jelentése*. Nagy offered the translation of the first stanza, cf. Nagy: *G. Bálint's Journey*. p. 317.
[368] Bálint Xalaγa, Kalm. Xālγ is a proper name for both sexes. It is given to children who are born (Kalm. *xālγ*) during a journey or nomadising, moving Basangova (Bordžanova)'s personal communication). The name appears in other folk songs as well: *Xālγ. Törskn γazrin dud*. p. 96 (for the whole song see below among the parallel texts to Bálint's songs) and *Uwšin köwün Xālγ*. "Khaalg, son of Uwsh" p. 129. While the content of Bálint's song suggests that it is sung about a girl, the name is attached to a lad in this later song
[369] Bálint *zalata maxalata Xalaγa*, Kalm. *zalāt(ā) maxlāt(ā) Xalγ (?)/Xālγ*. The cap with tassels is a usual motif in the Kalmyk songs, cf.
zalātai maxalaīγān ögönei bi gebe ich meine Mütze mit Troddel.
(Nr. 39. stanza 2d. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 76–77).
[370] Nagy translated improperly Kalm. *zat'* "mace" as "musk".
[371] *Manuscript* p. 22.
[372] Bálint *daling*, Kalm. *dāl'ng* "Reitsack, Sattelsack, Doppelsack (wird zu beiden Seiten herabhängend auf den Sattel gelegt)" (R. 81), cf. Khal. *dālin* "(*xə̄rögnī*) rectangular snuff-bottle pouch; case" (Bawden 113).

On the edge of the Yellow ridge
the grey goose[373] birds gather.
Let the ten young men who rode away as chosen ones
come back without any trouble.

An ash-cloud appeared,
it became the sign of winter.
Let the ten men who rode away as companions
come back here in health and vigour.

The rib [shaped] moon appeared,
it became the mark of spring.
Let the ten men who rode away together
come back home in health and vigour.

Ninth song[374]

On the back of my fair isabelcolored racer[375]
I have grown up;
In the arms of my good-natured[376] mother
I have grown up.

At a racing horse
the bit and the reins are the support;
In the feeble young age (youth)
the mother and the father are the support.

At horse fastened for resting's sake
the cord and the string are the support;
In the jestful[377] young age (youth)
the mother and the father are the support.

The support of a small house (or tent)
is the mass of movables and the sofa;[378]
In the age of childhood
the support are the parents.

The support of a large house (tent)
are the laths of roof and the lattice wall;[379]
In the feeble youth
the parents are the support.

[373] Bálint *šangšaba*, Kalm. *šangšim* (*galūn*), *šangšimag* (*galūn*) "irgendeine Gänseart, viell. Graugans" (R. 349), *šangšm* "seryj (dikij) gus' " (Mun. 665).
[374] *Manuscript* p. 23, Song Nr. 5. in *Grammar* pp. 194–195.
[375] Bálint's note in the wordlist added to the present song: "an ambling horse" (*Grammar* p. 194).
[376] Bálint *öbör dērn'i*, *Grammar*-text *öbör dēren'i*, Kalm. *öwr dēr n'* lit. "on the breast".
[377] Bálint *ali*, Bálint's note in the *Grammar* "*ali* pron. *äl'ä* 'jesting, joking, playful' " (p. 195).
[378] Bálint, *Grammar*-text *barān bakas* "*barān bags*" Bálint added a longer note to explain the ethnographical background of the song: "The reason for the contrast between a *bagha ger* (a small tent) and an *ike ger* (a large tent) is that a poor Mongolian has all his goods, consisting of chests, boxes, bags (all these called *barān*) and sofa or couche, in the same small tent where he lodges too; while a rich Mongolian has separate tent for lodging and a separate one for his stores." (*Grammar* p. 194). *Grammar*-text *bakas* "the head part of a sofa" (*Grammar* p. 195). On *barān* as a folklore motif cf. Fourth tale.
[379] Bálint *termen*, *Grammar*-text *termān*, read Kalm. *term + n'* (demonstrative particle).

Tenth song[380]

The dagger with a handle of one span
becomes Baasangiin Choka.[381]
The small maid, Jojaa[382]
I abducted from her hope chest (?).[383]

Let the cover of
your high white tent[384] collapse.[385]
Jojaa with beautiful face
I abducted from his[386] chest.

The herd with the dark chestnut stallion
I drove out to the steppe.
Jojaa of the tender character[387]
I abducted from his feet.

The fast grey mare
I rode, because it is fast.
The grey Khutsaan Arshi[388]
I followed, because he is strong.

Eleventh song[389]

I mowed off for you
the sedges[390] that grew on the wetland.
Nor did fate allow us to meet,
you and me.[391]

[380] *Manuscript* p. 24, stanzas 1–2 with Hungarian transcription and melody *Berim iste* cf. Bálint: *Jelentése*.
[381] Bálint Basangīn Čoka, Kalm. Bāsngīn Čokā (?) is a male proper name; it is rare among Bálint's texts that both the father's name and the given name appear, cf. also 10. 4c. Cf. Khal. Bāsan from Tib. *pa sangs* "Venus", Čokā or probably Čukā might be a nickname as in Khalkha Čukā is the abbreviated form of Čulūnbātar, etc.
[382] Bálint J̌oǰā is here a female proper name; in details cf. the note to Fourth song stanza 1c.
[383] Bálint, Kalm. *barān* figures frequently in folklore texts especially in tales, it is a principal place where many actions happen, cf. a note to the Fourth tale and also Pürbän pp. 112–113 and note to Ninth song 4b.
[384] Bálint *ǰolma*, Kalm. *jolm* "jurta iz žerdej i košmy" (Pürbän 114).
[385] A curse form, for typology of curses (Kalm. *xarāl*, Khal. *xarāl*, Mong. *qariyal*) cf. Bordžanova, Tamara: *Magičeskaja poezija kalmykov. Issledovanije i materialy*. Elista, Kalmyckoje knižnoje izdatel'stvo 1999. pp. 49–64, 151–156. Further curses concerning the collapsing of the felt tent: *Xaračn' xamxrtxa!* "Da polomajetsja matica jego jurty!" (Bordžanova: *Magičeskaja poezija*. p. 151; Bordžanova, T. G.: *Obrjadovaja poezija kalmykov (sistema žanrov, poetika)*. Elista, Kalmyckoje knižnoje izdatel'stvo 2007. pp. 141–165; and some Khalkha examples in: Gādamba, Š. – Cerensodnom, D.: *Mongol ardīn aman joxiolīn dēǰ bičig*. Ulānbātar, Ulsīn Xewlelīn Gajar 1978. [The Best of Mongolian Folklore] pp. 103–104.
[386] Supposedly it refers to the maid's bride-groom or husband.
[387] Bálint *kelä zangta*, cf. Kalm. *kil zangtē* "mild, sanft, anspruchslos (von Charakter)" (R. 231).
[388] Bálint Xucān Arši is a male proper name, similarly to Tenth song 1b, the father's name is indicated here too; *xuc* "ram", *arši* is probably not identical with the Skr. *ṛṣi* "sage, seer", but with the Tibetan *bkra shis* "fortunate, lucky, etc.", cf. the name of the renowned Kalmyk scholar, Arash Bormanshinov and Khal. Raši, Daši.
[389] *Manuscript* p. 25, stanzas 1–2 with Hungarian transcription *Csiktünyi urghukszon* and melody cf. Bálint: *Jelentése.* This song is mentioned as a parallel text in Ramstedt's collection edited by Aalto: Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 106–107. The entire text cf. in the section: Parallels to Bálint's Texts from Later Song-collections. The first two stanzas are mentioned and English translation is also added in Nagy's introductory article mentioned above: Nagy: *G. Bálint's Journey*. pp. 317–318.
[390] Bálint, Kalm. *šalū* "Segge, Riedgras, *š. öwsn* id." (R. 347), *šalu* "lokony" (Mun. 663), Lat. "Cyperaceae". Ramstedt translates both the *šūrā* and *šalū* with the same terms, cf. Sixth song 3b.
[391] Nagy's translation of the lines 1cd: " … / and yet both you and I / are not brought together by fate." Nagy: *G. Bálint's Journey*. p. 318.

I gave you, the graceful, the apple[392]
that grew on the poplar tree.
Although I gave it to you who are graceful
the previous destiny[393] did not allow [us] to meet.[394]

The flower that grew leaning,
why does it dry in the sun?
How could you make me forget you in my [whole] life
You, who called me [your beloved]?[395]

The light bay[396] horse
I rode, because it is said to be fast.
Let the later [fate] meet[397]
you, who have a pale[398] face, [with me]

Your sandal trees[399]
lean towards bending.[400]
My young soul
leans towards its thoughts.

Twelfth song

(*Khoshūda noyon Tseren-Dshab Tümen'i öngöröksön tsaktu gharghaksan dūn*)[401]
A song issued at the death of the Prince of the tribe Khoshūt by name of Tseren-Dshab Tümen

[392] The apple, as a motif element appears in numerous Kalmyk folk songs, its context seems to be – in most cases – unfulfilled love or disappointment. Cf. e. g. *Sawγr deltä särl* "Dark chestnut horse with bushy mane", *Bulnggin sadin al'mn* "Apple from the garden at the corner". *Törskn γazrin dud*. pp. 90, 91.
[393] Bálint *uridaīn zayan*, Kalm. *urdīn zayān* "previous destiny, i. e. an earlier rebirth".
[394] Nagy's translation of the lines 2cd: " … / and though I've given it to you, darling / the former fate does not bring us together." Nagy: *G. Bálint's Journey*. p. 318.
[395] Bálint *Namāigi geksen čamāigi / nasundān martaxu bolγoba-či?* Gorjajeva suggested a parallel text fragment: *Namāgān gesn čamāgān nasnī turšār martšgōw*.
[396] Bálint, *xō xongγor*, Kalm. *xō xongγr* is a hendiadys expression, *xō* "bleichgelb, isabellfarbig (von Pferden, Wolle, Haar" (R. 191), *xo* "svetlo-ryžij" (Mun. 591) figures as the first of the synonym-pair, cf. *xō zērd*, *xō xul*, etc. (R. 191), *xo zērd mörn* (Mun. 591) that in the interpretation of some ethnic groups might change the meaning of the second member of the compound expression. Kalm. *xongγar* "hellbraun, gelblich braun (Pferdefarbe)" (R. 185), *xongγr* "savrasyj (o masti lošadi)" (Mun. 596).
[397] Bálint *xoinöni čigi xaryūltuγa*, Kalm. *xōn n' čig xaryūltxā* "let [us] meet later, too".
[398] Bálint *xōxan*, Kalm. *xō* + *-xn* (diminutive) is the same lexeme as in the line 4a used also to express the paleness of face (for the dictionary data cf. Mun. 597).
[399] Bálint *zandaninten čirγakn'i*, Kalm. *zandnīntn čirγā n'* (?), lit. "the *chirgaa*-tree of your or among your Sandal tree(s)"; Kalm.Ö. *čirγā* "(modn) irgendein Baum od. Strauch" (R. 442), Mun. deest.
[400] Bálint *zangγaraksan talan uyadana*, lit. "leans to bending (?)" cf. Kalm.D. *zangγary, zangγraktē modn* "razmašistoje derevo" (R. 467), *modn zangγrǰana* "derevo raskačivajetsja" (Mun. 241); the expression is still somewhat obscure.
[401] *Manuscript*: *Xošūda noyon Tümen'i Czeren-J̌abin önggöröksön caktu γaryaksan dūn* p. 26, Song Nr. 6. in *Grammar* pp. 196–197. This is the only song in the collection that has a title. This song belongs to special generic subgroup, to the wailing songs *γundl dūn*.

His three isabelcolored horses
stay harnessed before the door of the governor's;
Our prince[402] *acquainted with the governor,*
what has ordered us to do?[403]

The governor of that time has gained
his sword with a gilt grip;
I do not grieve for his sword devolved upon another
but I grieve for the life of my prince.

Of the cap adorned with red ribbons
make use the magnats of the people;
For his cap devolved upon another I don't grieve,
but I grieve for the life of my prince.

I have put (my son) Mandshi who is eleven years old
into the school of Astrachan;[404]
(And) when I have put him thereto
I have told him, that he shall (once) rule his subjects.

The yellow mottled yurt-palace[405]
emerges like the stairs.
Our honoured lord,[406] *who has acquaintance in Saratov*
what did he order us to do?

[402] Bálint *āka*, Kalm. *āk* is an honorific address; Bálint explained as follows: "*āka* prince, chief, cf. *akha* elder brother" (*Grammar* p. 196). Kalm. *āk* "obraščenije k staršim rodstvennicam; Kalm.D. obraščenije k matery; Kalm.T. obraščenije k otcu ili staršemu bratu" (Mun. 18), "id." (Pürbän p. 139); "Mutter, Tante, Frau des älteren Bruders. Wenn die Großmutter mit den Enkeln lebt, nennen diese ihre eigene Mutter *āk*, und die Großmutter wird von ihren Kindern und Enkeln *ēǰ* genannt" (R. 20); also in Aberle, David F.: The Kinship System of the Kalmuk Mongols. In: *University of New Mexico Publications in Anthropology* 8. Albuquerque, New Mexico 1953. pp. 3–48, on pp. 30–31. In Bálint's text the Torgut meaning, quoted by Munijev is relevant. Bálint's text on Kalmyk weddings also contains reference on the use of the term: "That daughter-in-law calls his husband's mother and father "mother and father" or "dear father and dear mother"." For the context of the fragment, cf. chapter *The Wedding of the Kalmyks (Oirats)*.

[403] Similar lines appear in a song collected by Ramstedt among the Torguts in Turkistan in 1905: stanzas 5–6 d lines: *namā yaɣataxā gesn bolwa – šok*. Ramstedt, Gustaf John – Aalto, Pentti: Torgutische Lieder. In: *JSFOu* 62. (1961) pp. 1–14, on p. 6.

[404] The school in Astrakhan is mentioned in other folksongs as well, cf. *Aidarxani suryalīn* [sic!] *köbüdīgi arbadār tabadār cuqlulād* [sic!]. "Die Knaben der Schule von Astrachan wurden in Gruppen von 5 und von 10 gesammelt." (Nr. 15. stanza 5ab. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 42–43). Some stanzas are quoted as parallel text to the Second song of the *Grammar* included in the Addendum of this book.

[405] This stanza is not included in the version published in the *Grammar*.

[406] Cf. the note above Twelfth Song 1c.

Thirteenth song[407]

The river called Manych[408]
is a beautiful foggy [or bluish][409] river.
Our mother, who bore us
fits into the skirt of Maitreya.[410]

The river called Jurg[411]
is a beautiful river with mirage.[412]
Our father who reached a hundred years [of age]
fits into the skirt of Tsong kha pa.[413]

The river called Volga
is apparently a beautiful river.
Our mother who brought us up with love
fits into the skirt of the Great Ones.

[407] *Manuscript* pp. 27–28.

[408] Bálint Manca, Kalm. Manc, cf. Russ. Manyč river. "Manych (mä'nich), two rivers, SE European Russia. The Western Manych, c.200 mi (320 km) long, rises near Stavropol in the N Caucasus and flows NW through Lake Manych-Gudilo into the lower Don River. The Eastern Manych rises in a marshy area and flows c.100 mi (160 km) east to a system of salt lakes and marshes c.75 mi (120 km) W of the Caspian Sea, but it reaches the sea only in rare spring floods. In spring the Western and Eastern Manych join in the center of the Manych Depression, a broad, valleylike lowland extending c.350 mi (560 km) southeast from the lower Don to the Caspian Sea. A variant spelling is Manich." In: Columbia Encyclopedia. http://www.answers.com/library/Columbia%20 Encyclopedia-cid-2289062 (Mai 2010). Cf. also Manca "der Fluss Manytsch (zwischen den Astrachanschen und Stavropolschen gouv.)" (R. 256). Manych – besides Ĭjl (Volga), Zā̆ (Ural), Kum/Küm (Kuma) and Ergn (Ergene) – figures in other Kalmyk folk songs as well, cf.

mancasin šara toxai dundu Inmitten der gelben Flusswiese des Manyč
maral-ni xuraži xaburǰilne verbringen die versammelten Hirschkühe den Frühling.

Nr. 30. stanza 3ab. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 66–67. Crossing the Manych as the external image of songs (paralleled with the internal image of love to mother or homesick) appears in other Kalmyk songs too, cf. *Mangγda bor mörn* "The grey Tatar horse" stanza 1, *Manc γatlad γarxn'* "Crossing the river Manych" stanza 1. *Törskn γazrin dud*. pp. 107, 108. The description of the territory: Kostenkov, K. I.: *Kalmyckaja step' Astrahanskoj gubernii po izsledovanijami* [sic!] *Kumo-Manyčskoj ekspedicii.* Izdanije Ministerstva gosudarstvennyh imuščestv. S.-Peterburg, Tipografija V. Bezobrazova i K. 1868.

[409] Bálint *manuraksan*, cf. Kalm. *manurx* "neblig werden, sich benebeln" (R. 256); *manurtx* "zastilat'sja tumanom, tumanit'sja; golubet' sinet' " (Mun. 342).

[410] Bálint Madiri, Khalm. Mā̆dr, Khal. Maidar, Skr. Maitreya. On the cult of Maitreya among the Kalmyks, cf. Maidari burchan in: Pallas II. pp. 84–85. The phrase indicates that people with proper moral behaviour will be reborn under the protection of various Buddhas or important personalities of the Buddhist Faith. Cf. 1d, 2d, 3d. The names of the mentioned gods or historical persons are also governed by alliteration. The skirt of the caftan or gown (Kalm. *xormā*, *xormā̆*) can also be used to carry things and its symbolical meaning is to be under the protection of somebody, cf. *xormad bagtx* "vospityvat'sja v obščestve, v kollektive", *aldr J̌angγrin xormad bagtad amr sā̆xn ǰirγäd sūw* "i zažil v sčast'e i blagopolučii v obščestve slavnogo Džangara" (Todajeva 460).

[411] Bálint J̌uruk, Kalm. J̌urγ is the name of a river; its location requires future identification. The hydronym appears in Ramstedt's collection as well, but without further reference:

J̌uruq gedeq γolīn Der Džuraq genannte Fluss
ǰungγaran baiži [sic!] *dünggēgēd,* ist in der Ferne schimmernd kaum sichtbar.

Nr. 45. stanza 4. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 90–91.

[412] Bálint *ǰungγaraksan*; both Bálint's and Ramstedt's texts show that *ǰungγr- /ǰungγār-* is a verbal stem as well. Despite its appearance in Ramstedt's folksong collection, it was not included in his dictionary, which otherwise contains numerous examples from folksongs. In Munijev only the nominal stem appears: *ǰungγar* "miraž, marevo" (Mun. 233).

[413] Bálint Zungkabā, Kalm. Zunkw/Zunxw, Khal. Junxaw, Tib. Tsong kha pa, for the cult of Tsong kha pa as deity of the Buddhist pantheon among the Kalmyks cf. Sunkaba, Sauwanchaba by Pallas: *Sammlungen*. II. 102–103.

The river called Kuma[414]
is a beautiful lumbering river.
Become our mother who brought us up feeding with her milk,
[one] the foremost of people!

Ulaan[415] who reached the age of ten
has a nice gait.[416]
In my young age
how could I [forget ?] the best[417] of my elder brothers?

The little red dark chestnut horse
has a nice dancing[418] gait.
In my little young age
how could I [forget ?] any of my younger brothers?

Fourteenth song[419]

Going up on the hill
there blows a chilly wind.
To you my silent Bürgür Sempüs[420]
I gave a gift [made of] the horn of a wild goat.

Going upon the mountain
seems o be seen red and yellow.[421]
For the maid Sempüs having a ruby face
I gave a present earlier.

On the *dombra* with five strings
I let [one] to play.[422]
I am not the lad who will let to go
the maid Sempüs whom I don't even know [personally].

[414] Bálint Kümü, Russ. Kuma "The Kuma (Russian: Кума́) is an 802 km (498 mile) long river in southern Russia. Its source is in the northern Caucasus, in the republic Karachay-Cherkessia, west of Kislovodsk. It flows in northeastern direction, through Stavropol Krai (towns Mineralnye Vody, Zelenokumsk, Budyonnovsk, Neftekumsk) and through Dagestan. The Kuma flows into the Caspian Sea near the border between Dagestan and Kalmykia." http://www.search.com/reference/Kuma_River_(Russia) (Mai 2010). Kuma appears in other folk songs as well, cf.

küman šara toxai dundu	Inmitten der gelben Flusswiese der Kuma
kǖkütei (?) maral-ni namarǰilne	verbringt die Hirschkuh mit ihrem Kalb den Herbst.

Nr. 30. stanza 1ab. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 64–65.

[415] Bálint, Kalm., Khal. Ulān "Red" male and female proper name.

[416] Bálint *alčingnaksan säixän yabodangta*, cf. Kalm. *alčā-*, *alcā-*, *kölān alčālγ-*, *alčālk-* "(seine Beine) ausspreizen" (R. 9), *alcax* "rasstavljat', zadvigat' (napr. nogi …)"; *alcγlzx* "idti široko rasstavljaja nogi" (Mun. 38).

[417] Bálint *axanarīgān xoborīgi*, lit. "the rare[st]/the rarity of my brothers".

[418] Bálint *biliksen*, Kalm. *bīl-* + *-sn/-gsn* (nomen perfecti) of "to dance".

[419] *Manuscript* pp. 29–30.

[420] Bálint Bürgür Sempüs, Kalm. Bürgr Semps, Semws (?) is a female proper name in the context of the song.

[421] Bálint *manǰiūrād*, Kalm. *manrxa* "neblig werden, sich benebeln …" (R. 256), *manrx* "zatumanivat'sja podjorgivat'sja mgloj" (Mun. 341); *manurtx* 2. "golubet', sinet' (vdali)" (Mun. 342), W.Oir. *manuraǰi tunuxu* "zatumanivat'sja" (Pozd. 229).

[422] Bálint *Tabun berenä domborīgi tangna-mangna tašūlād.* Kalm. *Tawn bernī* [or *bernt*] *dombrīg tangna-mangna tašūlād*. As an explanation Bálint inserted (*tagna-magna*) in brackets, are iconic expressions, hendiadys-constructions referring to the intensity (?) of the playing *dombra*; its exact meaning is not clear yet. Kalm.D. *berne* "Querleiste am Griffbrett der Guitarre [sic!] und ähnl. Instrumente (s. *dombr*, *towšūr*, *dodrma*, *xūr*, *yatxan*)" (R. 42–43). As parallel for this motif cf. *Dolōn berentē yataxaigi dundaki (?) bernin daraya.* "Dem Jatagan mit sieben Querleisten die mittelste Querleiste will ich drücken." (Nr. 10. stanza 6ab cf. also 7ab. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 32–33). Bálint *tašūlād*, Kalm. *taš-* + *-ūl-* (factitive) + *-ād* (adv. perfecti), lit. "to make someone hit it". Gorjajeva explained as: "prišljopyvat' jazykom".

The mottled horse with fine back[423]
neighs[424] while [we] move[425] to another camp.
Looking at the place one has moved to
tears are flowing from the eyes.

The dust [emerging] during racing
is pulled by the fat dark brown horse.
Even after I have got to know [Sempüs]
I will not be the lad who will let her go.[426]

At the lonely tree at the ford
swirls the smoke of a pipe.[427]
To you my Sempüs who was sitting alone
I sent my pipe as a present.

The blue […][428] belt
[reaches and] hits the feet.
You my dear maid Sempüs
I set in front of my feet.[429]

Fifteenth song[430]

[Hei!] [431] On the shore[432] of the sugared lake
is the Crystal-Garuda palace;
Kharla Shishä[433] is sitting, looking[434]
for and shaking.

[423] Bálint *nürū̄ bitä*, Kalm. *nurū bītā̄* (?), lit. "with a body [having] a back".
[424] Bálint *kürǰengnā̄d*, Kalm. *kürǰngnxe* "brüllen. lärmen" (R. 247), ""grohotat', klokotat', gudet', rokotat' " (Mun. 327).
[425] Bálint *nū̄dül dundun'i*, Kalm. *nū̄dl dund n'*
[426] Cf. Fourteenth song 3c
[427] Bálint *Γatalγan'i γakca modondu / γanzān utan bürgünä*. Kalm. *Γatlγīn γaγc modnd / γanzān utān bürgn*. This line-pair is a usual external image in Kalmyk songs. Cf.

Γatlγna γanc modnd n'	At the lonely tree at the ford
Γancarn petnäγän bärläw.	I took my *petnä* alone.

Stanza 1ab. *Xal'mg dun. Sbornik kalmyckih pesen*. Ed. Krueger, John R. (The Mongolia Society Special Papers 12). Bloomington, Indiana, The Mongolia Society 1993. p. 44. The lexeme *petnä* is not identified yet.
[428] Bálint *pangs*; the meaning of this lexeme is not clear, but refers in all probability to a kind of textile or a kind of silk from which the belt is made.
[429] A similar motif appears in another song, where the keyword of the external image is not the belt, but the thimble.

Kökl tömr xuruwčn'	The blue metal thimble
Ködlx dutman šargna,	rings at each move.
Kō̄rk bičkn Embäškig	The dear, little Embäshk
Kölin ömn sögdülnä. (5 cd)	I make kneel in front of my feet.

Embäšk "Embäshk" stanza 5cd. *Törskn γazrin dud*. p. 40.
[430] *Manuscript* pp. 31–32, Song Nr. 3. in *Grammar* pp. 191–192, stanzas 1–2 with Hungarian transcription and melody: *Sikirte núrin* cf. Bálint: *Jelentése*.
[431] The exclamative *Ē!* of the present manuscript does not occur in the *Grammar*.
[432] Bálint *köbödü*, *Grammar*-text *köbā̄dü*, Kalm. *köwā̄d*.
[433] Bálint Xarla Šišä, *Grammar*-text Kharla Shishä is a female proper name.
[434] Bálint *šil önggötä* (*Grammar*-text *shilbilzeksen*) *Xarla Šišä melmelzeǰi sūdik büī*. The suggested translation of the *Manuscript*- and the *Grammar*-text "Kharla Shishä having glass-colour is sitting (*Grammar* "glimpsing and") sobbing (i. e. with tears in her eyes)." Bálint explained the lexeme *melmelze-* as "to shake, wave, tremble" (*Grammar* p. 192), however in Kalmyk: *melmlzxe* "voll sein; voller Tränen sein (das Auge)" (R. 260), *melmlzx* "blestet', navjortyvat'sja (o sljozah); perepolnjat'sja (židkost'ju)" (Mun. 349).

[Hei!] If (one) looks at her through the roof-opening
she has the appearance of a girfalcon;
If (one) is sitting embracing her,
she is softer than the down.[435]

[Hei!] If (one) looks at her through the opening
above the door, she has the appearance of a peafowl;[436]
If she is sitting leaning on her elbows[437]
she is softer than the silk.

[Hei!] If she is sitting combing her hair
(it is like as if) she would draw the rainbow of the cloud;
The so[438] *beautiful Kharla Shishä*
is sitting in a shaking manner.[439]

[Hei!] Her combed hair
covers her sitting place;
The so[440] *beautiful Kharla Shishä*
is sitting and looking for.[441]

[Hei!] At the splendent white lake
she has scattered her raisin[442] *and sugar;*
"Khān (king) Dshanamgha[443] *will come"*
saying she is sitting looking for.

[Hei!] On the shore of the large lake
Khān (king) Dshanamgha, the graceful,
who had (set) let loose his nine hawks
is coming to search his (hunting) birds.[444]

[Hei!] "Girl Kharla Shishä
pray, give (me) my birds![445]

[435] The suggested translation: "softer than feather"; Kalm. *örwlg* "feather".
[436] Bálint *togoston*, *Grammar*-text *toghoston*, in the wordlist added to the song in the *Grammar* "*toghos*, *toghoston* a peafowl" (*Grammar* p. 192), cf. Kalm.D *togostn* "Pfau", Kalm.Ö *togs* "Pfau" (R. 397), *toγstn* "pavlin" (Mun. 501).
[437] Bálint *toxaildoǰi sūxin'i*, *Grammar*-text *tokhaldudshi sūkhun'i*, Kalm. *toxāldǰ sūx n'*, cf. Kalm.Ö *toxāldxa*, *toxāldxa* "sich auf den Ellbogen stützen; sich mit dem Ellbogen durchdrängen" (R. 397), *toxaldx* "opirat'sja loktem, oblokačivat'sja" (Mun. 510).
[438] Bálint *eīme* "this kind", *Grammar*-text *teime* "that kind", cf. Kalm. *īm*, *tīm*.
[439] Cf. 1d, "sobbing".
[440] Cf. 4c.
[441] Cf. 1d, 4d "sobbing"; Bálint *melmelzeǰi*, but *Grammar*-text *kharalkhaǰi*, Bálint's explanation of the song in the *Grammar*: "*kahralkha-*, *khar-la-* frequ. of *khara-* to see, to look" (*Grammar* p. 192). By Ramstedt: *xarlxa* 2. "angewöhnen, üble Gedanken hegen" (R. 169).
[442] Bálint *casan šikirān asxarūlād* "scattering the sugar snow[like?] ", *Grammar*-text *üzüm shikirān askharūlād*, Kalm. *üzm* "raisin".
[443] Bálint J̌anamγa, male proper name, cf. J̌anama (Schorkowitz 621).
[444] The motif of the man who searches his lost hunting bird at a woman's living place appear in the folk tales as well. Cf. Twelfth tale (*Manuscript* pp. 97–98):
"The khan's son went to hunt with his falcon[444] and let it catch a bird; but his falcon sat on the smoke hole covering felt of Ulaadaa Baatr's yurt. [98] Thereafter the khan's son [also] arrived and said:
– Ulaadaa Baatr, are you at home? Give me my falcon! – Thereafter Ulaadaa Baatr's wife said:
– Ulaadaa Baatr is not at home. – Thereafter the khan's son looking at the wife and seeing her amazing beauty forgot to return home.".
[445] Bálint *šobūgi-m'*, *Grammar*-text *shobūgi-m(in'i)*.

If thou doest not give my birds
I will return and inform my king against (thee).”

[Hei!] “Inform as many times as thou wilt![446]
should he be informed what imperts it me!
Thy king whom thou wilt have informed,
will have thy feet when returned made wry.”[447]

Sixteenth song[448]

Be *zääsng*[449] Muuchk[450] of the Bukhush clan[451]
led by the wrong way.
Let your[452] virtuous, blessed Udwl[453]
come back quickly.

Be Muuchk having an upstanding moustache
driven handcuffed by the soldiers.
Let your Udwl who has been chosen[454]
come back from the nearby place.

May the black pockmarked Muuchk die
by means of stabbing.[455]
Let your Udwl, who has become the most friendly [maid]
come back here.

[446] Bálint *medūlkāsü medūlä* the suggested translation: “Inform if you want to”; cf. Kalm. *medūlwās* (adv. concessive), *medūl* (imperative).
[447] Bálint *kölān dot'lγād*, *Grammar*-text *kölān tot'īlghād*, Bálint's explanation *totilgha-* to make wry, to distort” (*Grammar* p. 192); despite Bálint's remark this expression remains obscure and needs further investigation; in R. and Mun. deest.
[448] *Manuscript* pp. 33–35.
[449] Bálint *zäisang*, Kalm. *zāsng* “Die untere aristokratische Ebene der *zajsan* (*zääsng*) setzte sich aus Erb- und Verdienstaristokratie zusammen. … Dem *zajsan* oblag die administrative Verwaltung eines *ajmak*, der aus 150 bis 300 Kibitka bestehen konnte.” Schorkowitz, Dittmar: *Die soziale und politische Organisation bei den Kalmücken (Oiraten) und Prozesse der Akkulturation vom 17. Jahrhundert bis zur Mitte des 19. Jahrhunderts*. Frankfurt am Main – Bern – New York – Paris, Peter Lang 1992. pp. 275–276. On the administrative system of Kalmyks cf. further: Maksimov, Konstantin N.: *Kalmykia in Russia's Past and Present National Policies and Administrative System*. Budapest – New York, CEU Press 2008. pp. 142–143, passim. The *zāsng* is a frequent figure in the songs and probably mostly appear as a result of improvisation or creating song according to the current situation, in details cf. below *Bálint's Songs in the Kalmyk Corpus*. By Ramstedt the title of *said* “official, minister” also appears, but in a positive context: cf. *aimeγaseni suldaqsan saidūdigi ašidani dedes öršēteγai*. “Den von ihrem Stamme getrennten Edelleuten mögen die Höchsten Geister ewig gnädig sein!” Nr. 28. stanza 6cd. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 64–65.
[450] Bálint Mūčka, Kalm. Mūčk male proper name, cf. the name of Bálint's informant: Mučk/Mūčk Baldr, *Grammar* p. XIII. On the semantics of this name cf. Bitkejeva, G. C.: Social'nyje aspekty nekotoryh imjon u kalmykov. In: *Onomastika Kalmykii*. Ed. Bardajev, E. Č. – Monrajev, M. U. – Očir-Garjajev, B. E. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki 1983. pp. 85–95, on p. 88.
[451] Bálint Buxuša, Kalm. Buxš an ethnic component (a clan) of the Bag-Dörwd left wing.
[452] The expression *čin'* can be comprehended either as a possessive pronoun (Sg.2.) or as a demonstrative particle. In present translation the possessive meaning will be used.
[453] Bálint Udbul, Kalm. Udwl from Skr. *utpala* “water lily” is a female proper name.
[454] Bálint *šinǰilži* [sic!] *abuksan*, Kalm. *šinǰilǰ awsn*, lit. usually comprehended as “has been examined”; this expression refers probably on the “examination” of the maid whether she is appropriate to become a bride. Cf. chapter *The Wedding of the Kalmyks (Oirats)*.
[455] Bálint *xadxalang gemār*, cf. Kalm. *xadxlng (?) gemār*, read *xadx* + *l* (emphatic particle) *n'* (emphatic particle) (?) lit. “through the sin of stabbing”. Though Bálint, having a very sensitive ear to differentiate sounds would not misunderstand a velar *n* (*ng*) versus a palatal *n'*. Until an appropriate solution will be found, the lapsus calami can not be excluded, as well. Cf. Kalm. *xadxa-* 2. “festschlagen, einschlagen, (einen Nagel), einstecken, stecken“ (R. 158), “pribivat', prikolačivat', vbivat' ” (Mun. 567).

Be the caftan sewn by your love
left[456] at the gathering[457] of the paternal Abaghanars.[458]
Let your Udwl taken with love
come back in the future.

Be your grey Tatar horse[459]
left at the gathering of the Manglää clan.[460]
Let *zääsng* Muuchka who deluded us
be stabbed by us![461]

The fast, fast horse
has been kept for robbing.[462]
The Khonchinar and Bukhush [clans?]
I feed with robbed meat.[463]

Let the Khonchinar and Bukhush *aimag*s[464]
remain deprived.
Let Udwl, who came later
tear up all [Muuchk's ?] things.[465]

Zääsng Khartsag[466] from Erketen[467]
is condemned as he is considered to be a fool.
Muuchk who has an evil mind[468]
fell in love with the best[469] [maid ?].

[456] Bálint *bärigdutuγa*. Kalm. *bärigdtuγā* lit. "let be caught", cf. also stanza 5b.
[457] Bálint *xuruldun'i*, Kalm. *xurld n'*, the Kalm. *xurl* could indicate either a gathering of an administrative unit or a Buddhist monastery. Here the context offers the solution. The passage needs further investigation. Cf. also 5b.
[458] Bálint *abaγanara*, read Kalm. *awγnrīn* (gen.), *awγ* means "paternal uncle", but here *Awγnr* indicates the designation of an ethnic group (a clan if Bag-Dörwd) as well. Cf. also 5b.
[459] Bálint *Mangγad bora mörin-čin'i*, Kalm. *Mangγd/Mangγda bor mörn(-čin')*, the grey Tatar horse is a usual motif in Kalmyk folklore, e. g. song *Mangγda bor mörn* "The grey Tatar horse" *Törskn γazrin dud*. p. 107.
[460] Bálint *manglān*, cf. Kalm. *mangnā* (gen.) "forehead, foremost". Here it indicates a clan designation and their gathering at their Buddhist monastery.
[461] Bálint *man'iγān xadxūlu boltoγa*, Kalm. *man'* + *-īg-* (a syllable inserted by singing?) + *-ār* (instrumental) lit. "become stubbed by us".
[462] I. e. a good horse the thief of the livestock could escape on; on the relationship to the livestock-robbery among the Kalmyks, cf. chapter: *Horse Racing, Wrestling and Stealing* and *Taking an Oath among the Kalmyks*.
[463] Bálint *xulxa maxār teǰiā̆gäd*, Kalm. *xulxā maxār tejā̆gā̆d* "feeding by the robbed meat" probably alludes to the livestock stolen by the thieves.
[464] Bálint *äimek*, Kalm. *ā̆mg* "territorial division based on blood relationship originally". Cf. Schorkowitz: *Die soziale und politische Organisation*. pp. 286–288. Kalm. *ā̆mag*, *ā̆meg* "Clan, Volksabteilung, Stamm, Provinz, Bezirk" (R. 26), *ā̆mg* "rod, plemja" (Mun. 62).
[465] Bálint *xōgi*, Kalm. *xō* "alle, alles, ganz" (R. 191).
[466] Bálint Xarcaγāigi, Kalm. Xarcγāg (acc.) male proper name.
[467] Erketen is one of the seven regions (Kalm. *uls*) Kalmykia was divided into in 1835. In detail cf. Maksimov: *Kalmykia in Russia's Past and Present National Policies.* pp. 142–143, passim. The Erketen (Kalm. Erktn) and the Khoshuud (Kalm. Xošūd, another *uls* in the Kalmyk administrative system) figure in other Kalmyk songs as well, e. g. *erketen xošūd xōrondu erdem sanar* [sic!] *törönei.* "Zwischen den Erketen und den Choschuten entsteht Einverständnis in einer guten Weise." Nr. 21. stanza 2cd. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 50–51.
[468] Bálint *erlik uxāta Mūčikagi*, Kalm. *erlg uxāt Mūčkīg*; a parallel motif from a song on homesickness:
Kītn uxata mana eznäs From our lord who has cold mind
Kilmǰ tatu bolna. there is not enough care.
Ädrxn balγsn "Astrakhan city" stanza 3cd. *Törskn γazrin dud*. p. 67.
[469] Bálint *ere säindün'i*, cf. Kalm. *er* "(verstärkend, vgl. *or*)" (R. 123).

If the taken wife is kidnapped,
one stays behind crying.
Zääsng Khartsag can not do anything [and],
he makes his drinks from milk brandy.

Out of two, two wives
one stays poor and quiet.[470]
Zääsng Kharcag who is the son-in-law of the Khoshuuds
makes his drinks from twice distilled milk brandy.

At the base of the Ergene projections[471]
the youngs from Erketen became stronger.[472]
Let a dagger be stuck into the liver
of the evil minded Muuchk.

At the uncountable projections
the Torgud youngs became stronger.
Let a dagger be stuck into the head
of the alluring[473] Muuchk.

The shy Udwl
is proposed to by official Begäälä.[474]
Let your Udwl go who became proposed to
as she deserved for it![475]

Muuchk from the Baga-Dörwöd
wants to take a wife.
All the livestock he had,
he has squandered for the wife.

Be Muuchk, the son of Kirw[476]
driven to a cold place.
Be your good fortune torn off
by the skilful[477] Udwl.

[470] Bálint *toxorād*, Kalm.Ö. *toxrxa* "sich beruhigen, gesetzt werden, zur Ruhe gelangen, sich legen" (R. 398), *toxrx* "ustanavlivat'sja, uporjadočivat'sja; osvaivat'sja, privykat' " (Mun. 510).
[471] Bálint Ergenän sīr, cf. Kalm. Ergene "die frühere Uferwand des Kasp. Meeres; die südliche Fortsetzung des Bergufers der Wolga. *Ergene ergenēn gučin gurwn sīr* die 33 Vorsprüngen der Ergene" (R. 251–252). Cf. also: Borisenko, I. V.: Toponimija Ergenej (dorevoljucionnyj period). In: *Onomastika Kalmykii*. Ed. Bardajev, E. Č. – Monrajev, M. U. – Očir-Garjajev, B. E. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki 1983. pp. 35–51.
[472] Bálint *čangγadād*, lit. "to fasten", cf. Kalm. *čangγadxa* "stramm, hart gespannt sein" (R. 437), *čangγdax* "krepit', ukrepljat', usilivat', natjagivat', delat' tugim" (Mun. 645).
[473] Bálint *toson keletä*, Kalm. *tosn keltə̄*, lit. "having a fatty tongue".
[474] Bálint *zubčilād*, Kalm.D. *zōčl-* "werben (um ein Mädchen)", Kalm.Ö. "zu Gaste sein (und dabei Geschenke geben)" (R. 477). The *zubčil-* / *zobčil-* stem appears among Ramstedt's songs as well, cf. p. 9, song Nr. 18. pp. 46–49.
[475] Bálint *zurum*, read Kalm. *zurm* + *-ār* (? instrumental), cf. *zurm yosn* (?) "Vorschrift, Norm, Sitte, Gesetz" (R. 481).
[476] Bálint Kirbi, Kalm. Kirw (?) is supposedly a male proper name. Basangova (Bordžanova)'s suggestion: Kirwān.
[477] Bálint *kilimek*, *kitimek*, cf. Kalm.D. *kilmg* "fleißig, emsig" (R. 231), *kilmyä* "staratel'nyj, prileżnyj, userdnyj" (Mun. 300); *kilimek*, *kitimek* seems to be an iconic hendiadys expression with poetic function.

> Be Muuchk who has a mind similar to a steed[478]
> hit by the thunderbolt.
> Let your Udwl who left playfully[479]
> come back in the future.

BÁLINT'S SONGS IN THE KALMYK CORPUS

The Kalmyk corpus has obviously preserved the common poetic features of the folk songs of the Mongolian cultural area and variants of Kalmyk songs can still be traced among the Altai- and Xinjiang-Oirats. Nevertheless, the influence of the Russian cultural environment is fairly apparent in Kalmyk folk song-collections – including Bálint's texts as well. The first records of Kalmyk folk songs were written down by the team of Peter Simon Pallas' expedition. Out of the seven songs (Pallas defines them as "verliebte und Klaglieder") five are regrettably given only in German translation and two love songs, also in the Kalmyk language, in a fairly good transcription that follows the rules of German pronunciation.[480] These two songs have been extensively analysed by me with regards their linguistic features, especially structure, genre and poetics.[481] Concerning Bálint's material, the most important corpus is Ramstedt's collection of folk songs edited and published by Pentti Aalto. The items of *Kalmükische Lieder* were recorded in Astrakhan in 1903, where Ramstedt collected 22 tales, 90 riddles, 105 proverbs and 40 songs.[482] Numerous songs were noted down and handed to Ramstedt by the Baga-Dörböt (Kalm. Baγ-Dörwd) princess Ölzete Tudutova, which Ramstedt transcribed with Oirat letters into his field diary.[483] Some of Ramstedt's songs emerge in Rudnev's collection as well, while some of Tundutova's songs are included only in Rudnev's collection.[484] An interesting corpus of folk and revolutionary songs was published by M. Trituz in 1934 and republished by John R. Krueger in 1993. The booklet contains some stanzas and motifs that can be paralleled with Bálint's songs (cf. below).[485] A thematic song-collection with a detailed introduction was also published in 1989 and devotes itself to representing the most famous songs by genre and historical period(pre-revolutionary and post-revolutionary times).[486] A description of the thematic framework used for the classification of the songs follows.

Attempts to classify the archival and newly collected songs have been made by Kalmyk folklorists. Songs belonging to the repertoire of rituals and wedding performances are treated either separately (even if they show the characteristics of lyric or epic songs and not the features of the ritual poetics),[487] or are discussed in the genre system of lyric and epic songs – this dichotomy of interpretation is evident in the

[478] Bálint Aranzal, Kalm. Arnzl is a mythical horse, frequently figuring in epics (tales and heroic epics), in detail cf. Fifth tale. Basangova (Bordžanova) interpreted that he is "quick minded".
[479] Bálint *alilji*, cf. Kalm. *äl'wlx* "Spaß treiben, mutwillig sein; spielen (die Katze)" (R. 22), *äl'lx* "koketničat', žemančivat' " (Mun. 18), Khal. *alialax* "to lark about/around, to play the fool, to joke" (Bawden 13).
[480] Pallas, Peter Simon: *Sam[m]lungen historischer Nachrichten über die mongolischen Völkerschaften*. I. St. Petersburg, Kaiserliche Akademie der Wissenschaften 1776. pp. 153–157, besides the love songs there are two unique historical songs remembering the return of the Torguts to their homeland in 1771 and one conversation song between a dying soldier and his beloved girl; the analysis of the two song written also in Kalmyk, cf. Birtalan, Ágnes: Zwei kalmückische Volkslieder aus dem 18. Jahrhundert. In: *AOH* XLI. (1987) pp. 53–74.
[481] Birtalan: *Zwei kalmückische Volkslieder.*
[482] Ramstedt, Gustaf John – Balinov, Š. – Aalto, Pentti: Kalmückische Lieder. In: *JSFOu* 63. (1962) pp. 1–127. on p. 6.
[483] Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. p. 6.
[484] Cf. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. p. 6, and Rudnev, A. D.: Melodii mongol'skih plemjon. In: *Zapiski Imperatorskago Russkago Geografičeskago Obščestva po otdeleniju Etnografii*. XXXIV. (1909) pp. 395–430.
[485] *Xal'mg dun. Sbornik kalmyckih pesen*. Ed. Krueger, John R. (The Mongolia Society Special Papers 12). Bloomington, Indiana, The Mongolia Society 1993.
[486] *Törskn γazrin dud. Xal'mg ulsin kezängk boln ödgä caga dud.* Ed. Okna, B. Elst, Xal'mg degtr γarγač 1989 [The songs of the motherland].
[487] On the features of the structure of various lyric genres, cf. Birtalan, Ágnes: *Syntactic features as means in the identification of Mongolian lyric folk genres. On the example of Oirad folk songs collected by B. Ya. Vladimirtsov* (manuscript).

summarising typological and methodological surveys of Kalmyk folklore (cf. below).[488] There are further publications of Kalmyk folklore including songs, such as: *Narodnoje tvorčestvo Kalmykii*. Ed. Kravčenko, I. Stalingrad – Elista 1940 that was not at my disposal while working on Bálint's material. Others such as the collection of Ambekova's repertoire[489] or books dedicated to the children's folklore[490] – offering a number of parallels for blessings, riddles and proverbs – do not contain material relevant to Bálint's songs.

Gyula Lajos Nagy almost rightly remarked in his article devoted to Bálint's Kalmyk texts that, compared with other folklore collections, he did not find any parallel material either among Vladimircov's song collected from the Altai Oirats or among the stanzas inserted into Ramstedt's the tales. "Yet this chapter of our manuscript is precious enough for we do not find any of these pieces in other works of the same sort." [491] At the level of motifs some similarities can be found with the songs in Pozdnejev's and Vladimirtsov's Oirat collections,[492] the songs of the Ramstedt-corpus[493] and also in the present-day Kalmyk song-books at my disposal. Entirely identical texts, however, are rare even at the level of stanzas. Below, similarities between Bálint's songs and examples of later collections will be demonstrated. These are far from being complete and are included only with the aim of illustrating corpus evidence of some common features recorded at various times.

As it can be concluded from the above fifteen songs of the *Manuscript* and a further song published only in the *Grammar* (cf. Addendum) recorded by Bálint, the following common characteristics of Mongolian folk songs can be traced as typical features:

1. four-lined stanzas constitute the songs (for the Mongolian cultural areas it is the most typical; rarely two-lined structures, or even more seldom five or more lines compose a stanza but they do not appear among Bálint's songs);
2. the presence of parallelism (inside a stanza and also between stanzas) as the main structure forming factor;
3. concerning the content, parallelism emerges between the external (nature, social environment) and internal (the singing EGO's emotions, feelings) worlds;
4. the presence of alliteration as the main poetic factor of songs.

The etic classification of Kalmyk folk songs (Kalm. *dūn*)[494] is built mainly on content and historical periodisation of the appearance of songs:[495]

[488] Cf. *Kalmyckij fol'klor*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomii pri Sovete Ministrov Kalmyckoj ASSR 1985, and above all Bitkejev's summarising introduction and articles devoted to specific genres: Bitkejev, N. C.: Svod kalmyckogo fol'klora – Original'noje izdanije pamjatnikov narodnogo tvorčestva. In: *Kalmyckij fol'klor*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomii pri Sovete Ministrov Kalmyckoj ASSR 1985. pp. 3–16; Bordžanova, T. G.: O žanrovom sostave obrjadovoj poezii kalmykov. In: *Kalmyckij fol'klor*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomii pri Sovete Ministrov Kalmyckoj ASSR 1985. pp. 28–37; Bordžanova, T. G.: K probleme obrjadovoj poezii kalmykov. In: *Kalmyckaja narodnaja poezija*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomii pri Sovete Ministrov Kalmyckoj ASSR 1984. pp. 74–97; Habunova, Je. E.: Voprosy publikacii materialov svadebnoj poezii kalmykov. In: *Kalmyckij fol'klor*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomii pri Sovete Ministrov Kalmyckoj ASSR 1985. pp. 38–51; Habubova, Je. E.: Svadebnaja obrjadovaja poezija kalmykov. In: *Kalmyckaja narodnaja poezija*. Ed. Bitkejev, N. C. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomii pri Sovete Ministrov Kalmyckoj ASSR 1984. pp. 96–132.

[489] Ambekova, B. C.: *Cecn bulg. Rodnik mudrosti*. Elista, AOr "NPP Džangar" 2006.

[490] *Bičkdüdin amn ügin bilgin antolog*. Ed. Okonov, B. B. Elst, Xal'mg degtr γaryač, 1990. [An anthology of oral poetry for children], Basangova, T. G.: *Detskij fol'klor kalmykov*. Elista, Učreždenije RAN, KIGI RAN 2009.

[491] Nagy, Louis J.: G. Bálint's Journey to the Mongols and his Unedited Kalmuck Texts. In: *AOH* IX. (1959) pp. 311–327, on p. 317.

[492] Pozdnejev, A.: *Obrazcy narodnoj literatury mongol'skih plemjon. Narodnyja pesni mongolov*. S.-Peterburg, Tipografija Imperatorskoj Akademii Nauk 1880; Vladimircov, B. Ja.: *Obrazcy mongol'skoj narodnoj slovesnosti (S-Z. Mongolija)*. Leningrad, Izdanije Instituta živyh vostočnyh jazykov imeni A. S. Enukidze 1926.

[493] Ramstedt, Gustaf John – Balinov, Š. – Aalto, Pentti: Kalmückische Lieder. In: *JSFOu* 63. (1962) pp. 1–127 and also Ramstedt, Gustaf John – Aalto, Pentti: Torgutische Lieder. In: *JSFOu* 62. (1961) 1–14.

[494] Lőrincz, L[ászló]: La terminologie du folklore Kalmouck. In: *AOH* XVIII. (1965) pp. 149–158, on pp. 150–151.

- *kezängk dud* "songs of old times";
- *patriotičesk boln graždansk dānä caga dud* "songs of the patriotic (1812) and civil (1917–1923) wars";
- *šin jirγlin dud* "song of the new happy life";
- *törskn orn-nutgan xarsltin tusk dud* "songs devoted to the defence of the motherland";
- *xal'mgudig tūlgsna tusk dud* "songs about the Kalmyks' exile";
- *ödgä cagin dud* "contemporary songs";
- *dombrt bīln keldg dud boln šawašmud* "dance songs accompanied by *dombr* and other jocular short songs".

The emic distinction by any Mongolian ethnic group concerning the performing technique is known among the Kalmyks as well: *ut dun* "long song" (Khal. *urtīn dū*) and *axr dun* "short song" (Khal. *bogino dū*). Thematically to the "long songs" belong songs about the family, the motherland, usually sorrowful love, and Buddhist teaching, historical events. The "short songs" chant about the joyful love. Among the Oirats and the Kalmyks improvisatory mocking songs, jocular songs are particularly popular.

Another classification of Kalmyk songs – although it is unmarked in Bálint's collection – is based on the political milieu of the 1930s, according to which the songs before the 1917-revolution could be divided into two groups: songs of the oppressing class, the nobles, and songs of the depending class, the poor herdsmen etc. This categorisation reflects the retrospection prevalent in the historical environment of that period A well-known genuine emic genre-definition also appeared in this collection: the so-called *častr dūn* (Oir. *šastr dū/dūn*, Khal. *šastir/šaštir dū*) that denotes the songs of historical or religious content.[496]

1. The classification attempts in typological or methodological surveys are the followings:
2. korotkije ljubovno-liričeskije pesni (o ljubvi i razluke, o sčast'je i toske)
3. geroičeskije [pesni]
4. protjažnyje zastol'nyje pesni.[497]

Another approach of thematic classification of songs:

1. protjažnyje pesni[498]
2. liričeskije pesni: ljubovnyje, semejno-bytovyje, gostevyje (zastol'nyje), pljasovyje (šutočnyje).[499]

Most of Bálint's songs are typical concerning the above introduced structural and poetical peculiarities; they belong to the purely lyrical genre,[500] i. e. epic and dramatic features are missing from or are less significant in their structure.

The overview below is a preliminary attempt to identify Bálint's songs in a generic system concerning their content and themes.

[495] E. g. *Törskn γazrin dud*. Here I presented the author's system without any changes. This kind of classification can not be comprehended as a genre system due to its mingled nature (elements of content, performance and the time of appearance are combined into one structure).
[496] *Xal'mg dun. Sbornik kalmyckih pesen*. pp. 3–8. "kezänäke častr dūd cugtān noin – lamnrig, bain zäsnggudig maktǰ γarγsn dūd bilä". *Xal'mg dun*. p. 3. The term – quoted also by Vladimircov – is discussed by me in my monograph devoted to Oirat songs: *Gattungen und Sprache der Volkslieder der Vladimircov-Sammlung*. (manuscript).
[497] Badmajev, Andrej: *Kalmyckaja dorevoljucionnaja literatura.* Elista, Kalmyckoje knižnoje izdatel'stvo 1984. pp. 19–20. To the last category, Badamjev remarked that these songs are performed at wedding and other celebrations.
[498] Here the songs of historical content were meant.
[499] Bitkejev: *Svod kalmyckogo fol'klora*. pp. 10–11.
[500] On the attempt to create a generic hierarchy of Mongolian songs, cf. Birtalan, Ágnes: Dsakhchin (West-Mongolian) Folksongs with Buddhist Content. In: *AOH* 61. (2008) pp. 415–429, with a detailed bibliography on genres of Mongolian songs.

I. Pure Lyric songs
   1. Love
      i) love, desire: 1st song, 2nd song, 4th song, 8th song, 10th song, 11th song 14th song
      ii) love, praise: 5th song, 7th song.
   2. Family
      i) mother and father: 9th song
      ii) mother: 3rd song
      iii) family, parents, brothers:13th song
      iv) brothers: 6th song
   3. Religion: 3rd song
   4. Mourning Song (Kalm. *γundl*): 12th song

II. Lyrico-dramatic song (a dialogue song): 15th song

III. Improvisatory song (with motifs of curses, exclamations and references on the actual situation): 16th song

Due to space restriction, a more detailed structural and poetical analysis of the songs is not possible within the pages of the present monograph, so here I will touch upon only two phenomena. First through the role of the *zāsng,* I will briefly refer to the improvisatory spontaneous characteristics of songs created *in situ*, secondly I will offer a collection of parallel texts to particular stanzas of Bálint's songs.

The frequent use of various proper names refers to the spontaneous character of some songs improvised partly on the spot, but additionally the singers also use well-established motifs, motif elements, poetical passages, solutions typical for the community they live in. The names were recognisable in narrow communities and indicate well-known events for people singing the particular song. Although the actual situations might have been familiar for the people who informed Bálint, some allusions are hard to interpret now with the passing of time (cf. Sixteenth song). Elaborating Ramstedt's Kalmyk songs Aalto came to a similar conclusion: "Einige andere behandeln Ereignisse aus der Umgebung des Dichters, oft spöttischem Ton, so vor allem das Lied von dem priesterlichen Astrologen, der sich in ein Mädchen verliebte."[501]

Besides the proper names the improvisatory songs tell about misdeeds of the members of the community; the affairs of people familiar to the singer are revealed in the lines of the songs. Another typical person in the Kalmyk songs of Bálint and in Ramstedt's collection is the *zāsng* "hereditary nobleman of lower rank" who is usually a negative figure, described as a mischief, a drinker and a womanizer. In Ramstedt's, however, he also appears in a neutral or positive role:

nijēd nijēd aqtaigēn	Die Reitpferde werden einzeln und einzeln
neren tölei tabalanai,	wegen des Ruhmes trainiert.
neretei töröltei zaisanggūd	Die Stammältesten mit Ruhm und Abstammung
nigen kürtelēn züdkeldēd.	strengen sich bis zum letzten Mann an.[502]

tergeni γurbun zerdēn	Die drei rehfarbigen Wagenpferde
tendēsīn xalxaīn temdeqtēi (?),	haben einen Stempel an der dortigen Seite.
temdeqtēi zaisang J̌owā Doržin [sic!]	Der mit Medaille dekorierte (?) Stammälteste Džowā Dordži
tenggerīn orondu oži (?). [sic!]	ist nach dem himmlischen Orte gegangen.[503]

[501] Aalto, Pentti: Ausdruckformen in kalmückischen Liedern. In: *Aspects of Altaic Civilisation. Proceedings of the Fifth Meeting of the Permanent International Altaistic Conference Held at Indiana University, June 4–9 1962*. Ed. Sinor, Denis. (Uralic and Altaic Series 23) Bloomington Indiana, Indiana University – The Hague, The Netherlands, Mouton & Co. 1963. pp. 67–74, on p. 67. Cf. Nr. 43. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 78–81.

[502] Nr. 21. stanza 5. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 50–51.

Two *zāsng*s are mentioned in Bálint's Sixteenth song. The first appears in Muuchk son of Kirw from the Bukhsh clan of the Bag-Dörwd, the negative figure who seems to act improperly against a woman called Udwl and who he has probably kidnapped. [504] She is adorned with many positive properties: she is "virtuous and blessed", "friendly" and "skilful". The singer wishes Muuchk an unfortunate fate as a punishment for his misbehaviour and wishes the return of Udwl from a nearby place (not identified closer). Muuchk is described as someone whose appearance and behaviour are unpleasant: he has an upstanding moustache, pockmarked face, he has an evil mind; he should be destined to the many possible curses as: driven handcuffed by the soldiers, killed by stabbing, a dagger should be stuck into his liver, be driven in a cold place, be hit by the thunderbolt. Another *zāsng*, called Khartsag appears in the song as the loser, ("is considered [to be] a fool and condemned"). He seems to have lost Udwl, but it is not clear whether he was married to her or not. He escapes into drinking (he "makes his drink from milk brandy", "he makes his drinks from twice distilled milk brandy"). Besides the curses called upon Muuchk, the singer wishes that his bad fate will strike him through Udwl: "Be your good fortune torn off by the skilful Udwl." A fourth person, a certain official Begäälä also appears in the song as the possible suitor (?) of Udwl (without any further reference). Despite the common motif-elements familiar from other songs as poetic factors, e. g. "the caftan sewn by your love", "the Tatar brown horse", or "the base of the Ergene projection," the whole text is built on the improvised narration of an event known within the informant's community. Further some examples are listed to demonstrate the *zāsng*'s figure in other Kalmyk songs.

In the songs collected during the twentieth century the *zāsng*s and other layers of the Kalmyk elite have been portrayed with even darker colours, as betrayers of their nation and oppressors of the working folk, who will perish in the new, socialist order.

Teškgr[505] *noin zāsn [sic!] bayang*	The stout nobles, zääsngs [and] rich people
Tengsīn gūnd čiwegsn.[506]	drowned in the depth of the sea.

Or even more evidently in the song on the Red flag (*Öndr ulan tug*):

Noin zāsng gidign'	The ones called noble and *zääsng*
Noylad yunggad yowsmb [?][507]	why did they govern [others]?
Nom uga xarčudig	The illiterate commoners
Noxala yungäd [sic!] düngcülsmb?	why did they equal with dogs?
"Tenggr" yozurta noin-zāsnggig	Let us oppress with metal bullets
Tömr sumar dariya,	the nobles and *zääsngs* of heavenly origins.
Tömr bat xarčudar	Let us hand over the power
Törigän medülx bolγī.	To the commoners who are strong as the metal.[508]

The cursing of people who acted improperly appear in Kalmyk songs. Bálint's Sixteenth Song enumerates an entire series of curses against the *zääsng* whose deeds have been obscured by the passage of time. In

[503] Nr. 46. stanza 1. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 90–91.
[504] Cf. the stanzas
[505] In Ramstedt's dictionary: *teskger* (R. 394); this lexeme might be a dialectal form.
[506] In this collection the modified transcription of the Latin script used by the Kalmyks between 1930 and 1938 is utilised. *J̌angγrčnrin yöräl* "Blessing of bards performing Janggr epic", stanza 11cd. *Xal'mg dun. Sbornik kalmyckih pesen*. p. 24. Further example: *1916-gč ǰilä dun* "Song of 1916th year" stanza 4cd. *Xal'mg dun. Sbornik kalmyckih pesen*. p. 39, on p. 7 is the estimated Russian translation.
[507] Cf. also:

Noin, zāsng gidgn'	The ones called noble and *zääsng*
Noirxad yungγad yowsmbi?	Why did [others] govern?

Öndr ulan tug "High red flag" stanza 2ab. *Törskn γazrin dud.* p. 118.
[508] *Öndr ulan tug* "High red flag" stanzas 2–3. *Xal'mg dun. Sbornik kalmyckih pesen*. p. 26.

the song collection from the thirties a person indicated also by his name is cursed for selling his dependants (*xarčudiγän*; the use of *köwüdiγän* "his sons" in stanza 6 is probably also a reference to his dependants as well).

Xarčudiγän xuldgsn	The [man] called Denzn's Bowgash
Denznä Bowgaš (ginä).	sold his dependants.
Xalun, xalun gemärn'	For his warm, warm sin
Ükx ginä boltxa!	should he die!
Oluln cuγarn	If we all come back
Mend, mend irxn',	in health, in health,
Ōšg zürkičn'	we will tear his
Amarčn' awxwdn.	lungs and heart through his mouth.[509]
Köwüdiγän xuldsn	The [man] called Denzn's Bawgash
Denznä Bawgaš [sic!] (ginä).	sold his sons.
Künd, künd gemärn'	For his serious, serious sin
Ükx' boltxa!	should he die![510]

A genuine curse is inserted into another song:

Xala dēwrtä modn gern'	Be the wooden house with tin cover
Xamxrad unx boltxa!	collapse and fall down!
Xar ulan Badm-Ara zā̄sng	Be the black-red Badm-Ara *zääsng*
Xagdad ükx boltxa![511]	die by being shot.

Some parallels to Bálint's texts from Kalmyk song-collections

In the footnotes above, I quoted brief parallel text-fragments to particular motifs or motif-elements. Here whole stanzas will be demonstrated in order to show the similarities and differences with Bálint's texts and help locate the correct place for Bálint's songs in the Kalmyk corpus.

Bálint's Sixth song:

Säixän zērde mörin min'i	My nice chestnut horse
saraīn gerellä nādana;	plays with the moon light.
säixašik zangta axanar tanlāran	With you, my benevolent brothers
saraīn turšār ǰirγaya!	I will celebrate for a month.
Närixän zērde mörin min'i	My slim chestnut horse
narana gerellä nādana;	plays with the sunlight.
näirleǰi sūksun axanar tanlāran	With you, my brothers living in joy
nason'i turšār ǰirγaya!	I will celebrate for all my life.
Γom bolokson zērde min'i	My chestnut horse that became lean, sinewy
γolīn'n šūrāigin'i xazana;;	grazes the sedge grass at the river.

[509] It is an allusion to the traditional division of booty, the Mong. *ǰegülde*, and on the animistic belief in the blood and organs connected to the breathing and blood circulation, cf. Birtalan: *Die Mythologie*. p. 1002.
[510] Denzna Bawgaš stanzas 2, 4, 6. *Xal'mg dun. Sbornik kalmyckih pesen*. pp. 6, 43.
[511] *Öräsn öwrtä ulan ükr* "Red cow with only one horn" stanza 3. *Törskn γazrin dud*. p. 69.

γol γolšik axanar tanlāran	My very gentle brothers
γoltaxan zürkāränbärilcaya!	I will embrace you from my deepest heart.
Öndör zērde mörin min'i	My high chestnut horse
ölnggīn šūrāigin'i xazana;	grazes the sedge grass on the meadow.
önčin baγa nasundān.	In my orphaned young age
örgömǰi bulimǰi tatudana.	the laudation and support attract me.

Parallel text to the song:

Sāxn zērd mörn	The nice dark chestnut horse
Sarninn' köllä nādna,	plays in the moon light.
Sāxlǰ sūsn mana axnr	Brothers, living well!
sarin turšar ǰiryī.	Let us celebrate for a month!
Närxn zērd mörn	The slim dark chestnut horse
Narn' köllä nādna,	plays in the sun light.
Nārläd sūsn mana axnr	Brothers, living in joy!
Nasnann' turšar ǰiryī.	Let us celebrate for all our life!
Öndr zērd mörn' [sic!]	The high dark chestnut horse
Ölnggin šūradn' tarγlna,	becomes fat [grazing] the sedge grass on the meadow.
Ūrläd sūsn mana axnr	Brothers, living together friendly!
Ürglǰinän turšar ǰiryī.	Let us celebrate for ever!
Γo zērd mörn	The high chestnut horse with straight [back?]
Γolin šūradn' tarγlna,	becomes fat [grazing] the sedge grass at the river.
Γo-γol'šg mana axnr	Brothers, who are polite and straight!
Γoltk ügän kündī.[512]	Let us talk our hearty words!

Bálint's Seventh song:

Zaxan γurbun germūdtü	In the three yurts on the edge
zalata maxalata Xalaγa;	is Khalaga wearing a cap with tassels.
zalata maxalata Xalaγān öirāsü	The nearness of Khalaga wearing a cap with tassels
zat'in ünür küngkünād.	flavours the smells of mace.
Γūgin γurbun germüdtü [sic!]	In the three yurts at the ravine
γulǰing bičiken Xalaγa;	is the stubborn small Khalaga.
γulǰing bičiken Xalaγān öirāsü	The nearness of the stubborn small Khalaga
γūgin ünür küngkünād.	flavours the smells of melon.
Bura dotorki germüdtü	In the yurts among the willows
bulγun maxalata Xalaγa;	is Khalaga wearing a sable cap.
bulγun maxalata Xalaγān öiräsü [sic!]	The nearness of Khalaga wearing a sable cap
burušin ünür küngkünād.	flavours the smells of pepper.

[512] *Sāxn zērd mörn* "The nice dark chestnut horse" stanzas 1–4. *Törskn γazrin dud*. p. 88.

Erge dērki germüdtü	In the yurts at the shore
ēmcägän üsütä Xalaγa;	is Khalaga with hair reaching her shoulders.
ēmcägän üsütä Xalaγān öirā̆sü	The nearness of Khalaga with hair reaching her shoulders
erbenggīn ünür küngkünā̆d.	flavours the smells of thyme.

Parallel text to the song:

Xālγ	Khaalg
Zaxin γurwn germüdtn'	In the three yurts on the edge
Zalata maxlata Xālγ,	is Khaalg wearing a cap with tassels.
Zalata maxlata Xālγin ŏ̄räs	The nearness of Khaalg wearing a cap with tassels
Zatin ünr kangknna.	smells of the flavour of mace.
Гūγin γurwn germüdtn'	In the three yurts at the ravine
Гul'ǰnggar ösgsn Xālγ,	is Khaalg who grew up wilfully/stubbornly(?).
Гul'ǰnggar ösgsn Xālγin ŏ̄räs	The nearness Khaalg who grew up stubbornly(?)
Гūγin ünr kangknna.	smells of the flavour of melon.
Tolγa dērk germüdtn'	In the yurts on the hill
Torγn büšmüdtä Xālγ,	is Khaalg wearing a silk gown.
Torγn büšmüdtä Xālγin ŏ̄räs	The nearness of Khaalg wearing a silk gown
Tol'wnggin ünr kangknna.[513]	smells of the flavour of *tol'wng*.[514]

Bálint's Ninth song 1–3. stanzas[515]

Sayak säixän sāralīnin	I grew up on the back
säiri dēren'i ösölä-bi;	of the beautiful grey [horse].
säixašik zangta ējinän	I grew up in the arms
öbör dēren'i ösölä-bi.	of my benevolent mother.
Uruldan'ī mörindü	For the racing horse
ūda ǰola tüšilgen;	the bit and the reins are the support.
uyun baγa nasundu	In the tiny young age
ējі āba tüšilgen.	the mother and the father are the supports.
Arxalan'i mörindü	For the fastened horse
arγamǰi dēsün tüšilgen;	the cord and the string are the support.
ali baγa nasundu	In the young age
ējі āba tüšilgen.	the mother and the father are the supports.[516]

Parallel text to the stanzas:

[513] *Xālγ* "Khaalg" stanzas 1–3. *Törskn γazrin dud.* p. 96.
[514] The meaning of this lexeme has been not identified yet
[515] Here the text in the *Manuscript* is quoted, as it is more precisely transcribed; cf. *Manuscript* p. 23, and Song Nr. 5. in *Grammar* pp. 194–195.
[516] Here a new translation is provided and not Bálint's is repeated.

Saig sāxn sārlinn'	On the back of the nice brown [horse]
Sār dērn' ösläw,	I grew up.
Sāxn zangta ējinä	On the breast of the benevolent mother
Öwr dērn' ösläw.	I grew up.
Urldana mörndn'	For the racing horse
Olng tatur tüšän,	the saddle-girth and the crupper are the supports.
Uin bay nasndn'	In the tender little age
Ēǰ, āw tüšän.	the mother and the father are the supports.
Arxlani mörndn'	For the fastened horse
Arymǰ yarsn tüšän,	the tether […] is the support.
Arm bay nasndn'	In the young little age
Āw ēǰ tüšän.[517]	the father and the mother are the supports.

Bálint's Eleventh song 1. stanza:

Čiktün'i uryuqsun šalūgi	I mowed off for you
Čin'inän tölä xadala-bi.	the sedges that grew on the wetland.
Či manā xoyorāigi	Nor did fate allow us to meet
Zayan čigi xaryūlxuš.	you and me.

Parallel texts to the stanza:

čiqdeni uryasan salaigi [sic!]	Gerade wachsendes Riedgras
činayan baratala xadalai bi,	habe ich gemäht, bis meine Kräfte erschöpft wurden.
či mini xoyorīgi	Dich und mich, uns beide,
zayan yūnda xaryūldaq bī.	warum hat das Schicksal zusammengeführt?[518]
čiqdeni uryuqsan šalūgī	Gerade gewachsenes *šalu*[519]
činegen baratala xadalai,	mähte ich, bis meine Kraft ausgeschöpft wurde.
činegen baratala xataxalārān [sic!]	Sobald ich, bis meine Kraft ausgeschöpft wurde, mähte,
čibteyserēn belegen ögölēbi.	gab ich … als Gabe.[520]

Bálint's Eleventh song 2. stanza:

Ulasondu uryuksun alimaīgi	I gave you, the graceful, the apple
uyaxan čamdān öglä-bi;	that grew on the poplar tree.
uyaxan čamdān ögbö čigi	Although I gave it to you who are graceful
uridaīn zayan xaryūlxuš.	the previous destiny did not allow [us] to meet.

Parallel text to the stanza:

ulasandani uryasan alimigi	Den auf der Pappel gewachsenen Apfel
uyaxašaq čamadān ögülei bi,	habe ich dir, meine Zarte, gegeben.
uyaxašaq bičikin čamaīgi	Dich, meine zarte Geliebte,
uxāyan daxani bolyalai bi.	habe ich dazu gebracht, meinem Sinn zu folgen.[521]

[517] *Saig sāxn sārl* "Good nice dark chestnut" stanzas 1–3. *Törskn yazrin dud*. p. 87.
[518] Nr. 16. stanza 3. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 44–45.
[519] For the meaning of this lexeme cf. the note to Eleventh song 1b.
[520] Nr. 12. stanza 16. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 38–39.
[521] Nr. 16. stanza 1. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 44–45.

Bálint's Thirteenth song 1–2 stanzas:

Manca gedek γolon'i	The river called Manych
manuraksan säixän γol büi.	is a beautiful foggy [or bluish] river.
manīgi γaryaksan ējin'i	Our mother, who bore us
Maidirinān xormādun'i baktana.	fits into the skirt of Maitreya.
J̌uruk gedek γolon'i	The river called Jurg
ǰungγaraksan säixän γol büi;	is a beautiful river with mirage.
zū kürüksen aban'i	Our father who reached a hundred years [of age]
Zungkabān'i xormādun'i baktana.	fits into the skirt of Tsong kha pa.

Parallel text to the stanzas:

manca gedeq γolīn	Der Manyč genannte Fluss
manuraži [sic!] *dünggēgēd,*	schimmert in der Ferne, von Nebel bedeckt.
manaigi γaryaqsan ejīgi	Der Mutter, die uns geboren hat,
mādarīn gegen öršatayāi [sic!].	möge der erleuchte Maidari gnädig sein!
ǰuruq gedeq γolīn	Der Džuraq genannte Fluss
ǰungγaran baiži [sic!] *dünggēgēd,*	ist in der Ferne schimmernd kaum sichtbar.
zuru yoboqsan axanarīgi	Den halbwegs auf der Reise seienden älteren Brüdern,
zungkuwīn gegen öršatuγai.	möge der erleuchte Tsongkhapa gnädig sein![522]

An even closer parallel text has been published in the representative collection of Kalmyk songs recorded in various times of the national history.

Manc γol mini –	My Manych river
Manursn sāxn γol.	is a foggy and beautiful river.
Manig γaryγsn-la āw-ēǰ	Let [our] father and mother who bore us
Mādrin xormad bagttxa.[523]	fit into the skirt of Maitreya.

Parallel text to the Second song included only into the corpus of the *Grammar* (Bálint's text cf. in Addendum):

tabin (?) silata (?) čonǰini	Die Kirche mit den 50 (?) Fenstern,
tasarxai öndör čonǰi,	(ist) eine hohe Kirche mit vielen Zinnen.
taltaγar ösöqsen köbūdīgi	Die in Freiheit aufgewachsenen Knaben
tabādār arbādār cuqlurād.	sammelten sich in Gruppen von 5 und von 10.
casan xailaxain caqta	Zur Zeit des Zerschmelzens des Schnees
caγān idēn sanaqdanai,	kommt der Branntwein einem in den Sinn.
caγān idēn sanaqdaxīn aldandu	Sobald der Branntwein einem ist den Sinn kommt,
cangγa (?) biyeni suldanai.	wird der stramme Körper schlaff.
xabar bolxain aldandu	Sobald es Frühling wird,
xara γazar kökörönei,	wird die schwarze Erde grün.

[522] Nr. 45. stanzas 3–4. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 90–91.
[523] *Manc γol mini* "My Manych river" stanza 1. *Törskn γazrin dud*. p. 71.

xara γazar kökörökīn aldandu	Sobald die schwarze Erde grün wird,
xamaq inigūd sanaqdanai.	kommen einem alle Freunde in den Sinn.
(xamaq inigūd sanaqdaxalāran	Sobald einem alle Freunde in den Sinn kommen
xamaq gesen suldanai.)	werden einem die Eingeweide schlaff.
öböl bolxain aldandu	Sobald es Winter wird,
üzedeq suruγali dasaya,	wollen wir uns an die sichtbare Lehre gewöhnen.
üzedeq suruγali dasaxalāran	Sobald wir uns an de sichtbare Lehre gewöhnen,
üye bolγanayan (?) suldanai.	werden uns alle Glieder schlaff.
aidarxani suryalīn köbūdigi [sic!]	Die Knaben der Schule von Astrachan
arbadār tabadār cuqlulād,	wurden in Gruppen von 5 und von 10 gesammelt.
arbadār tabadār cuqlulabčigi	Wenn sie auch in Gruppen von 5 und von 10 gesammelt wurden,
āmidani (?) medesen yoboltaγai.	mögen sie lebendig und gesund wandern (?)!
kökö širētei gerni	Das Haus ist mit blauen Sitzen versehen
kōrkei bičikin köbūdēn,	die kleinen Knaben sind bemitleidenswert.
kōrköi bičikin köbūdigi	Den kleinen bemitleidenswerten Knaben
kökö tengger örešexai boltaγai.	möge der blaue Himmel gnädig sein!
önder caγan čonǰi	Die hohe weiße Kirche
örön bolγan künggenei,	tönt dumpf früh jeden Morgen.
öbör bičikin köbūdigi	Den lieben kleinen Knaben
öršēdeq burxad öršēxai (?) boltoγai.	mögen die barmherzigen *Burxan* gnädig sein![524]

TALES

(Bálint *Utu tūli*, Kalm. *Ut tūl'*)[525]

Mongolian tales have the notional meaning of: "a tale told by the story-tellers of any Mongolian ethnic group"; the types, the style and the circumstances in which the tales are told are fairly uniform within the Mongolian population (among the Mongols in China, the Mongolian Republic and the Kalmyks and Buryats in the Russian Federation). But the tales, similar to other folklore genres, have different genre designations among various ethnic groups such as Kalm. *tūl'*, *ut tūl'*,[526] Khal. *ülger*, Mong. *üliger*, Bur. *ontoxo*.[527] Mongolian tales have been systematically and comprehensively studied with regard to their genres, motives,[528] the possible typologies of their heroes' (protagonists' and antagonists') features, the stylistic and poetic aspects and techniques and the connection between the tales and heroic epics. Although the publication of the first comprehensive records of Mongolian oral folk tales in translation date back only to the 19th century,[529] there are traces of tale-motives, tale-heroes in another genre, namely in the

[524] Nr. 15. stanzas 1–7. Ramstedt – Balinov – Aalto: *Kalmückische Lieder*. pp. 42–45.
[525] Bálint *Manuscript* pp. 36–139.
[526] In Lőrincz's terminological survey: *tūl'*. Lőrincz, L[ászló]: La terminologie du folklore Kalmouck. In: *AOH* XVIII. (1965) pp. 149–158, on p. 156.
[527] The designation *domaγ* (Mong.), *domog* (Khal.), *domg* (Kalm.) is a special genre of epic narration: "aetiological myth" will not discussed here.
[528] Lőrincz, László: *Mongolische Märchentypen.* (BOH XXIV, Asiatische Forschungen 61). Budapest, Akadémiai Kiadó 1979; Heissig, Walther: *Motive und Analysen mongolischer Märchen*. (Asiatische Forschungen 146). Wiesbaden, Harrassowitz Verlag 2003.
[529] Cf. the comprehensive tale translations and publications of original written versions by Benjamin Bergmann, A. Potanin, A. Pozdnejev, and Bernhard Jülg among others.

historical chronicles.[530] The Indo-Tibetan and Chinese written tale tradition has only gained its representation among the Mongols since translations of Buddhist scriptures emerged (cf. sujets of Indian tale-treasure in the *Subhāśitaratnanidhi* (Mong. *Sayin üge-tü erdeni-yin sang subhašida kemegdekü šastir*) and other tale-cycles,[531] transmitted into the Mongolian literature via translations from the Tibetan and to a lesser extent the Chinese languages. These didactic tale-cycles were popular among the commoners as well and permeated the folk literature, establishing folk tales with a predominant Buddhist content. In the frame of the present study it is not possible to go into details on the recording and researching of Mongolian folk tales,[532] only a short overview will be offered on the Kalmyk folk tales to show the context of Bálint's materials.[533]

The Oirats migrating to their new homeland had brought their Mongolian oral folk tradition and the common heritage of the Mongolian written sources with them. The best-known among the Mongols and, indeed, the most widely spread tale-cycle, "*Tales of the Bewitched Corpse*" (Skr. *Vetālapañcaviṃśatikā*, Mong. *Siditü kegür-ün üliger*), formed an integral part of the tradition and ethos of the Volga-Oirats, who later became known as Kalmyks. A German translation of thirteen Kalmyk tales from this collection have been published in the encyclopaedic work on the Kalmyk life, recorded and elucidated by Benjamin Bergmann in 1804–1805.[534] In 1860, the noted scholar of Kalmyk and Oirat languages and culture K. F. Golstunskij transcribed the Bergmann's version into Oirat script (W.Oir. *todo bičiq*, Mong. *todo bičig*, *todo üseg*). In 1866 Bernhard Jülg[535] published the written Kalmyk original and the German translation. Chronologically, Jülg's publication should follow Bálint's collection. Bálint's records differ considerably from the "Tales of Bewitched Corpses" written origins, concerning the sujet, the motives and primarily their language (closely to the everyday speech). Following him, Gustaf J. Ramstedt published a collection of Kalmyk tales using the academic transcription developed by him.[536] Furthermore, in the second half of a 20th century numerous Kalmyk anthologies appeared either in Kalmyk or in Russian translation.[537]

NOTES ON THE GENRE

The following is the usual classification for Mongolian tales:[538]

1. animal fables
2. heroic tales
3. magic tales
4. anecdotic tales or tales on everyday life

[530] It is commonly known that the first long language-monument, *The Secret History of the Mongols* shares numerous features of epic folk tradition, appearing later in folk epics and folk tales. Similar tendencies have also emerged in the renewed buddhicised chronicle-writing since the 17th century, on one hand as the legacy of the 13th century tradition, and as Tibetan folk tradition enlarged with Mongolian elements on the other hand.

[531] Laufer, Berthold: Skizze der mongolischen Literatur. In: *Keleti Szemle* VIII. (1907) pp. 227–229.

[532] The history of recording, translating and researching Mongolian folk tales is summarised in detail with a large number of basic references: Taube, Erika: *Volksmärchen der Mongolen.* Aus dem Mongolischen, Russischen und Chinesischen übersetzt und herausgegeben von Taube, Erika. München, Biblion Verlag 2004 with rich bibliographical references.

[533] Lőrincz: *Mongolische Märchentypen*; Taube: *Volksmärchen der Mongolen.*

[534] Bergmann, Benjamin: *Nomadische Streiferein unter den Kalmücken in den Jahren 1802 und 1803*. I–IV. Riga 1804–1805. I. pp. 249–351. On the further fate of the tale-collection cf. *Volksmärchen der Mongolen.* p. 347.

[535] Jülg, Bernhard: *Die Märchen des Siddhi-Kūr. Kalmükischer Text, mit deutscher Übersetzung und einem kalmükisch-deutschen Wörterbuch*. Leipzig, F. A. Brockhaus 1866; Jülg, Bernhard: *Kalmückische Märchen. Die Märchen des Siddhi-Kūr oder Erzählungen eines verzauberten Todten* [sic!]. *Ein Beitrag zur Sagenkunde auf buddhistischem Gebiet. Aus dem Kalmückischen übersetzt von B. Jülg.* Leipzig, F. A. Brockhaus 1866;

[536] Ramstedt, Gustaf John: *Kalmückische Sprachproben. 1. Kalmückische Märchen*. 1–2. Ges. u. hrsg. von G. J. Ramstedt. (Suomalais-Ugrilaisen Seuran Toimituksia = Mémoires de la Société Finno-Ougrienne. 27/1–2) Helsingfors 1909–1919.

[537] The publications at my disposal: Džimbinov, B. (ed.): *Kalmyckie skazki*. Moskva, Gosudarstvennoje izdatel'stvo hudožestvennoj literatury 1962; *Xal'mg tūl's*. II. Elst, Xal'mg degter γarγač 1968 [Kalmyk tales]; *Xal'mg tūl's*. III. Ed. Musova, N. N. – Okonov, B. B. – Mučkinova, E. D. Elst, [Xal'mg degter γarγač] 1972 [Kalmyk tales]; *Xal'mg tūl's*. IV. Ed. Bitkejev, P. C. – Uljumdžijeva, Z. B. Elst, [Xal'mg degter γarγač] 1974 [Kalmyk tales]; *Xal'mg tūl's*. Ed. Budžalov, E. A. Elista, Kalmyckoje knižnoje izdatel'stvo 1979 [Kalmyk tales]; Basangova, T. G.: *Sandalovyj larec. Kalmyckije narodnyje skazki*. Elista, Kalmyckoje knižnoje izdatel'stvo 2002.

[538] The standard taxonomy of Mongolian tales according to which the items in anthologies are systematised.

5. comic tales, jokes
6. etiological tales.[539]

The Kalmyk emic classification, according to which Bálint specified his collection is: *axr tūl'* "short tale" and *ut tūl'* "long tale".[540] On the basis of Basangova (Bordžanova)'s arrangement: "*axr tūl'* (bytovaja, satiričeskaja i skaza o životnyh); *ut tūl'* skazka dlinnaja, bol'šaja po ob"jomu povestvovaija"[541] Bálint classified all his tales as *ut tūl'*, but according to Basangova's (Bordžanova) categorization the animal tales (such as the cumulative tale about the sparrow) belong to the short tales. However, the others are appropriately designated as Long tales according to their solemn content and structure.

THE TALES (BÁLINT *UTU TŪLI*) IN BÁLINT'S MANUSCRIPT[542]

The tales constitute more than the half of the manuscript and offer a very rich source of material concerning 19th century Kalmyk vernacular language and to a lesser extent formal language.[543] Bálint also refers to a personal collection of folklore texts in Kazan which included tales, but as it was explicated in the *Introduction* its fate is unknown.

> "After living two and a half months in Kazan I mastered the spoken Kalmyk tongue so that I speak and write in it. After listening I collected words, folk tales, folk songs, riddles, materials representing the purest folk tongue for a little Chrestomathy."[544]

On The recording of tales in Astrakhan Bálint commented as follows:

> "After the folk songs followed the recording of tales with more difficult [syntactic] structure. These [tales] were written down in Kalmyk script by young Kalmyks from various tribes, some of them visited the secondary school, some the surgical school, and others the elementary school and were considered to be good story-tellers. These tales written down in Kalmyk script were told sentence by sentence for me by my instructor according to the people's pronunciation. This way we prepared the transcription that I read out to him and corrected [the parts] in the case if I heard improperly. The grammatical analysis and the interpretation of the tales followed thereafter. My tale collection prepared this way contains fifteen shorter and longer folk tales written down with Kalmyk letters and in an abbreviated Hungarian

[539] This subgroup is rather a kind of myth, i. e. etiological myth (Mong. *domaγ*, Khal. *domog*, Kalm., Oir. *domg* and should be comprehended rather as the basic genre of Mongolian mythology. Certainly, because no such written mythological tradition existed among those peoples who had a longer tradition of using script, the mythological sujets are sporadically scattered throughout the various genres. However, the various *domog*s providing the origin-explaining sujets compose a loose system of mythology that belongs to the common heritage of the Inner Asian nomads and the aboriginal Siberian hunters (these two legacies are combined in the pre-Buddhist Mongolian tradition). In detail cf. Birtalan: *Die Mythologie*. According to my suggestion for the classification of the etiological tales, stories should not be listed in the genre classification of tales. I propose to treat the *domog*s as an independent genre group: the "myth" (definitely, these narratives can not be comprehended as myth in the classical Greco-Latin sense).

[540] This genre distinction is similar to that of the Mongolian folk songs (cf. Chapter Songs).

[541] Basangova: *Sandalovyj larec.* p. 3.

[542] Motives and formulae typical for the Kalmyk tales will be discussed in the notes attached to particular tales, however, a comprehensive analysis of this aspect requires a separate study.

[543] *Manuscript* pp. 36–139.

[544] "1 harmadfél hónapi Kazánba lételem alatt magamévá tettem a kalmik népnyelvet annyira, hogy rajta beszélek és irok; gyüjtöttem egy kis Chrestomathiára való anyagot, mely áll tulajdon hallomásom után följegyzett szók, népmesék, népdalok és talányokból, a lehető tiszta népnyelven." *Jelentés az akadémiához*. pp. 244–245 (cf. Kara: *Bálint Gábor keleti levelei*.).

transcription. All the texts recorded from the Kalmyk tongue are transcribed in both ways [i. e. in Kalmyk script and in translation].”[545]

Bálint named all his tales as *utu tūli* “long tales” and marked them with numbers without giving any titles. A tentative list of titles is provided below, referring either to the protagonist or the main event of the sujet in accordance with the motif-catalogue of László Lőrincz. These pseudo-titles might help the reader to find further parallel material and also identify the sujets with tales of Mongolian or any other ethnic groups.

- First tale *Boγšrγ* “The sparrow” pp. 36–38.
- Second tale *Köwūn moγā xoyr* “The boy and the snake” pp. 39–41.
- Third tale *Kūnē zayā* “Human’s fate pp. 42–45.
- Fourth tale *Moγā köwūn* “The snake lad” pp. 46–50.
- Fifth tale Tarwǰ xān “The Steppe-eagle khan” pp. 51–55.
- Sixth tale *Zul-šar Arsln bātr* “The Lampe-yellow Lion hero” pp. 56–61.
- Seventh tale *Mīs, noxā, xulγn* “The cat, the dog and the rat” pp. 62–67.
- Eight tale *Ačit köwūn* “The benefaction of the son” or *Öwgnā γurwn köwūn* “The old man’s three sons” pp. 68–74.
- Ninth tale *Önčn köwūn* “The orphan boy” pp. 75–81.
- Tenth tale *Ōrdīn Bayin xān ba Erlg nomīn xān* “Oirats’ Rich khan and Erlg, the Khan of the Holy Teaching” pp. 82–88.
- Eleventh tale *Čulūn xar bātr* “Stone-black hero” pp. 89–95.
- Twelfth tale *Ulādā bātr ba Čon-bawγā* “Ulaadaa hero and the Wolf-wife” pp. 96–104.
- Thirteenth tale *Xānī kūkn ba zāsngīn köwūn* “The khan’s daughter and the nobleman’s son” pp. 105–114.
- Fourteenth tale *J̌irγlčn Ulān Xačir* “The Glad Red-faced [hero]” pp. 115–125
- Fifteenth tale *Kecū Berk bātr* “Hard Solid hero pp. 126–139

Translation

FIRST TALE
(Bálint 1. *Utu tūli*)[546]

[36] Once a sparrow came and sat down on a mugwort.[547] That mugwort stung the [bird’s] rear. Thereafter the sparrow went to the sheep and told it about the grass:

[545] A dalok gyüjtését követte a nehezebb szerkezetü népmeséké, melyeket részint a gymnasiumba, részint a sebészeti tanodába, részint pedig az elemi iskolába járó és jó mesélőknek tartott, különböző törzsü, fiatal khalymikok irtak össze khálymik írással. Ezen khálymik irásu meséket tanitóm a népkiejtés szerént nekem mondatolta és igy láttuk el átirással; ezen átirást azután én fölolvastam és a netán roszul hallottakat kijavitók, erre következett a mese nyelvtani fejtegetése és értelmezése. Az igy eszközölt mesegyüjteményem 15 hosszabb és rövidebb népmesét tartalmaz khalymik betükkel és röviditett magyaros átirással. A khalymik nyelvből gyüjtött anyag mind ilyen kettős írásu.” Bálint: *Jelentése*. p. 12.

[546] *Manuscript* pp. 36–38. Lajos Nagy provided an accurate transcription (based on Ramstedt’s system) and a translation of this tale in his article devoted to Bálint’s unedited manuscripts. Present translation does not follow Nagy’s text which is in many respects correct, but is not free of mistakes. Nagy, Louis J.: G. Bálint’s Journey to the Mongols and his Unedited Kalmuck Texts. In: *AOH* IX. (1959) pp. 311–327, on pp. 324–327. According to its content this tale belongs to the animal-tales and its structure to the cumulative tales. For further analysis, cf. Lőrincz Nr. I. Nr. 7. (AaTh 2034. *A The wormwood does not want to rock the sparrow*) in: Lőrincz: *Mongolische Märchentypen.* p. 17. Parallels: *Xal’mg tūl’s*. II. pp. 227–228, *Kalmyckije skazki*. pp. 135–136. Among Kalmyks it is a well known tale having more variants, such as *Bor bogšada* (recorded by N. Očirov in 1908), *Bogšada* (recorded by A. C. Bembejeva form story-teller Manǰin Sanǰ/Sandži Mandžikov in 1964), *Šarada šar bogšurγa* (recorded by B. B. Mandžijeva from story-teller Š. V. Boktajev in 2001). Mandžijeva compared the above mentioned three variants form the point of view of the cumulative character of tale and came to the conclusion that three tales examined by her preserved the during nine decades the plot and the main motives. I can add to her investigation that Bálint’s tale offers an earlier variant and of the same plot and regarding the chain of motifs only the episode with the cat – being present in the three later variants – is missing form Bálint’s record. Cf. Mandžijeva, B. B.: *Kumuljativnaja skazka u kalmykov (Sinoptičeskij analiz raznovremennyh tekstov)*. (Manuscript).

– Don't mention eating that sheep of yours, I myself ate one of the khan's stallions and now I am afraid of the horse-keepers. – Thereupon the sparrow said:

– I'll go to the horse-keepers to tell about you! – The sparrow arrived at the horse-keepers and said:

– There's a wolf here, go and kill that wolf! – Thereupon the horse-keepers said:

– Don't mention killing that wolf of yours, we have lost the black-brown ambler stallion the khan used to ride. Now we are afraid of the khan. – Thereafter the sparrow said:

– I'll go to the khan to tell about you. – [The bird] said and left. The sparrow arrived to the khan and said:

– Khan, your horse-keepers have lost your the black-brown ambler stallion you used to ride and now they are afraid of you. Go and beat them! – [37] Thereupon the khan said:

– Don't mention going and beating them, I myself can't carry my own fat. – Thereafter the sparrow said:

– You miscreant being unable to carry your own fat, I'll go to the rat to tell about you! – [The bird] said and left. [The sparrow] arrived at the rat and said:

– There's a khan here, go and eat his fat! – Thereupon that rat said:

– Don't mention going and eating your [khan's] fat, I myself am afraid of boys.

– I'll go to the boys to tell about you. – [The bird] said and left. [The sparrow] arrived at the boys and said:

– There's a rat here, go and kill it. – Thereupon the boys said:

– Don't mention killing that rat [of yours]! We ourselves let the cows be mated and now we are afraid of our mother[s]. – Thereupon the sparrow said:

– You miscreants having let the cows be mated, I'll go to your mother[s] to tell about you! – [The bird] said and left. The sparrow arrived at the boys' mothers and said:

– Your sons have let the cows be mated; now they are afraid of you, go and beat your sons! – Thereupon the wives [sic!] said:

– Don't mention going and beating them, we can't slam our own wool. – Thereupon the sparrow said:

– You miscreants being unable to beat your wool, I'll go to the whirlwind to tell about you! – [The bird] said and left. The sparrow arrived at the whirlwind and said:

– There are a lot of wives [sic!] who are being unable to beat their wool, go and blow their wool away!

[38] Thereafter the whirlwind blew off their wool, the wives pursued their sons, the boys pursued the rat, the rat ate the khan's fat, the khan beat his horse-keepers, the horse-keepers pursued the wolf, the wolf ate the sheep, and the sheep ate the grass. Seeing them our sparrow laughed (so much) and [because of laughing] its aorta burst and [the sparrow] perished.[548]

SECOND TALE
(Bálint 2. *Utu tūli*)[549]

[39] Once there lived[550] a rich old woman and an old man. That old woman and old man had neither a son nor a daughter.[551] Later on a son was born. At [that] night a snake came and taking the boy it ran

[547] Bálint *šaraljin*, Kalm. *šarljn* "Name verschiedener großer Steppenpflanzen" (R. 350), "bur'jan" (Mun. 666), lat. Artemisia vulgaris.
[548] There is an illegible crossed expression at the end of the tale. It is uncertain if it is the name of the informant
[549] *Manuscript* pp. 39–41.
[550] Bálint *Bäidek sänji bolna*. "There have lived". On the starting formulae of tales cf. Gorjajeva, Baira Basangovna: *Služetnyj sostav i hudožestvenno-stilevaja struktura kalmyckoj volšebnoj skazki*. (Dissertacija) Elista 2006 (Manuscript) pp. 92–96.
[551] The inserted phonetical variants cf. the photocopy of the texts.

away. Thereafter the old man pursued it riding his fast piebald[552] horse. Chasing the snake, he caught up with it and put it down, hitting it ten times ten million times from behind and ten times ten million times from the front. Thereafter the snake flung itself up into the air and fled into a big hill there.[553] The old man continued chasing it, caught up with it and beat it with his staff. [But] the old man did not beat the snake; he beat and broke his horse's leg. The snake escaped; thereafter the old man arrived home. The snake took the boy into its hole. Thereafter the female snake said:[554]

– Please, hang this boy behind [in the hole], let us eat another man! – Thereupon the male snake said:

– Although he is small, he has tortured me. [So] we eat him now. – Thereafter the male and the female snakes went to the boy and sucked [his blood].[555] While [his blood] was being sucked the boy cried:

– God has not created me to have this fate! What shall I do?[556] – And the snakes on either side of him fell off [from him]. Thereafter the boy came out and put two pieces of stone the size of two oxen' at the mouth of the hole and went away.

[40] While running [home] a [cloud] of dust was coming behind him. The boy went into a hole and lay down. The two snakes passed by him. They went [ahead for a while] and then returned back to their home.[557] As soon as they had left, the boy [came out of the hole] and started to run.[558] While running he arrived at a friend of his father. Arriving at the yurt of [his father's] friend, [the boy] put on a nice dress and made a feast for seven days. Thereafter a man was sent to the boy's father.

– Go as well and tell him that his son has arrived. – And [the man] was sent. That young man went to the old man and said:

– Your[559] son has arrived. – The old man said:

– From where could my son come?! – and stayed [at home]. Another messenger was sent [to him]:

– Go and tell [him that his son has arrived]. – Thereafter the old man arrived [at his friend]. When the old man glanced at his son, he fainted.[560] Someone poured water on him and he was set on his feet again. Thereafter the old man made there a seven times seven, forty-nine days' feast. At the end of the feast the old man's son told the friend's son:

– Let us go and kill those two snakes! – Thereafter they both left. Our boy left riding his father's fast piebald horse.[561] Thereafter the friend's son said:

– I am scared. – And returned [home] after halfway. [41] The old man's son went on alone. On his way he arrived at the two snakes' place. The boy hobbled tightly his horse and ran into [the hole]. Upon entering [the hole, he realized that] the male and female snakes were in their hole. The boy killed immediately the two snakes and let out all the people who were in the hole. Those people having been counted, they were one thousand and one. From among those thousand [sic!] people one boy said:

[552] Bálint *alik*, Kalm. without palatalisation *alγ* "bunt (schwarz, braun od. a. Farben mit weiss" (R. 6), *alg* "pjostryj, polosatyj; belokuryj; pegij (o masti)" (Mun. 33).
[553] Bálint *nēge ike toloγā kād*; this expression needs further explanation.
[554] Bálint *keleǰi bäidak bolna*, Kalm. *kelǰ bādg boln*; such verb-complexes emphasise the narrative character of the tales.
[555] Bálint *irād šimibe*, Kalm. *irād šimw* lit. "came and sucked".
[556] Bálint *Tengger namāigi eīgeǰi zayaxār zayal ügä bäixü yaγana*; *zayaxār* read *zayāxār*. Lit. "this way has not destined [me]" i. e. I was not destined to this. Gorjajeva's translation "Tengri lučše by mne ne daval žizn', čem predopredeljat' takuju sud'bu'.". To the lexeme *yaγna* "how to do, how to act" the personal pronoun [*bi*] "I" should probably be added. The expression needs further investigation.
[557] Bálint *gerädän* appears parallel with *gertān* in Bálint's texts. According to Gorjajeva and Bordžanova *gerädän* is a Torgut dialectal form. On the linguistic features of Bálint's corpus a separate study will follow in the future.
[558] Bálint *gŭgād yarba*.
[559] Bálint *köbūnten*, Kalm. *köwūntn* "your son" is expressed in a very polite form.
[560] Bálint *xaryaca xaryād odba*, cf. Kalm. *xaryacā xaryād odw* "fiel in Ohnmacht", *xaryacxa* "in Ohnmacht fallen, schwindlig werden", *xaryacād unād odw*, *x. kisēd odw* "fiel ohnmächtig zur Erde", *xaryācā*, *xaryaca gem* "Schlag, Apoplexie, Schwindel, Ohnmacht" (R. 169), *xarγcx* 2. "podat' v obmorok, terjat' soznanije; *xarγcad unx* upast', poterjat' soznanije" *xarγclγn* "1. obmorok; 2. pristup epilepsii, epileptičeskij pripadok" (Mun. 579).
[561] Bálint *xurdn alik gedek mörīgi*, Kalm. *xurdn alg gedg mörīg*, lit. "the horse called fast mottled".

– Taking these thousand people let me race with you up to your yurt. – The old man's son said:

– How did you get into this frightening snake['s] mouth? – He said well, and they[562] started to race. That boy arrived at the yurt along with [the old man's son]. After sending them [= the thousand people] home, the old man's son stayed at [the old man's] yurt and they lived there peacefully in joy.[563]

THIRD TALE
(Bálint 3. *Utu tūli*)[564]

[42] Once there lived[565] a khan who got lost in the fog.[566] Once that khan went to hunt and as it was foggy he got lost. While going he arrived at two[567] yurts. Upon reaching those two yurts, he unsaddled his horse and sat down outside one of the yurts. Thereafter one daughter-in-law cooked tea for the khan.[568] Thereafter they[569] said:

– Young man, please come in and sleep in [our] yurt! – Thereupon the khan said:

– No, I will sleep outside looking after my horse. – At night a creature[570] coming from the south ran into[571] the southern yurt. Thereafter the khan, seeing it, went [to that yurt] and said:

– Who is this? Come out! – Thereafter that man[572] said:

– I am the fate spirit[573] of this old man's[574] son. This old man's son will die[575] on the night of his wedding.[576] – Thereafter the khan said to the fate spirit:

– Who will marry my daughter? – Thereupon that fate spirit said:

– An old woman sitting on a cart will arrive from the direction of the rising Sun and her son in her belly will marry your daughter. – Thereafter in the morning the khan was about to go home, when the old man, the owner of that yurt said:

– Young man, what is your name? – Thereupon the khan said:

– I am the ruling[577] khan. – Thereupon the khan added:

– Old man, send your son to me when he is going to marry! – Thereafter the khan arrived home and lived his life. While living [so at home, once] a lad arrived. [43] The khan asked that lad:

– What a lad are you? – The lad said:

– I am the son of that old woman and old man whose yurt the khan visited and where he spent a night not long ago; the khan told me to come, and I have arrived [here]. – Thereafter the khan followed

[562] Bálint *N'e säin gēd*, cf. Kalm. *n'ē, n'ē* "Gut!, nun und dann" (R. 275), *nä* 2. "soglasen, ladno" (Mun. 370).
[563] On the closing formulae of tales cf. Gorjajeva: *Služetnyj sostav i hudožestvenno-stilevaja struktura kalmyckoj volšebnoj skazki*. p. 97.
[564] *Manuscript* pp. 42–45.
[565] The tale starts with the usual formula; the verbal component is: *bäidak sänji bolna*.
[566] Bálint *budundu tõridek (töirdek) xān*, Kalm. *budnd tõrdg xān* is an attribute and not a name refering probably to a type of hero – who usually got lost in fog – in the plot of other tales.
[567] Bálint *nēge xoyur*, if the lexeme *nēge* precedes a numeral, it indicates "certain, some".
[568] On the receiving and entertaining the guests among the Kalmyks, cf. Dušan. pp. 121–122. The young people of the visited yurt should help the guest to unsaddle, to hobble his/her horse and then invite him/her into the tent, where tea and pipe are offered to them.
[569] Bálint *teden* i. e. "people in the yurt, the family".
[570] Bálint *nēge yumun* lit. "one thing".
[571] A strange creature in human, animal (frequently a cat, a fox or a mouse) or in a theriomorphic (monster) form that runs into the yurt, is in the most cases the sign of bad-luck. It is seen only by particular persons (but not only shamans are able to see them). In the Mongolian folk genre, the *xūč yariya* "reminiscence-narration, saying" a common motif is that "it happened to me" i. e. to the narrator who witnessed the intruding being, running in or climbing into the yurt.
[572] Bálint *kn̄n* lit. "man, person" no other expression indicating some kind of spirit is used here.
[573] Bálint *zayāči*, Kalm. *zayāč* "fate spirit" in detail cf. Birtalan: *Die Mythologie*. pp. 1001–1002, 1070.
[574] I. e. "the yurt's owner's son".
[575] Bálint *ükükü*, Kalm. *ükx*; the informant did not use any taboo-expression for dying; cf. Bordžanova, T. G.: *Obrjadovaja poezija kalmykov (sistema žanrov, poetika)*. Elista, Kalmyckoje knižnoje izdatel'stvo 2007. p. 262.
[576] Bálint *gerān abaksan sõdān*.
[577] Bálint *oro ezeleksen xān*, Kalm. *orn/or ezlsn xān*; *or ezlekči xān* "der Kaiser, Herr des Reiches" (R. 129).

by a great number of monks [of *gelng* rank] arrived at the old woman's and old man's [place]. Thereafter the old woman's and old man's son married and fell asleep at [that] night. While he was sleeping, the monks encircled his yurt sitting and prayed.[578] They prayed until dawn but meanwhile the old woman's and old man's son died. Thereafter the khan told the old woman old and man:

– A man cannot escape from his predestined fate.[579] – And [he] went home.

Thereafter the khan was watching for the old woman who was supposed to come from the direction of the rising Sun. Meanwhile that old woman arrived. The khan caught that old woman, bound a rope round her neck and tied the other[580] end of the rope to his horse's tail and dragged [her] along. He dragged her along in a hurry[581] and then burnt [her]. Thereafter the khan said:

– Well, I will see [her son] marrying my daughter! – The old woman's son in her belly fell out while [his mother] was dragged. Thereafter the khan went to war. That boy who fell out was found by the khan's official[582] who made him his own son. That boy played together with the khan's daughter. Meanwhile they fell in love with each other.[583] [44] Thereafter the khan's wife sent a letter to the khan.

– Your daughter has fallen in love with the official's son. – So she wrote[584] [in her message]. The messenger[585] arrived at the khan and gave that message letter. The khan asked that man:

– What kind of a son has the official? – Thereupon that messenger[586] said:

– The official found a boy on the ground and made this boy his own son. – Thereafter the khan grew angry and sent a message back to his wife.

– Divest the official of his rank![587] – He wrote in his message and [gave it to the messenger]. That young man took the message and left. While he was going, there were two yurts [on his way]. That young man arrived at the yurt on the northern side and dismounted there. While picking lice on his head, the wife in that yurt put him asleep. She unfolded his robe on his chest and looked into it. Upon looking into it, she found that message letter there. She read that message and tore it and burnt it. She wrote another message instead. She wrote in the message as follows: "Please wed[588] the official's son with my daughter and erect two-three white yurts. Settle servants[589] on its northern side; settle an assembly of monks on its southern side." [Such a message] she wrote. Thereafter the young man got up and left. For that matter, the yurt's owner wife was the official's daughter. Thereafter that young man gave the message to the khan's wife. The queen read it and erected several white yurts. [45] On the southern side she settled several assemblies of monks,[590] on the northern side she settled servants.

Thereafter the khan was nearing home from the war. He arrived close to the yurts. A woman collected dung for fuel [there] and the khan asked her:

– What are these many white yurts? – Thereupon the woman said:

– The official's son and your daughter … – Upon hearing that woman's words the khan cut her in two and with the fastest sprint of his horse arrived home. He flung the [felt] door upon the [roof] of the yurt:

[578] Bálint *nom umušād (ungšiād)*, Kalm. *nom umšād.*
[579] Bálint *uridaīn täbiksen xubiāsü*, Kalm. *urdīn täwsn xüwās*.
[580] Bálint *nēge* lit. "one"
[581] Bálint *čirād doptolǰi orkād tüimürdäǰi orkoba*, Kalm. *čirēd dowtlǰ orkād tūmrdǰ orkw*.
[582] Bálint *tüšimül (tüšimel)*, Kalm. *tüšml*.
[583] Bálint *Neilād bäibe*. Kalm. *Nīlēd bāw*. Lit. "united, become united, became friends" here: "fell in love with each other".
[584] Bálint *ilgägäd orkoba*, Kalm. *ilgāgād orkw* lit. "sent".
[585] Bálint *tere kūn* lit. "that man".
[586] Bálint *tere zalū* lit. "that young man".
[587] Bálint *Tüšimülä gekü nereī n'i tasalād orko!*, Kalm. *Tüšml gix nerī n' taslād ork!* lit. "Stop naming him an official".
[588] Bálint *neīldūlād*, cf. Kalm. *nīlūlx* (R. 278, Mun. 377).
[589] Bálint *caxār*, Kalm. *caxr* "die dienenden Kalmückenfamilien, die in der nähe des Fürsten (od. Klosters) wohnen; die Handwerker, Arbeiter (Fleischer, Schuster etc.) vgl. *čaxar*" (R. 420).
[590] I. e. "sanctuaries, temples".

– Wife, are you here? I will kill you! – [He] said. The queen threw the message letter on the flap of his robe. The khan read and saw that it was written "Do this way!"; it was similar to his own writing. Thereafter the khan asked the official:

– Where did you get this boy from? – Thereupon the official said:

– I found this boy on the ground. – For that matter, this boy was the one who fell out of that certain old woman's belly. Thereafter the khan said:

– A man cannot overcome the predestined fate. – He said and lived on [in peace].

The official's son married the khan's daughter and they lived peacefully in joy.

FOURTH TALE
(Bálint 4. *Utu tūli*)[591]

[46] Once there lived an old man and an old woman, and they had a yellow spotted cow.[592] That old woman and old man prepared food from the milk of their yellow spotted cow. One day that yellow spotted cow went grazing and did not come back in three days. The old man left to look for the cow. While going [he found] the cow grazing but there was a something yellow in colour beside it. As the old man came closer to the cow, [he saw] that there was a big snake that would not let the cow go. The old man became frightened and did not move. The snake said:

– Father, please do not be afraid, take your cow![593] – Thereupon the old man took his cow and left. Upon leaving, the snake said:

– Father, I will come to your place at night. – The old man went home and said to the old woman:

– Next[594] night a big snake will come [to us]. – Upon hearing the old man's words the old woman was close to dying.[595] Thereafter the old woman and old man were very much frightened and lay hiding among the goods on the honoured place.[596] The snake arrived and said:

– Father and mother, why are you frightened? – Thereupon the old woman and the old man stood up and the snake got into their bed. [47] Thereafter in the morning the snake said:

– Father, go to the khan's daughter and [propose to her] for me! – The old man mounted one of his poor fallow horses and rode away. Upon arriving at the khan's he stood in front[597] of the khan.

– Khan, khan, your daughter and my son … – He said and ran away. Thereafter the khan said:

– Bring that old man to me: let me kill him! – Many young men pursued the old man and catching him brought him back. Thereafter the old man said to the khan:

– A snake came to my yurt and told me [to propose] for him to the khan's daughter. – The khan became frightened and decided to give[598] his daughter. Thereafter he said to the old man:

– In order to be able to take my daughter, make a golden bridge, a silver bridge, a copper bridge and a brazen bridge from your yurt's door up to my yurt[palace]! Further, grow fruit trees on both sides of the bridge so that a rider going over the bridge could taste it quietly to his heart's content![599]

[591] *Manuscript* pp. 46–50. This text is the variant of the Kalmyk tale *Moγā köwūn* "Snake-lad", on its genre typology and motifs cf. Gorjajeva, Baira Basangovna: *Služetnyj sostav i hudožestvenno-stilevaja struktura kalmyckoj volšebnoj skazki*. (Dissertacija) Elista 2006 (manuscript) pp. 52, 112.

[592] Kalm. *ükr* means "cow", cf. Khal. *ünē* "id.", "γurwnas ülü nasta kŭkn bod mal; korova" (Pürbän p. 73).

[593] Bálint *ükrān yaboǰi ab-ton* read *ükrān aboǰi yabtan*, Kalm. *ükrān awč yawtn*.

[594] Bálint *cačin'i* read *cāčin'* from *cā-* "far side, next, coming" + *-čin'* (demonstrative particle).

[595] Bálint *äiǰi ükün aldaba*, Kalm. *ăǰ ükn aldw*. Cf. *öwgn ükn aldād irwă* "der Greis war schon halbtot od. beinahe tot" (R. 6).

[596] Bálint *barānān'ī šuγundu*, Kalm. *barānān šuγūnd* is a usual motif-element in folk tales, the place where the hero hides or is hidden from the enemy or an undesirable encounter. Kalm. *barān* "Pelze, Filze und anders, was in der Jurte unter den Kisten (*abdr*) zusammengefaltet liegt; die beste Stelle, Ehrenstelle des Hauses (in der Nähe der *burxan*), Vermögen, Reichtum des Hauses" (R. 33). Kalm. *šuγū* "Winkel od. die Stelle zwischen dem Kasten und dem Bette; *derīn šuγū* id., syn. *barānē köndē*" (R. 367).

[597] Bálint *nādu biyedün'i*, Kalm. *nād bīd n'* lit. "on this side [= nearer to the agent]".

[598] Bálint *ökü*, read *ökkü/ögkü*, Kalm. *ögx*.

[599] Bálint *tabārān*, Kalm. *tawārān* "to one's wish, desire, in comfort".

Further, grow [such] a big garden[600] besides the [bridge] that the rising Sun could not be seen until noon! Further, turn your yurt into a yellow mottled palace![601] Further, prepare a home for my daughter and my son-in-law, make a separate yellow mottled palace![602] – [The khan] said.

– Then I will give my daughter. – [The khan] said. Thereafter the old man went crying home. The snake asked the old man:

– Father, what has happened to you? – Thereupon the old man said:

– The khan ordered[603] me to do so and so. – [48] Thereupon the snake said:

– Well, it is nothing.[604] [It can be done] within a day and a night. – Thereafter when the old man and the old woman were about to get up, everything was as it had been ordered [by the khan] and they were lying inside a big soft bed.[605] Well, thereafter the khan gave his daughter [to the snake]. The snake came home and lay there. At night the khan's daughter arrived as well, she came up to the bed and lay down. That maid was deadly frightened. Thereupon the snake said from behind[606] the curtain:

– Light this pipe! – And gave her [his pipe]. – The girl lit the pipe. While giving it back she glimpsed under the curtain. Upon looking [inside] she saw a handsome[607] lad with white face and black hair lying there.[608] Thereafter in the morning that lad made a horse from gold and took it to the khan as a present. The khan had two more daughters. Those two girls looked at that lad and both went to his home and asked their younger sister:

– Tell us where is the thing that turns your husband into a snake! – Thereupon the younger sister said:

– I do not know. – Those two [sisters] looked for it and found it, and finding it[609] they burnt it. The lad disappeared [immediately] while he was sitting at the khan's. Thereafter the khan's daughter left saying "I'll go after my husband and die.". On the way there was a white yurt close to a tree. [49] The girl entered that yurt. Upon entering [she saw that] a Lama was sitting there. Thereafter the girl told the Lama her whole story. After she had finished, the Lama said to the girl:

– Your husband is a man living in the sky above. – He said.

– Now, go from here. There is a meadow southwards. Go to that meadow and lie down. There is a maral deer that comes to play in that meadow. While [the deer] is playing so, [try] to touch its antler and it will let you get to the over world. – Thereafter the girl went to the meadow and lay down. Meanwhile a maral deer came and played there; it touched that girl with its antlers and she got onto the sky above close to three yurts. Thereafter the girl entered the yurt on the western side and sat down. A girl lived [there]. That mistress of that yurt asked the girl:

[600] Bálint *örũn ɣarakson naran üdü kürtül ese üzügdedek ike bakca urɣa*, Kalm. *örũn ɣarsn narn es üzgddg ik bagc urɣ*, Kalm. D. *bakc* "Garten, kleiner Garten für Gemüse" (R. 30).

[601] Bálint *bäišing*, Kalm. *bāšing* lit. "building".

[602] The building of a bridge between the dwellings with a magic garden between is a familiar motif in Kalmyk tales, cf. "*Маңһдур өрүндән эврәннь герин үүднәс авн мана герин үүдн күртл алтн болн мөңгн таст тогтатн, тиигәд терүнә хойр амар зер-земш урһаһад, мөртә күн һарарн таслҗ идәд йовх, йовһн күн амарн таслҗ идәд йовх – гиҗәнә, дәкәд эмгнләрн әдл зун эмг авад ир, өвгнләрн әдл зун өвг авад ир, бийнь бийләрн әдл зун көвү дахулҗ иртн*. (Завтра утром от дверей своего дома до дверей нашего дома золотой и серебряный мост сотвори, по двум сторонам их вырасти фрукты, чтобы конный всадник срывал руками и ел, пеший ртом срывал и ел, еще приведи сто старух, похожих на твою старуху, приведи сто стариков, похожих на твоего старика, сто юношей, похожих на тебя приведи) (XT – IV, с. 12)." Gorjajeva: *Služetnyj sostav i hudožestvenno-stilevaja struktura kalmyckoj volšebnoj skazki*. pp. 119–120.

[603] Lit. "told".

[604] Bálint *Ker-ügä (kerek-ügä)*, Kalm. *ker-ügē* (R.), *kerggo* (Mun.) lit. "not necessary".

[605] Bálint *uluba*, Kalm. *ulwa* "Daunen, Flaum, Daunenkissen …" (R. 449), *ulw* "tjufjak, matrac; opora" (Mun. 531), *ulba* "perina, tjufjak" (Pozd. 51).

[606] Bálint *doroɣār*, Kalm. *dorāɣūr* "unten, entlang" (R. 96), *doraɣur* "v, pod" (Mun. 207).

[607] Bálint *ulān*, lit. "red", here "handsome".

[608] Bálint *xalxa cagān, üsütā̃ xara, ulān zalū* read *xalx cagān, xar üstā̃, ulān zalū* or *xalx cagān, üs xartā̃, ulān zalū*. There seems to be a little confusion in the grammatical markers of the expression. The supposedly correct version might be *xalx cagān,* the epithet is appositional, *xar üstā̃* the epithet is prepositional, possessing a grammatical marker *–tā̃* "having something.". Another solution might be the case when both epithets are postpositional and the last one bears the grammatical marker: *xalx cagān, üs xartā̃.*

[609] There is no further explanation what this "thing" was like.

– What a girl are you? – Thereupon the girl told [the mistress] her whole story from the beginning to the end. Thereupon that yurt's mistress said:

– That [lad] is our younger brother. These three yurts belong to your husband's elder sisters, to us. – She said. – Your husband comes to greet us three times [a day] in the morning, at noon and in the evening. – Thereafter the eldest sister put nice clothes on the girl and hid her among the goods on the honoured place. [50] In the morning [the lad] arrived to the eldest sister, took the chess set and sat down. While playing this way the lad[610] said:

– Check! – Thereupon his sister said:

– Yes, yes, it is check, but would you take your wife[611] if she arrived from the underworld continent? – Thereupon that lad:

– You are saying unnecessary words. – He said and joining[612] the flap[s] of his gown left. [The elder sister] sent the girl to the middle sister. She hid her among the goods on the honoured place, similarly [to her previous sister]. At noon that lad arrived, took the chess and sat down. He played again and said:

– Check! – Thereupon his sister said:

– Yes, yes, it is check, but would you take your wife[613] if she arrived from the underworld continent?

– You are saying unnecessary words. – He said and joining both flaps of his gown left. In the evening the [middle sister] sent the girl to the little sister's yurt. She hid her among the goods on the honoured place similarly [to her previous sisters]. In the evening that lad arrived, greeted his sister,[614] took the chess and sat down. Thereafter he played again and said:

– Check! – Thereupon his sister said:

– Yes, yes, it is check, but would you take your wife if she arrived from the underworld continent? – Thereafter the lad stood up and said:

– I will take [her].

– Get up [and come] hither! – Said [the sister] and helped her to stand up. Thereupon her younger brother could do nothing but take [his wife]. Thereafter they lived there peacefully in joy.

FIFTH TALE
(Bálint 5. *Ut tūli*)[615]

[51] Once there lived an old woman and an old man. That old woman and that old man got their food by throwing a hook into the water and catching fish. Meanwhile a lame Steppe Eagle[616] arrived to them and got some leftovers from the old man's and old woman's food. Thereafter one morning the old man and the old woman were waking up and they [saw that they] were lying in a big soft bed[617] inside a yellow spotted building. The black lame Steppe Eagle had became a handsome[618] lame young man and was preparing his tea mingling it.[619] Thereafter the handsome lame young man said:

[610] Bálint *kā̄n* lit. "man".
[611] Bálint *kū̄kā̄n* lit. "your girl; your bride".
[612] Bálint *sačiǰi*, read Kalm. *sā-* + *-či-* (infix possessing intensive meaning) + *-ǰi* (adv. imp.); *sā-* 2. "näher ziehen, an sich ziehen, abkürzen" (R. 317).
[613] Bálint *babaɣaɣān*, Kalm. *bawɣā̆gā̆n* "your wife".
[614] This motif-element did not appear above.
[615] *Manuscript* pp. 51–55.
[616] Bálint *tarbaǰi*, Kalm. *tarwaǰi* "kleiner schwarzer Adler" (R. 381), *tarwǰ*, "orjol belohvostyj" (Mun. 478), Khal. *tarwaǰi bürged* "Tawny Eagle; Lat. Aquila Rapax" (Bawden p. 332), but in all probability Steppe Eagle (Lat. Aquila Nipalensis).
[617] Bálint *uluba,* cf. 4th tale.
[618] Bálint *ulān*, cf. 4th tale.
[619] Bálint *samaraǰi*, Kalm. *samrx*, Khal. *samrax* is the typical movement used to prepare boiled milk tea; taking the milk tea with a ladle, one pours it back from above.

– I am the khan named Steppe Eagle khan having seventy-two metamorphoses.[620] I transformed into a commoner Steppe Eagle,[621] and when I was returning [home], a bullet hit me and broke one of my legs. Now you two will live happily this way until your death. But before you die a son will be born to you. Please send that son to me, telling [him] that there is a Steppe Eagle khan living in the direction of the setting sun. – And saying so [the Steppe Eagle khan] left. Thereafter the old woman and the old man lived that way happily for a while when a son was born. Thereafter the old woman and the old man said to their son:

– There is a khan named Steppe Eagle khan [living] in the direction of the setting sun, go to him. – [52] Upon saying it the old woman and the old man died. Thereafter the lad left running in the direction of the setting sun, to the Steppe Eagle khan. Running, he arrived at the khan's. When he came there, Steppe Eagle khan was standing outside of his yurt. Upon the [lad's] arrival the khan asked him:

– What a lad are you?

– I am the son of the old woman and the old man whom the khan met that time.[622] Thereafter the khan gave a nice dress to the lad and in addition he gave him a golden box and said:

– After you've left my dependants' [territory], put this box of mine under your head and fall asleep. – Thereafter the lad went beyond the dependants' territory and putting [the box] under his head, slept. Having slept, upon getting up he was laying inside a yellow spotted building. There was nobody else near him. Meanwhile a wolf entered, and upon entering it said [to him]:

– A khan is going to marry off his daughter here, go and take that girl for me, if you don't take her, I will eat you. – Thereafter the lad left. While going he met the above mentioned Steppe Eagle khan. Thereafter the lad told the khan what had happened to him. Thereafter the [Steppe Eagle] khan said:

– A big group of caravaneers are coming hither. I will turn into a ram with golden wool [53] and golden horns. Go driving me and when the caravaneers ask you whether you sell your ram, tell them that yes, you will sell it. If they ask you for what you will give it, tell them that you'll sell it for the chestnut horse harnessed to the last cart. – Thereafter the lad went driving his ram. While driving [the ram], he met the caravaneers. The caravaneers asked the lad:

– Will you sell your ram?

– I will sell it. – Said [the lad].

– For what will you sell it? – [They] said. Thereupon the lad said:

– I will sell it for the chestnut horse [going] behind. – They gave their horse and took his ram. Thereafter he left riding that horse. That horse was an Arnzl,[623] a miraculous horse. Thereafter the lad rode far away. The ram turned into a hare and arrived back running [to the lad]. Thereafter the khan said:

– This khan, who is going to marry off his daughter, does not have a [proper] gown. I will turn into a fine-looking gown. Sell me to them! If they ask for what you will sell [the gown], tell them that you'll give it for the grey horse that [lies] in the dung.[624] – Thereafter the lad took that gown and arrived [at the khan]. The khan asked the lad:

– Lad, will you sell this gown?

– I will sell it. – Said [the lad].

– For what will you give it? – Asked [the khan].

– I will give it for the grey horse [lying] in the dung. – Said [the lad]. – [54] Thereafter the khan got that gown giving his grey horse [to the lad]. That horse was an Arnzl. Thereafter the lad took that horse

[620] Bálint *dalin xoyur xubilγätä Tarbaǰi xān gedek xān bi*, Kalm. *daln xoyr xüwilγata Tarwǰ xān gedg xān bi*. This expression seems to be the epithet of this type of tale-hero. According to Basangova (Bordžanova) and Gorjajeva there is no variant to this tale in available Kalmyk tale heritage.

[621] Bálint *alaptān (albatān) tarbaǰi bolǰi*, read probably Kalm. *alwtn tarwǰ bolǰ*.

[622] Bálint *xāgi teīgeǰi yaboxu cak*, Kalm. *xāg tīgǰ yawx cag*, lit. "while the khan was going or living that way …"

[623] Bálint Aranzal, Kalm. Arnzl "legendaryj kon' (neobyčno rezvyj, vynoslivyj i umnyj)" (Pürbän p. 39.). The designation Arnzl for the horse with magic abilities appears frequently in Kalmyk and also in Oirat tales and epics; on this motif: Todajeva 193.

[624] Bálint *bastu bäiksen boro mörinäsü ögönä bi*, Kalm. *bāst bäsn bor mörnäs ögnäw*; *bas* read *bās* "dung".

and went away. Thereafter the khan was upon putting on that gown but his [hands] were empty and he pulled only at his [gown's] collar.[625] Thereafter [the Steppe Eagle khan] turned into a hare and returned running to the lad. Thereafter the Steppe Eagle khan said:

– Now, I will turn into a fine-looking mirror;[626] take it[627] close to the khan's daughter. Thereupon the khan's daughter will ask you whether you will sell it. Tell her that you will sell it. Thereupon that girl will ask you "What kind is it?"[628] And she will look at [it]. While she looks at [it], I will slip out of her hands and fall down. People chased [them]. While she bends forward[629] trying to catch [the mirror], seize her by her belt and escape! – Thereafter the lad took that mirror and went close to the khan's daughter. Thereafter the khan's daughter saying:

– What kind is it? – Looked at [the mirror]. While she was looking at it, it slipped from her hand and began to fall. While the girl was bending to catch it, the lad grasped her by her belt and escaped. While [people] chased [them] from behind, they escaped without being caught. Thereafter the Steppe Eagle khan said:

– I will turn into a beautiful girl, similar to the khan's daughter. Put the khan's daughter behind and me in front [in your saddle]. Then the wolf will ask "Which is my girl?" Say "This girl." and show the girl behind you!

[55] Thereafter the lad came to the wolf, upon his arrival the wolf asked:

– Which is my girl?

– This one! – Said the lad and showed the girl behind him. Thereupon the wolf said:

– Why do you give me the wrong girl? – And took the girl [sitting] in front. Thereafter at night the girl said to the wolf:

– I am afraid of your eyes. – Thereupon the wolf said:

– Glue it with glue! – The girl glued [the wolf's eyes] with glue. Thereafter the girl said:

– I will not lie on your chest! – She scratched [the wolf's] face, left and went back to the lad. After arriving [the Steppe Eagle khan] said:

– Now, I will turn into a Lama. Come to me and make a complaint! – Thereafter in the morning the wolf arrived and said to the lad:

– You have not brought me the girl, you brought me a demon.[630] – Thereupon the lad said:

– Did I tell you to take the girl [sitting] in front. Did I? You said you'd take the girl in front and took her! – Thereafter they both went to the Lama to make a complaint. Thereafter the lad said:

– I brought two girls. I told [him i. e. the wolf]: "Take the girl sitting behind!" Upon my saying so, [the wolf] said: "No, I will take the one in front." And (the wolf) took the one [sitting] in front. – Thereafter the wolf said:

– This [lad] did not bring me a girl, but brought a demon. – Thereafter the Lama said:

– The creature called wolf is a swindler.[631] – And he hit [the wolf] with his staff and killed him. Thereafter the Steppe Eagle khan turned into his usual form and said to the lad:

– Now, live here happily! I will now return. – And [he] returned home. Then the lad lived there peacefully in joy.

[625] Bálint *xōson eberän'i zaxān tatād xocorba*, Kalm. *xōsn ewrā̆nā̆ zaxān tatād xocrw*.
[626] Bálint *nŭ̄r üzedek ger*, Kalm. *nŭ̄r üzdg ger* "mirror", cf. Khal. *toli*.
[627] Bálint *namāigi*, Kalm. *namāg* lit. "me".
[628] Bálint *Äliki büi?* Kalm. *äl'ki, äl'kn'i* "welche (von Mehreren)" (R. 22), Kalm. T. *ālk* "kakoj, kotoryj" (Mun. 65).
[629] Bálint *ökŭ̄gā̆d (ököigā̆d)*, Kalm. *ökīxe* "sich vorwärts lehnen od. biegen" (R. 293), *ökäx* "naklonjat'sja, klonit'sja; nagibat'sja vperjod" (Mun. 413).
[630] Bálint *šulmu*, Kalm. *šulm*, Khal. *šulmas*, *šulam*, Mong. *simnus*, *silmus*.
[631] Bálint *bulxāči*, Kalm, *bulxāč*, cf. Kalm. *bulxā*, *bulxā̆* "abstreitend, verneinend, verleumderisch, Verleumder" (R. 60), Khal. *bulxaič* "cheat, swindler" (Bawden 67).

SIXTH TALE
(Bálint 6. *Utu tūli*)[632]

[56] It happened a long time ago.[633] There lived a sixteen-year-old hero called Zul-shar Arslng, son of the eight thousand-year-old man,[634] Namjil-tsagaan.[635] His miraculous horse was a fast red Arnzl horse.[636] That horse:

Is tethered to the young Sandal tree,
Has a shadowy place at the old Sandal tree,
Has food on the grass of the blue plateau,
Has drink from the water of the cold spring.

The number of the lad's dependants reached one hundred thousand. Without father and mother, he lived alone in his yurt. Thereafter one night the lad had a nightmare while sleeping:

His one hundred thousand dependants have been driven away along a pathway,

His Buddha-like white head[637] has been buried at the door of the yurt.[638] Having had such a nightmare he mounted his horse and rode away.

He rode for several years,
He rode immeasurably [much].

Then he pulled [at his horse's muzzle] and stopped, but he was still close to his yurt. Thereafter also

He galloped for several years,
He galloped immeasurably [much].

Then he pulled [at his horse's muzzle] and stopped and was [still] halfway among[639] his dependants. Thereafter also

He galloped for several years,
He galloped immeasurably [much].

Then he pulled [at his horse's muzzle], stopped and he was just leaving his [57] dependants' [territory].[640] Thereafter the lad said: "This is the land[641] of my parents." He launched his arrow,[642]

[632] *Manuscript* pp. 56–61.
[633] Bálint *Kezānä sänǰi bolna*. Cf. 2nd tale.
[634] Bálint *abaγa*, Kalm. *awγ* "uncle, old man, senior, man". In his study of Kalmyk kinship terminology David Aberle determines *awγ* as follows: "In ascending generations all collaterals are distinguished from all lineals, *abaga*, col. *abaganar* for males, *gagaa*, col. *gagaanar* for females." Discussing the addressing terms he does not mention this lexeme. Aberle, David F.: The Kinship System of the Kalmuk Mongols. In: *University of New Mexico Publications in Anthropology* 8. Albuquerque, New Mexico 1953. pp. 3–48, on pp. 16, 30–34.
[635] Bálint Näimen mingγan nasuta Namǰil-caγan abaγān köbūn arban zurγan nasuta Zulu-šara Arsalang gedek bātur, Kalm. Nāmn mingγn nast Namǰil caγān awgān köwūn arwn zurγn nast Zul šar Arslng gidg bātr. The epical names contain long epithets. In order to preserve the atmosphere, in the present tale and in the further texts long names are only partly translated in the texts. English equivalents are given to the age, kinship affiliation (whose son or daughter he or she is, who is his or her father or mother) and such words as khan, hero, prince, etc. The essential parts of the names – including colour designation – are rendered in simplified transcription. At the first occurrence of the name – besides the transliteration of Bálint's record – the reconstructed contemporary Kalmyk form and a verbatim translation of the whole attributive expression is given in the notes. Namǰil is of Tibetan origin, cf. Tib. *rnam-rgyal*. "victorious, complete victory, mystic", Namǰil-caγān means "Namǰil-white", Zul-šar Arslng means "Lampe-yellow Lion".
[636] Bálint *Aranzalīn xurdun zērde gedek möritä sänǰi bolna*, Kalm. *Arnzlīn xurdn zērd gidg mör't sänǰ boln*. For Arnzl cf. Fifth tale.
[637] Bálint *burxan caγan toloγai*, Kalm. *burxn* here means "saint, holy, blessed" cf. in *J̌angγr* epic: *burxn caγan mangnadan* "k svojemu božestvenno-belomu lbu" (Todajeva 226).
[638] Bálint *Burxan caγan toloγa gerīn'i ūden xorondu bululokson bolǰi*, Kalm. *Burxn caγān tolγā gerīn n' ūdn xōrnd bulūlgsn bolǰ*; *xorondu*, Kalm. *xōrnd*; *bululokson*, Kalm. *bulūlgsn*. This dream-motif contains an allusion on the belief concerning the door as the manifestation of boundary between sacred and profane worlds. Buriying the head of the hero at such a place refers probably to the intermediate status of his departed soul if he will be killed.
[639] Bálint *tal dundun'i*, Kalm. *tal dund n'*. i. e. "in the middle of his domain"; a hyperbolic descriptive tale-motif of the hero's environment, cf. the next passage, too.
[640] Bálint *alaptāsun šineken γarči yabodik bolna*, Kalm. *alwtnās šinkn γarč yawdg boln*, cf. the previous note.
[641] Bálint *zöre*, Kalm. *zör'* 2. "Last, Besitz, Eigentum" (R. 479).
[642] Bálint *sādagin sum*, Kalm. *sādgīn sumn* "arrow for bow". *Sumn* indicates both bullets and arrows; with the epithet *sādgīn* "of arrow" the story-teller emphasised that he is talking about an arrow.

pursued it on his horse and caught it without letting it fall down to the ground. Thereafter the lad laughed chuckling[643] and said:

– My parents' land seems to be huge. – And he left. He went, went for a long [time], then climbed on a hill and stopped there. While he was standing there, a big dust was gathering from the direction of the sunrise. He also galloped towards it. Thereafter two horses came face to face and [the lad] stopped. The other [rider] said:

From where and to where are you going, little lad,
You, who has become the suns[hine] that reaches into the head of the yurt-wall,[644]
Who has become the light of the lotus candle,
Who has become the sun[shine] entering through the lintel?[645]

Thereupon the lad said:

– And you yourself, from where to where are you going? – Thereupon that [man] said:

– I am going to kill the sixteen-year-old hero called Zul-shar Arslng, the son of the eight thousand–year-old man Namjil-tsagaan living in the western direction, and to drive away his dependants. – Right thereafter they dismounted, hobbled their horses [and started to] wrestle [with each other]. [The other man] caught Zul-shar Arslng, hit him and put him down.

– Have you [other] tricks? I will kill you! – Thereupon Zul-shar Arslng said:

– Catch me firmly![646] [58] There are still three good rounds.[647]

– Go on with the [next] round. – Said [the other].

He threw him down so many times as there are stars in the sky,
But he was still in good condition and did not lose his balance.[648]
He threw him down so many times as there are blades of grass on the ground,
But he was still in good condition and did not lose his energy.
He threw him down so many times as there are fish youngs in the waters,
So he lost his consciousness.[649]

Thereafter Zul-shar Arslng stood up, caught that lad and beat him. While beating he knocked him into the ground one span [deep].

– Have you [other] tricks? I will kill you! – Thereupon Zul-shar Arslng said:

– Catch me firmly! There are still three good rounds.

– Go on with the [next] round. – Said [the other].

He threw him down so many times as there are stars in the sky,
But he was still in good condition and did not lose his balance.
He threw him down so many times as there are blades of grass on the ground,
But he was still in good condition and did not lose his energy,
He threw him down so many times as there are fish youngs in the waters,
But he did not lose his consciousness.

– Well, have you got any more tricks? – Said [Zul-shar Arslng].

– No, I do not have any [more] tricks. – Said [the other]. [Zul-shar Arslng] killed him immediately, put the horse on two spits and planned to sleep for seven days. He slept for long, and as he got up, the [horse]meat was ready.[650] He ate the meat and left. Thereafter

[643] Bálint *angɣar angɣar iniägäd*, Kalm. *angɣr angɣr inäägää*. Onomatopoetic expression Kalm. *angɣar = angɣarxä*, *a. a. in'ēɣād* "mit offenem Mund lachend" (R. 11), *angɣɣr* "otkrityj, raskrytyj" (Mun. 45), cf. Khal. *angar*, *angar* "opening and shutting" (Bawden 20).
[644] Bálint *bakcar*, Kalm. *bagc* + *-ār* (instrumental), cf. Khal. *xanīn tolgoi*. This expression refers to the "yurt-clock": the nomads count the passing time according to the angle of incidence of the sunshine through the roof ring. In details, cf. Jurtaóra [Yurt clock]. In: *Material Culture* (DVD) [Yurt-clock].
[645] Bálint *totxar*, Kalm. *totx* + *-ār* (instrumental).
[646] Bálint *Batelǰi bäriǰi bä!* Cf. Kalm. *Batlǰ bäri!* "Greife kräftig an!" (R. 36).
[647] Bálint *tulilɣan*, cf. Kalm. *tūl'xa*; *köwūd tūl'ǰ nādǰ-ēn* "die Kinder spielen und suchen einander zu Boden zu werfen" (R. 413).
[648] Bálint *tegeš säindän*, this expression is somewhat obscure, Kalm. *tegš* means "straight, plain, even". The suggested interpretation is "the hero still was able to stand and fight without falling down".
[649] A hyperbolic description, a typical formula of heroes' fighting.

He galloped for several years
He galloped immeasurably [much].

Then he went on the top of a hill. He looked southwards; there were the dependants of the [defeated][651] young man. [59] Thereafter the lad arrived at the khan's yurt,[652] dismounted there and was about to enter the yurt. The yurt's [felt] door-keeper did not let him enter, so he took and threw the door-keeper away and entered [there]. There was

A brass and silver throne
It was impossible for people to approach it (?).[653]

He went there and sat in it. The queen stood up immediately.[654].

– Stand up quickly! I've killed your husband and come to take you and drive away your dependants. – He said. The queen answered:

– Let me tell you a word.

– Tell me! There is no man in the sunny world who could overcome me. – Said [the lad]. Meanwhile a boy entered the yurt. He did not have any pants on; he was naked and stepped into the ground up to his knees; he came in and sat down. Thereafter Zul-shar Arslng asked that boy:

– What a boy are you? – Thereupon the boy said:

– I've heard that the sixteen–year-old hero called Zul-shar Arslng, the son of the eight thousand-year-old man Namjil-tsagaan is coming. I was quickly born from my mother's belly and cut my navel string with a red stone the size of oxen.[655] I've come to become sworn brothers with you. – [Zul-shar Arslng] became with him sworn brothers.[656] Then the queen said:

– Let me tell you a word.

– Tell me! What a man could overcome me in the sunny world in the four directions? – Thereupon the queen said:

– The fallow bald venomous snake is taking your bride. – [60] Thereafter the younger sworn brother said:

– I will ride [there].

– No, I will ride [there]. – Said the elder [sworn] brother. So both of them rode away. The younger sworn brother's horse ran ahead, the elder sworn brother followed him. He reached the younger sworn brother and caught up with him. Zul-shar Arslng told his horse:

It's time that the *döng*[657] red hole dug for seven years fall in,
It's time that the seven-year-old snake perishes.
If [the snake] doesn't drop [the girl] at the mouth of the hole
I'll [cut] your back and belly and deprive you of your life.[658]

The horse said:

[650] The eating the enemy's horse after defeating him seems to be a frequent motif.
[651] Bálint *odāki*, Kalm. *odāk* lit. "the previously mentioned".
[652] The khan, i. e. the previously defeated person.
[653] Bálint *kümün kürādügä* "people do not approach to it (?)" this expression needs further investigation.
[654] Bálint *šineken erbegād bosoji baidek*; cf. Kalm. *erwēxe* "lebhaft sein, flattern, sich eifrig bewegen, schaukeln (Blätter, Schmetterlinge)" (R. 127), by Munijev a different meaning is given: *erwäx* "popravljat'sja, vyzdaravlivat' " (Mun. 701).
[655] For the epic motif of miraculous birth and the connection of stone and cutting the umbilical cord of the hero cf. Heissig, Walther: Felsgeburt (Petrogenese) und Bergkult. In: *Fragen der mongolischen Heldendichtung* II. (Asiatische Forschungen 73). Wiesbaden, Otto Harrassowitz 1982. pp. 16–36.
[656] On the motif of sworn brother alliance in Mongolian folklore and its historical context, as well the literature cf. Birtalan, Ágnes: A Western-Mongolian Heroic Epic: Ūlŋ Tiw. A Story About the Sworn Brotherhood. In: *CAJ* 48.1 (2004) pp. 8–37; Birtalan, Ágnes: Rituals of Sworn Brotherhood (Mong. *anda bol*-, Oir. and, *ax düü bol*-) in Mongol Historic and Epic Tradition. In: *Chronica. Annual of the Institute of History, University Szeged*. 7–8. (2007–2008) Szeged pp. 44–56.
[657] Bálint *döng*; might be an emphatic particle but needs further investigation, Basangova (Bordžanova) explained as *γal ulān* "fire red".
[658] Bálint *Nükün'i amen dēre ese aldūlǰi ögdök bol, xon čin'i doro čini ämī čin'i alana bi. Xon*, cf. Kalm. *xong* "Steiß, das dicke Fleisch am Rückenende" (R. 185), Khal. *xongo* "the back side of the tight" (Bawden 447).

– Put two sacks with mud on my both sides equally. If white foam appears behind my ears, cut off the two sacks with mud and throw them away. – Thereafter he put two sacks with mud on the horse's both sides equally and galloped away. Thereafter as the white foam appeared behind the horse's ears, he cut off the two sacks with mud, threw them away and galloped. Thereafter the horse sprang out of the dust and ran away. The eyes to see with got darkened; the ears to listen with got deaf. When the snake arrived at its hole, the lad hit it and the snake dropped the girl and disappeared in the hole. Thereafter Zul-shar Arslng asked the girl to hold the horse and ran into [the hole]. On one side [of the hole] there were a lot of boys and girls tied up. On the other side [of the hole] there were a lot of boys and girls tied up. In the bottom of the hole there were the male and the female snakes. The male snake was wriggling on a red five hundred kilogram (?)[659] stone the size of an ox. He shot [61] into the [male] snake's very heart and [his arrow] came out at its shoulder blade and tacked it immediately to the sky. He shot into the female snake's very bladder and tacked it to the ground. Then he pulled both bodies [out of the hole]. He cut both into six pieces and sat down. Meanwhile his younger [sworn] brother arrived. He said to his younger sworn brother:

– Khan Gärdi[660] lives here. Go and show yourself to [Khan Gärdi] and run back without being caught. – His younger [sworn] brother left. The lad went to Khan Gärdi, showed himself and fled. Khan Gärdi pursued him. The lad arrived without being caught. Zul-shar Arslng said to [Khan Gärdi]:

– You angry rascal![661] Stop here! I called you hither that you eat these two snakes. – Khan Gärdi said:

– I was hatching my eggs on a poplar tree. No other poplar is able to carry me. These two snakes coiled around my poplar tree and ate it. But as I am very big, I was not able to grasp [them]. Besides, I did not fit into their hole. – Saying it, he ate the [snakes' bodies] and left. Thereafter the two [lads] took the girl and left. They arrived back in the [territory] of the previously killed khan and got all [his people] moved [and told them]:

– [I drew a map for you], where I marked with a long line, spend the noon, where I marked with a circle, spend the night and then go.[662] – They both [the elder and younger sworn brothers] arrived ahead [of the others]. Thereupon the dependants who moved [after them] arrived and settled down. Zul-shar Arslng made the girl who was dropped from the snake's mouth his wife.[663] He married a nobleman's daughter to his younger sworn brother.

Then, thereafter they both lived peacefully in joy.

SEVENTH TALE
(Bálint 7. *Utu tūli*)[664]

[62] Once upon a time[665] there lived[666] an orphan boy. That boy ate[667] three times a day [what he received] for alms.[668] That boy had a black orphan calf, too. [He] rode his orphan calf. One day he was

[659] Bálint *tabun zūn bolod kelā̆n ükürīn* .... This expression needs further investigation.
[660] Bálint Xān γäride, Kalm. Xān Gārdi, Mong. Гarudi, Гardi, Qanγarudi, Kahl. Garid, Xangarid from Skr. Garuḍa. The mythical bird of Indian origin overcomes harm and evil. It figures frequently in Mongolian folk tales as supporter (adviser, mount) of the hero and as a messenger as well. For the mythical role of the Garuḍa in the Mongolian folk religion, cf. Birtalan: *Die Mythologie*. p. 987.
[661] Bálint *urta elemer bilä či*; according to Basangova (Bordžanova)'s suggestion: *ūrt elmr* "angry rascal".
[662] Typical motif in Kalmyk tales.
[663] Bálint *xatān*, lit "his queen", cf. Kalm., Oir. *bawgā* as "wife".
[664] *Manuscript* pp. 62–67.
[665] Bálint *Kezā̆nä sänǰi bolna.* Cf. 2nd tale.
[666] Bálint *bäidek sänǰi bolna*, Kalm. *bā̆dg sänǰ boln* "there have lived".
[667] Bálint *γūl'iγa ūdik*, cf. Kalm. *xotān ū-*, *xōl xotān ū-* "essen, speisen" (R. 454).
[668] Bálint *γūl'iγa*, Kalm. *γūl'γan* "Bitte, Werbung, Anbetung, die Almosen" (R. 157), *γūl'*, *γūl'γn* (Mun. 171), Khalkha *guilga tüileg* "begging" (Bawden 100).

going to get alms, when [he saw that] a large group of novices[669] were about to kill a cat. The boy arrived [to them] and said:

– Novices, novices! What did this cat do to you? – Thereupon the novices said:

– This cat steals, that is why we are going to kill it. – Thereafter the boy said:

– Please give me this cat! – And so they set [the cat] free. Thereafter he went further. While he was going, [he saw that] a large group of women were about to kill a dog. The boy arrived [to them] and asked:

– Women! What did this dog do to you? – Thereupon the women said:

– This dog steals, that is why we are going to kill it. – Thereafter the boy said:

– Please, do not kill this dog! Please, give it to me! – He asked and so they set [the dog] free. Thereafter he went further. While he was going, [he saw that] a large group of boys were about to kill a rat. The boy arrived [to them] and said:

– Boys, boys! What did this rat do to you? – Thereupon the boys said:

– This rat has broken the whip.[670] – [63] Thereafter our boy asked them and they set [the rat] free. Thereafter the boy went further. While he was going, he met a running snake half of whose body was on fire. The boy took that snake and threw it into water. Thereafter he went further and a handsome young man was coming to him, who said:

– Boy, you have saved me from death, come to [visit] us.[671] – Then the boy went further. While he was going, he a saw a fleeing fox.[672] The boy pursued and reached it. Thereafter the fox said:

– Will you take advice from my mouth or will you take my palm-size skin off?[673] – The boy said:

– I will take advice from your mouth. – Thereupon the fox said:

– Now, you will go to the great hermit Lama. Upon your arrival seventy novices will hold your horse;[674] seventy novices will open the door. Also seventy novices will come and offer you food in a bowl.[675] Thereafter the great hermit Lama will tell you: "Boy, what do you [wish to] take from me?" Thereupon say: "I wish [to take] the golden ring[676] from your chest." – Thereafter the boy went further. He arrived at the great hermit Lama. Upon his arrival seventy novices held his horse, seventy novices opened the door. Upon his entering and sitting down, seventy novices came and offered him a bowl full of food. He ate his food and was sitting. Thereafter the great hermit Lama said:

– Well boy, now what do you [wish to] take from me? – Thereupon the boy said:

– I [wish to take] the golden ring from your chest. – [64] Thereafter the Lama looking left cried, looking right smiled and gave [the ring].[677] The boy took the ring and arrived home. After sleeping the boy got up and [recognised] that he was lying in a [soft] bed.[678] He looked upwards [and he recognised that] his yurt had turned into a yellow spotted building. When he looked to the right, there were a large group of young men who were preparing bows and arrows. When he looked to the left, there were a

[669] Bálint *manǰirmūd*, cf. Kalm. *manǰi* "Klosterjunge, Knabe der im Kloster lebt od. zum Lama erzogen wird, Schüler" (R. 355), *manǰ* "učenik (v kalmyckom monastyre)" (Mun. 341), *manǰi* "1-ja stepen' monašeskago posvjaščenija" (Pozd. 229); the additional *–r-* of the plural suffix appears only in some cases (cf. *babaγa + -rmūd*), the suffix is discussed by Ramstedt in his dictionary (R. XVI) and by Benzing (Benzing, Johannes: *Kalmückische Grammatik zum Nachschlagen*. Wiesbaden, Otto Harrassowitz 1985. p. 82).

[670] Bálint *šilbürtä ed xaγalād bäinä*, "whip or broom", cf. Kalm.D.T. *šilwə̄r* "eine lange Peitsche (mit langem Stiel und klatschender Schmitze), Schafhirtenpeitsche"; Kalm.Ö. "Kehrbesen", vgl. *širwə̄l* (R. 357), šilwə̄r "knut, bič" (Mun. 672).

[671] Although this is a usual motif in folk tales, here it is not elaborated and remained incomplete. On the motif in Mongolian tales, cf. Taube pp. 438–439.

[672] On the role of the fox in the folk tales and in the mythology: Birtalan, Ágnes: A Survey of the Fox in Mongolian Folklore and Folk Belief. In: *Der Fuchs in Kultur, Religion und Folklore Zentral- und Ostasiens*. I. Ed. Hartmut Walravens. Wiesbaden, Harrassowitz Verlag 2001. pp. 35–58.

[673] The appearance of fox that gives advice is a frequent motif in the Kalmyk tales. Cf. the above note.

[674] There is a motif-corruption here, the boy rode a calf initially and not a horse.

[675] Hyperbolic formula for emphasising the strength of the main hero.

[676] On this motif cf. Taube p. 438.

[677] Usual formula in Kalmyk and other Mongolian folk tales.

[678] Bálint *uluba*, cf. the note in the 4th tale.

large group of women who were skinning up silk[like ?] sable[679] and sewing something. Among those women the boy's wife was [also] sitting. That wife was so beautiful that in her light it was possible to work and in her radiance it was possible to guard the stud.[680] Thereafter the boy got up and went out. The boy's black orphan calf was [grazing] with his companions, their number reaching a thousand. Thereafter the boy lived this way happily.

On the southern side of the boy's [territory] there was a sea. On the southern side of that sea there lived a khan. There was no similarly rich khan to him in the sunny world. But our boy became richer than that khan. Thereafter the khan living on the southern side of the sea said:

– That orphan boy has become richer than me. One should try to find out the thing that made him rich. If an old woman brings it to me, I will make her my own mother. If a boy brings it to me, I will make him my own son. If a young man brings it to me, I will make him [65] my own younger brother. If an old man brings it to me, I will make him my own father. – Thereafter an old woman [said]:

– I am able to bring [that thing]. – She said. Thereupon the khan said:

– Upon your bringing [that thing] I will make you my own mother. – Thereafter the old woman made a ship from the rind of a watermelon and made a paddle[681] from reed and crossed over the sea. Thereafter the old woman arrived to our boy's wife and asked her:

– How have you become rich? – Thereupon the wife said:

– I don't know. – Thereupon the old woman said:

– Ask your husband! – The wife asked her husband:

– How have we become rich? – Thereupon her husband said:

– We became rich due to the golden ring on your hand. – Thereafter the wife went to the old woman and said:

– We became rich due to this golden ring on my hand. – Thereafter the old woman stole the ring while they were sleeping at night. She brought it to the khan. Upon getting up in the morning our boy was lying in a poor grass hut. His black orphan calf remained alone [without its companions]. The above mentioned cat, dog and rat which the boy saved when they were about to be killed were at his side. Thereafter the cat, the dog and the rat [66] said:

– We will find the way. – And they went away. The cat sat on the back of the dog, the rat slipped into the dog's ear and they crossed the sea. After they had crossed the sea and arrived outside the khan's yurt. The rat said:

– You dog stay outside, you cat sit on the covering felt piece of the yurt. – The rat ran into the yurt. When the rat entered, the oil lamp was burning.[682] Thereafter the rat found out that the ring was in the old woman's mouth and dug a hole near the oil lamp. Digging [the hole] the rat dipped its tail in the ash and stuck it also into the grease of the oil lamp. After doing so, [the rat] came running at the old woman and stuck rolling [its tail] into the old woman's nose. The old woman sneezed and half of the ring came out. [The rat] stuck rolling [its tail] again [into her nose] and the ring fell down on the ground. The cat sitting on the felt cover of the yurt snapped it up without dropping it on the ground.

[679] Bálint *torγo bulaγa šulād*, Kalm. *šulx* "sdirat' (kožicu, koru), skoblit' " (Mun. 683), cf further the possible use of Kalm. *šūlax* "das Tuch, den Anzug zerreißen; (von oben bis unten oder der Länge nach) zerspalten" (R. 370).

[680] Usual formula in the Mongolian and Kalmyk tales, cf. Gorjajeva, Baira Basangovna: *Sjužetnyj sostav i hudožestvenno-stilevaja struktura kalmyckoj volšebnoj skazki*. (Dissertacija) Elista 2006 (Manuscript) p. 107. "«Герлднь аду манм, гегәнднь үүл бәрм» («В свете ее можно стеречь табун, в сиянии ее – рукодельничать») (ХТ – I, с. 91) встречается с некоторыми лексическими вариациями и перестановками частей, не меняющими смысла формулы. Например, «Гегәнднь мал манм, герлднь үүл бәрм» («В сиянии ее можно стеречь скот, в свете ее – рукодельничать») (Архив КИГИ РАН, ф. 5, оп. 2, ед. хр. 80, с. 69); «Герлднь үүл уйм, гегәнднь аду манм сәәхн» («Красивая настолько, что в свете ее можно вышивать, в сиянии ее – стеречь табун») (ХТ – II, с. 178); «Гегәнднь үүл бәрм, герлднь мал манм» («в сиянии ее можно рукодельничать, в свете ее – стеречь скот») (ХТ – III, с. 178, 179).

[681] Bálint *xaibe*, Kalm. *xā̆wir* "Ruder" (R. 181), *xā̆w* "vjosla, veslo", but *xā̆wr* "poisk, rozisk" (Mun. 585), *xaiba* "veslo" (Pozd. 73); Ramstedt's lexeme is probably wrongly translated.

[682] Bálint *šam šatalγata*, Kalm. *šam šatlγāt*, Kalm. *šatalγn* "zažiganije, obžig" (Mun. 667).

Thereafter the cat, the dog and the rat left. Again the cat sat on the back of the dog, the rat slipped into the ear of the dog and they went away. They were halfway across the sea, when the dog said:[683]

– I am more beneficial than you.

– For what reason would you be more beneficial? – Asked the cat. The dog said:

– I am taking you across the sea. – Thereupon the cat said:

– No, I am more beneficial. – Thereupon the rat said:

– For what reason would you be more beneficial? – Thereupon the cat said:

– I snapped up [the ring] without dropping it on the ground. – Thereafter the rat said:

– I am more beneficial.

– For what reason are you more beneficial? – [67] Asked the dog. Thereupon the rat said:

– Without me, how could you get the ring? – Thereafter they three had a mighty tiff with each other and the dog dropped the cat from its back into the water, and dropped the rat as well into the water and left. At that time the golden ring was in the rat's mouth. As soon as the rat fell into the water, it dropped the ring into the water. Thereafter the rat swam out to the sea shore and called the fishes of the water:

– A dragnet is nearing behind you;[684] I will build a yurt[685] for you. – It said and all the fish came out together. The rat looked at all of them and said:

– Aren't there any other fish except you? – Thereafter all the fish said:

– There is a blind black abramis,[686] it is not here.

– Bring it here! – Said [the rat] and sent a fish for it. The blind black abramis arrived with two nice eyes. The rat asked it:

– Where did you get your two eyes from? – Thereupon the abramis said:

– Something beautiful fell down from above, as I caught and ate it and both my eyes grew back. – Thereafter the rat took[687] that ring. Thereafter [the rat] brought [the ring] and gave it back to the boy. The boy became [so rich] as he was before. Thereafter the boy sent for the old woman, got her two eyes put out, got her arms cut off and buried her in the ground.

Thereafter the boy lived peacefully in joy.

EIGHTH TALE

(Bálint 8. *Utu tūli* Fable (long tale))[688]

[68, Grammar 214][689] *Once upon a time an old man and an old wife lived. Those old couple had three sons and two daughters. They married their daughters, two daughters to two [yellow] giants.*[690] *After that the old wife died. After that the old man being at the point to die said to his three sons:*

[683] In other tales the cat is the mischief (Taube p. 439).

[684] Bálint *catan šügül ašina*; *catan* from *cād tan'*, Kalm. *cāt, cād* "der hintere oder andere" (R. 424). Kalm.D. *sűgűl* "Netz, Zugnetz" (R. 372), *šűgül* "nevod, set' " (Mun. 687).

[685] The expression is used in the meaning of a "shelter".

[686] Bálint *cūba*, Kalm. *cūwa* "Brassen" (R. 435), *cūw* "lešč" (Mun. 642), Lat. Abramis.

[687] Bálint *erā bäiǰi* is an unidentified expression.

[688] *Manuscript* pp. 68–74. Bálint translated this tale for the *Oirat Chrestomathy* of his *Grammar*: under the title *Fable (Long tale)* pp. 214–221 (Bálint's pagination: pp. 193–200). Here Bálint's translation will be introduced with some minor corrections. The two texts are almost identical, a longer passage – added below – is missing in the *Manuscript*. A few Kalmyk sentences of the version in the *Grammar* – marked at the required place – have not been translated by Bálint. Beyond the mentioned corrections some minor divergences also occur between the two texts, such as missing words in any of the variants, but they are not significant. On the motifs of the present tale, cf. Gorjajeva, Baira Basangovna: *Služetnyj sostav i hudožestvenno-stilevaja struktura kalmyckoj volšebnoj skazki*. (Dissertacija) Elista 2006 (Manuscript) pp. 115–117.

[689] The numbers indicate the page numbering of the *Manuscript*. The brackets in the text have been inserted by Bálint, while the square brackets have been inserted in order to correct some errata appearing in the *Grammar*.

[690] Bálint used both the written form *mangγus* and oral form *mūs* "monster" of this lexeme in both text variants. On the phenomenon *mūs*, cf. tale Nr. 9.

– If I shall be dead, ye three guard me for three following nights one after the other. – Thus having spoken the old man died. His sons took him and buried him; at night the two elder brothers sent their younger brother to guard. While the younger brother at night was sitting and watching the father appeared and said:

– Take this hair of a yellow brown horse. If though wilt singe it, a yellow brown horse bridled, saddled together with a whole dress strapped to the saddle will to thee appear. – In the morning the son returned home. On the following day at night the two elder brothers prevailed upon their younger brother and sent again to keep watch. At night while he was sitting and watching, the father appeared, gave him the hair of a black brown horse and said: [Grammar 215]

– Take this hair and when thou will singe it [69,] *a black brown horse bridled, saddled together with a complete dress strapped to (the saddle) will to thee appear. – In the morning the boy returned home. Again at the night of the following day the two elder brothers forced their younger brother leaving to go to keep watch. At night while he was sitting and watching the father appeared and said:*

– Why do thy two elder brothers not come and watch?

– They have – replied the boy – beaten me and sent to keep watch.

– Well if it be so, take the hair of the blue grey horse when thou wilt singe this hair a blue grey horse bridled, saddled together with a complete dress strapped to the saddle will to the[e] appear. – The boy took that hair, returned home and remained there. While this happened the king would marry his three daughters. (For that purpose) he made a proclamation, that he will marry his three daughters to those men who (on horse back) will be able to take a token form the daughters sitting each with an apple, on a high tree. The two elder brothers of the boy went to the king's palace and the boy remained at home, Upon this the boy singed the hair of the black brown horse [Grammar 216] *and the black brown horse bridled and saddled together with a complete dress strapped to the saddle has appeared. The boy put on the dress mounted the horse and went away. He arrived at the king's place and at the point of his arriving many people try to make leap their up horse, but they fail to reach to.* [70] *The boy coming on quietly, makes leap his horse comes near the three girls, takes the apple from one and went away. The boy returned home. Concealed the apple, put away the horse and lay down. In the meanwhile his brothers come home and spoke:*

– We must go tomorrow too.

– I will also go. – Said the younger brother.

– May rest thou at home. – Said the two elder brothers. Then in the morning of the following day the two elder brothers went away. The boy singed the hair of the yellow brown horse and the yellow brown horse appeared. The boy put on his dress and went away. The boy arriving made leap his horse and coming near the three girls took the apple from one and went away. [Grammar 217] *The boy got home hid the (his) apple, got loose the (his) horse and lay home. While this being so his two elder brothers arrived at home.*[691] *On the following day the two elder brother[s] went away again. After that the boy singed the hair of the blue grey horse, and the blue grey horse was at hand. The boy put on the dress and went away. He made leap (his) horse again and coming near the three girls took the apple of one of them and went away. Arrived at home ha got loose the horse and lay down. In the mean time (as he was lying so) his two elder brothers arrived and were (prepare) speaking:*

– Tomorrow morning we must go to the wedding of the king's daughters and see those three bridegrooms. – Hereupon their younger brother said:

– I was those three men you are speaking of.

– Such a luck. – Replied his two brothers. – Where could be for thee? – [71] *Hereupon took out the boy the three apples and three rings and showed them to his brothers.* [Gramamr 218] *The boy then*

[691] The next six sentences are missing form the *Manuscript*, the text further will be given in reconstructed Kalmyk transcription. *Dakād mangγdr xoyr ax n' bas yawūlj odw. Tΐnăsn' köwΐn kök bor mör'nā̆ n' kilγsn untx gā̆d okw. Kök bor mör'n kürā̆d irw. Köwΐn xuwcsān ümsā̆d γarād yaww. Bas γärā̆dūlā̆d γurwn kΐknā̆ ŏr oči[j] tusād neg kΐknā̆nī ăl'mī n' awād γarād odw. Gertā̆n irēd mörā̆n täw'ǰ okād kewtw.* (*Grammar* p. 217).

gave two horses to his two elder brothers and mounted himself the third horse and they three married the three daughters of the king. While they were thus living, it came to pass that, a yellow giant with a single eye on his vertex and riding a six legged yellow horse appeared (arrived) and begged of the eldest brother to allow him to pass the night at him, but he refused the request of the giant.[692] *Then went the giant to the elder brother, but this has also refused to allow the giant to pass the night at him.*[693] *After that the yellow giant went to the younger brother and said:*

– I will pass the night at you.

– Well. – Replied the younger brother. – Do (if you are pleased). – At midnight the yellow giant took the wife of the young man and ran off and although (the young man) pursued him; he went away without being overtaken. On the following day the young man prosecuted and took his wife from the house of the yellow giant, but while running off (with her) the yellow giant perceived and overtaking them he beat down the young man self together with his horse to the ground, [Grammar 219] *took his wife and went away. Then went the young man to the two yellow giants, who had married his two elder sisters and complained to them of being his wife […] by a yellow giant with a single eye on his vertex.* [72]

– That (giant thou speakst [sic!] of) – replied the two giants – is a thing able to kill us too. – Thereupon went the young man once more to his wife and when arrived, behold! His wife was brought to bed of a child. The young man – we speak of – said to her [sic!][694] *wife:*

– Find and tell me where from this yellow giant is taking his riding horse? – After that the wife – if the yellow giant was coming – made the little child weep by beating him. The yellow giant asked:

– What for does this child weep?

– He weeps – replied the wife – anxious for as what he could do without horse (to save himself) if in the present situation (prop. thus being), somebody would have killed his father. – Thereupon told the yellow giant that he has hundred horses who are eight footed or six footed. kept by the hundred sons of an old man and wife who live in such and such a place (prop. here); [Grammar 220] *and if somebody will go to take horse, must go by taking with himself three kinds of things, which cast among the herd. The horse hit there by must be taken. On the following day the wife has told the young man of all this. He took the three kinds of thing[s]* [73] *and went away; when arrived at the old man and wife told them that he would take a horse. These told him to go farther to their sons and take horse from them. Then went the young man to the horse-herd (and saw) the hundred horses were kept by hundred boys. After greeting one another the young man told them of having come to take a horse. The young man after being by them allowed to take a (horse) cast out the three kind[s] of thing[s] among the horse herd and hit a six legged black horse. He mounted that horse and went away. Arrived at his wife he took her and went away. While he was going the yellow giant perceived and crying out:*

– Behold. He carries away his wife whom he cannot part with. – Went to pursue (them). [Grammar 221] *The young man ran off but was near to be overtaken, then spoke his horse while going to the yellow giant's horse:*

– Though we two are not issued from one mother, yet are we not of the same herd, thou are carrying one man while I carry two, is it not? Why doest [sic!] thou overtake me? [74] *May throw off thy master by prancing make his single eye blind and killing him come (with us) – Thus speaking he, disappeared. Hereupon the yellow giant's horse threw off by prancing his master. Blinded his single eye and killed by crushing him. Then ran (the horse) after the young man and overtook him. The young man laid hold of that horse carried his wife home and lived quiet and joyfully.*

[692] There is an abbreviation in the translation. The missing text is similar as indicated below:
– I will spend the night at you. – Said.
– No, I do not let you to spend a night. – Said [the eldest brother].
[693] The same text as above is missing from the translation.
[694] Read "his".

NINTH TALE
(Bálint 9. *Utu tūli*)[695]

Once upon a time[696] there lived a seven thousand seven hundred-year-old man,[697] [called] Dösh Khar.[698] His wife[699] was six thousand six hundred years old. They did not have any daughters or any sons. Meanwhile a son was born. That son was supposed to die when he became seven years old. If he did not die at the age of seven years, he would not be overcome by anybody in the sunny world. Meanwhile his mother and father died. Thereafter the boy lived alone at home. While living this way, the boy reached the age of seven. Once the boy was lying in his bed, when the furniture of the yurt collapsed.[700] Thereafter the boy:

– It's so, when one is an orphan! – He said crying and climbed on the yurt.

– Why didn't my parents leave a horse for me?! – He said and when he looked around, [701] there was a horse tethered close to his yurt. The boy took that horse. He entered into the yurt and opened one of his chests; there was a saddle [in it]. He put that saddle on his horse. He opened another chest; there was a sword of nine spans in length and three spans in width in it. The boy took it and girt it. He opened another chest; there was whip in it. Its outer surface[702] was made of the skin of eighty oxen, its handle[703] was made of fifty oxen [76]; its strap[704] was made of the skin of five oxen. The boy took that whip. He opened another black chest; there were clothes. He took one of the dresses and put it on. He closed the yurt,[705] and left. The boy made his horse gallop for a long time, then pulled at his horse's mouth and stopped. He looked around and [recognised] that he was standing halfway [of his domain] among his dependants.[706] The boy shouted:

– Old women who are similar to my mother, old men who are similar to my father live in health until my return! – And the boy galloped off. All his dependants bowed behind him and said:

– Come back in health! – Thereafter the boy galloped for a long time, arrived on a hill, pulled at the mouth of his horse and stopped there. As he looked southwards, there were two mountains to be seen. Thereafter his horse said to the boy:

– [One of those] two mountain-like things is a man that is coming to fight with you. One mountain-like [thing] is [the enemy] himself, the other mountain-like [thing] is his horse. Thereafter the boy galloped off and arrived [at them]. The boy arrived and compared his horse to the [enemy's] horse, and they were alike; compared his body to [the enemy's] body, and they were alike; compared his weapons to [the enemy's] weapons and they were alike. Thereafter the boy said:

– His strength might also be like that of mine. – And he fell asleep by his side [77]. When they both got up, they laughed heartily[707] and started to wrestle bang, bang.[708] They wrestled for long[709] and they

[695] *Manuscript* pp. 75–81.
[696] Bálint *kezā̆nä sänǰi bolna.*
[697] Bálint *abaγa* lit. "uncle, elder man", cf. this lexeme in notes to the Sixth tale.
[698] The whole name, containing all the attributive expressions is: Bálint: dolān mingγan dolān zūn nasuta Döš Xara abaγa, Kalm. Dolān mingγn dolān zūn nast Döš xar awγ "Seven thousand seven hundred-year-old Anvil Black uncle".
[699] Bálint *emegen* lit. "old woman, grandmother".
[700] Bálint *cacagda-*, cf. Kalm. *cac-* "besprengen, besprühen, streuen, auseinanderspritzen" (R. 423).
[701] Bálint *endā̆n tendā̆n xälā̆ǰi*, lit. "looked here and there", cf. Kalm. *end-tendän xarx* "smotret' po storonam" (Mun. 699).
[702] Bálint, *γadar*, Kalm. *γadr* "die äußere Seite" (R. 141).
[703] Bálint *γol*, lit. "axis".
[704] Bálint *saldrγā*, Kalm. *saldrγan* "kurzer Haltriemen od. Haltschlinge an der Peitsche od. Zeltstang; der Kehlriemen der Mütze od. des Halters" (R. 309), *saldrγ* "remjonnaja zastjožka (pod uzdoj)" (Mun. 437), Khal. *sagaldraga*.
[705] Bálint *önisöläǰi*, Kalm. *onislxa* "mit einem Schloss zuschließen, verschließen; zuriegeln" (R. 286), *on'slxa* "zamykat', zapirat' " (Mun. 398).
[706] Bálint *alaptaīn'i tal dundun'i zoksoǰi*, Kalm. *alwtān n' tal dund n' zoksǰ*, tale formula, a hyperbolic expression depicting the heroes' domain. Cf. notes to Sixth tale.
[707] Bálint *angγar angγar iniägäd*, cf. 6th tale, for the formula, cf. Sixth tale.
[708] Bálint *taš baš bärildäd* cf. Kalm. *taš baš gej nōldw* "klatsch-platsch rangen sie" (R. 382*), taš-baš bärldx* "svatit'sja v borbe, načat' borot'sja" (Mun. 483).
[709] On the wrestling among the Kalmyks cf. chapter *Horse racing, wrestling, robbing*

were not able to grab each other. While [wrestling] so, they grabbed each other by their joints, tore up immediately each other's aorta and both died immediately. Both of them were healed by the Buddha[710] and made [sworn] brothers. That other man's name was the eight-year-old hero called Bogd, son of the eight thousand and eight hundred-year-old Nariikhn Shar uncle.[711] Our boy's name was the seven-year-old hero called Bogd, son of the seven thousand and seven hundred-year-old Dösh Khar uncle.[712] Thereafter the seven-year-old Bogd said:

– There are no parents left behind me, let us go to your parents and make them happy! – Thereafter they both went away. The horse of the seven-year-old Bogd galloped, but the other's horse was not able to follow it at such a speed. Thereafter the seven-year-old Bogd became eight years old, the other, [the eight-year-old Bogd] became nine years old [while galloping]. Thereafter the son of the Dösh Khar uncle, the seven-year-old [sic!][713] Bogd said:

– Well, I became eight years old [because of the delay], what could I do with you? – He put him [i. e. the nine-year-old Bogd] and his horse hither and thither and went playing this way.[714] [78] While going playing so,[715] he put [the nine-year-old Bogd] into one of his side bags,[716] and his horse into the other side bag and made his horse gallop. When he went close to the territory of the [eight-year-old Bogd's] dependants, took out [the eight-year-old Bogd] and his horse from his side bags and they both went further side by side. They galloped and came to the parents of the nine-year-old [Bogd]. Upon their arrival [the parents] said:

– It is a good fortune for you that you became [sworn] brothers with the seven-year-old hero called Bogd, son of the seven thousand and seven hundred-year-old Dösh Khar uncle. – And they embraced and kissed their son. They also embraced and kissed our boy.

The both lived there for a while and then said: "Let's go and get to know the world." and left. While they went for long, a fine red dust [cloud] appeared from the south. A young man arrived at them. Upon his arrival they greeted each other.

– Young man, from where to where are you going? – Asked [the sworn brothers]. Thereupon that young man said:

– Here lives the yellow demon khan, Birmen.[717] He said that "Here [must be] the seven-year-old hero called Bogd, son of the seven thousand and seven hundred-year-old Dösh Khar uncle. Where is he?" – Thereupon they both asked:

– What are you going to do [with him]? – Thereupon he said:

– That yellow demon [khan] Birmen had sent me to catch[718] and bring that seven-year-old Bogd to him. – Thereupon they both said:

[710] It is an incomplete motif here, cf. Healing in Heissig, Walther: *Erzählstoffe rezenter mongolischer Heldendichtung* I–II. (Asiatische Forschungen 100.). Wiesbaden, Otto Harrassowitz 1988. passim.

[711] Bálint: Näimen mingγan näimen zūn nasuta Närixen šara abaγāin köbūn näimen nasuta Bogdo; Kalm. Nāmn mingγn nāmn zūn nast Närxn šar awγān köwūn nāmn nast Bodg. Närxn šar "Slim yellow", Bogd can be interpreted as "saint".

[712] Bálint: Dolān mingγan dolān zūn nasuta Döš xara abaγāin köbūn dolān nasuta Bogdo; Kalm. Dolān mingγn dolān zūn nast Döš xar awγān köwūn dolān nast Bodg. On the name Döš "anvil", cf. Bitkejeva, G. C.: Social'nyje aspekty nekotoryh imjon u kalmykov. In: *Onomastika Kalmykii*. Ed. Bardajev, E. Č. – Monrajev, M. U. – Očir-Garjajev, B. E. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki 1983. pp. 85–95, on p. 86.

[713] Concerning his age, here and also further the original epithet of the hero's name appears regularly.

[714] Bálint *möritä biyetägin'i ende tendān tabiād nādād yaboba*.

[715] Bálint *nāči*, i. e. *nādji*, consonant-assimilation at the juncture (adv. imp.) in the pronunciation.

[716] Bálint *xaptaγa*, Kalm. *xaptaxa* "Tasche, große Seidentasche" (R. 167). Due to the peculiarity of the Kalmyk dresses (having no pocket originally) the translation with the meaning "bag, side bag" is preferable.

[717] Bálint Šuluman Šara Birmen gedek xān, Kalm. *Šulmān* (gen.) šar Birmn (?) gidg xān. For the group of demons called *šulm(n)* (Kalm.), *simnus, šumnus* (Mong.), *šulam*, *šulmas* (Khal.), *šolmo*, *šolmos* (Bur.) cf. Birtalan: *Die Mythologie*. p. 1043–1044. Birmen cf. Krueger, John R.: Sanskrit Loanwords in Kalmyk. In: *Kalmyk-Oirat Symposium.* (Kalmyk Monograph Series 2.) Philadelphia, The Society for the Promotion of Kalmyk Culture 1966. pp. 181–189, on p. 184.

[718] Bálint *kele bäriād asaraji aca*, cf. Kalm. *keln* "2. Sklave, Gefangener; (*xara kele awxa*) Gefangene machen (im Krieg)" (R. 224), cf. Khal. *amid xel* "prisoner taken for investigation" (Bawden 487). Although this phrase preserved the original expression (Mong. *kelen*), its primary meaning "to capture somebody for investigation" is blurred and it is used simply for capturing, catching

– That [Bogd] is here. [79] We are scared and don't go close to [that Bogd]. – They said and thereafter that young man left. These two [heroes] went towards the yellow demon [khan], the Brimen's [place]. They went for a long while and arrived at the place of the yellow demon [khan] Birmen and dismounted. They both entered the yurt and sat down. The yellow demon [khan] Birmen said:

– You dogs of miserable fate from where to where are you going? – Thereupon the eight-year-old [hero] said:

– Do not ask anything from anybody! You are a dog, [you] mischief.[719] – And he struck him into the ground seven spans [deep]. Above [him] he stamped some mud. That yellow demon [khan] Birmen had a son. [They] became [sworn] brothers with that boy. Thereafter they made a feast and the two elder brothers told their little younger [sworn] brother:

– Stay here, we will go away and later we'll come back. – They went for long and once a huge thing neared flying from the direction of the setting sun. A bird arrived at them and fluttered above them.[720] That bird was the Khan Gardi.[721] Thereafter our two boys asked the Khan Gardi:

– From where to where are you going? – Thereupon the Khan Gardi said:

– Here, in the direction of the setting Sun lives a khan called Badm Tsetsg.[722] A yellow monster[723] is going to get that khan's daughter by force. That khan's daughter said "The seven-year-old hero called Bogd, son of the seven thousand and seven hundred-year-old Dösh Khar uncle [80] is in the direction of the rising sun, bring him here." So I came to take him. – Thereafter the seven-year-old Bogd said:

– When will that maiden be given? – Thereupon that Khan Gardi said:

– Now, after twenty-two days she will be given. – Thereafter that boy asked:

– How far is that place from here? – Thereupon the Khan Gardi said:

– Well, starting from here, a man can reach that place in one year. – Thereupon the Khan Gardi asked:

– Where is the yurt of the seven-year-old Bogd? – Thereupon the boy said:

– I am the seven-year-old Bogd. – Then the boy said to the Khan Gardi:

– Come behind us, we will go ahead. – Thereafter the seven-year-old Bogd put the nine-year-old Bogd and his horse into his side bag and galloped away. After galloping he arrived two days before the marrying of the girl. He arrived and dismounted his horse at the khan's place. The khan and the queen were bound to a cart.[724] Both [boys] entered and sat down in the yurt where the girl was. A huge yellow monster was going around[725] the girl, mocking [her]. Thereafter the yellow monster said:

– What did the astrologer say? Who will make [the girl] bow?[726] – Thereupon the seven-year-old Bogd said:

somebody. For the Turkic and Hungarian connections of this expression cf. Ligeti, Lajos: Nyelvet fogni. In: *Magyar Nyelv* XXXII. (1936) pp. 45–46. [To capture somebody for investigation].

[719] Bálint *Kŭnăsü ügü surulügä bäijï, noxā gedek elmer!* The precise meaning of this sentence needs further research.

[720] Bálint *keisăd odba*, cf. Kalm.D. *kīs-* "umfallen, stürzen, zur Erde fallen, Kalm.Tw. mit dem Winde fliegen, *kīsč od-* austürmen, anfallen" (R. 234). Despite the majority of the listed equivalents suggested in the dictionary the word here has merely the meaning of the Tw. Dialect "fly, flutter". The context also implies that the Garuda rather floated above the heroes not falling down.

[721] Skr. Garuḍa, Mong. Γarudi, Γardi, Qanγarid, the mythical bird, that overcomes harm and evil, figures frequently in Mongolian folk tales as supporter (adviser or mount) of the hero and as a messenger as well. For the mythical role of the bird, cf. Birtalan: *Die Mythologie*. p. 987.

[722] Bálint Badma Cecek, Kalm. Badm Cecg "Lotus flower".

[723] Bálint *mangas*, Kalm. *mangγs*, *mūs*, Mong. *mangγus*, Khal. *mangas*, Bur. *mangadxai* "monster" that appears in a great variety of forms, usually with 15, 25, 95, etc. heads. Cf. Birtalan: *Die Mythologie*. pp. 1009–1010.

[724] Bálint *Xān xatun xoyurāgi tergenlă külăd orkokson bäidak*. *Tergenlă* read *tergendă* (?) "to the cart" as a fix point in the steppe (Gorjajeva's explanation), cf. also Thirteenth tale.

[725] Bálint *kükünä ende tenden'i γarči*, lit. "went on the girl's this and that side".

[726] Cf. the chapter on Kalmyk wedding.

– The astrologer told me to make [the girl] bow. [81] – And he got up. Thereafter the boy grasped with one hand the monster's gorge and got the girl bowed with the other hand; he himself bowed and did not let the yellow monster bow. Thereafter the yellow monster said:

– [Hey] boy, why have you done it? – Thereupon the boy said:

– This is the way of bowing as the astrologer said. – Thereafter his elder [sworn] brother sitting at the door[727] said:

– His […] like a hat, throw him firmly![728] – Thereupon the seven-year-old Bogd said:

– I will know the throwing, you should know the seizing.[729] – Saying so, he caught the yellow monster and threw him towards the door.[730] The eighth-year-old Bogd sitting at the door seized [the monster] and tied him firmly to the door.[731]

– Punch him when he gets into [the yurt] and punch him when he gets outside. – He said. [They] punched him when he got into [the yurt], and hit him when he got outside [the yurt] until he died. His bones were smashed and scattered.[732]

Thereafter both [sworn] brothers took the girl to their home and lived in health[733] and joy.

TENTH TALE
(Bálint 10. *Utu tūli*)[734]

Once[735] there lived[736] a rich man called Oirats' Richman.[737] That rich [man] had goods of nine elbows size,[738] his livestock filled his land. [But] he did not have any sound of a crying child.[739] Thereafter the old man [sic!] went to the fate spirit.[740] Arriving at his fate spirit, he said:

– You have blessed us with such a lot of goods and livestock. Now, bless us with the sound of a crying child, please! – Thereupon the fate spirit said:

– Although I could bless you with a child, but no son[741] will stay [alive]; that is why I do not have anything to bless you with.[742] – Thereupon the old man said:

– If it is true that the Oirats' Richman will have a child, grant [him] the pleasure and bless [him] [with a child].[743]

[727] Bálint *ūdn xorondun'i*, cf. Kalm. *ūdn xōrnd n'*.
[728] Bálint *Kūndükün maxala kebtä batelǰi xaya!* This expression needs further investigation. It refers supposedly to a kind of ball game; the heroes play by throwing the monster's body through the yurt's door (cf. below). *Kūndükün* can be analysed probably as word stem *kūnd(ü)k* + *-n* (demonstrative particle). The meaning of the word *kūndük* is not clear.
[729] A possible allusion to a certain ball game.
[730] Bálint *ūdünädü*, cf. Kalm. *ūdnād* "at the door" (double declension).
[731] Bálint *ūdüntä tak kēd külād orkoba*, Kalm. *ūdnd tag gēd külād okw.*
[732] The smashing and scattering of the bones prevent a living being's rebirth and reviving. This is a usual practice with the bones of the fox, considered to be a harmful creature and appears in heroic epics and folk tales as a motif of annihilation of enemies. Cf. Birtalan, Ágnes: A Survey of the Fox in Mongolian Folklore and Folk Belief. In: *Der Fuchs in Kultur, Religion und Folklore Zentral- und Ostasiens*. I. Ed. Walravens, Hartmut. Wiesbaden, Harrassowitz Verlag 2001. pp. 35–58; Birtalan, Ágnes: Ritualistic Use of Livestock Bones in the Mongolian Belief System and Customs. In: *Altaica Budapestinensia MMII. Proceedings of the 45th Permanent International Conference Budapest, Hungary, June 23–28, 2002*. Ed. Sárközi, Alice – Rákos, Attila. Budapest, Research Group for Altaic Studies HAS – Department of Inner Asian Studies, Eötvös Loránd University 2003. pp. 34–62.
[733] The closing formula: *säixen mende säin jirγād bäibe*, Kalm. *sāxn mend sān jirγād bāw*.
[734] *Manuscript* pp. 82–88.
[735] Bálint *kezānä*; the initial formula is shorter than in other tales of the *Manuscript*.
[736] Bálint *bäidek sänǰi bolna* "there have lived".
[737] Bálint *Ördīn bayin*, Kalm. *Ördīn bayn*.
[738] Bálint *Yisen toxa turšu edtä, maln'i γazarār dūrüng sänǰi bolna*. Kalm. *Yisn toxā turš edtā, mal n' γazrār dūng sänǰ boln*. Epic formula expressing the richness of the hero; however the epithet *yisn toxā turš* "nine elbows long" is somewhat unusual.
[739] Typical formula in Kalmyk tales.
[740] Bálint *zayāči*, cf. the notes of the Third tale.
[741] Bálint *köbūn kūküd*, Kalm. *köwūn kūkd* refers to the male children and not for both sexes, cf. *köwūn kūkn* "sons and daughters".
[742] Bálint *zayadik min'i ügä*, Kalm. *zayādg min' ugā* "I do not have anything to bless you with".
[743] Bálint *Öirdīn bayanγāsu köbūn γarba gekü neren boltoγa zayaton.* Kalm. *Ördīn bayngās köwūn γarw gex nern boltxā zayātn!* The lexeme *nern* "name" is ambiguous in the sentence; read probably *nērn* (?) "in fact, in truth".

– Well, return [home]! I will bless you with a son. That son will go into the water and die. After him I will bless you with another son that will die under the legs of horses. After him I will bless you with another son, but that son will die in the war. – Thereafter the old man returned home. The son, who was destined to die in the water, was born. That old woman and that old man kept him away from water. While they were protecting [their son from water], once the old woman and the old man were preparing and drinking milk brandy exactly at noon[744] and without pouring out the water for the milk brandy they fell asleep. While they were lying, their son crawled and fell into the water of the milk brandy and died. Thereafter the son, who was destined to die under the legs of horses, was born. That old man and the old woman went to a place where there were no horses. That son was walking holding on to the yurt's wall. While he was walking this way, a stallion came [to the yurt] and trod the boy that was walking grasping the yurt's wall dead from outside [the tent's wall]. [83] Thereafter the son, who was destined to die in the war, was born. Thereafter the old man put his son into a nine elbow [deep] pit dug under the goods on the honoured place;[745] and scattered besides him a lot of fruits and fed him [there]. Thereafter the boy was there until he reached the age of seventy years.

Earlier The Oirats' rich khan and Erlg, the khan of the Holy Teaching[746] were once discussing [the following]:

– If a good lad is born from among your dependants and if a good lad is born from my dependants, let us make them fight. – For this reason Erlg, the khan of the Holy Teaching sent a letter to the Oirats' rich khan: "A good lad was born from among my dependants. If there is a good son born from among your dependants, send him to me!".[747] Thereafter the Oirats' rich khan opened his yellow book[748] that does not fail [the truth][749] and looked at it. In the book there was the following: "The man who will fight with Ulaadaa hero,[750] having a yellow spotted horse the size of a mountain,[751] is the seventy-year-old [son][752] of the Oirats' Richman. Thereafter the khan sent five warriors and ordered them to bring the Oirats' Richman's son. The five warriors arrived and said:

– The khan ordered to give your son to him! – Thereupon the Oirats' Richman said:

– What a son could I have? – The five warriors returned to the khan and said:

– He said that he had no son. – Thereupon the khan said:

– If the man can be unreliable, a book can be unreliable, too. – And opened the book to look at it again. [84] It was in that book: "The man who will fight with Ulaadaa hero having a yellow spotted horse the size of a mountain is the seventy-year-old [son] of the Oirats' Richman. That boy is in a nine elbow [deep] pit dug under the goods on the honoured place." – Thereafter the khan sent twenty-five warriors and ordered them:

– Turn his yurt upside down and bring [the boy] here! – The twenty-five warriors arrived, and rummaged the honoured place. The Oirats' Richman said:

– Instead of taking my son, take from my goods. – The twenty-five warriors went to the goods [of the Oirats' Richman] to take some of them instead of taking the boy. Thereafter the Oirats' Richman's son said [to his father?]:

[744] Bálint *ike ũdlã̄* read kalm. *ik üdlã̄*, i. e. around 12 o'clock. Cf. Kalm. *γal üd* "gerade um 12 Uhr" (R. 455), *narn üd* "polden' " (Mun. 545), Khal. *jïn üd*, *ix üd* "high noon" (Bawden 398).

[745] Bálint *baranan'i doro*, Kalm. *barānā n' dōr*; it is a usual motif in the Kalmyk tales: the honoured place is the hiding place of heroes, cf. 4th tale.

[746] Bálint Erlek nomīn xān, Kalm. Erlg nomīn xān, Mong. Erlig nom-un qan, Khal. Erleg nomīn xān is the ambivalent ruler of the underworld or in the Buddhicised mythology of the hells. In details cf. Birtalan: *Die Mythologie*. pp. 981–983.

[747] Bálint *naran* read *nāran*.

[748] Bálint *bičik*, Kalm. *bičg* lit. "writing".

[749] Bálint *šam gesegig*, is an incomprehensible expression, the correct interpretation needs further investigation. In the square brackets a logical interpretation complementing the sentence has been given.

[750] Bálint Ulada bātur, read Kalm. Ulādā bātr, cf. Khal. Ulādai (?). Cf. Bordžanova, T. G.: Antroponimija kalmyckih narodnyh skazok. In: *Onomastika Kalmykii*. Ed. Bardajev, E. Č. – Monrajev, M. U. – Očir-Garjajev, B. E. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki 1983. pp. 96–100.

[751] Bálint *ulān düngã̄* read Kalm. *ūlān düngg ã̄*.

[752] There is a gap in the original text.

– It will bring ill fame, send that twenty-five warriors. – And [his father?] sent them away. Thereafter the boy rode his blood-coloured chestnut and led his brown horse with eight wings. While he was going his chestnut horse he was riding stopped. Thereafter the boy left his chestnut horse and rode his brown horse. While he was going, his chestnut horse was coming from behind with a man wearing a gown and a naked man without a gown on its back. Upon arriving those two men said to the boy:

– Have you given this horse of yours to me wearing a gown or to him without a gown? – The boy said:

– I give it to you wearing a gown. – And he gave it to the man wearing a gown. Thereafter those two men left and disappeared. The boy went further and opposite him there was sitting a man with hair and a man without hair holding his horse. Thereafter they said:

[85] – Will you give this your horse to me having hair or to him without hair? – The boy said:

– I will give it to you having hair. – And he gave his horse. Thereafter the man without hair disappeared. That one without hair was a demon,[753] the one with hair was a man. That man said:

– I am the fiddler of Erlg, the khan of the Holy Teaching. Now, go away from here. While you go for seven days and seven nights, there will be a dark black fog. While the fog stays, two armies will fight [there] in front of you. Between those two armies will stay the man you are going to fight with. Shoot into the right eye of that man, so that man will die. Thereafter that man's younger sister will run to her yurt and will try to escape. Then pursue that girl, catch her and rush in the direction of the Sun rise. A hole will be in front of you, kill that maid and throw her into the hole. If you run away [from that place], I will be again at the gap of that hole. – Said [that man] and disappeared. Thereafter the boy went away. While going, seven days and seven nights passed and there was a dark black fog. There was a fog there and there were two armies fighting [in the fog]. Between those two armies Ulaadaa Hero was standing. Thereafter the boy shot him in the right eye. That man died. That man's younger sister ran to her yurt and escaped. [86] The boy pursued her form behind and caught her. Having caught her he ran further. There was a hole in front of him. He arrived at the hole and he was not able to kill at all, because she was so beautiful. Thereafter his horse said:

– Kill her immediately! – The boy killed her and ran away. In front of him at the gap of the hole the previous young man was standing. Thereafter that young man turned the boy's horse into an anklebone and threw it away, put the boy himself into his bag and left.

Erlg the khan of the Holy Teaching said:

– He killed Ulaadaa hero and his younger sister. Is there anybody who could kill him and bring his soul[754] here? To the man who will bring that boy I will give half of my dependants. – Thereafter two demons said:

– We two will bring him here.

– How will you two bring him here? – Thereupon they said:

– When that good young man who overcame his enemy returns, we both will transform into two nice arrows and lie [on his way]. He will pick us up in order to put us into his quiver,[755] and thereupon we will kill him.

– Well, it's good. – And [the khan] let them go. Thereafter the fiddler came out [of Erlg's place] and asked the boy:

– Have you heard these words? – The boy said:

– First, I don't know their language, [87] secondly [I heard only] your fiddle's tune. – Thereupon the fiddler told him everything.

[753] Bálint *šulmus*, Kalm. *šulm*, *šulms*, in detail cf. Ninth tale.
[754] Bálint *sümüsīn'i*, cf. Kalm. *sünsn*, *sümsn*, Mong. *sünesün*, Khal. *süns* one of the souls of living beings, the most commonly used expression for soul; in details, cf. Birtalan: *Die Mythologie*. pp. 1038–1039, 1045–1046.
[755] Bálint *biyedän dürükü*, Kalm. *bīdā̆n dürx*, lit. "put it on his body".

– Take those two arrows, break them and run here to me. – Thereafter the boy left. While he was going, there were two nice arrows lying [on his way]. The boy took those two arrows, broke them and ran back. That young man was standing at the hole-gap. Again he put the boy into his bag. Thereafter those two [demons] arrived one week later. They arrived with broken legs and arms. Thereafter Erlg khan also said:

– Now, who will bring him [to me]? – Saying, he looked for somebody.

– We will bring [him to you]. – Said a demon woman who arrived with her daughter.

– How will you bring [him]? – Said [the khan]. Thereupon these [demons] said:

– That good young man who overcame his enemy will return home. His mother sewed for him a fine gown, his father prepared for him a dish called *tüd*.[756] We both will go into the gown and the food and kill him.

– Well, it's good. – Said [the khan] and sent [them] away. Thereafter the fiddler appeared and said to the boy:

– Have you heard it?

– Yes, I have heard it.

– Now, return home, collect nine white pieces of felt of the yurt, set a big fire, throw into it the gown and the food [88] and look at it. Meanwhile those two [demons] will transform into a horsefly and a fly[757] and they will try to fly away. That time catch them both, give them to the dogs Khasr and Basr[758] and come back. – The boy left. He arrived home, collected the nine white pieces of felt of the yurt, set a big fire, threw into it the gown and the food and looked at it. Meanwhile those two [demons] transformed into a horsefly and a fly and flew away. The boy caught them both, gave them to the two dogs and ran back. The previously mentioned young man was standing at the gap of the hole. He threw away the boy's horse in the shape of an anklebone and put the boy himself into his bag / pocket. Those two [demons] arrived burnt in fire. [Erlg khan] said:

– Well, what can I do now? That boy didn't do anything against me, his destiny was to go and die in a war. Well, now I will bless him with a long life. – Thereafter the fiddler came out and said:

– Well, now return home. [The khan] blessed you with a long life. – Then the boy became [sworn] brothers with that fiddler. That fiddler married his younger sister to our boy. Thereafter our boy arrived home, married and lived peacefully in joy.

ELEVENTH TALE
(Bálint 11. *Utu tūli*)[759]

Once upon a time[760] there lived[761] a hero, called Chuluun Khar Baatr.[762] He had a horse called Fast brown. This horse had not neighed since it was born.[763] That khan [sic!] had a wife, Shikir Tsagaan,[764] who revealed the [events of] the future for ninety-nine years and knew without forgetting the past for eighty years.[765] While living this way once the Fast brown horse that had not neighed till that time, neighed [now] three times. Thereafter the khan asked his queen:

– Why did this horse neigh? – Thereupon the queen:

[756] Bálint *tüd* there is not such lexeme in the dictionaries or in parallel texts; its meaning needs further research.
[757] Typical appearance of the soul. Birtalan: *Die Mythologie*. p. 1038.
[758] Bálint Xasar, Basar, Kalm. Xasr, Basr, or Asr, Basr two dogs frequently occurring in the Mongolian epic tradition, usually appear as destroyers of the hostile forces, cf. Birtalan: *Die Mythologie*. p. 945.
[759] *Manuscript* pp. 89–95.
[760] Bálint *Kezā̈nä sänǰi bolona* "It happened once upon a time".
[761] Bálint *bäidek sänǰi bolona*. "There have lived".
[762] Bálint: Čolūn Xara Bātur, Kalm. Čulūn Xar bātr. "Stone Black Hero".
[763] Bálint *Tere mörin'i mörin bolsonāsu nāran incayäγäd ügä sanǰi bolona.* Kalm. *Ter mörn n' mörn bolsnās nārn incxā̆γā̆d ügā̆ sanǰ boln*. Lit. "That horse had not neighed since it became a horse.".
[764] Bálint Šikir Caγan, Kalm. Šikr Caγān "Sugar White".
[765] Bálint *irā̆dügä yiren yisen ǰilīgi äildeǰi mededek, önggörā̆d odokson nayin ǰilīgi martal ügä äildeǰi mededek*.

– Ükr Khar Baatr,[766] having a yellow spotted horse the size of a mountain, is coming to take your life. – Thereafter the khan left. As he was going, there was a man lying asleep in front of him. Thereafter Chuluun Khar Baatr arrived [at him] and knocked him down (hit)[767] him seventy-two times and left. Thereafter the Ükr Khar Baatr said:

– Is it a louse that bites[768] me or is it a flea[769] that bites me?[770] – And he stood up. Chuluun Khar Baatr said:

– I hit you.– Thereafter Ükr Khar Baatr said:

– Now I will hit you. [90] – He hit Chuluun Khar Baatr, he hit him and his horse and cutting them in two killed them. He roasted [Chuluun Khar Baatr's] horse and slept for seven times seven, forty-nine days.[771]

Thereafter a son was born from Chuluun Khar Baatr's wife. That son asked his mother:

– What happened to my father? – Thereupon his mother said:

– Your father has been killed by Ükr Khar Baatr having a yellow spotted horse the size of a mountain. – Thereafter the son asked his mother:

– Do we have a horse stud? – His mother said:

Under the moon
we have got one million and one thousand one hundred horses.
Under the sun
we have got eight times ten thousand horses.

– Thereafter the boy went to the stud. Arriving at the stud, he asked his groom:

– Catch and give me a good horse! – The groom caught and gave him a black brown ambler. Thereafter the boy arrived home and mounted a poor saddle [on the horse], took a poor sword and a poor whip and left. Thereafter the boy

Galloped for several years,

Galloped immeasurably much[772] pulled [at his horse' mouth] and stopped. Upon looking around, [he found that] in front of him there appeared Ükr Khar Baatr having a yellow spotted horse the size of a mountain, sleeping after having killed his father and roasted his horse. [91] Thereafter the boy went to him and said:

– Get up! – And hit him.

– Are naughty lice eating me?[773] – Saying so, he got up. Thereafter Ükr Khar Baatr said:

– Will you die on your father's bones or will you die at other place? – Thereupon the boy said:

– It is not me, who will be killed here.[774] – Thereafter the Ükr Khar Baatr said:

– Should I, the old[er] strike [first] or should you, the young strike [first]? – Thereupon the boy said:

– I will not strike you, the old one.[775] – Then Ükr Khar Baatr arrived at the greatest speed of his yellow spotted horse the size of a mountain and hit [the boy]. That blow was for the boy just like a flea bite and did not feel it. Thereafter the boy said laughing:

[766] Bálint: Ükür Xara Bātur, Kalm. Ükr Xar Bātr "Ox Black Hero". The epithet: *ūlain düngge šara cōxor moritä*, Kalm. *ūlān dünggā̄ šar cōxr mörtā̄*.
[767] Bálint's interpollation: *darād (cokād) γarād odba*.
[768] Bálint *ideǰi bäinä*, Kalm. *idǰ bā̄n* lit. "[it] eats".
[769] Bálint *bürge*, Kalm. *bū̄rg* "flea".
[770] Typical formula in Kalmyk tales.
[771] It is an allusion on the Bardo, cf. chapter *The Death among the Kalmyks*.
[772] For this motif cf. Sixth tale.
[773] Bálint *Xorta ididek bō̄sön bī?*, Kalm. *Xortā iddg bō̄sn bī?* Lit. "Is it a venomous louse?".
[774] Bálint *Ū̄ndü čigi aladik biši bi*., Kalm. *Ū̄nd čig alūldg* (causativ ?) bišw. Lit. "Neither here will I be killed.".
[775] Bálint *Kökšin ta čigi cokodik, ügä bi*., Kalm. *Kökšn tand* (dativ ?) *čig cokūldg* (causative) *ügā̄ w*.

– I recognised that the good noble uncle's[776] whip is heavy. But it seemed to be light. – Thereafter the boy galloped [on his horse] and hit him and his horse. Thereafter the boy collected his father's bones, revived[777] him and sent him back home. The boy himself went to Ükr Khar Baatr's dependants. While he was going, a tiny red dust [cloud][778] neared him from behind. Thereafter the boy stopped and waited for it; the man approaching was the son of our boy's sister. [92] Thereafter they went away [together]. They arrived at Ükr Khar Baatr's yurt and dismounted. Ükr Khar Baatr's wife had given birth to a son. They were upon to kill that boy, when he said:

– Don't kill me; let's become [sworn] brothers! – They became [sworn] brothers with that boy. Thereafter they made Ükr Khar Baatr's dependants move and left. After making them move, they settled them near their yurt. The boy[779] said to both his younger brothers to play close [to his yurt] and left to see his elder sister. While he was sitting at his sister's [home], there was some whispering. He went out and saw that Ükr Khar Baatr's son took his elder sister's son and ran away. Thereafter our boy pursued him from behind. But the pursued one was not to be caught up with. Thereafter the boy left his horse, and pursued him on foot and came closer to him within a fathom's distance.[780] He killed Ükr Khar Baatr's son and went home with his sister's son. Thereafter our boy married the daughter of the Ulaadaa[781] khan having long grey horse. He was not able to find a wife for his younger brother. Thereafter our boy heard the fame that the Küklt Khan living in the direction of the Sun rise[782] was going to marry his daughter and went there.

He galloped for several years
He galloped immeasurably much and

arrived at the Küklt Khan. [93] Thereafter the boy hobbled his horse, entered into the khan's home and sat down. While he was sitting there, the khan said:

– Give some milk brandy to this boy! – [The boy] drank seventy five times from a bowl that could be barely lifted by seventy people and asked again. He drank further, now twenty five times.[783] After drinking a hundred bowls of milk brandy he said:

– As you are going to marry your daughter, I've come[784] to compete for her. – Thereafter the khan said:

– To compete for my daughter one should identify and find her among one hundred girls. If you don't find her, we will kill you. – Thereafter the boy ran to his horse. Upon his arrival his horse said:

– The khan told me to find his daughter from among one hundred girls and then take her. – Thereupon the horse said:

– Those one hundred girls are dressed equally, they are a hundred similar girls. Go from one end [of the row] to the other end and look at them. Above the khan's daughter there flies a yellow midge[785] that is hardly visible for people. You look at it and recognise it.[786] – Thereafter the boy went to identify the khan's daughter. Upon his arriving, there were one hundred similar girls standing in one row. [94] Thereafter the boy went from one end [of the row] to the other end and looked at them. While looking at them there flew a small yellow fly above the khan's daughter. Thereafter the boy, saying "This is the girl." pulled her out [of the row] and returned [with her to the khan]. The girl was indeed [the khan's

[776] Bálint *Axa sayin bābīn mal'āgi kündü yumun geǰi medlä bī*. Kalm. *Ax sāṇ bābāṇ noyn malāgī künd yumn geǰ medlāw*. Cf. Kalm. *bābā* "father's brother" (Aberle: *The Kinship System*. p. 31).
[777] Reviving of the dead protagonists is a typical motif, but here it is rather short and approximate.
[778] Typical motif in Mongolian tales.
[779] I. e. the main hero.
[780] Bálint *aldu gazartu / gazartan gŭlgül ügä kücād bärād abba*, Kalm. *ald γazrt / γazrtān gŭlgŭl ügā kücād bärād aww*.
[781] Bálint *būrul möritä Ulada gedek xān*, Kalm. *būrl mörtā Ulādā gidg xān*, cf. Tenth tale.
[782] Bálint *Naran γarxu üzüktü bäidek Kükültü xān gedek xān*. Kalm. *Narn γarx üzgt bādg Küklt xān gedg xān*. "Khan having a Braid living in the direction of the Sunrise".
[783] Hyperbolic motif of Mongolian tales.
[784] Bálint *yabola bi*, Kalm. *yawlāw* lit. "I went".
[785] The soul transformation of a living being, cf. Birtalan: *Die Mythologie*. p. 1038.
[786] Bálint *Či bolγaǰi xäl'ā*. This expression needs further investigation.

daughter]. After the boy's arrival at the khan's, they made some festivity for seven days, and taking the girl he left. After arriving home he married the girl to his elder sister's son. Thereupon the wife of our boy bore a son. That son's body was pure iron.

That boy[787] grew up and his father went to seek father-in-law and mother-in-law[788] [for him]. That boy's bride was the fifteen-year-old Aragn'i Dängn' i,[789] the daughter of Abrsn khan[790] living in the direction of the falling Sun. That girl was proposed to be his bride. Thereafter the elder sister's son and the bridegroom left. Our boy stayed at home. As those two were going, there was a mountain in front of them. They went close to that mountain and fell asleep. As they were about to get up after sleeping for a long while, they were encircled by a big army. [95] Thereafter they got up and one sabred one side [of the army], the other sabred the other side [of the army]. Both of them sabred for long, killing them all and went away. While they were going away, there was a tiny red dust [cloud] coming in front of them. Thereafter the elder brother[791] said:

– That dust is a rabid wolf. That wolf will enter into my heart and leave through my shoulder blade. That time try to catch me without dropping me from my horse. If you can't catch me, I will die. – The wolf arrived at them, entered into his heart and left through his shoulder blade. The younger brother caught him without dropping him. Thereafter he killed that wolf and they went away. Thereafter they arrived at Abrsn khan and sat down. Thereafter the khan said:

– You two dogs, from where to where are you going?

– [First] give me some drink, then ask me about the reason! – After drinking they said:

– If the khan gives his daughter, he should say that he gives her.[792] If you don't give her, we will kill you and take your daughter.[793] Thereafter the khan could do nothing, he gave his daughter. Thereafter they took the girl and left. After arriving home the girl was married to the younger brother.[794]

Then they lived there peacefully in joy.

TWELFTH TALE
(Bálint 12. *Utu tūli*)[795]

[96] It happened once upon a time[796]: there lived[797] a hero, called Ulaadaa Baatr.[798] He had

Two thousand horses and
Two good grey horses.

The two good horses were hobbled one after the other at the yurt and he went every week to see the stud. After a week he went to the stud and upon looking at it, one thousand horses with the other good horse had been eaten up by a wolf. The trail the wolf left was a good way on which no pack camel was

[787] From this point of the tale the hero's son is called *köbūn*, Kalm. *köwūn* "boy, son".
[788] I. e. to seek a bride.
[789] Bálint arban tabun nasuta Aragn'i Dängn'i, Kalm. arwn tawn nast Argn'i Dängn.
[790] Bálint Naran sūxu üzüktü Abarsan xān gedek xān, Kalm. Narn sūx üzügt Awrsn (?) gidg xān. The meaning of lexeme Awrsn needs further investigation.
[791] I. e. the hero's sister's son.
[792] Bálint *Xān kūkān ökün'i ökān kele*!, Kalm. *Xān kūkān ögx n' ögxān kel*! The sentence is somewhat obscure and needs further clarification.
[793] The subject changed in the sentence: khan (Sg.3.) → you (Sg2.).
[794] I. e. the main hero's son.
[795] *Manuscript* pp. 96–104. There was a title attached to this tale, but it is crossed out. On the role of wolf in the mythology of Kalmyks: Bičejev, B. A.: *Deti neba – Sinije Volki. Mifolgo-religioznyje osnovy etničeskogo soznanija kalmykov*. Elista, Izd. KalmGU 2005.
[796] Bálint *kezānä sänji bolna.*
[797] Bálint *bäidek sänji bolna*. "There have lived".
[798] Bálint: Ulada Bātur, Kalm. Ulādā Bātr, in detail cf. Tenth and Eleventh tales.

to be seen.[799] Thereafter Ulaadaa Baatr chased the wolf from behind. He went for long and got to the hole's mouth. Thereafter he hobbled his horse and taking his sword went into the hole. Upon his entering there were a lot of wolves lying behind a curtain made of various fine silks. Thereafter Ulaadaa Baatr put his sword on his shoulder and stood in the middle [of the wolves].[800] Thereafter the wolves got up and put various foods to Ulaadaa Baatr. While they were feasting, an old wolf said:

– Your bride is our daughter. [We supposed] that you were not able to find us, so we ate one thousand of your horses with the good grey horse. [97] The one thousand horses with the good grey horse should be the advance payment for your bride.[801] – Thereafter Ulaadaa Baatr feasted there and was upon leaving. Thereafter the old wolf gave a small wolfling to Ulaadaa Baatr. Thereafter Ulaadaa Baatr beat that small wolfling and ran away. No matter how fast the good grey horse ran, the small wolf reached him and did not let him leave. Thereafter Ulaadaa Baatr took that wolf home and left it alone. Thereafter when people were asleep, that wolf turned into a beautiful woman

By whose one could guard the stud,
By whose radiance one could do one's work.[802]

Thereafter once Ulaadaa Baatr said:

– Wife, stay in this shape during the day time. – Thereupon the wife said:

– It won't be easy for you if I stay in this shape. – Thereupon Ulaadaa Baatr said:

– No, nothing will happen. Remain in this shape! – Thereafter the wife stayed in her beautiful shape night and day. Once Ulaadaa Baatr went to the stud. The khan's son went to hunt with his falcon[803] and let it catch a bird; but his falcon sat on the smoke hole covering felt of Ulaadaa Baatr's yurt. [98] Thereafter the khan's son [also] arrived and said:

– Ulaadaa Baatr, are you at home? Give me my falcon! – Thereafter Ulaadaa Baatr's wife said:

– Ulaadaa Baatr is not at home. – Thereafter the khan's son looking at the wife and seeing her amazing beauty forgot to return home. Thereafter Ulaadaa Baatr's wife said:

– It's going to be night above you,[804] please return [home]. – Thereafter the khan's son left for home and told his father:

– Ulaadaa Baatr has a beautiful wife, bring me that wife! – Thereafter the khan summoned Ulaadaa Baatr and told him:

– There is a sea here, go [there] and visit the winter camp, the spring camp and the autumn camp close to the sea and come back. – Thereafter Ulaadaa Baatr came back to his wife and said:

– The khan sent me to see such and such a place and then come back. – Thereupon his wife said:

– That sea is a [place] to soak [everything] from seven days' distance.[805] – Thereafter his wife said:

– Stay at home and go to the khan when the khan told you to go to him [again]! – Thereafter his wife said:

– [Tell the khan the following]: When I went to look around in the winter camp, there was a teal[806] eating[807] its food on the wide sea shore. [99] That teal's food was taken and eaten by a pike. Thereafter upon seeing me the teal said: "This pike takes and eats my food." Thereafter I did not favour the pike that can find and eat food from everywhere, I favoured the poor teal. Tell it [him] this way. Thereafter

[799] Bálint *xalγan'i acata temā̆n üzükdeši ügä zamo ulān xalγa tatād*, Kalm. *xalγ n' ačātā temēn üzgdšgō zam (?) ulān xalγ tatād.* Although the approximate meaning is given above, this syntactic unit needs further investigation.
[800] Bálint *üldā̆n emdäd tal dundun'i zoksoba*, Kalm. *üldā̆n ēmdēd tal dund n' zoksw*; *emdäd* read *ēmdēd* "auf den Schultern tragen, mit der Schulter stützen; an der Schulter festhalten" (R. 130).
[801] Cf. chapter: The Wedding of the Kalmyks (Oirats).
[802] For this motif cf. Seventh tale p. 64.
[803] Bálint *šobū*, Kalm. *šowū*, lit. "bird", for the falconry among the Kalmyks cf. chapter: About how the Kalmyks Hunt with Birds.
[804] Bálint *dēr ten sŏ bolj yabona, xärixän-ten (xärixüīn-ten)*.
[805] Bálint *Tere dalatan, dolān xonoγa γazarāsu sorǰi abadik dala.*, Kalm. *Ter dalātn, dolān xongγān γazrās [yumn ?] sorǰ awdg dalā.* This must be a known motif in the Kalmyk tales, for its elucidation further parallel data are required.
[806] Bálint *šörgö*, Kalm. D. *šörgö nuγusn* "eine Enteart, Krickente" (R. 366–367) Lat. Anas crecca.
[807] Kalm. *meng* "Lockspeise; Speise, Fressen wilder Tiere (= *zem*) *neg čono meng xā̆yād yowǰ* ein Wolf ging und suchte etwas zu fressen" (R. 261).

[say the following]: When I went to look around in the spring camp, there was a bird called white-tailed eagle[808] eating its food on the top of a high tree. Its food was taken and eaten by a goshawk. Thereafter the bird called white-tailed eagle said upon seeing me: "This goshawk takes and eats my food." Thereafter I did not favour the goshawk that finds and eats food everywhere; I favoured the white-tailed eagle. Tell it this way. Thereafter [say the following]: When I went to look around in the autumn camp, there was a poor fox of three fathom length eating its food. Its food was taken and eaten by a wolf. Thereafter the fox said upon seeing me: "This wolf takes and eats my food." Thereafter I did not favour the wolf that finds and eats food everywhere; I favoured the poor fox of three fathom length. Tell it this way. – Thereafter Ulaadaa Baatr went to the khan on the day he was supposed to go. [100] Thereafter the khan greeted him and asked:

– Which place is good which or bad?

– It's not bad, it is good. – Thereafter Ulaadaa Baatr told everything that his wife had told him. Thereafter the khan told Ulaadaa Baatr to return and sent him home. Thereafter the khan' son told his father again to take Ulaadaa Baatr's wife. Thereafter the khan summoned Ulaadaa Baatr to come to him. Ulaadaa Baatr arrived. The khan said:

– Once I threw my hook[s] in the sea on the southern side. Then a pike took a hundred of my hooks. Bring back that hook(s) of mine! – Thereafter Ulaadaa Baatr went to his wife and said to her [everything]. His wife said.

– That is right. Now go and strike the shore of the sea! Then a taimen[809] will pursue you streaming with water.[810] If your horse is fast at that time, you will not be caught. Even if the taimen pulls you into the water, it will not be able to flood you.[811] Then you yourself should know [what to do]. – Thereafter Ulaadaa Baatr left. Upon arriving on the sea shore, he [started] to strike the shore. Thereafter the taimen streaming with water pursued Ulaadaa Baatr. Ulaadaa Baatr was not to be caught. Even when [the taimen] pulled him into the water and thrashed about itself, [Ulaadaa Baatr] remained standing [there].[812] Thereafter the taimen said to Ulaadaa Baatr:

[101] – Let me [back] into the water! – Thereupon Ulaadaa Baatr said:

– Get all the fish in the water to come out; thereafter I will let you [back] into the water. – Thereafter the taimen said:

– Well, good, let me go back! – Thereafter Ulaadaa Baatr pushed and let [the taimen back] into [the water]. The taimen tossed and turned[813] and all the fish in the water came to the shore. Thereafter Ulaadaa Baatr saw that a hundred hooks are in the belly of a pike and took the hundred hooks from the pike's belly. Ulaadaa Baatr brought those hundred hooks to the khan. Thereafter Ulaadaa Baatr went home and lived further, [but] the khan's son said again to his father:

– Bring me Ulaadaa Baatr's wife! – Thereafter the khan called Ulaadaa Baatr to come to him and said:

– Once I left a yellow spotted cow on the island of the sea in the direction of the rising sun.[814] From that one cow there must be one hundred cows now. Bring me those cows! – Thereafter Ulaadaa Baatr went to his wife and said:

[808] Bálint *gekse*, Kalm. *gekse* "Weißgeschwänzter Adler" (R. 132).
[809] Bálint, Kalm. *tul*, Lat. Hucho Taimen.
[810] Bálint *Tan'ïgi usu orūlād kȭkü*., Kalm. *Tanīg us orūlād kȭx*.
[811] Bálint *Usun xorān tataxula, tulu xäirdād yaboǰi cadaxu ügä.* Kalm. *Usn xōrān tatxulā, tul xargidād yawǰ čadxgō*. Kalm.Ö. *xärgi* "Stromschnelle, Wasserfall" (R. 177); further *xā̆rdx* "melet' " (Mun. 587).
[812] Bálint *Usun xorān tataxula, tulu xäirdād zoksād bäibe.*, Kalm. *Usn xōrān tatxulā, tul xärgidād/xā̆rdā̆d (?) zoksād bā̆w*. The above given approximate translation needs further specifying.
[813] Bálint *nēge tūl'ād*, Kalm. *neg tūl'ād*, cf. the Kalm. *tūl'xa* in the dictionaries refers actually to the movement of horses; "den Reiter abwerfen (das Pferd), sich hinundherwerfen, um etwas von sich abzuwerfen" (R. 413); *tūl'x* "sbrasyvat' (vsadnika), brykat'sja" (Mun. 521).
[814] Bálint *nāran* read Kalm. *naran*.

– The khan told me [the following]: 'There is sea in the direction of the rising sun, once I left a yellow spotted cow on the island of the sea. From that one cow there must be one hundred cows now. Bring me those cows!' – [102] His wife said:

– That is right. No leave and go around that sea. While going [around the sea] a path will become visible for you. Go along that path and throw a lasso on that yellow spotted cow. Pull it and as that cow comes out, the others will follow it. – Thereafter Ulaadaa Baatr left. He arrived at that sea and went around it. While going [around that sea] a path became visible for him. Ulaadaa Baatr went along that path, threw a lasso on the yellow spotted cow and caught it. The other cows also followed it. Ulaadaa Baatr brought them to the khan. Thereafter he called his son, seated them beside him and said to him and Ulaadaa Baatr:

– You two, listen to me! Did I send Ulaadaa Baatr to see the winter camp, the spring camp and the autumn camp? – Thereupon his son said:

– It is true.

– Did he say, that 'When I went to look around in the winter camp, there was a poor teal[815] eating its food on the wide sea shore? That teal's food was taken and eaten by a pike.'?

– That is true. – Said his son.

– That wide sea is me, the poor teal is this Ulaadaa Baatr, [103] his food is his wife and the one called pike are you, my son. Whatever happens, you are the khan's son, and you can find a wife everywhere, can't you? – And [the khan] smacked him in the face.

– Did he say 'When I went to look around in the spring camp, there was a bird called white-tailed eagle eating its food on the top of a high tree. Its food was taken and eaten by a goshawk.'? – Thereupon his son said:

– That is true.

– That high tree is me, the bird called white-tailed eagle is this Ulaadaa Baatr, his food is his wife and the goshawk are you, you my son. Whatever happens, you are the khan's son, and you can find a wife everywhere, can't you? – And [the khan] smacked him in the face.

– Did he say 'When I went to look around in the autumn camp, there was a poor fox of three fathom length in the reed[816] eating its food? Its food was taken and eaten by a wolf.'? – Thereupon his son said:

– That is true.

– That reed is me, the fox of three fathom length is this Ulaadaa Baatr, his food is his wife and the wolf are you, you my son. Whatever happens, you are the khan's son, and you can find a wife everywhere, can't you? – And [the khan] smacked him in the face.

[104] Thereafter the khan chased away his own son and made Ulaadaa Baatr his son [instead of him] and they lived peacefully in joy.

THIRTEENTH TALE
(Bálint 13. *Utu tūli*)[817]

[105] Once upon a time[818] there lived[819] a khan. He had a daughter. That maid was called fifteen-year-old Aragn'i Dangn'i maid.[820] If there was somebody who came to propose to his daughter, the father

[815] Bálint here *šörökä*, cf. above.
[816] In the previous passage about the fox this lexeme is missing from the epithet.
[817] *Manuscipt* pp. 105–114.
[818] Bálint *Kezānä sänǰi bolona.*
[819] Bálint *Bäidek sänǰi bolna*. "There have lived".
[820] Bálint Arban tabun nasār bäidek Aragn'i Dangn'i, Kalm. Arwn tawn nasār bā̆dg (cf. also *arwn tawn nastā*) Aragn' Dangn'i "Aragn'i, Fairy who was fifteen years old". The use of the instrumental (*nasār bā̆dag*) refers to the process of living; the typically used expression is *nastā* (sociative) and refers to a more static situation. For parallel texts cf. Thirteenth, Fourteenth tales.

killed him. As he killed people, he gained the name Killing Butcher Khan.[821] There was a nobleman[822] among the khan's dependants who had only a few yurts (territories).[823] That nobleman had a son. Once that son said to his father:

– Father! Let us go close to the khan and settle (move) [824] there. – The father hearing his son's saying, arrived and settled close to the khan's [territory]. Thereafter the boy said to his father:

– Father! Go, and propose to the khan's daughter. – His father mounted a light bay horse and rode to the khan. After arriving at the khan's, he was sitting for a long while from morning to evening and then left. The next day he was likewise sitting for a long while and then returned. When on the next day he was also sitting for a long while, the khan said to him:

– Old man, what are you looking for? – The old man did not say a word. Thereafter the khan said:

[106] – Old man, I will give you what you want to take. – Thereupon the old man said:

– The khan has but a single order.

The goshawk has a single swoop.[825] – And taking off his hat he flung it down:

– I came to propose to your daughter for my son. – Thereafter the khan could do nothing but give [his daughter]. The khan said to the old man:

– In order to take my daughter, one has to bring me such and such things and then take [her]. The old man went to his son and said:

– The khan ordered to bring such and such things to him and then to take his daughter. – Thereafter the lad who had a friend brought the things the khan had asked for together with that friend and took the khan's daughter. Thereafter his friend said to our lad:

– Now, at a distance of four-five days from here the khans' five hundred sons whose fathers have been killed by this khan, are arriving. They will tell you [the following]: "There are two monsters[826] here, the coarse black monsters with twenty-five heads, and the wrinkled black monster with fifteen heads. Those two monsters have got fine horses. Let us go and drive away them." When they say so, tell them: "I will not go." Then they will say: "You took the Killing Butcher khan's daughter. [Now] you can't leave her?" [107] When they say so, tell them: "Well, I will go [with you]." Then while going [there] come to me! – At a distance of four, five days from the lad's yurt,[827] the khans' five hundred sons whose fathers had been killed by this khan [arrived and] said to the lad:

– There are two monsters here, the coarse black monster with twenty-five heads, and the wrinkled black monster with fifteen heads. Let's go and drive away their horses. – Thereupon the lad said:

– I will not go. – Thereupon they said:

– You took the Killing Butcher khan's daughter, the fifteen-year-old[828] Aragn'i Dangn'i. [Now] can't leave her? – The lad waited for a while and said:

– Well, I will go [with you]. – He led the fox[829] red horse his father used to ride and rode his grey horse he used to ride and left. The lad went for a long while and then said:

[821] Bálint *kū̃ ala bäijï alāči maxači xān*, Kalm. *Kū̃ alǰ bā̃ǰ alāč maxč xān*.
[822] Bálint *zaiseng*, Kalm. *zā̃sng* "title of Kalmyk (Oirad) clan-heads, noblemen", in detail cf. Sixteenth Song.
[823] Bálint *cō̃kön öröktā̃* (*äimektā̃*), Kalm. *cō̃kn örktā̃* (*ā̃mgtā̃*). The expression *ā̃mg* is inserted in brackets by Bálint indicating that he added this lexeme as an explanation: *örk* "yurt, yurt-place, family", *ā̃mg* "territory where dependants of a noble live" are, however, not synonyms.
[824] Bálint's interpolation as explanation.
[825] Proverb, cf. *Xarcx šowun neg šū̃rlytä, Xan kün neg zärlgtä*. "Jastreb raz napadajet (ne promahivajetsja), han raz prikazyvaet." Kotvič, V. L.: *Kalmyckie zagadki i poslovicy*. Elista, Kalmyckoje knižnoje izdatel'stvo 1972. p. 74; *xān kū̃n neg-l zarl'iktē, xarcxā šowūn neg-l šū̃rlktē*. "Der Chan befiehlt nur einmal, der Habicht greift nur einmal an." Ramstedt, Gustaf John: Kalmückische Sprichwörter und Rätsel. Aufgezeichnet von G. J. Ramstedt. Ed. Aalto, Pentti. In: *Suomalais-Ugrilaisen Seuran Aikakauskirja / Journal de la Société Finno-Ougrienne*. 58,2. (1956) pp. 1–38, on pp. 26–27. Cf. also chapter: About how the Kalmyks Hunt with Birds.
[826] Bálint, Kalm. *mūs*, *mangγs*. in detail cf. Eighth tale.
[827] Bálint *Köbū̃n gerā̃n abād* ... Kalm. *köwū̃nā̃* (?) *gerā̃s* (?) *awād* "from the lad's yurt" (?).
[828] Bálint here *arban tabuta*, Kalm. *arwn tawt*, cf. also above.
[829] Bálint *arāt*, read Kalm. *arāt* (?) "fox".

– There is a man here; after meeting him I will come back. – Without making his companions meet him,[830] […][831] left. They went for a long while and arrived at the two monsters' stud. On the closer side[832] of the stud there was a big wooden corral; they[833] could not find any entrance into it. Thereafter our lad said:

– My father used to say: "There is a narrow path into this wooden corral." – Saying it he galloped around [the corral]. [108] While going around, he found the path. Thereafter the lad said:

– I will drive out this stud and drive it to you. That time the two monsters will arrive with a large army. I will drive this stud to you, and [then] I will put my horse across the path and we will shoot at each other [with the monsters' soldiers].[834]

– When I flee, please saddle for me the fox red horse my father use to ride! – Thereafter the lad went into [the corral] and drove out the stud. Both monsters followed him with a big army. The lad stopped his horse across the path and they shot at each other. The lad shot and killed the whole army. Upon looking at his horse, a lot of arrows got into one of its sides. He rode his horse and fled. Upon arriving at his companions,[835] he said:

– Please quickly saddle for me the fox red horse my father use to ride! – They fled without giving him the horse. While going away the man who led the fox red horse said:

– Have fun with the two monsters, while[836] we have fun with the fifteen-year-old Aragn'i Dangn'i. – And without giving him his horse they left. The horse the lad rode perished. The two monsters arrived, hit [the lad], bound him up and took him home. [109] Bringing the lad [home] they tied him firmly to an iron cart.[837] After tying him, the two monsters said:

– Hit him when he comes in, hit him when goes out![838] – They hit him upon coming in, they hit him upon going out, and the lad's face became more and more handsome. Thereafter the wrinkled black monster with fifteen heads said:

– He seems to be a good lad, don't hit him! – And he undid his ropes. Thereafter the monster said to the lad:

– Well, now we will summon the thousand fathers of the thousand men you have killed. I will ask them whether they will set you free. If yes, I will set you free, if not I will give you to those people. – [The monster] convoked the fathers of the dead young men, entertained them with milk brandy and said:

– He seems to be a good lad. Let's not kill but set free the good lad. – Half of those people said: set him free, the other half said: don't set him free.

– We don't set him free. – They said [finally]. Thereupon the monster said:

– If you don't set him free, take that lad! What you will do with him is your choice.[839] – Those one thousand old men took the lad and left. They took and sold him to a rich Cherkes. That rich Cherkes did not have any sons or any daughters. Our lad became the son of the Cherkes. [110] After being

[830] Bálint *öiröki nöködn'i xarγaldūlul ügä*, Kalm. *ōrxīn nöködt* (dative) *n' xarγūldūllgō*, lit. "without making his close companions (i. e. the five hundred khans' sons) meet him (i. e. his friend).

[831] Bálint *čikidün'i abād yaboba*, Kalm. *čiknd n' awād yaww*, lit. "left putting [his friend] into his ear (?)". Turning the companion and his horse into anklebones is a frequent motif in Bálint's and Ramstedt's tales. This motif could be a vestige of this motif-variant. Further development of this motif, however, is lacking from the tale. This fragmentary syntagm remains obscure and needs further investigation. Basangova (Bordžanova)'s suggestion: *čigt n'* "po pravilam".

[832] Bálint *aduna nāda biyārn'i*, Kalm. *adūnā nād bīyēr n'*, lit. "on the closer [to the protagonist's] side of the stud".

[833] I. e. the five hundred khans' sons.

[834] Bálint *edntä xalcād bäisu-bi*, Kalm. *edntā xalcād bäisw*, i. e. with the monsters' warriors.

[835] I. e. to the five hundred khans' sons.

[836] Bálint *cacaγan*, read Kalm. *cacūxan* "beinahe od. ganz gleichebenbürtig, von demselben Alter" (R. 423).

[837] To the motif of tying to a cart cf. Ninth tale.

[838] In the Ninth tale the monster was tied to the wooden frame of the yurts door and hit from inside and from outside, like a kind of ball game. Even if the text might be incomplete (lacking the tying to the door-frame) the hitting from outside and from inside refers to it. To this motif cf. Ninth tale.

[839] Bálint *yaγana-ta, kegenä-ta*, Kalm. *yagnt, kēnt*, lit. "how will you act, [what] will you do", both verbs bear the personal suffix of honorific addressing (*-t*).

seven months at the [Cherkes' home], the daughter of his [adoptive] Cherkes father's relative was going to marry to the khan's elder official's son. Thereafter the lad said to his father:

– I will ride to that girl's bridal. – Thereupon his father:

– Go. – He said. [Then] he let him go to [his] big stud and said:

– Take and ride the horse that you wish. – While the lad was going among the horses, there was a grey horse similar to the one he used to ride. The lad took that one and rode that grey horse. Taking and riding that horse he arrived at that girl's bridal. Thereafter our lad took a saddle pillow from that girl's place and fled. Thereafter the lad put[840] that saddle pillow on the croup his horse and disappeared. From behind several [riders] on racing horses pursued him, but he left without kicking up the dust. Our lad returned to the official. The official looked at the lad:

– You evil[841] Kalmyk, you brought conflict and quarrel [to us]![842] – He said and beat [the lad]. Thereafter the lad arrived home and said to his father:

– The official beat me, because my horse won. – Thereafter the lad's father said:

– Even if one is a khan likes booty. – [111] He filled the flaps of his son's gown with money and said:

– Go and meet [him]. – And he sent [the lad back]. The lad arrived at the khan and said:

– I came according to your custom to the bridal. In the horse race my horse won. Then your official saying "You evil Kalmyk, your horse has won." beat me. – Thereafter the khan got the official brought [to him] and told the lad:

– He is an old man, will you set him free or will you revenge yourself on him? – Thereafter the lad said:

– Because he is an old man, I will set him free. I will only take the wound that is in his braid.[843] – Thereafter the khan said:

– Well, take it. – The lad told the old man:

– Please stay looking away! – The old man stood [there] looking away. The lad hit the old man with his whip; the old man became cut in two.[844] He smashed that poor devil[845] and pounded him into the ground a span deep[846] and [then] he was hardly able to pull [back] his whip. Thereafter that khan made this lad his own son. The khan commended his dependants to the lad who did not have any dependants before and he himself, being old, was lying at home. Our lad occupied the Cherkeses' land.

There was a Kalmyk who was caught once by a Cherkes. That Kalmyk took one thousand "lioned" banknotes[847] from a Cherkes. That Cherkes said:

– Give me my money! – [112] That Kalmyk did not have any money to return, he thought inside: "One of our Kalmyk men became the khan, didn't he? Won't he approve countenance me?". He said to the Cherkes:

– I did not take money from you. – Thereupon the Cherkes said:

– I will go to the khan and report.[848] – Thereupon the Kalmyk:

– Well, let's report. – He said and left. They both reported to the khan. The Cherkes said first:

– This Kalmyk took one thousand "lioned" banknotes from me and he does not give it to me. – Thereupon the Kalmyk said:

[840] Bálint *cokoji*, lit. "hitting", from *cok-* "hit".
[841] Bálint *kaper* and folklore texts at my disposal and in dictionaries *deest*, but according to the context it is an abusive expression. The above suggested translation is "evil", but it needs further research.
[842] Bálint *ata maryа abči irebe-čin'*, Kalm. *atā maryān awč irw či*.
[843] Bálint *zük gijigedān bäiksen šarxaīn'i orom abna-bi*, Kalm, *züg gijgndān bāsn šarxīn orm awnw*.
[844] Bálint *öbögön'i xoyur änggi šu tusād*, Kalm. *öwgnīg* (accusative) *xoyr ängg šū tusād*.
[845] Bálint *dosok*, cf. Kalm. *Kökšn doskō*! "Du alter Lump!" (R. 97).
[846] Bálint *cān'i dosokīgi xamxa cokād nēge arčim γazartu orūlon cokād*, Kalm. *cān n' doskīg xamx cokād neg arčm γazrt orūln cokād.*
[847] I. e. Rubbles.
[848] Bálint *zaryа bäri*, cf. Kalm. *zaryad orxa* "zum Gericht geben, einen Prozess führen" (R. 467).

– I have not taken any money from him. He lies [saying] "You took money from me." – Thereupon the khan countenanced his Kalmyk and did not countenance the Cherkes. That Cherkes told in each yurt he entered "The evil Kalmyk countenanced his evil Kalmyk." These words were heard by the old khan. The old khan called to him that Cherkes cut into eight and got [his body parts] carried in the eight directions by eight men.

– Afterwards I will do the same to those who say "evil Kalmyk" – And sent [the eight men]. The Cherkes khan had a daughter. That girl was thirteen years old. Our lad went in that girl's yurt. He entered that girl's yurt and while he was talking with her about various things, the girl said:

– We know that you married [113] the Killing Butcher Khan's daughter, the fifteen-year-old Aragn'i Dangn'i. –Thereafter the girl asked the lad:

– Will you return home now?

– Yes, I will return. – Said [the lad]. Thereafter the girl gave him a bag:

– Please give this bag to your spouse, on behalf of me. – She gave a bag to the lad. Thereafter the lad left together with the [Kalmyk] man who reported [him about stealing the Rubbles]. While they were going, they arrived at a place where the lad slept and the Kalmyk prepared food. The lad was sleeping for a while and when he got up, he realised that the Kalmyk who followed him had taken his horse and left back to the Cherkeses' place. Thereafter the lad went on foot further. While he was going, he ran across a territory full of blood. While he was going, he met an old man who was pasturing sheep. The lad asked that old man:

– What blood is this? – Thereupon that old man said:

– There were once two brothers. The younger brother was captured by the Cherkeses. Then the elder brother looking for his younger brother went to fight with the Cherkeses. – Thereafter the lad went further. While he was going, he found […][849] of his grey horse he used to ride. Then he came to the skin and bones of the fox red horse his father used to ride and he could hardly go further.[850] The lad's friend arrived riding those two horses. The lad greeted him and said:

– Brother, brother from where and to where are you riding, torturing these horses? – Thereupon that young man said:

– Once my younger brother was caught by the Cherkeses. I was looking for my younger brother and defeated most[851] of the Cherkeses, but I did not find out anything. Now I am training these two horses and I am going to fight once again. – Thereafter they both recognised each other and went further. While they were going, they reached the lad's yurt. The lad arrived, he and his parents recognised each other and he and Aragn'i Dangn'i recognised each other and they made a seven days' feast. After feasting the lad summoned the five hundred khans' sons to come to him. When they arrived, he gave them milk brandy and said:

– I was feasting with the two monsters, while you were feasting with my fifteen-year-old Aragn'i Dangn'i. – There was nobody to say a word. Thereafter the lad hit what was to be hit, killed what was to be killed.[852]

Then the lad lived peacefully in joy.

[849] Bálint *ämisxäldun'i* Kalm. *ämsxld n'* means supposedly "in breathing", but meaning of the syntagm is not clear, needs further investigation.
[850] Bálint *küreksen ärä xataraǰi yabodik bolna*, Kalm. *kürsn ärā xatarǰ ywdg boln*; the approximate meaning of this syntagm is indicated above, but the proper translation needs further research.
[851] Bálint *šerkešīgi ike zūgīn'i*, Kalm. *šerkšīn* (genitive) *ik zūgī n'* lit. "the big hundreds of the Cherkeses".
[852] Tale formula.

FOURTEENTH TALE
(Bálint 14. *Utu tūli*)[853]

[115] It happened once upon a time that there lived a khan[854] called Khan Toortsog having a galloping black horse; his younger brother was Glad Ulaan Khachir having a magnificent fast chestnut horse, [855] his younger sister was Ginjin Tsagaan.[856] They[857] had a little[858] larch forest. Glad Ulaan Khachir defeated the distant enemies; the little larch forest defeated the close enemies (?). Then while one morning Glad Ulaan Khachir went shooting wild birds, a hare jumped and ran in front of him. Thereafter Glad Ulaan Khachir pursued that hare from morning until evening but was not able to reach it. Thereafter he said to his horse:

– If you don't reach that hare until evening when the sun sets,
I will make bowls from your four black hooves,
I will make a leather bag from your square pelvis.

Upon hearing this, his horse sped so that its two front legs stretched to its jaws and its two back legs reached its tail. In the evening towards to the sunset something was sticking out[859] under the four hooves of the horse. [Glad Ulaan Khachir] beat that sticking thing, but as it did so, the sticking thing seemed to be the hare they had been hunting after. Thereafter Glad Ulaan Khachir took that hare home and while he was skinning it, a piece of brown paper fell out of its right ear[860]. He took that paper and read what was upon it, it was a letter sent by the fifteen-year-old [116] Aragn'i Dangn'i who was the most beautiful [girl] in the world[861] to Glad Ulaan Khachir: "Come quickly, take part in the in the competition for me" – So she wrote. Thereafter Glad Ulaan Khachir saddled with the adequate saddle][862] his magnificent fast chestnut horse, and rode towards that maid's place. Thereafter

He galloped for several years
He galloped immeasurably much and[863]
Went on a high hill, and looked
With the eyes [like those] of a four-year-old eagle
That does not look at what is closer than four years' [distance][864]
And there was
An unspotted white yurt-palace
Without straps and belt to be seen.[865]

He arrived at that yurt-palace and upon his entering there was a beautiful woman sitting and sewing boots.

[853] *Manuscript* pp. 115–125.
[854] Bálint Xataralči xara möritä xān Torcok gedek xān, Kalm. Xatrlǰ xar mörtǟ xān Tōrcg "Khan [called] Tōrcg-hat, having a galloping black horse". Xān Torcok, read Kalm. Xān Tōrcg; "Khan Hat", *tōrcg* "round cap worn by men and women".
[855] Bálint J̌ibxalanggīn xurdun zerdetä J̌irγalčin Ulān xacir [sic! only at the first occurrence], Kalm. J̌awxlngīn xurdn zerdtä J̌argalčn Ulān xačir "Glad Red Faced [man] having a magnificent fast chestnut horse". Analyse of the main motives: Heissig, Walther: J̌igürtü boro moritai – J̌irγaltu-yin ulaγan qačar. In: *Motive und Analysen mongolischer Märchen*. (Asiatische Forschungen 146). Wiesbaden, Harrassowitz Verlag 2003. pp. 76.–90.
[856] Bálint Ginǰin Zagan [sic!], Kalm. Ginǰīn cagān "Chain white".
[857] Bálint *xoyūron*, Kalm. xoyr n' "both [brothers]".
[858] Bálint *bak*, Kalm. *baγ* (?) "small".
[859] Bálint *erbes gebe*, Kalm. *erws gexe*, cf. *erwγr* "stojačij, živoj, podvižnyj" (Mun. 701); cf. Kalm. *irws kexe* "(lautlos, für sich lachen)" (R. 210). This expression is an onomatopoetic unit, its proper meaning needs further investigation.
[860] Bálint *xulxāsu*, Kalm. *xulxa*, *xul'xa* lit. "ear wax", cf. Khal. *xulxi* "ear-drum, ear-wax, ear".
[861] Bálint *γazar dērxe ügä säixan arban tabuta Aragn'i Dangn'i kūkün*, Kalm. *γazr dēr ügǟ sāxn arwn tawt Aragn'i Dänggn' kūkn*, cf. Eleventh tale.
[862] Bálint *tabin'i olǰi toxād*, cf. Kalm. *tawīn' olxa* "das richtige (das geeigneste) finden, richtig anpassen" (R. 373).
[863] Usual motif for the hyperbolic description of a horse's speed, cf. Sixth tale.
[864] Bálint *dörbön ǰilāsü nāran yumu širtād ügā, dönön bürgüdīn nüdāren ömnān xäl'ān gekün'i*, Kalm. *dörwn ǰilēs nārn yum širtād ügǟ, dönn bürgdīn nüdār n' ömnǟ n' xäl'ǟn gex n'*.
[865] Typical motif of the description of hero's or the enemy's dwelling in the Mongolian epic tradition.

– It's a lucky sign. – He said and touched [the boots (?)].[866] He was sitting for a long time and then said:

– Sister, give me some food and then I will leave. – Thereafter the woman said:

– Leave after spending a night here. – Thereafter our man took his saddle off, let his horse graze on the grass and spent a night there. The next day in the morning he was upon leaving when [the woman] gave him a handful of ash:

– Ahead, you will meet a camel bull. That camel bull will pursue you. When it almost catches you, sprinkle this handful of ash. – Said [the woman]. Thereafter Glad Ulaan Khachir left. While he was going, there was another white yurt to be seen on his way. He went there and upon his entering there was a little daughter-in-law sitting and combing her hair.

– It's a lucky sign – He said and sat down. He was sitting for a long while and then said: [117]

– Sister, give me some food and [then] I will leave. – Thereafter the woman gave him some food and in addition a golden ring.

– Throw this golden ring into the sea you will find on your way. A golden bridge[867] and a silver bridge will appear and you will be able to cross [the sea] on those two bridges. – Thereafter he left. While he was going, there was another yurt to be seen on his way. He arrived and upon his entering there was a little maid gathering the fat from the kumis. Then he entered the yurt, sat down and said:

– Sister, give me some food and [then] I will leave. – Thereafter the little maid gave him some food and in addition a silk carpet.

– When you sit on this silk carpet, you can get to any place you whish. Thereafter Glad Ulaan Khachir left. While he was going, [he saw] ten old men coming towards him. Our lad went to them and said:

– Are you all in health? From where and to where are you going?

– We were strong and mighty young men like you. We went [to participate in] the Aragn'i Dangn'i's wedding. Now, not being able to get there, we are going back. Where are you going? – They said.

– I'm going there, [too]. [118] Return [home] in health. – He said and left. While he was going, he met one hundred old men coming towards him.

– Are you in health? – He said.

– We are in health. – They said.

– From where and to where are you going?

– We went [to participate in] the Aragn'i Dangn'i's wedding. [But that place] is too far and not being able to get there, we are going back. – They said.

– Return [home] in health. – He said and left. While he was going further, he turned his horse into a yellow anklebone[868] and put it into his pouch. He himself sat on the silk carpet and arrived at the girl's place. Upon arriving he erected a tent close to the well where one gets water from and slept. While he was sleeping close [to the well], the fifteen-year-old Aragn'i Dangn'i arrived [there] escorted by other maids. While they were coming close to him playing, [she] said to one maid:

– Go and try to wake up that sleeping lad! – Then that maid went close to him, woke him up and ran back hiding herself. Then our lad stood up, saddled his horse, went to the maid's yurt and sat down at the door.[869] While he was sitting there, he stole and drank the milk-brandy that was to be served according to the custom. Thereafter the maid, not knowing who the lad was, told the son-in-law, Külük Bök, the younger brother of the Tögö Bük[870] who was sitting beside her:

[866] Bálint *γar kürči orkād sūba*, Kalm. *γar kürč okād sūw* lit. "touched upon [with] his hand and sat". The syntagm is somewhat ambiguous, needs further investigation.
[867] Bálint *burum*, Kalm. *burm* "bridge", in other tales usually "*tagt*". cf. Fourth tale.
[868] Bállint *šarang šaγa*, Kalm. *šarng šaγā*.
[869] Bálint *ūdün xorondu*, Kalm. *ūdn xōrnd* lit. "between the door[jambs]".
[870] Bálint: Tögö Bükīn dū Külük Bökö, Kalm. Tŏgŏ bökīn dū Külg Bök "Heroic Wrestler, the younger brother of Round [faced ?] Wrestler".

– Stand up, strike him in the face and throw him out! – Thereupon Glad Ulaan Khachir embraced the lad who was going to strike him in his face, tossed him onto the maid's bosom and left. [119]. As he left the yurt, a boy came, he had a two-year-old colt with

A belly the size of an ox, and
Thighs the size of grasshoppers and said:

– Dear[871] elder brother, I will hold your horse's reins. – Thereupon Glad Ulaan Khachir said:

– No, you are not able to hold it.

– Yes, I am. – Thereupon:

– Well, hold it! – Thereafter they together [said]:

– Let's compete for the maid. – One competition is the horse race, one competition is wrestling, and one competition is shooting with gun. Who wins in these three competitions will get the maid. – They talked so. Thereafter:

– The horse race is [won by the one] who grasps and brings three red apples from a distance of forty-nine shouts.[872] – And they started the horse race. Then "I will ride," said the boy, sprung on our lad's horse and galloped away. The other man sent a scrubby old woman with a copper nose,[873] reedy shin and eyes the size of a well. After the race started, a thin red dust [cloud] appeared. Then the owner of the old woman said:

– The fisherman should prepare the hook, the hunter should prepare the gun, and the man who throws the lasso should prepare the lasso, because our old woman whom we have put in the race is coming. – Meanwhile our lad's horse was coming. Then they won the horse race and said:

– We've won one competition. – Thereafter everybody together said:

– You've won. – Thereafter [comes] the competition of shooting with gun: one has to hit a cartilage of an ox's tail,[874] the strap of a bundle of firewood,[875] then a fire with nine tongues of flame [120] must be set and then the bullet must be caught [marksman's] hand and [finally] put in the maid's hand. Well, these [other competing people] shot, shot and could not hit [the target]. Then our lad shot his bullet, hit the strap of the bound-up wood for fuel on an oxen cart, the cartilage of an ox's tail, grasped it with his hand and put is in the maid's hand.

– We've won two competitions. – He said. Thereafter [came] the wrestling; they[876] prepared a big black cart that was pulled by nine black horses and a big man sat into it. Then our man's [sic!] groom, the previous poor boy, said:

– I will wrestle. – Then his master said:

– Wrestle! – Then that big man in the cart said without getting off the cart:

– Which is the one who will wrestle with me? – Our poor boy came running and said:

– I am the one who will wrestle with you. – Thereupon that man said:

– Will you grasp me?[877] – He said and was about to come back. – Thereupon our boy ran at him and

Struck him in the right cheek and
He lost his mind,[878]
Struck him in the left cheek,
He made him rave.[879] Thereafter that man:

[871] Bálint *bāxan*, Kalm. *bāxn* lit. "little".
[872] Bálint *döčin yisen dūnā̄ γazar*, Kalm. *döčin yüsn dūnā̄ γazr* a typical measuring of the distance among the Kalmyks. Cf. chapter: *About how the Kalmyks Hunt with Birds*.
[873] An allusion on the demonic being Mong. *maγu sibaγun*, cf. Birtalan: *Die Mythologie*. pp. 1007–1008.
[874] Bálint *ükürīn sūlīn üyen'i*, Kalm. *ükrīn sūlīn üyn n'*.
[875] Bálint *ūrüktä tülān'i dēsün'i*, Kalm. *ūrgtā̄ tülān dēsn n'* lit. "the strap that fastens the loaded fuel wood".
[876] I. e. the enemies.
[877] Bálint *Nama nada bärin-ta?*, Kalm. *Namā nāda (?) bär'nt?* The lexeme *nāda* "on this side, hither" seems to be superfluous.
[878] Bálint *γäriktä gād orkoba*, cf. Kalm. *gariktē kūn* "ein Blödsinniger, wahnsinniger Mensch" (R. 145.), *γärgtä* "durnoj, glupyj" (Mun. 163–164).

– You are a fretful nerd. – Then they wrestled bang-bang.[880] – They were wrestling and our boy grasped him and while he was striking him [that big man] died. Then he won three competitions and made the maid his wife. They lived this way [for a while] when his horse said:

– You have man's relatives, stay here, I have earth's relatives and I long for my earth. – Then his master said:

– Get lost! – Thereafter his horse came in the middle of the night and said [it again]. [121] And the same way "Get lost!" said [Glad Ulaan Khachir]. Thereafter [his horse] came in the morning and said [it again]. And the same way "Get lost!" said [Glad Ulaan Khachir]. Thereafter the horse held up his tail and said:

– Even if you don't go, I will go. – And left. Upon [the horse's] leaving his master decided to leave [as well]. Thereafter he turned his horse into an anklebone and taking his groom and his house, he sat on the silk carpet and left. As he arrived at his camp,

There was not any orphan to be asked,
There was not even any stray dog [there].[881]

Thereafter the lad said:

– My elder brother is Toortsog Khan, why didn't he leave anything for me? – While he was going around his territory, he found a piece of paper lying [on the ground]. When he took it to see and read it, there were the following words written on it: "Don't come after me! I became defeated and captured by the three yellow monster brothers.[882] I am not alive,[883] if you come [after me] you will be killed, too." Thereafter Glad Ulaan Khachir

Drank the second extraction of milk brandy
And became drunk,
Drank the third extraction of milk brandy
And became drunk.[884]

He was not able to stay [at home] and left. He left behind his wife and the poor groom boy. While he was going, he met in front of him a man who was pasturing many horses. He arrived at that man and said:

– Are you in health?

– Yes, I am. – Said that man. Thereafter the lad asked:

– Whose horses are these?

– Once they belonged to Toortsog Khan, having a galloping black horse. Now [122] they belong to the three yellow monster brothers. – [The herder] said. [The lad] asked again:

– Was the Khan Toortsog good or are the three yellow monster brothers good?

– I was a mischievous groom at the time of Toortsog Khan, but when the three brothers arrived, I became a really good groom. – Thereafter [the lad] thought "You [will get yours]!" and went further.

While he was going, he met in front of him a man who was pasturing many camels. He arrived at that man and said:

– Are you in health?

– Yes, I am. – Said that man. Thereafter the lad asked:

– Whose camels are theses?

– Once they belonged to Toortsog Khan. Now they belong to the three yellow monster brothers. – [The herder] said. [The lad] asked again:

[879] Bálint *zūlük gem ögād orkoba*, cf. Kalm. *zülg* "im Schlafe redend, irre redend, Fieberkrank" (R. 485), *zūlγn, zūlx* "vyživat' iz uma, terjat' soznanije, bredit', zabljudit'sja, sbit'sja s puti" (Mun. 261).
[880] Bálint, Kalm. *taš-baš*, onomatopoetic expression, cf. Ninth tale.
[881] Typical motif in Mongolian epic tradition, cf. J̌angγr: *ölig noxā, öncin köwū üldēlügē tūwā* "Nicht einmal die Straßenhunde oder die verwaisten Kinder zurücklassend, alles trieb er mit sich fort" (R. 294).
[882] Bálint *axa dū γurbun šara mangγus*, Kalm. *ax dū γurwn šar mangγs*, cf. Eighth tale.
[883] Bálint *amin'i biyedün'i ügā*, Kalm. *äm' n' bīd n' ügā* lit. "the soul or the life is not in the body".
[884] Bálint: *arza ūǰi aman'i xalād, xorzo ūǰi xoton'i muxar xalād*.

– Was the Toortsog Khan good or are the three yellow monster brothers good? – Thereupon that man said crying:

– Do you talk about Toortsog Khan, how could we find a khan similar to him? – Thereafter [the lad] thought and said:

– Well, live in health! – And he went further.

While he was going, he met in front of him a man who was pasturing many cows. He arrived [at that man] and said:

– Whose horned cattle are these?

– Once they belonged to Toortsog Khan. Now they belong to the three yellow monster brothers. – [The herder] said. [The lad] asked again:

– Was the Khan Toortsog good or are the three yellow monster brothers good? [123] – Thereupon [that man said]:

– How could Toortsog Khan be compared with anything [sic!]? – Thereafter [the lad] went further and arrived at those three [monsters'] territory. He himself turned into a poor boy, and turned his horse into an anklebone, put it into his bag and went into the kitchen yurt.[885] He lived there for a while, when one day at noon he asked some soup and meat form the chief cook of the three monsters. Then the chief cook said:

– Look! This bad guy is going to eat the best part of the khan's food. – Thereupon the lad pulled with force that chief cook's male organ (?),[886] then he ate all the meat. The fellows of that food-steward ran together to the khan and said:

– A bad guy came, killed the chief food-steward, robbed and ate the food. – The khan got the boy to be taken to him and asked:

– Why have you killed the chief cook and eaten the meat? – Thereupon the lad said:

– I didn't kill the chief of the personnel at all, [do you think] I can get flowing blood even from a rat's nose? – Thereupon the khan said:

– Get out! – And pursued him. Thereafter that lad saw that his younger sister, Ginji Tsagaan, who was married to the three monsters' younger brother. Thereafter the lad took his younger sister and asked [her]:

– Where is the soul[887] of your husband? – Thereupon the maid said:

– A boy was born from me. I will prick him with a puncheon and ask [the monster] about his soul. Then the wife pricked her son with a thin puncheon at night. [124] The boy cried and his father asked:

– Why does this boy cry? – His wife answered immediately:

– He cries [because he wants] to put the soul in a [good] place. – Thereupon his father said:

– There are twelve goats with an old man in the direction of the sunrise. A huge wild boar comes and eats those goats' kids. My soul is in that wild boar. – Thereafter the wife showed the soul to her elder brother. Thereafter the wife's elder brother went the next day in the morning to that old man in the direction of the Sunrise. Upon his arriving the old man asked him:

– What a lad are you? – Thereupon the lad said:

– I am going to become the son of a childless man. – The old man took the lad into his yurt. Thereafter the lad told his father [sic!] one morning:

[885] Bálint *zama gertü*, Kalm. *zam gert*, cf. Kalm. *zam* "Koch (des Klosters) Tib. *ja-ma*" (R. 466). In the glossary to Balykov's story compiled by Arash Bormanshinov the expression interpreted as the follows: "*zaman* – lamasery kitchen by the Buzava and the Torguts and *zam* by the Derbets". Balykov, Sandji B.: *A Maiden's Honour. A Tale of Kalmyk History and Society*. Translated from the Russian by David Chavchavadze, Notes and Glossary by Arash Bormanshinov. (Mongolia Society Occasional papers 15.) Bloomington, Indiana, Indiana University 1990. p. 198. With the help of this information it might be probably concluded that this tale was told by a Dörböt informant.

[886] Bálint *arcik xoronduγārn'i šū tatād orkoba*, cf. Kalm. *arcg* "die Geschlechtsteile (sowohl der Männer wie der Weiber), die Sehnen zwischen Anus und Geschlechtsteilen), Kalm. D. *ārcg*" (R. 15). Kalm. *xōrndāγūr* "in der Mitte zwischen, zwischen" (R. 192), cf. Khal. *xōrondūr* "along, between".

[887] Bálint *sümüsün*, Kalm. *sünsn*, *sümsn*, cf. Tenth tale.

– Father, I'll graze these goats today. – Thereupon his father said:

– Graze them! – Thereafter the lad drove the goats and as he arrived at the steppe, a huge black wild boar appeared running and ate three-four goats' kids. The lad saw it, ran at it and cut that huge black wild boar in two. As he cut it in two a wooden case fell out from its inside. That black wild boar itself said:

– One rests this way (?)[888] – And ran away. Thereafter that lad opened that wooden case, there was a silver case inside of the wooden case, there was a golden case inside of the silver case, and there were three little nestlings in the golden case. [125] Those three nestlings flew away. Thereafter the lad lit a fire in his both hands and pulled a whirlwind[889] so that the three nestlings were pushed down [by the whirlwind] and flew back [to him]. The lad caught and put them into the flap of his garment and returned. After he returned home to his father, gave the goats to him and went to the three yellow monsters. When he arrived, he killed those three monsters' soul-nestlings and those three monsters died as well. Thereafter the lad took all his dependants, got them moved and returned home.

After returning home, he lived in joy peacefully as before.

FIFTEENTH TALE[890]
(Bálint 15. *Utu tūli*)

[126] Once there lived a Hero called Ketsüü Berkh[891]
Who defeated the people of one country
When he was one year old,
Defeated the people of two countries
When he was two years old,
Defeated the people of three countries
When he was three years old,
Defeated the people of four countries and in addition
Converted four khans to the [Buddhist] religion[892]
When he was four years old,
Defeated the people of five countries
When he was five years old,
Destroyed the brass [palace?] of Tangsal khan[893] and
Tried a fall[894] with Erlig the ruler of the Hell.[895]

He had a wife, Namjil Ulaan, [896] who knew [what would happen] in the coming ninety-nine years, and who revealed without making any mistake [about the happenings] of the past eighty years. She had

[888] Bálint *eīgejī amardik ma*, Kalm. *īgǰ amrdgm*, cf. Khal. *amardag yum*; usual contraction in the spoken Mongolian idioms.
[889] Bálint *nādaki biyedün'i šurγa tatji orkoba*, the above approximate translation needs further elaboration.
[890] *Manuscript* pp. 126–139.
[891] Bálint Kecü Berke, Kalm. Kecū Berk "Heavy Hard".
[892] Bálint *dörbön üzügīn xāgī nomdān orūlokson*, Kalm. *dörwn üzgīn/zügīn xānīg nomdān orūlsn* is a typical expression in the *J̌angγr* epic, cf. Basngga, B. B. (ed.): *J̌angγr. Xal'mg bātrlg epos.* Elst 1990. [Jangar. Kalmyk epics].

Dön orgč nasndan	In his four year old age
Dörwn ik bā̆rin am ewdǰ	He defeated the people of four great countries
Dördng ik šar mangγs xāg nomdan orulsn.	Converted to the religion the great, robust, yellow Monster khan.

Converting to the religion is comprehended as converting to Buddhism (Kalm., Khal. *nom* "book, teaching, religion").
[893] Bálint *Tangsal xān'i kürül ebdeksen*, cf. *Tangsl xānī kürl ewdsn*. Kalm. *kürl* "brass" the attributed lexeme is missing from the syntagm; *kürl örgā̆* (?) "brazen palace (?)". However this solution needs parallel texts to be proven. Tangsal resembles the name of the grandfather of the main hero of *J̌angγr* epics: *Tangsg xāni ač* "The grandson of Tangsg Khan". *J̌angγr*.
[894] Bálint *tengsel bulaldaksan*, Kalm. *tengsl bulāldgsn*, cf. Kalm. *tengsxe* "einander prüfen (ob man gleich od. ebenwürdig ist), vergleichen, untersuchen" (R. 392).
[895] Bálint Erlek nomīn xān, Kalm. Erlg nomīn xān, the ruler the hell. Cf. notes to Tenth tale.

prayer[texts][897] of [the load of] three camels. She burnt those prayer[text]s of [the load of] three camels three times in the morning and in the evening. She was upon to burn them one morning, when the prayer[texts] slipped out of her hands and fell down three times. Thereafter the khan asked his queen:

– Why did these prayer[texts] fall down? – Thereupon the queen said:

– The Sokhor Khar Hero having a blunt black sword[898] is going to kill you and move off your dependants. – He had got a black dog that has a clawing[899] mouth. If that black dog with the clawing mouth gets angry with somebody, that man becomes faint for three years, if it bites somebody, he will suffer[900] for twenty years and then die. Thereafter the khan said:

– Bring and saddle my fast mottled[901] horse! – Thereafter the khan left. [127] He went up the Grey Hill of the encounters[902] and stopped there. While doing so, a thin red dust [cloud] was nearing from the direction of the rising sun, from the side of faraway Namjil-land.[903] Sokhor Khar Hero, having a blunt black sword arrived and said:

– You, knave to whose […] dried a […],[904]
In whose palm it caught fire,
Who became a lost bull,
Who became a whistling arrow[905] that missed its target,
From where to where are you going? – Thereupon the khan said:
– You are the one to whose […] dried a […],
You are the one in whose palm it caught a fire,
You are the one who became a lost bull,
You are the one who became a whistling arrow that missed its target,
From where to where are you going? – Thereupon that [Sokhor Khar] said:

– Are you the one who sets his camp in the uninhabited Artemisia-white land[906] or are you the one who sets his camp where daughters-in-law and girls play?

– I am the one who sets his camp in the uninhabited Artemisia-white land. – He said and they went away [to fight]. They pulled at each other from the saddle strongly[907] until the hooves of their horses got entangled,[908] they pulled at their princely[909] silk belts the value of a two-years-old camel until it

[896] Bálint, Kalm. Namǰil Ulān, Namǰil Ulān "Victorious red", from Tib. *rnam rgyal* "victorious, complete victory".
[897] Bálint *γurbun temän ǰodobuta*, Kalm. *γurwn temā̆n ǰodwtā̆*; the expression refers to the quantity of written prayer texts. Kalm. *ǰodw*, *dorǰi ǰodow* "n. eines Gebetbuches" (R. 114), from Tib. *rjod pa* "say, recite, pronounce, utter, announce, promulgate, enumerate, set forth, treat a subject in writing". http://www.nitartha.org/dictionary_search04.html.
[898] Bálint muxur xara üldütä Soxor Xara Bātur, Kalm. muxr xar üldtä Soxr Xar Bātr "Blind Black Hero having a blunt black sword".
[899] Bálint *xabal*, cf. Kalm. *xawl-* 2. "festnehmen, ergreifen, erraffen (mit dem Munde und Händen)" (R. 174).
[900] Bálint *dīnerā̆d*, lit. Kalm, *dīnrxe* "verblüft, verdutzt, betäubt werden; nicht mehr denken od. sagen können" (R. 92).
[901] Bálint *xaltar*, Kalm. *xaltr* "braun mit hellem Maul od. weißer Mähne" (R. 163), Khal. *xaltar* "brown with lighter markings" (Bawden 422).
[902] Bálint Borzatīn boro ūla, Kalm.D. *borzāt = bolzātē*; *borzātīn boro towxan* "der graue Kampfhügel wo die Kämpfenden sich begegnen" (R. 52), *bolzātē* "verabredet, bestimmt, gegenseitig versprochen" (R. 51), cf. Khal. Boljōtīn bor tolgoi. Ramstedt noted that this expression would be a typical Dörböt expression therefore this tale might be recorded from a Dörböt informant. The "grey hill of encounters" is a typical motif-element in Mongolian epic tradition.
[903] Bálint Namǰil ködä, Kalm. Namǰil ködā̆. Namǰil from Tibetan *rnam rgyal*, see a note above.
[904] Bálint *äläd̈än älä xataksan* remains a quite obscure expression for me as long as no parallel text is found. As this "salutation" is a series of humiliating personifications – which is usual in Mongolian and also Kalmyk folk tales, cf. here the Ninth tale – the first syntagm without doubt carries a similar connotation. I tried to explain it from Kalm. *äl'ā̆n* "Müsssieggänger, Spitzbube, scherzend, spielend" (R. 22) or on the basis of *al* "männliche Geschlechtsteile, männliches Glied" (R. 6), however, none of them is decisive.
[905] Bálint *tošokson γodoli*, Kalm. *tošxa* "gleiten, rutschen; (lautlos) traben, laufen (das Kamel)" (R. 403.), by Munijev a further meaning is added: *tošx* "uhodit' neizvestno kuda (napr. o byke proizvodetle" (Mun. 511). This last meaning might be applied to the whistling arrow, too.
[906] Bálint *eǰigä Erem cayān ködä*, Kalm. *eǰigē Erm cayān ködā̆*, the "uninhabited Artemisia-white land" is a typical place in Kalmyk folk tales.
[907] Bálint *tongxo (čangγar)*, Kalm. *tonggā̆* "nach unten, köpflings, im Bogen nach unten; *t. tatxa* (vom Sattel herabziehen)" Ramstedt quotes a fragment from the J̌angγr epics: "*ölkēdeksn xoyr külgīn nā̆mn turū söl'wldn tongγā̆ tatldād odw* (Dž. 151, 13) indem die achte Hufe ihrer sich bäumenden Pferde sich zwischen einander einschoben suchten sie (die Reiter) der eine den anderen aus dem Sattel zu werfen" (R. 400). Bálint's interpolation in brackets indicates that he understood it as "firmly".
[908] Bálint *sol'iboldatala*, Kalm. *sol'wldxa* "durcheinander sein, sich verwickeln, verwickelt sein" (R 331).

became torn off, grasped the black flesh of their thighs until they tore out black flesh of bowl size and threw it away. The dogs and birds that came in the morning became sated until noon, the dogs and birds that came at noon became sated [with their flesh] until evening.[910] Thereafter Ketsüü Berk said:

– Not to torture the livestock that belong to the grass-community,[911] let us compete with our manly bodies. – Thereafter they both dismounted and

They hobbled their horses with the best metal,
They fastened their horses with the best of the iron, and
Tethered them with iron tethers.
They rolled up their trousers made of bull skin
Until [it pressed] their muscles,
They rolled up their trousers
Until [it pressed] the hollow of their knees.
[128] They jumped as the calves
They butted at each other as the bulls,[912]
They seized each other across mountains
They pranced across rivers[913]
They wrestled bang, bang.[914]
They wrestled for several years,
They wrestled beyond measure.

Thereafter Ketsüü Berk said:

– Since I was born from my mother, I have not seen anybody who [could] stay on […] hip.[915] – And he threw him off.

– I will kill you! Have you [other] tricks?– Thereupon that one said:

– Catch me firmly![916] There are still three good rounds.

– Go on with the [next] round. – Said [the other].

He threw him down so many times as there are stars in the sky,
But he was still in good condition and did not lose his balance.[917]
He threw him down so many times as there are blades of grass on the ground,
But he was still in good condition and did not lose his energy.
He threw him down so many times as there are fish young in the waters,
So he became in bad condition and lost his consciousness.

They wrestled again bang, bang.[918] Sokhor Khar Hero threw [Ketsüü Berkh] behind[919] seven hills but he came running back looking at [Sokhor Khar Hero]. They wrestled again bang, bang. Thereafter

[909] Bálint *täji torγon*, read *tājīn* or *tājīn* (genitive ?) Kalm. *tājï* "prince" (?).
[910] Typical motif in Mongolian epic tradition.
[911] Bálint *öbsön kītä mal*, cf. Kalm. *öwsn kīt*; *kī* "Stamm, Gemeinde" (R. 234), *ki* "obščina" (Mun. 298), if the suggested interpretation is correct this expression is an euphemistic designation of horses "the livestock that belong to the grass-community".
[912] Bálint *bürūnägär mekšeldäd, buxanaγar olildād*, Kalm. *bürūngār (?) bürūgār (?)mekšildād, buxār ol'ldād*. Kalm. *mekšixe* "hüpfen, springen" (R. 260), *olixa* "mit Hebestange heben (und drehen) mit den Hörnern stoßen (= *mörgöxe*)" (R. 285).
[913] Bálint *ūla γacāsu šürüldād*, *usun γacāsu degeldād*, Kalm. *ūl γacās šürldād, usn γacās degldād*; Kalm. *γac* "die andere Seite, Jenseits" (R. 147), *γacs* "über, hinüber, durch, hinterher, *ūl γacs* Über den Berg weg" (R. 147). In den vocabularies *šür- + -ld- + ād,* and *deg- + -ld- + ād* belong to the terminology connected to various movements of animals, but they are used in this tale in a wider sense. Cf. *šūrxe* "haschen, sich über etwas stürzen (die Raubvögel), in der Luft mit den Krallen festnehmen" (R. 373), Kalm.Ö. *degxe* "sich ein bisschen auf die Hinterfüße erheben und so zu laufen suchen" (R. 85).
[914] Bálint *taš-baš*, cf. notes to the Ninth tale.
[915] Bálint *enggel-mönggn tašan dērēn kümü toktaji*, Kalm. *enggl-mönggn tašān dēr n' kümn toγtǰ* (?), the syntagm is obscure and needs further investigation; the probable meaning is definitely connected to wrestling: taša > tašā (?) "hip", to stay on the opponent's hip while wrestling (?).
[916] For the following passage cf. Bálint Sixth tale; some minor differences appear between the two tales, e. g. Sixth tale: *batelǰi bäriǰi bäi*, Fifteenth tale: *batlas geǰi bäriǰi bäi*.
[917] Bálint *tegeš säindän*, this expression is somewhat obscure, Kalm. *tegš* means "straight, plain, even". The suggested interpretation is "the hero still was able to stand and fight without falling down".
[918] Cf. Ninth and Fourteenth tales.

Sokhor Khar Hero took and hit him. He broke his thigh bone and knocked him [into the ground] a span [deep].

– Have you [other] tricks?– Said [Sokhor Khar].

– Catch me firmly! There are still three good rounds.

– Go on with the [next] round. – Said [the other].

He threw him down so many times as there are stars in the sky,
But he was still in good condition and did not lose his balance.
He threw him down so many times as there are blades of grass on the ground,
But he was still in good condition and did not lose his energy.
He threw him down so many times as there are fish young in the waters,
He did not lose his consciousness.

Then [129] fighting [Sokhor Khar Hero knocked Ketsüü Berkh into the ground] four spans [deep].

– Well, now have you [other] tricks? – Thereupon Ketsüü Berk said:

– Let us become [sworn] brothers.

– [Why] become [sworn] brothers, when I knocked you [into the ground] four spans [deep]? – The queen learnt [what had happened] and sent quickly their black dog with the *xabal* muzzle and said:

– Well, someone is going to kill your master. – That dog seeing their silhouette ran there, but its leg went into a hole on a hill, it fell down through it,[920] broke its [leg], tore up its aorta[921] and perished. Thereafter Sokhor Khar Hero killed the khan and when he was upon to get up, he lost his […].[922] He [was sleeping] for three years as if he had lost his consciousness. After doing so, he woke up as a man (?).[923] Thereafter he thought: "What did I do here? Alas! I didn't kill here Ketsüü Berkh. Did I?" he looked for his horse and found it. Then he rode his horse as fast as possible, arrived and cut off the straps of [Ketsüü Berkh's] yurts:

– Move quickly [from here]! – He said and went away. Thereafter the queen thought: "How could I leave the yellow spotted [yurt]palace with empty base?" and putting a red stone of oxen size on her liver, she forced the khan's five-month-old son to be born. "How could I leave the platform of the golden well empty?"[924] – She said and putting a red stone of oxen size on the liver of the mottled ambler mare, the foremost [horse] of the khan, she forced the five-month-old foal to be born. As she was crossing a hill, [she heard] the child crying. She returned and gave the breast to him. [130] As she was crossing two hills, [she heard] the child crying. She returned and gave the breast to him then put him to sleep. Doing as before[925] she crossed eight hills, and was upon to cross the ninth hill, when she [heard] the child crying. "Now I have no means. The khan's order is hard." she said and left.

Thereafter the boy lived there and grew up. He made arrows from ribs, string from pea shrub,[926] he shot the sparrows living in that land and fed himself [this way]. He threw a hook into the water and caught fish. He shot the ducks living in the water and fed himself [this way]. One night he was laying turning[927] when something uttered his father's name on[928] the felt-cover of the yurt:

– Ketsüü Berkh defeated the people of five countries when he was five years old, destroyed the brass [palace?] of Tangsal khan and tried a fall with Erlig the ruler of the Hell. – And [the caller] left. The boy jumped up. He looked around, but there was nothing. The next day the boy was sitting

[919] Bálint *dolān toloγa γadaca*, Kalm. *dolān tolγā γac*, cf. above.
[920] Bálint *alas abči unād*, cf. Kalm.D. *als* "quer über" (R. 8), "čerez" (Mun. 36).
[921] Bálint *γol n'i tasrād*, cf. *γol sudsn, sudcn* "Aorta".
[922] Bálint *ürügā̃n aldaji orkoba*, cf. Kalm. *ũrg* (?) "Bürde, Last (auf dem Rücken)" (R. 461). An expression with the connotation referring to losing one's consciousness would be reasonable at this point of the story.
[923] Bálint *sereksen kū̃n kebtä serebe*, lit. "woke up in a woken man's form".
[924] Bálint *kerdek* "the stand, the platform of the well", cf. *About how the Kalmyks pasture their livestock*.
[925] I. e. she returned home after crossing a hill (all together eight times).
[926] Bálint, *xarγan*, Kalm. *xarγn* Lat. Caragana cf. R. 169.
[927] Bálint *erek-dürek geji kepteteln'i*; is an iconic hendiadys expression, cf. Kalm. *ergixe* "sich drehen, wenden" (R. 124), *ergxe* "kružit'sja, vrašat'sja, krutit'sja" (Mun. 702).
[928] Bálint *deregürn'i*, probably *dēgū̃rn'i* "above".

without sleeping. While he was sitting so, something entered through the felt-cover whispering.[929] A black red young man with a white[930] face entered. He stopped in front of the boy:

– Famous brother,[931] noble lord[932] are you in good health? – [The young man] coming to him, kneeled.

– Yes, I am [in health].

– Which khan's son are you? – Thereupon the boy:

– I do not know which khan's son I am. – Thereupon the lad said:

– You are the son of a man called Ketsüü Berkh. Your father has been killed and his dependants have been moved by Sokhor Khar Hero having a blunt black sword. Now let us go! There is a khan, a friend of your father, living in the south. Go to him. – [The lad] said. – [131] I am your fate spirit. – Saying it he was upon to leave, when the boy said:

– How can I find him?

– Tomorrow I will tie two tethers to the two doorjambs, follow them running. – The next day the boy got up and looked around, there were two way-red paths[933] leading from the two door[jamb]s.[934] The boy ran along those two ways. He ran seven times seven, forty-nine days and arrived. Thereafter the boy said:

– How could I enter a khan's yurt naked? – And he slung on his shoulders the black felt piece[935] that lay in the field and entered [the yurt] running, kneeled at the right leg of the trivet[936] and said:

– Famous brother, noble lord, are you in good health? – Thereupon the khan said:

– You, knave to whose […] dried a […],

In whose palm it caught fire,

Who became a lost bull,

Who became a whistling arrow that missed its target! – And he hit the boy in the face. Thereafter the boy said:

– I am the son of Ketsüü Berkh, – and he fell down.[937] Thereupon the khan and the queen brought a silk and sable skin, covered him and said:

– Instead of coming in thinking your purpose in your heart,[938] you should have come in keeping your purpose in your mouth.[939] – The khan made [him] his own son. Thereafter when the boy reached the age of fifteen years, he told his father:

– My father, I will go and kill Sokhor Khar Hero having a black blunt sword. – Thereupon the khan said:

– Stop,[940] wait! Your age is too small. – [132] Thereafter the boy reached the age of eighteen years and said it again. [The khan] said again, that "Your age is still small." Thereafter the boy reached the age of twenty years and said it once again. Thereupon the khan said:

[929] Bálint *sar sar gēd*; onomatopoetic expression, Kalm. *sar sar gexe*, *sar sir gexe* "zittern, pfeifen (z. B. ein Papier im leisen Winde)" (R. 313).
[930] Bálint *xalak cagān (xalxa caγan) üstā̆*, cf. Fourth tale.
[931] Bálint *alder axa*, Kalm. *aldr ax* "Herr, mein Herr (als Anrede wie r[ussisch] *barin*)" (R. 6).
[932] Bálint *nojin bāba*, Kalm. *āka, ax nojn bāw* "väterlicher Beschützer, mein guter Onkel" (R. 38).
[933] Bálint *zama ulān xalγa*, Kalm.D. *zam ulān xālγa* "die große braune Landstrasse" (R. 466), Kalm. *zam ulan xālγ* "trakt, stolbovaja doroga" (Mun. 239).
[934] Bálint *xoyur ű̆denā̆sü*, lit. "from two doors".
[935] Bálint *xurmuš ködörā̆d, Kalm. xurmš* "alte zerrissene und vom Rauch schwarze Filzlappen" (R. 199).
[936] Bálint *tulγān širedü*, Kalm. *tūlγīn šīr* "die (vier) Füße des (mongolischen) Dreifusses" (R. 409).
[937] Bálint *erād unād odba*, Kalm. *erā̆d unād odw*, *erxe* "hoffen, wünschen, fragen, wollen, verlangen, begehren; *tanā̆ amrī-tn ereǰ* Ihnen Gesundheit wünschend, Sie begrüßend" (R. 125). The passage is presumably about the hero greeting the khan and the queen cf. the last meaning of the lexeme.
[938] Bálint *cējidā̆n* lit. "in your breast".
[939] Bálint *Saxadaγa cējidā̆n sanād orād irekär, amandān zūγād orād ireken čin'i.* Although the lexeme *saxadaγa* is not identified yet the approximate meaning of the sentence is understandable: the lad should have said who he was instead of keeping it in secret. The passage needs further research.
[940] Bálint *bäize zokčī* read Kalm. *bā̆jä zogs či* "Stop! Stay!", cf. *bā̆jä* "postoj že" (Mun. 89).

– Well, go! – Thereafter the boy got to his
Million times ten thousand horses
Living under the feet of the Moon.
But he did not find a horse to mount.[941] He went to his
Eight times ten thousand horses
Living under the feet of the Sun.

Neither there did he find a horse to mount. The boy looked around, caught a black chestnut horse and tried to ride it. The horse was not able to carry him, its back broke and the horse perished. He rode many horses, none of them was able to carry him and [all of them] perished. The boy tried to ride a yellow chestnut horse and that horse was able to carry him. He made that horse carry him[942] and returned. Thereafter the boy took a saddle from the chest[943] and saddled the horse. He was about to leave, when the side-board[944] of the saddle seceded.[945] Meanwhile his horse's back broke and the horse perished. Thereafter the khan said:

– There is not any horse for you to ride. There is a wild[946] black horse at the platform[947] of your golden well, there is not any other horse good for you. Thereafter the boy took a tether made of a man's sinew and of the sinew of a mount, pulled it over his shoulder blade and ran away. The khan said:

– When the top of the yellow mottled palace is seen, crawled as a […].[948] – The boy ran away. [133] The top of the yellow mottled palace became visible and he arrived crawling as a […]. He went to the platform of the golden well and lay down. The horse ate grass and came to drink water, lifted up its head, looked around[949] and galloped away.[950] It happened for three nights and three days that [the horse] did not drink any water. Thereafter the boy shouted:

– Either this platform of the golden well will collapse,
Or this black wild horse will perish! – So shouted he.

Thereupon the horse came and drank water. Meanwhile the boy came out [from his hide-out] and shouted. The horse galloped away. The boy threw [the tether] and [the tether] got [on the horse].[951] [The horse] pulled the boy and jumped to and fro.

[The horse] kicked rocks,
Pulled him and broke [the rocks].
[The horse] kicked the bushes,[952]
Pulled him and he (?) got [his foot] dislocated.[953]

[941] Bálint *unuxu tasta möri*, the lexeme *tasta deest* in dictionaries. The meaning of the passage is clear from the context: "a horse fit for riding".
[942] Bálint *ürbūlād*, cf. Kalm. *ŭrūl-* "auf dem Rücken tragen lassen" (R. 462), "zastavljat' nosit' na spine" (Mun. 558).
[943] Bálint *ambarār*, Kalm. *ambr* + *-ār* (instr.).
[944] Bálint *emälīn xapcusun*; Kalm. *xaptsn* "die zwei Seitenbretten des Sattels" (R. 167).
[945] Bálint *tas tusād xamxarād bäina*.
[946] Bálint *xangγan xara möri*; *xangγan*, cf. Khal. *xangal* "wild untamed". Another possible reading: Kalm. *xangγa* "gromadnyj, ogromnyj" (Tod. 446).
[947] Bálint *kerdeg*, in detail cf. chapter: *About how the Kalmyks pasture their livestock*.
[948] Bálint *šarang jögürü*, *deest* in dictionaries; the possible explanation: a kind of crawling animal (?), cf. Bálint *šarang*, Kalm. *šarng* "gelblich" (R. 351).
[949] Bálint *önggeji*, Kalm. *önggēxe* "sich erheben, sich aufraffen; noch hoffen" (R. 297), *önggäj xäläx* "smotret' sverhu, vytjanuv šeju" (Mun. 418).
[950] Bálint *xād buxād γarād odna*, Kalm. *buxxa* "unsinnig, eigensinnig sein, den Zügeln nicht gehorchen, galoppieren (vom Pferde)" (R. 58), *buxx* "brykat'sja, byt' uprjamym, ne slušat'sja; bežat' zakusiv udila (o lošadi)" (Mun. 125), *buxx* 1. "*zütkx, ǰolaγan es daxx*, *ceglx*; ne slušat'sja povoda, brykat'sja; 2. *amγaγan zūǰ gŭx* bežat' zakusiv udila" (Pürbän 40).
[951] Bálint *orād odba*, Kalm. *orād odw*, lit. "went in, got in".
[952] Bálint *xada iškilād tataba, xamxačiād odba, butu iškilād tataba bulukčiād (bulγačiād) odba*; cf. *bud* 1. "in Märchen Parallelwort zu *xad* Fels, viell. = *but* Gebüsch" (R. 57).
[953] Bálint *bulγačiad odba*, Kalm. *bulγčxa* "(stark, heftig) verrenken" (R. 60), *bul'glx* "*tongγrcglx*, *tūl'x*; často vzbrykivat', pytajas' sbrosit' sedoka; *degc dolan mingγ bul'γlad odw* [kon'] vysoko podnimaja zadnije nogi, podprygnul sem' tysjač raz podrjad" (Pürbän 40).

It pulled him that he got stuck into the earth up to his waist, he? pulled out.[954] It pulled him that he got stuck into the earth up to his neck. The tether[955] [on the horse] once loosened and once remained. [Then] The horse said:

– Are you [my] owner?
[Or] are you a demon?[956]
Are you the proper person to ride on me?
Aren't you the proper person to ride on me?

Tell me if you are the proper person to ride on me [otherwise] I am able to tear your tether and kill you. – Thereupon the boy said:

– I am the proper and right person to ride [on you]. – Thereafter the horse opened its mouth in order that the boy could bridle it and bent its back so that he could ride on it.

They ambled so that the
Thick grass did not bow
They ambled so that the
Thin grass did not bend;[957] and arrived.

[The boy] himself cut a thick black tree and made a saddle. Thereafter he took a sword from the chest, [134] brandished with it, but it broke in two and fell down. As he did so [several times],[958] the swords ran out. Then the khan got angry:

– There is not any sword for my destined son to take in the war! – He went to the demesne and stirred an enormous black fog.[959] Thereafter the khan's daughter, the thirteen-year-old Aragn'i Dangn'i[960] said to her mother:

– What made our father so angry? – Thereupon her mother said:

– He got angry because there is no [proper] sword to go to war for your brother destined [to us] by fate. – The girl said:

– There is the hidden[961] sword of the late Ketsüü Berkh. Will my father get angry if [I] give it to [my brother]? – Her mother said:

– Your father will calm down, won't he? – Thereupon the girl took and gave [the sword to him]. The boy tried to fling it, it was the proper one [for him]. There was a bow in the chest, he pulled it,[962] but it broke in two and fell down. Thereafter the khan said:

– There is not any bow for my destined son to take to war! – He went among his yurts and stirred an enormous black fog. Thereafter the girl asked her mother:

– What made our father angry? – Thereupon her mother said.

– He got angry because there is not any [proper] bow to go to war for your brother destined [to us] by fate. – The girl said:

– There is the hidden bow of the late Ketsüü Berkh. Will my father not quarrel if I give it to [my brother]? – His mother said:

[954] Bálint *sönggö tatād*, Kalm. *söngg* 2. "auf, in die Höhe", *s. taxa* "nach oben ausrissen, herausziehen" (R. 333), cf. *söngglx* "vyrivat' s kornem, vytjagivat' " (Mun. 457).
[955] Bálint *arγamaljīn*, Kalm. *arγmji* "Strick, (auch durch Fehlsprechen (?) *amγalji* und *armljï*" (R. 13), *arγmji* (Mun. 49). In the dictionary of traditional culture the form appears without an inserted *-l-*: *arγmjlx* "*arγmj dēsär arxlx* privjazyvat' arkanom; calmar mör bärx lovit' lošad' arkanom" (Pürbän 39); concerning the lexeme the above discrepancy appears in the same text: p. 127. *arγamjiār*.
[956] Bálint *erlek* "harmful spirit, evil spirit", Cf. note to the Tenth tale.
[957] Bálint *närin öbösö näixelūlül ügä joralād kürā̄d irebe*; cf. *närn öwsig nā̄xlüll uga* "[mčitsja kon'] ne poševeliv kopytami i melkije travki" (Tod. 342).
[958] Trying the swords.
[959] Bálint *bolši ügä xarangyu xara budu tatād orkoba*, Kalm. *bolšgō xarngyō xar budn tatād okw*.
[960] Bálint Aragn'i Dangn'i female proper name, appears frequently in Bálint's tales. E. g. Eleventh Tale.
[961] Bálint *dürūltä,* Kalm. *dürūlxe* "einem etwas am Sattel festbinden und vor sich haltend mitnehmen lassen" (R. 107); but here probably the verb *dū̄r-* + *-ūl-* (factitive) is used here "hineinstecken, wegstecken" (R. 105), "vkladyvat', prjatat', zasovyvat' " (Mun. 220).
[962] Bálint *delejï*, Kalm. Ö. *delx* "(einen Bogen) spannen" (R. 86), *delx* "rastjagivat', natjagivat', razdvigat' " (Mun. 198).

– Your father will calm down, won't he? – [135] Thereupon the girl took and gave [him the bow]. The boy tried to pull it, it was the proper one [for him]. The boy set forth, pulled his horse's mouth to the right[963] and said:

– Live all in health! – Thereafter the boy

Made his horse run
Made it run beyond measure.

On his way there was a man pasturing a lot of horses. The boy turned his horse into a two-year-old skinny chestnut foal,[964]

From his own (?) body he made a
[…][965]
From his body he made
a body eaten by worms, he became such a boy.
He whipped snip-snap (*šab-šab*)[966]
He galloped rat-a-tat (*dab-dab*) and arrived.[967]

– Do you live in health? – The boy said.

– Yes I do. From where to where are you going, boy?

– I have lost the nine white camels of the khan, now I am nine-ten days on the way and I am hungry. Please give me a horse! – Thereupon that young man said:

– If it was the former Ketsüü Berkh's time, I would give [one] to you! Now I can't give any to you. – The boy said:

– Please give me [one]! – The young man caught a fierce, untamed horse and gave [the boy]. The boy grasped the horse by its ears, took his tether, stuck ten prods into the rear of the horse, stuck ten prods into the mouth of the horse and ate [the horse]. Then [the boy] left. That young man stayed [behind] wandering. Thereafter he went further and met an old man pasturing a lot of camels.

– Old man, do you live in health? – The boy said.

– Yes I do. Boy, what are you looking for?

– I have lost the nine white camels of the khan, now I am looking for them [and I am] hungry. Please give me a camel! – [136] Thereupon the old man said:

– If it was the former Ketsüü Berkh's time, I would give [one] to you! Now it is not possible to give any to you. – The boy said:

– Please give me [one]! – [The boy] asked. The old man caught and gave him a castrated fierce camel. The boy stuck ten prods into the mouth of the camel, stuck ten prods into the rear of the camel and ate [it]. Then he left. That old man stayed [behind] wandering. Thereafter the boy went further and met again an old man pasturing a lot of cattle.

– Old man, do you live in health? – [The boy] said.

– Yes I do. Boy, what are you looking for?

– I have lost the nine white camels of the khan, now I am going [after them and I am] hungry. Please give me a cow! – Thereupon the old man said:

– If it was the former Ketsüü Berkh's time, I would give [one] to you! Now it is not possible. – [The boy] said:

[963] Bálint *barūn ama tatād*, i. e. the right corner of the horse's mouth.
[964] Bálint *xuxuta zērd*; cf. Kalm. *xūxta* "zahudalyj", *ocl kök γalznan xūxta kök dāγ käγäd …*; "(Džangar) prevrativ svojego lenivogo Lysko v zahudalogo žerebjonka …" (Mun. 616), "zahudalyj" (Tod. 467), *xūxta dāγn*; *čidl-činän uga mu dāγn* "zahudalyj, paršivyj lončak" (Pürbän 62).
[965] Bálint *ōrö cübürüsen* unidentified expression, needs further investigation.
[966] Bálint *šab šab cokād*, Kalm. *šab* "onom. 1. das Knipsen (mit den Fingern); 2. das Klatschen, Zuschlagen (mit der Peitsche usw.) *šab geǰ cokxa* klatschend zuschlagen, einen Hieb geben" (R. 343), "1. podražanije zvuku častyh i drobnyh udarov kap-kap; 2. podražanije (čmokajuščemu zvuku)" (Mun. 658), "*šab-šab* hljupat'(napr. o grjazi)" (Mun. 658).
[967] Bálint *dab dab xatarād*; cf. Kalm. *dāγn*; *dāγan unad, daw-daw giγäd, bā̃šng temcäd γarw* "sev verhom na svojego lončaka, on trusckoj pojehal k dvorcu (Džangar)" (Pürbän 42), also *dew dew giγäd xatrx*; *adγlgo, ürwäd gū̃x* "bežat' ne speša, trusit' " (Pürbän 43).

– Please give me [one]! – [The boy] asked. The old man caught and gave him a castrated fierce ox. The boy stuck again ten prods into the mouth of the ox and ate [it]. Then he left. The old man thought looking at him: "Well[968] his sitting is [similar] to Ketsüü Berkh's." – He said.

– He might have recognised me. – Saying that [the boy] left quicker[969] than before. Again he met an old man pasturing a lot of sheep.

– Old man, do you live in health? – [The boy] said.

– Yes I do. Boy, what are you looking for?

– I spent nine-ten days on the way, now I am hungry. Please give me a sheep! – The old man said:

– If it was the former Ketsüü Berkh's time, I would give [one] to you! Now it is not possible.

– Please give me [one]! – [The boy] asked. [The old man] caught and gave him a sheep. The boy stuck again ten prods into the mouth, stuck ten prods into the rear of the sheep and ate [it]. Then he left. The old man thought to himself, looking at him [137]: "Well, his sitting is [similar] to Ketsüü Berkh's.".

– He might have recognised me. – Saying that, he left quicker than before. Thereafter he went further and took on his usual form. While he was going on the other side of a hill [he saw] an old woman who pastured a lot of calves, led a mottled ambler mare, threw[970] a lot of sacks[971] on the other side [of her horse] and collected dung. While going, the old woman told her horse:

– I had a dream that my son whom I had left in the depth of the yellow mottled palace, became a hero-like[972] strong man, and as in his baby-age, he sucked my breast. – Thereupon her horse said:

– I also had a dream that my foal that I had left at the platform of the golden well[973] became a wild black horse and as in its young age, it sucked my milk. – The boy heard it and came galloping from the top [of the hill].

– Are you in health? – He said.

– Yes I am. – Said [the woman].

– Mother, mother what did you say? – Thereupon [she]:

– I have not said anything.

– Mother, I am your son. – He said.

– Don't humble me, I am collecting dung. – She said.

– No, I am really that [son of yours]. – He said.

– Don't humble me; [actually he should be] as nice as you are. – [She] said.

– Mother, what kind of sign did your son have? – [He] said. Thereupon the old woman said:

– When he was born, he had a red birthmark the size of a nail-moon[974] on his right shoulder. That has supposedly become now the size of the base of an eight-walled yurt. – [She] said. Thereupon the boy dismounted in front of her, took off his clothes and showed [the birthmark]. The old woman lost her consciousness. [138] The boy sucked his mother's breast. Thereafter they left. They arrived at the Artemisia-white meadow and found [their] palace there. His mother turned into her previous form, Namjil Ulaan, who knew [what would happen] in the coming ninety-nine years, and who revealed without making any mistake [about the happenings] of the past eighty years. Thereafter the boy told his mother:

[968] Bálint *ča basa*, Kalm. *čā-was! čā-was!* "Schade! Schande!" (R. 438), "(mežd. vyražajet žalost', sočustvije, sožalenije, otčajanije)" (Mun. 644).
[969] Bálint, Kalm. *mūγār* (instr.). i. e. "in a bad [manner], the expression alludes here to the speed of the hero's moving".
[970] Bálint *alas cokoji*, lit. "hit through something", cf. Kalm. *als xayxa* "auf die andere Seite hinwerfen" (R. 8), *als* "čerez", *als täwx* "perevernut' čto-l.", *als xaix* "perekinut' " (Mun. 36). The women probably threw the sacks on the other side of the horse.
[971] Bálint *mišik ūta*, Kalm.D. *mišeg* "Sack" (R. 263), *mišg* "mešok, kul' " (Mun. 353); a hendiadys expression consisting of a Mongolian lexeme and a Russian loanword (Russ. *mešok*).
[972] Bálint *arbas*, Kalm. *arws* (syn. *bātr*) "Held, *arws kǖn* (G.) (R. 16.)", "silnyj, *ter arws ädl čidltā kün* on očen' silnyj čelovek" (Mun. 48).
[973] Bálint *saba alten xudugīn*, Kalm. *saw altn xudgīn* (?) lit. "of the vessel-gold well".
[974] Bálint *xumsun tōlīn ćinēn*, cf. Kalm. *tōl* "Stern (an der Stirn) (R. 408)", "beloje pjatno, zvjozdočka napr. na lbu životnyh" (Mun. 513).

– Mother, mother, I will go and kill Sokhor Khar Hero having a blunt black sword. – Thereupon his mother said:

– Don't go! The man who had killed your father, will kill you. – The boy left without listening to his mother's saying. When Sokhor Khar's palace was to be seen [for him] the craftsmen [living] there began to tremble. When he arrived there, he moved the palace and the craftsmen were turned upside down. The boy arrived, [took] the corners on the four sides of the palace and threw it away.

– Sokhor Khar Hero having a blunt black sword, are you here? Come out here! – [The boy] said. He came out running:

– [My] son, save my life![975] – He said and falling on his knees[976] he embraced his legs. [The boy] threw [him][977] on the mane of his horse and left. While taking [him the boy] said:

– Show me my father's bones! – Then [Sokhor Khar] took him to his father's bones. [The boy] collected the bones, jointed them[978] and said:

– Well, isn't this the palace where my father lay for many years? I will put you in his place. – [The boy] killed him, cut off his flesh and scattered it in all directions.[979] [139] He bound his father's bones into a yellow mottled kerchief, took them home and put them on the bed in the right order. Then he smeared them with white remedy[980] and revived him. He moved his own and Sokhor Khar Hero's dependants and left. After having moved them, he settled them as before. The boy made his former [adopting] father's thirteen-year-old daughter Aragn'i Dangn'i his wife.

Then they lived peacefully in joy.

[975] Bálint *Kūkün eime abira*! cf. Kalm. *Kūkn/Kūkm ämī[m] awar!* Kalm. *äm awrx* "spasat' žizn' komu-l." (Mun. 66).
[976] Bálint *kisäd odba*, Kalm.D. kīsx "umfallen, stürzen, zur Erde fallen" (R. 234), "padat', svalivat'sja, otvalivat'sja" (Mun.299).
[977] Bálint *kömölǰi abād*, Kalm. *kömlxe* "nach unten gebogen, etwas von der Erde aufheben (beim Reiten) syn. *šūrxe*" (R. 239), *kömlx* "shvatyvat' na hodu (sidja na kone)" (Mun. 315).
[978] Bálint *yumu salγal-ügä oljı abād*, Kalm. *yumn salγl-gō olǰ awād*, lit. "found them not falling apart". This means that his father's bones are complete and he can be revived, on this phenomenon cf. Birtalan, Ágnes: Ritualistic Use of Livestock Bones in the Mongolian Belief System and Customs. In: *Altaica Budapestinensia MMII. Proceedings of the 45th Permanent International Conference Budapest, Hungary, June 23–28, 2002*. Ed. Sárközi, Alice – Rákos, Attila. Budapest, Research Group for Altaic Studies HAS – Department of Inner Asian Studies, Eötvös Loránd University 2003. pp. 34–62.
[979] Opposite to the above statement, the enemy's bones – being scattered – cannot be revived.
[980] Heissig, Walther: De Heilung mit der "Weissen" Arznei in der mongolischen Heldendichtung. In: *Heilen und Schenken. Festschrift für Günther Klinge zum 70. Geburtstag*. Ed. Franke, Herbert – Heissig, Walther. Wiesbaden, Otto Harassowitz 1980. pp. 30–35.

ETHNOGRAPHICA CALMYCICA

In addition to recording Kalmyk and East-Mongolian folklore, Bálint was interested in documenting the material culture, folk customs and other remarkable facts of every day Kalmyk life. Unfortunately he did not provide particulars on his ethnographic collection in his letters and reports cf. only:

> "The last passage of my collection comprises the articles demonstrating the main features of the Kalmyk life, written by Muchka Baldir the best student of the upper level at secondary school and my teacher, the surgeon for me for [some] presents and the teaching help I offered the Kalmyk pupils at secondary school in learning Latin, Greek and French languages."[981]

These concise accounts contain valuable information on various aspects of the Kalmyks' social and cultural environment and provide supplementary material to other well-known reports noted down by earlier travelers and researchers (as Pallas, Bergman, Nebol'sin, Žiteckij, Kostenkov, Dubrov, Dušan etc.)[982] and later ethnographic and folklore publications (Erenǰänä, Erdnijev, Bordžanova, Habunova).[983] The ethnographic accounts do not form a cohesive body of information in contrast to the folklore genres, they are scattered within, the *Manuscript*. Nevertheless with regards to their subject matter, these texts deserve to be brought together and will be discussed in this chapter irrespective of their sequence in the *Manuscript*. The accounts that will be discussed in the frame of *Ethnographica Calmycica* are the following:

[981] "Gyűjteményem záradékát képezik a khálymik életet főbb vonásaiban ismertető czikkek, melyeket a felgymnasiumi tanulók legkitünőbbje Mucska Baldir és tanítóm a sebész irtak számomra ajándék, de azon segitség fejében is, melyet én a gymnasiumi khálymik tanulóknak a latin, görög és franczia nyelv tanulásánál nyujték." Bálint: *Jelentése*. p. 12. On Baldrīn Mūčka cf. chapter *Introduction*.

[982] Some of the major works: Schnitscher, Johann Christian: *An Account of the Kalmyk Land Under Ayuki Khan.* Stockholm 1744. (Publications of the Mongolia Society, Occasional Papers Nr. 20.) Ed., transl. Krueger, John R. Bloomington, Indiana, The Mongolia Society 1996; Pallas, Peter Simon: *Sam[m]lungen historischer Nachrichten über die mongolischen Völkerschaften*. I–II. St. Petersburg, Kaiserliche Akademie der Wissenschaften 1776, 1801; Bergmann, Benjamin: *Nomadische Streiferein unter den Kalmücken in den Jahren 1802 und 1803*. I–IV. Riga 1804–1805; Nebol'sin, Pavel: *Očerki byta kalmykov hošoutovskago ulusa*. Sanktpeterburg, Tipografija Karla Krajja 1852; Kostenkov, K. I.: *Kalmyckaja step' Astrahanskoj gubernii po izsledovanijami* [sic!] *Kumo-Manyčskoj ekspedicii.* Izdanije Ministerstva gosudarstvennyh imuščestv. S.-Peterburg, Tipografija V. Bezobrazova i K. 1868; Žiteckij, I. A.: *Očerki byta astrahanskih kalmykov. Etnografičeskija nabljudenija 1884–1886*. (Trudy etnografičeskago Otdela T. XIII. vyp. 1.) Moskva, Tipografija M. G. Volčaninova 1893; Dubrova, Ja. P.: Byt kalmykov Stavropl'skoj Gubernii. (Izvestija Obščestva arheologii. istorii i etnografii pri Imperatorskom, Kazanskom Universtitete XV 1–2). Kazan, Tipo-litografija Imperatorskago Kazanskago Universiteta 1899; Kaarsberg, Hans S. Dr.: *Among the Kalmyks of the Steppes on Horseback and by Troika. A Journey Made in 1890*. Transl. and ed. John R. Krueger with the collaboration of Dr. Arash Bormanshinov. (Publications of the Mongolia Society. Occasional Papers Nr. 19.) Bloomington, Indiana 1996; Dušana, Ülmǰ: *Xal'mg ulsin yorlyn, sejglyn boln mu bärč bādl*. Mosku, SSSR-in Keln ulsin ax izdatel'stv 1931. [Omens and taboos of the Kalmyk people]. On the travelogues recorded among the Kalmyks cf. Birtalan – Rákos: *Kalmükök*. pp. 47–51.

[983] On the recent (second half of the 20th century) relevant ethnographic publications cf. Erdnijev, U. E.: *Kalmyki. Istoriko-etnografičeskije očerki*. Elista, Kalmyckoje knižnoje izdatel'stvo 1985.[3]; Ernǰänä, Konstantin: *Cecn bulg*. Elst, Xal'mg degtr γaryač 1980 [The wise spring]; Erendženov, Konstantin: *Zolotoj rodnik. O kalmyckom narodnom tvorčestve, remeslah i byte*. Elista, Kalmyckoje knižnoje izdatel'stvo 1990; Habunova, Je. E.: *Ґulmt. Xal'mgudin ämdrlin ergcin zang-ūl boln amn ūdäwr./Očag Obrjady i obrajdovyj fol'klor žiznennogo cikla kalmykov*. Elst/Elista, Kalmyckij gosudarstvennyj universitet Kafedra kalmyckoj literatury 2005; Bordžanova, T. G.: *Obrjadovaja poezija kalmykov (sistema žanrov, poetika)*. Elista, Kalmyckoje knižnoje izdatel'stvo 2007. Other works, specialised in a particular topics will be quoted in the appropriate subchapters.

Rites du passages

- The Wedding of the Kalmyks (Oirats) (Bálint Xal'imigīn (öirädīn) ger abalγan, Kalm. Xal'mgīn (ōrdīn) ger awlγn)[984]
- The Death among the Kalmyks (Bálint Xal'imigīn ükül, Kalm. Xal'mgīn ükl)[985]

Customs

- Horse racing, Wrestling and Stealing (Bálint *Uruldan, nōldan xulxa*, Kalm. [*Mördīn*] *urldān, nōldān, xulxā*)[986]
- About the Oath taking among the Kalmyks (Bálint *Xal'imigīn šaxa abdigīn tuski*, Kalm. *Xal'mgīn šaxā awdgīn tusk*)[987]

Nomadic way of life

- The Nomadising of the Kalmyks (Bálint *Xal'imigīn nūdül*, Kalm. *Xal'mgīn nūdl*)[988]
- About how the Kalmyks Pasture their livestock (Bálint *Xal'imiγūd yaγaji malān xäriüldek tuskin'i*, Kalm. *Xal'mγūd yāǰ malān xärūldg tusk n'*)[989]
- About the Milk of the Domestic Animals of the Kalmyk(s) (Manuscript *Xal'imigin malīn üsünä tuski*, [990] Grammar *Khal'imagīn malīn üsünäi tuski*, Kalm. *Xal'mgīn malīn üsnā tusk*)
- About how the Kalmyks Shear the Sheep. (Bálint Man'i xal'imiγūd yaγaji xöiγän xäičiledek (kirγadik) tuski, Kalm. Manā xal'mγūd yāǰ xōgän xāčldg (kirγdg) tusk)[991]
- About how the Kalmyks Hunt with Birds (Bálint Xal'imiγūd yaγaji šobūγār angγučildigīn tuski, Kalm. Xal'mγūd yāǰ šowūγār angγūčldg tusk)[992]

As it is apparent from the above list, not all these areas of folk life – more commonly portrayed in various travelogues and other reports –, can be found among Bálint's texts. Concerning the traditional sequence of the *rites du passages,* birth and its associated rituals and the haircutting ceremony (which is a characteristic event in the cycle of life for all Mongolian ethnic groups), are missing in the records. Some fields of the traditional material culture, such as food and drink (with the exception milk products), typical Kalmyk garments are also unrepresented. It is difficult to assess whether these topics simply did not attract Bálint or that he made records which were subsequently lost.

As the limited space in the present book does not allow a thorough analysis of this treasury of data, I plan to issue the Kalmyk and Khalkha ethnographica[993] in a separate volume introducing it in the larger context of early (19th century contemporaries) and present day accounts. Here I can only highlight a selection of interesting facts and data and present them in a wider context, in form of brief assays attached to the translations.

[984] *Manuscript* pp. 140–146.
[985] *Manuscript* pp. 181–184.
[986] *Manuscript* pp. 170–171.
[987] *Manuscript* pp. 178–180.
[988] *Manuscript* pp. 147–148.
[989] *Manuscript* pp. 149–153.
[990] *Manuscript* pp. 154–161.
[991] *Manuscript* pp. 162–164.
[992] *Manuscript* pp. 165–169.
[993] The tentative title of the issue planned: *Kalmyk and Khalkha Ethongraphica in Gábor Bálint of Szentkatolna's Records (1871–1872)*.

Translation

THE WEDDING OF THE KALMYKS (OIRATS)
(Bálint *Xal'imigīn (öirädīn) ger abalγan*, Kalm. *Xal'mgīn (ōrdīn) ger awlγn*)[994]

[140] First, when a Kalmyk man is going to marry,[995] he goes secretly in the yurt where people having daughter(s) live and examines maid(s). If a maid attracts him, he asks the family members about the maid's age and year,[996] appearance, working and speech. Thereafter he goes home and visits the astrologer [Lama] (Bálint *zurxāči*, Kalm. *zurxāč*) and asks about the maid's and his own age and year, whether they fit (Bálint *ibegel*, Kalm. *iwā̄l*) to each other or do not fit (Bálint *ibegel biši*, Kalm. *iwā̄l biš*) to each other. That time the astrologer looks up in the astrology book (Bálint, Kalm. *zurxān nom*) and tells whether their years fit or not. If the years fit to each other, some milk brandy (Bálint *ärki*, Kalm. *ärk*) is sent from the lad's place[997] to the maid's place. In fact the first two milk brandies sent previously to the maid's place are drunk without telling the reason why they have been sent.[998] When the third milk brandy is sent, the lad's [people] give their consent [to the wedding].[999] That time the maid's parents, brothers and sisters tell all this to their close relatives.[1000] If they all approve [of the proposal], [1001] they drink the third milk brandy, and let the people who brought the milk brandy go home. If the relatives do not approve [the proposal] [the people who brought] the milk brandy are chased back without drinking it. [141] If the people getting the approval return, they visit the maid's place a fourth time and introduce the son-in-law[1002] [to the maid's family]. That time a few people bring milk brandy, [boiled] mutton, tea and fruits[1003] from the lad's place. Thereafter, following this [event] two-three people come again from the son-in-law's place to the maid's parents and ask the details (Bálint *učir zū̄gīn'i surduk*, Kalm. *učir zügī n' surdg*), when they would give their daughter. If the maid is under age, they wait for four-five years. When the suggested time (Bálint *bolzokson cak*, Kalm. *bolzgsn cag*) is approaching, all the necessary things and goods for the son-in-law's marrying (Bálint *kürgünä ger abalγan*, Kalm. *kürgnā̄ ger awlγn*) and the maid's giving (Bálint *kū̄kī ögölgen*, Kalm. *kū̄kīn öglgn*) are brought to the yurt of the maid's parents. All these goods are called *xuld.*[1004]

[994] *Manuscript* pp. 140–146.
[995] Bálint *ger aba-*, Kalm. *ger aw-* "to marry (from a male point of view)", lit. "get a yurt". Below the termini technici of wedding will be selected from Bálint's record and explained in the notes added to the first occurrence in the text. On the sequence of the wedding ceremonies: Pallas II. 235–241; Nebol'sin pp. 66–80; Ernjänä pp.81–130; Erdnijev pp. 184–188; Habunova: *Ґulmt*. pp. 45–63; Birtalan – Rákos: *Kalmükök*. pp. 83–86; Batmajev, M. M.: *Sem'ja i brak v tradicijah kalmykov*. Elsita, GU Izdatel'skij dom "Gerel" 2008.
[996] Bálint *jil nasun*, Kalm. *jil nasn*. The combination of the twelve years, the five colours, the five elements gives the characteristics of a person. There is a strict rule what kind of pairs might fit together. About these rules among the Kalmyks, cf. "Nunmehr erkundigt sich man bei dem Geistlichen Astrologen ob die jungen Leute, nach ihren Horoskopen, für einander passen? … Nach der Geburtsjahren des jungen Paares kann es sich zutragen, dass sich deren elementarische und andere Eigenschaften schnurstracks entgegen sind, und keine Ehe, ohne viele Gegenanstalten, glücken kann. Pallas II. pp. 236–237.
[997] Bálint *köbū̄nä γazarāsu kū̄künä γazartu*, Kalm. *köwū̄nā̄ γazrās kū̄knā̄ γazrt*. Here *γazr* means not only "the camp and territory" of the bridegroom or the bride, but also the "his or her side, i. e. his or her family, relatives, friends" who are involved in the preparation of the wedding. Kalm. *köwū̄nā̄ γazr* lit. "the lad's place", cf. Khalkha usually: *xürgenī tal* "the son-in-law's side".
[998] I. e. that the milk brandy has been sent in order to propose to the girl in her family.
[999] Bálint *zöb zū̄gā̄n keledek*, Kalm. *zöw zū̄gā̄n keldg*, lit. "say their approval".
[1000] Bálint *eberā̄n'i šiderlekči elgen sadudan*, cf. Kalm. *elgn sadn* that is a usual term for the relatives of both maternal and paternal sides, the word *šiderlegči* "being close" indicates the relatives who live close to the family. For the kinship terminology among the Kalmyks and Mongols, cf. Aberle, David F.: The Kinship System of the Kalmyk Mongols. In: *University of New Mexico Publications in Anthropology* 8. Albuquerque, New Mexico 1953. pp. 3–48; Gongor, D.: Xalx mongolčūdīn urag törlīn togtolcōn. In: *Studia Mongolica* IV. (12)/8. (1976) pp. 185–258. [The kinship system of the Khalkha Mongols] on p. 11; Vreeland, Herbert H.: *Mongol Community and Kinship Structure*. New Haven, Human Relations Area Files Press 1962.
[1001] Bálint *zöbīn'i ögā̄d*, Kalm. *zöwī n' ögā̄d* lit. "give their approval".
[1002] Bálint *kürgü*, Kalm. *kürgn*; from this part of the text instead of the "lad" the lexeme "son-in-law" is used.
[1003] Bálint *ärki, xöinä maxa, cäi, zer zemeštä ododdok*, Kalm. *ärk, xōnā̄ manxn, cā̄, zer zemstā̄ oddg*. These are the items of the gift.
[1004] Bálint *xuldu* Kalm. *xuldān* "Handel, Verkauf und Kauf", (R. 196), *xuld* "pokupka" (Mun. 608). In the dictionaries there is no reference to this special term of wedding, only its basic meaning is given: "to sell, to buy". The expression indicated in Bálint's text

Together with the goods (Kalm. *xuld*), the festive food [called] *šaγāt*[1005] is also brought.[1006] The festive food contains boiled beef and mutton, some gourds of milk brandy and some packets of tea.[1007] If the son-in-law is rich, this festive food is ample; if he is poor it is scanty.

When the maid is taken, a similar gift (Kalm. *xürm*)[1008] to the previous[ly mentioned] festive food is brought. Seven-eight days before the delivery of this festive food (Kalm. *šaγāt*), several old men, women, daughters-in-law, children[1009] and young men come together. [142] People coming from the son-in-law's place send two young men ahead with three sacks of milk brandy and the boiled meat of a whole sheep (Bálint *bolγokson xöinä maxatāgi*, Kalm. *xōnā̆ bolγsn maxtā̆g*) to the maid's parents before their arrival at the destined place. While the gathered people eat the meat and drink the milk brandy that was brought, [people] who brought the gift (Kalm. *xürm*) sit outside and wait for what the maid's father or brother say [concerning the wedding]. If one of them[1010] says to them: "Please let them enter!", they are allowed to enter the yurt. But before they enter the yurt, some daughters-in-law and children hide half of the milk brandy in another yurt. The people who brought the gift enter the yurt and sit down according to their age; but the son-in-law sits last, at the end.[1011] All the food is brought by the son-in-law for the people who gathered in the yurt. After seven or eight days the wedding celebration[1012] takes place. If the son-in-law is ashamed at the celebration and does not dance[1013] and sing, the daughters-in-law and the children hit him with pieces of wood or whips and force him in this way to dance and sing. [People] from the maid's place [sit] on the right side [of the yurt] and all the maid's goods are also collected separately [there]. For the taking of the maid, one person should first touch her and her goods. [143] That person – not [only] the son-in-law – who touches the maid first should match her concerning the year of birth. Then at the time the astrologer said was proper to take the maid, the person touches [first] the maid's goods and thereafter the people who arrived from the lad's place pack them on camels. Meanwhile the children and the daughters-in-law hit [them] with pieces of wood and whips. Meanwhile he enters the yurt where the goods are, takes her goods and packs them on camels. While he packs [the goods] on camels, the children and the daughters-in-law hit him and get the camels to stand up as well and [try] not to let him pack [the camels]. [But] meanwhile he packs the camels. After the pack[ed camels] depart, the man that should touch the maid touches her and the son-in-law's people together kidnap the maid (Bálint *kū̆küīgi bulādik*, Kalm. *kū̆kīg bulādg*).[1014] While the maid is being kidnapped, children and daughters-in-law hit the young men while others [try] not to give the maid yet. Before talking the maid, the son-in-law's people ask the astrologer about the colour of the horse the maid should be set on. A strong man sits on

is definitely derived from this meaning. This term can be found in the description of Kalmyk wedding rituals and ceremonies cf. Habunova: *Ґulmt.* pp. 51–53.

[1005] Bálint *šaγāta*, Kalm. *šaγāt* lit. "with shine-bone"; Kalm.Ö. *šaγāt* "Hochzeit", cf. *šaγāt xür'm* (R. 344), *šaγat xürm* "svadebnyj pir (v dome u otca ženiha)" *šaγa čimg bärū̆lx* "vručit' maluju bercovuju kost' (svadebnyj obrjad)" (Mun 661).This is one of the most significant symbols of Mongolian and particularly Oirat wedding rituals, for the semantics of this phenomenon cf. Szynkiewicz, Sławoj: On Kinship Symbolics among the Western Mongols. In: *Religious and Lay Symbolism in the Altaic World and Other Papers. Proceedings of the 27th Meeting of the Permanent International Altaistic Conference Walberberg, Federal Republic of Germany June 12th to 17th, 1984.* Ed. Sagaster, Klaus in collaboration with Eimer, Helmut. Wiesbaden, Otto Harrassowitz 1989. pp. 379–385. Further detailed description on the phenomenon: cf. Pallas II. p. 240; Nebol'sin pp. 69, 73.

[1006] "Diese Verlobung nun, welche bey der Braut mit Zuziehung beiderseitiger Eltern und Verwand[t]schaft in Schmausen und Lustbarkeit feierlich begangen wird, heißt wegen der dabei unentbehrlichen Schafkeule, *Schagaitu*." Pallas II. p. 236.

[1007] Bálint *činād bolokson ükürä, xöinä maxa ... bederä ärki ... büküle cäi ...*, Kalm. *čanād bolsn ükrā̆n, xōnā̆ maxn ... bedrā̆n ärk ...bükl cā̆.*

[1008] Bálint *xorim*, Kalm. *xürm*, *xür'm* means the "wedding celebration" and the previously to the wedding given "gift" from the bridegroom's side, as well as the "gift" contributed previously to the wedding given by the bridegroom's side. Cf. Pallas II. p. 239; Habunova: *Ґulmt*. p. 49.

[1009] Bálint *kū̆kūd*, Kalm. *kū̆kd* "children" or "maids"; here the more general meaning, that includes both sexes, is used.

[1010] I. e. the father and the brother of the bride are meant here.

[1011] Bálint *ämitäīn sū̆ldü*, Kalm. *ämtnī sū̆ld*. The place is closest to the yurt's door and is less honoured. This is a kind of prostration gesture on the bride-groom's side for the bride's relatives.

[1012] Bálint *näir jirγal*, Kalm. *nā̆r jirγl* lit. "feast and enjoyment".

[1013] Bálint, Kalm. *bīl*-.

[1014] Cf. Nebol'sin p. 80.

the croup of the horse. Then when people lift the maid [144] that young man sets her in the saddle and leaves [with her]. After she is taken away, her parents, sisters and brothers and all the daughters-in-law and children who are close [to her] cry after her together. While the maid is covered by a gown (Bálint *lapšig*, Kalm. *lawšg*) on the way [to the bridegroom] a curtain is pulled in front of her.[1015] When they are nearing to the yurt, there is a competition called competing up to the smoke hole of the yurt.[1016] A red mottled kerchief with a piece of white silver bound[1017] in its corner is offered to the horse that wins. Until these people arrive at the camp,[1018] a white yurt is erected for the lad behind his father's yurts. The goods coming from the maid's place are collected in that yurt. After the maid is taken monks come and perform blessing rituals.[1019] After the monks return, the lad's tea is cooked. When the tea is ready, the son-in-law's parents, brothers and relatives[1020] are called and offer the tea. After the tea the many gowns made of various silks[1021] are put on them. Thereafter the children and the daughters-in-law gather in the lad's yurt and amuse themselves. At night a sheep is slaughtered in the lad's father's yurt and offered to the fire.[1022] The maid is called to come to the lad's father's yurt, where a white rug (Bálint *širdeg*, Kalm. *širdg*) is laid at the door.[1023] [145] The maid is set down on the felt rug, a curtain is pulled in front of her and she is given a bowl with fat cut into small pieces (Bálint *bičixän bičixänär utuluksun āγata ōkö*, Kalm. *bičkn, bičknār utlsn āgtā ōk*). Thereafter the man who was supposed to touch her and her goods [for the first time] makes her bow (Bálint, Kalm. *ber mörgūl-*)[1024] as follows. That man takes the maid's head [and says]:

– [You] bow to the Buddha. – He makes the maid bow and she throws a piece of fat into the fire. Thereafter:

– Live well with your husband![1025] – He makes the maid bow again and [she] throws a piece of fat into the fire. Thereafter:

– Respect your husband's[1026] parents, elder and younger brothers and relatives![1027] – He makes her bow again. Thereafter, when the maid arrives at the lad's yurt, some wives send the little children and boys to say: "Her [i. e. wife's] hair will be prepared." (Bálint *üsü xagal-*, Kalm. *üs xaγal-*)[1028] The maid's hair is plaited into two [parts] and the decoration[1029] is put on it. Thereafter the pillows are joined[1030] and they both go to bed together. On the next day the people who accompanied the maid, return. After their return home the maid's coat (?) (Bálint *bürkg*) is not taken away for three days. After these three days the coat (*bürkg*) is taken away. Thereafter she is treated as the small daughter-in-law (Bálint *bičixän bere*, Kalm. *bičkn ber*). That small daughter-in-law is treated by the son-in-law's

[1015] Bálint *ömnögärn'i kösige tatād yabodok*, Kalm. *ömnār n' kösig tatād yawdg*, cf. "… und zwey neben ihr reitende halten einen seydnen oder baumwollenen Schleyer über ihren Kopf, womit sie so lange bedeckt auf dem Pferde sitzen bleibt, bis das für sie bestim[m]te Zelt aufgeschlagen, und das Hausgerät in Ordnung gestellt ist." Pallas II. p. 237.
[1016] Bálint *xaračidu*, Kalm. *xarāčd* (dative) "the smoke hole on the top of the yurt". This refers probably means that the guests compete up to the yurt of the bridegroom's parents.
[1017] Bálint *boγād* read *bōγād* from *bō-* "to bind".
[1018] Bálint *xoton*, Kalm. *xotn*.
[1019] Bálint *yasalγa*, *daralγa kēdek*, Kalm. *yasly, darly* refer to purification and blessing rituals, cf. Kalm. *yas-* cf. Khal. *jas-*, *jasal* "purificatory rituals", lit. "correction", Kalm. Khal. *dar-* "press down", here "oppressing evil forces". Kalm. *yasalgn yaslna* "Gebete" (Pallas II. p. 238.).
[1020] Bálint *töröl sadu*, Kalm. *törl sadn*, cf. Aberle: *The Kinship system*. pp. 10–11.
[1021] Bálint *cemgen, yašlim toγon debelmūd*, Kalm. *cemgn, yäsl, toryn dewlmūd*, Kalm.Ö.D. *cemgn* "wollenes dickes Tuch" (R. 426), *yäsl*, *yasl* "Atlas (Seidenanzug)" (R. 217).
[1022] Bálint *γal täi-*, Kalm. *γal tā-* "fire offering"; in detail, cf. Batmajev: *Sem'ja i brak*. pp. 224–226.
[1023] Bálint *ūden xorondu*, Kalm. *ūdn xōrnd*; this place is significant as the location of sacred and other important actions.
[1024] Detailed description of the ritual: Pallas II. pp. 238–239, Habunova: *Ґulmt*. pp. 59–61.
[1025] Here also the son-in-law (Bálint *kürgü*) expression is used.
[1026] Bálint *köbūn* lit. "lad".
[1027] Bálint *töröl sadu*, cf. above.
[1028] More details: *Berin üs xuwalγn*. in Habunova: *Ґulmt*. p. 61.
[1029] Bálint *šiberlek*, Kalm. *šiwrlg*, cf. Pürbän p. 138; illustrations: cf. Syčev, D. V.: *Iz istorii kalmyckogo kostjuma. Očerk s priloženijem materialov iz dokumentov, dnevnikov i sočinenij putešestvennikov, učjonyh i služilyh ljudej*. Elista, Kalmyckoje knižnoje izdatel'stvo 1973.
[1030] Bálint *dere neīlūl-*, cf. Khal. *der nīlūl-* lit. "to join the pillows" is a taboo-expression for sleeping together.

> parents, elder brothers and their wives and relatives according to the in-laws [custom].[1031] [146] The in-laws [custom] is as it is written below.[1032] That daughter-in-law calls his husband's[1033] mother and father "mother and father"[1034] or "dear father and dear mother".[1035] The brothers and their wives and other relatives call the daughter-in-law and the husband by their names name following the in-laws [custom]. The daughter-in-law calls them mother and father [sic!].[1036] When these many relatives (in-laws) come to visit [her] yurt, that daughter-in-law stands up and until her death she does not say their names,[1037] what is more, she is ashamed and tries to hide herself from them. That is why our Kalmyks used to say that earlier many old men died without seeing their daughter-in-laws. Now it is not so, these many relatives[1038] consider their daughter-in-law as their own daughter.

RITES DU PASSAGES 1. WEDDING: LOOSING AND TYING

Weddings are one of best documented areas of early and present day Kalmyk life. The majority of the wedding's ceremonial segments – as a research discipline – can be examined without major difficulties and outsiders are also welcomed to participate in most of its different stages (contrary to the birth and funerals). Compared with the reports of Pallas, Bergman, Nebol'sin and Žiteckij and later works,[1039] Bálint's informant gives a less detailed narration, but nonetheless, one which is very unique concerning its terminology.

The 19th century Kalmyk wedding traditions and the present day Oirat customs show typological similarities. To demonstrate the correspondence of Kalmyk wedding with the series of events of wedding ceremony as they have been preserved in the Kalmyks' original homeland of Turkistan, one segment of the Oirat nuptial ceremony follows. The ritual of "making the bride bow" among the Turkistan-Oirats (in Xingjian) is demonstrated in a more detailed way, but the basic structure has remained the same since their migration to the Volga-region even in the Russian and Turkic environment.

Ber mörgūlx "Making the bride bow"[1040]

In the evening when the bride arrived to the yurt of the parents-in-law, a white felt rug will be spread out and in front of it a curtain will be pulled. Then all the elder, respected relatives, to whom the bride should pay homage, will come to get to know the new daughter-in-law. Everybody will be called by name and the bride bows before them. The parents-in-law saying blessings give the young couple garments or support them with the "five kinds of livestock". The new daughter-in-law should not mention the names of her parents-in-law, should not go to the honoured place in their yurt, she should not be seen by them without head kerchief or barefooted. These prescriptions she has to keep all life long.[1041]

[1031] Bálint *xadamana-*, Kalm.D. *xadmla-* "die Wörter und Namen verdrehen od. durch Synonyme ersetzen, wie es die junge Frau tun muss, die Frauensprache sprechen (vor den Schwiegereltern und ihren Verwandten)" (R. 158). The custom is discussed by others as well: Pürbän p. 148, Dušan pp. 24–25.
[1032] This statement is a piece of evidence that Bálint asked to write down the texts he collected.
[1033] Bálint *kürgü*, Kalm. *kürgn*.
[1034] Bálint *ējï, āba* "mother and father", the usual neutral expressions for the parents. Cf. Aberle: *The Kinship System*. pp. 30–31.
[1035] Bálint *bāba, āka* respectfully calling expressions for elder male (*bāba*) and female (*āka*) relatives, not only mother and father-in-law. Aberle: *The Kinship System*. pp. 30–31.
[1036] Bálint *eke, ecige* "mother and father", cf. above. Aberle strictly declared in his article devoted to the kinship system among the Kalmyks that these two terms can not be used as addressing. Cf. Aberle: *The Kinship System*. p. 31.
[1037] On the name taboo cf. Aberle: *The Kinship System*. p. 34.
[1038] Bálint *xadamadūd* "all the relatives of a husband's side".
[1039] Pallas II. pp. 235–241; Bergmann III. pp. 145–152; Nebol'sin pp. 70–83; Žiteckij …; Kara, György (ed.): *Early Kalmyk Primers and Other Schoolbooks. Samples from Textbooks 1925–1930.* (The Mongolia Society Special Papers, Issue 13) Bloomington, The Mongolia Society 1997. pp. 72–73; Habunova: *Ґulmt.* pp. 45–63; Batmajev, M. M.: *Sem'ja i brak v tradicijah kalmykov*. Elsita, GU Izdatel'skij dom 'Gerel' 2008; Bordžanova: *Magičeskaja poezija kalmykov.* pp. 87–92, 176–180; Birtalan – Rákos: pp. 83–86 and many others.
[1040] The above account is taken form the *Oyirad-un ǰang ayali*. Ed. N. Basang. Kökeqota, Öbör Mongγol-un Arad-un Keblel-ün Qoriy-a 1990. [The Customs of the Oyirads] pp. 238–243. Hereafter the spoken Oirat form of terms will be quoted.
[1041] Cf. the taboos for the bride in Bálint's text.

For the ceremony *ber mörgūlx* the new daughter-in-law has to bring a felt rug, a pot of tea, a plate of pastry and a ceremonial *xadg* called *ölgc* (it is a usual white *xadg* with a red piece of silk, sewn on it) all of those things will be put before the Buddha in the parents-in-law's yurt. During the ceremony mutton will be served to the guests by the parents of the bridegroom. A special[1042] person from the bridegroom's side will be asked to conduct the ceremony. This person asks the daughter-in-law first: "Did you bow before the Buddha?" while the elder daughters-in-law make the bride make kowtow and say: "She bowed before him." Then a person says a blessing:

"Buddhas protected you
granting hundred thousand years on your back,
granting grey hair on your head,
be a meritorious child!" – Then [they] make the bride grasp an anklebone asking "Did you bow before the anklebone that is like the yellow Sun?" and when the bride answers "I bowed before him." Then a blessing will be told:

"Be like the yellow Sun of morning,
spread like the reddish-yellow flower,
live under the shine of yellow Sun,
be as strong as you grasp [now] the anklebone,
have numerous relatives,
live in peace and calmness!" – After the next question "Did you bow before the protector spirit of the parents?"[1043] and the answer "I bowed before him." follows the next blessing:

"Protector spirit of gracious parents protected you
granting hundred thousand years on your back,
granting grey hair on your head,
be a meritorious child!" − After putting some food on the right flap of her garment the new daughter-in-law will be introduced − to the dog. It means that the bride became a member of the family. Then the new daughter-in-law bows before all the relatives one after the other and at last her father-in-law giving her a name presenting her five kinds of livestock:

"Zee! Be your bowed head eternal,
have silver and gold,
live eternal,
being lucky
on the black ground,
on the blue grass!
Live long
because you bowed before me!
You will be lucky
as you bowed before Buddha!
Because you bowed before the law
you will be stronger than iron!
Have seat, when you sit down,
have settlement, when you settle down,
settle down on the settlement of heroic father,
sit down on the seat of meritous mother.
Shine like offering [statues],
grow in bushes like crop!
Let grandchildren step

[1042] For the role of this person cf. Bálint's Ninth tale.
[1043] Cf. Bálint's text.

on the front flap of your garment,
let lambs step
on your back flap of garment!
Herd your sheep
on the spot without wolves,
build your yurt
on the place without stones,
pull your tether on wide place,
build your yurt on high place.
Let your wind horse[1044] fly in the wind,
let the merit spread,
have a large family!
You my child, who bowed before us
have eternal settlement,
live long, live in peace and calmness!" – Then the ceremony of *ber mörgūlx* will be finished with name giving for the daughter-in-law and presenting to her the five kinds of livestock.

Translation

THE DEATH AMONG THE KALMYKS
(Bálint *Xal'imigīn ükül*, Kalm. *Xal'mgīn ükl*)[1045]

[181] The Kalmyks have strong bodies, so if they become ill,[1046] they do not seek curative treatment (Bálint *emnūlkü*, Kalm. *emnūlx*) they simply try to recover using home practice(Bálint *gerīni aryayar edgekü*, Kalm. *gerīn aryār edgx*). If they fall dangerously ill[1047] they employ the physician's [help]. The Kalmyk family members respond to a mortal sickness by sending his/her family members send for a physician and monks of *gelng*-rank. Its purpose is to ask [the monks] to pray (Bálint *mörgöl ungšituya*, Kalm. *mörgl ungštxā*) beyond the healing treatment. When they arrived, the physician and the monk[s] diagnose that patient's illness by [examining] his/her urine and beating of pulse (Bálint *šāsārn'i bolon sudusun'i cokolyār medād*, Kalm. *šēsār boln sudsnī cokltār medēd*)and they prescribe what kind of remedy is necessary for him/her. Then in addition to praying, the *The Book of the Dead*[1048] will be read above the sick person's the head. The monks use to say that if the *The Book of the Dead* is read above the head of an ill person, the sickness (Bálint, Kalm. *gem*) will improve, that is why our Kalmyks are keen on it, if the [monks] read that *The Book of the Dead* when they are sick.

If a sick Kalmyk dies (Bálint *ükü*-, Kalm. *ük*-)[1049] many monks will be called. Then the astrologer monk (Bálint *zurxāči geleng*, Kalm. *zurxāč gelng*)[1050] looks at that person's heart and touches the

[1044] Ritual flag usually with a figure of magic horse carrying the *cintāmaṇi* jewel, Mong. *kei mori*, *kimori*, Tib. *rlung rta*. In details cf. Kelényi, Béla: "… May They Here Increase! May All Gather Together!" A Woodprint and its Inscriptions from the Mongolian Collection at the Ferenc Hopp Museum of Eastern Asiatic Arts. In: *Ars Decorativa* 21. (2002) Budapest pp. 79–102.
[1045] *Manuscript* pp. 181–184.
[1046] Bálint *icäkülären*, cf. Kalm. *ecklārān* seems to be a taboo expression on becoming ill, lit. "getting tired". Kalm. *ecxe* "mager, kraftlos werden, abfallen, müde sein (Menschen und Tiere)" (R. 129), *ecx* "hudet', tošat' " (Mun. 705).
[1047] Bálint *äimšiktä küčiär gemtä bolxulāran* seems to be an explanatory expression and not a term.
[1048] Bálint *Zūradīn sudur gedek dekter*, Kalm. *Zūrdīn sudr* or *Zūrdīn nom*, the Mongolian translation of the Book of the Tibetan "Book of intermediate state" (Tib. *bar do thos grol*), a version is kept in the Oriental Collection of the Library of the Hungarian Academy of Sciences (Mong. 230) Kara, György: *The Mongolian and Manchu Manuscripts and Blockprints of the Hungarian Academy of Sciences*. Budapest, Akadémiai Kiadó 2000. p. 292. In details: Krueger, John R.: *The Great Doctrine of Liberation by Hearing*. *(Sonusuyad yekede tonilyayci)*. Mongolian text of the Tibetan Book of the Dead (Bar-do thos-grol). (The Mongolia Society Special Papers 1.). Bloomington, Indiana 1964. In all probability the texts were recited in Tibetan even if the Mongolian translation existed.
[1049] Bálint's informant did not use any of the numerous taboo-words for dying, the lexeme he refers to "to die and death" is the most vulgar known among Mongolian ethnic groups, cf. some Kalmyk taboo expressions: *sāyān xājǐ* "he/she looks for a better [rebirth]", *cogcān sol'ǰ* "he/she changes his body" *nasān naslǰ* "he/she fulfills his life", *ämn yarč* "his/her soul has departed" *xuwcsnā tō člij očǰ* "ended up the amount of his/her clothes"; for further expressions cf. Bordžanova: *Obrjadovaja poezija kalmykov*. p. 262.
[1050] On the astrologists' activity in the monasteries and during the funerals, cf. Bergmann II. pp. 260–261, III. 153–157.

corpse (Bálint *yasaīn'i köndädek*, Kalm. *yasīg n' könddg*),[1051] too. [The monk] also designates the burial place (Bálint *orošiūlxu γazar*, Kalm. *oršālγnā γazr*), and further more instructs what kind of cloth [the corpse] must be dressed in.[1052] [Then tells] whether [the corpse] must be washed or not (Bálint *uγaxu ese uγaxun'i*, Kalm. *uγāx es uγāx n'*). Then he reads the blessing of intermediate state.[1053]At that time a horse will be saddled and bridled. [182] That saddle does not have any saddle pillow.[1054] A silk gown will be fastened to the saddle thongs of the saddle with a rope[1055] and [the horse] will be tethered.[1056] Thereafter the *ǰangγa*[1057] and the *danǰik* books[1058] are read above the corpse (Bálint *yasa dēren'i*, Kalm. *yasn dēr n'*)[1059] of that person. After finishing these books, if that person's brothers and [other] relatives are [born] of the same year (?),[1060] they ask about their year[1061] from that man [i. e. that monk]. If he [i. e. the deceased] is told to be buried in a nice cloth, [the corpse] will be washed with hot water and a cloth worn by him when he was healthy will be put on [him]. If there is not a coffin (Bálint *xäircäk*, Kalm. *xārcg*)[1062] to put the corpse in, it will be put into a chest (Bálint *abder*, Kalm. *awdr*), then taken and buried. After the person was buried, a white kerchief of four spans size[1063] will be cut into four pieces and on each piece [Buddhist prayers] will be written. [Further] four [pieces] of wood will be punched out and the four pieces of kerchief [with the prayers on them] are bound one by one to [the pieces of wood]. These [pieces of] woods will be driven into the ground at the four cardinal directions around the corpse.[1064] These four [pieces] of wood with the kerchief are called *mān'i* "prayer [woods]".[1065] For the merit[1066] that dead person his/her remaining family members offer [to the monks ?] much of livestock and money. After the monks have buried the corpse, they return and through praying purify (Bálint *ariūldik*, Kalm. *arūldg*)[1067] his/her home. Further the astrologer monk tells when the [so called] "period of the deceased" [up to the next ritual] will end.[1068]

[1051] Bálint *yasaīgi köndädek*, cf. Kalm. *köndēxe* "bewegen, von der Stelle schieben od. heben; berühren" (R. 239); is a taboo expression for taking care of the corpse.
[1052] Bálint *yamārān xupcanāsu ümüskeküīn'i*.
[1053] Bálint *zūradīn yöräl ungšidok*, Kalm. *zūrdīn yörāl*, this refers probably also to Tibetan text-recitation as above in the case of *The Book of the Dead*, though Mongolian texts, as translations of the Tibetan origin (e. g. a Bardo prayer Nr. Mong. 64. referred by Kara: *The Mongolian and Manchu Manuscripts*. p. 88.) and more over folklore genres (Kalm. *yörāl*) also existed, cf. Bordžanova: *Obrjadovaja poezija kalmykov.* pp. 267, 284–285.
[1054] Bálint *köpcök ügä*, on the role of saddle pillow in folk customs, cf. Thirteenth Tale (13. *Utu tūli*).
[1055] Bálint *arγamlaǰi γāsa* read Kalm. *arγmljās* (?).
[1056] Bálint *sögād orkodok*; cf. Kalm. *sōxe* (?) "ein Pferd festbinden, um es nach dem Ritte abzukühlen, od. um es für eine längere Reise zu trainieren" (R. 335).
[1057] Bálint *ǰangγa*; Pallas provided a detailed description on the ceremony transcribed by him s *Dshanga* "Seelmesse" (Pallas II. p. 293), cf. Kalm.Ö. *ǰangγa* "Glocke (Musikinsrument)" (R. 108). *J̌angγa* refers probably on the texts recited during the above ceremony.
[1058] Bálint *danǰik gedek nom*, this phenomenon needs further investigation; conceivably the referred texts might be in connection with the *danšig*-ceremony (Tib. *brtan-bžugs*, Mong. *dangsuy*, translated as *batu orusil* into Mongolian) the ***maṇḍala-***offering to the high ranked Lamas. In details: Pozdnejev, A.: *Očerki byta buddijskih monastyrej i buddijskogo duhovenstva v Mongolii v svjazi s otnošenijami sego poslednego k narodu*. Sanktpeterburg, Tipografija Imperatorskoj Akademii Nauk 1887. pp. 254–257.
[1059] Bálint *yasa dēren'i*
[1060] Bálint *ōtä yaboksan bolxulä*, cf. Kalm. *ō* 1. "Jahr, Jahrgang" (R. 303); 3. *ōtē kūn* "gewandter, geschickter Mensch" (R. 303); the translation of this expression is uncertain and needs further research. It is widely known that people born in certain years which do not fit the year of the deceased might not take part in the ceremony.
[1061] Bálint *ōgin'i nomār surulǰi*; cf. Kalm. *surulx* "zastavljat' sprašivat', podvergat'sja oprosu" (Mun. 463).
[1062] Bálint *üküsen kū täbidek xäircäk*; lit "a coffin to put the deceased in"; as the lexeme *xārcg* has other meanings the informant explained the meaning for Bálint.
[1063] Bálint *kenčir*, Kalm. *kenčr* refer to the *xadg* (from Tib *kha btags*) ritual kerchif used in both Buddhist and shamanic offerings.
[1064] Bálint *tere kūnā dörbön üzüktün'i*, Kalm. *ter kūnā dörwn zügt n'*, lit. "to the four directions [from] that person".
[1065] Bálint *mān'i*, Kalm. *mān'*, commonly used expression among Mongolian folk groups in the sense of a "Buddhist prayer" form the Skr. *maṇi* (lit. "jewel" from the *mantra* formula *Oṃ maṇi padme hūṃ*). Here the word refers also to the "wind horse flag" (in detail cf. above, in subchapter *Ber mörgūlex*), cf. Pallas II. pp. 285, 304, Bergmann III. p. 157.
[1066] Bálint *kūnän'i buyindu*, Kalm. *kūnā n' buyind* "for the merit of the [deceased] person".
[1067] Bálint *ariūldik*
[1068] Bálint *önggöröksen kūn'i xonokn'i kezā kücüküīn'i*, Kalm. *öggrsn kūnā xong n' kezā gūcx n'* lit. "when the day[s] of the deceased will expire".

After the mentioned days have passed, the fire offering will be undertaken (Bálint *γal täidik*, Kalm. *γal tā̆dg*).[1069]

[183] If a monk of *gelng* rank or a novice (Bálint *geleng manǰi*, Kalm. *gelng, manǰ*)[1070] dies, the same will be undertaken [as above], but the *mān'i* prayer wood will be made of red or yellow [painted wood]. If a monk, a master monk, a nobleman, a *zääsng* or a monk of *gelng* rank of good fame and activity[1071] dies, they are not buried as the commoners,[1072] they will be cremated (burnt).[1073] The place of cremation is a hill. On the top of the hill of the cremation, stones will be heaped up to the height of a sitting person. To this place – where the stones were heaped up – a few monks of *gelng* rank carry the corpse on their shoulders to this place. Some monks of *gelng* rank walk playing on instruments that are played in the monastery, such as trumpets, flutes and trumpets made of a human thigh-bone (Bálint *büre*, *biškür*, *γadam*a, Kalm. *bürē*, *biskūr*, *γadm*).[1074] The cremation proceeds as it is written below here. On the above mentioned stones a lot of fat will be placed and on the four cardinal direction form the stone [heap] fuel will be put. Then the corpse [dressed up] in a silk gown will be sat on the fat and burnt up. Thereafter a small square house[1075] will be erected from stones or wood on that place and later will be named after the dead person. That house is called *cac*.[1076] The objects inside of the *cac* are: a [Buddhist] image[1077] and a candle burning night and day.[1078] Kalmyks living there and going nearby throw some money into a box.[1079] All this money goes towards the [costs] of that *cac*. [184] If a person died of smallpox[1080] there will not be prayers for his/her merit on that day. [The ceremony] will be carried out after forty-nine days.[1081] Until these forty-nine days have ended, the family members do not go to others' homes.

Our Kalmyks bury their deceased people this way.

RITES DU PASSAGES 2. THE LAST TRANSFORMATION

Deaths and funerals always attract the attention of the external observer, such as travellers, ambassadors, foreign guests, specialists or even captives. Foreign observers feel the necessity to record a particular event, a costume they have witnessed and probably comprehended to be strange and even frightening. Nevertheless, people who spend only a short period of time among a group of people they not belong, can only gain superficial knowledge with this particular topic, since it is surrounded with a set of taboos,

[1069] The offering to the fire plays an important role in the funeral rituals of all Mongolian ethnic groups, both Pallas and Bergmann devoted a significant part in discussing the details of the funerals. For the ritulistic context of Kalmyk fire offerings, cf. Dumas, Dominique: *Aspekte und Wandlungen der Verehrung des Herdfeuers bei den Mongolen. Eine Analyse der mongolischen „Feuergebete"*. Bonn 1987.

[1070] On the Kalmyk Buddhist clergy in the 19th century cf. Bergmann III. pp. 73–90, Schorkowitz, Dittmar: *Die soziale und politische Organisation bei den Kalmücken (Oiraten) und Prozesse der Akkulturation vom 17. Jahrhundert bis zur Mitte des 19. Jahrhunderts*. Frankfurt am Main – Bern – New York – Paris, Peter Lang 1992. pp. 411–414.

[1071] Bálint *säin neretä töretä geleng*; Kalm. *sā̆n nert tört gelng*.

[1072] Bálint *yirīn xara ulusla*, Kalm. *yirīn xar ulslā*.

[1073] Bálint *činderledek (tūledek)*, Kalm. *čindrlxe* "einen Leichnam verbrennen (und die Asche beerdigen)", Kalm.Ö. *čindr* "Feuerflamme, von den Feuerflammen vernichteter Leichnam, Leichenasche, Leichnam" (R. 441).

[1074] On the musical instruments of Buddhist ceremonies, cf. Pallas II. passim; *γadm* is probably identical with Khal. *gandan*, Mong. *γangdang* from Tib. *rkang dung* "tighbone trumpet".

[1075] Bálint *dörböljin kebtä bičixän ger*, Kalm. *dörwljin kewtā̆ bičkn ger* is an explanation added to the term.

[1076] Bálint *caca*, Kalm. *cac* "Grabmal, Grabtempel, Gedächtniskapelle auf dem Grabe" (R. 428); a very detailed description with illustrations is provided by Pallas II. pp. 296–306.

[1077] Bálint *šüten*, Kalm. *šütēn* 2. "der Gegenstand der Andacht, der Hingabe, Gott, Götterbild" (R. 372).

[1078] Bálint *ödör sō̆ ügä ürgüljidü šatād bäidek zula.*

[1079] Bálint *čindertä bičixā̆n xäircek*, Kalm. *čindtrā̆ bičkn xā̆rcg*, cf, the use of the lexeme: *xā̆rcg* above.

[1080] Bálint *cecek gem*, Kalm. *ceceg öwčn* "Pocken (Krankheit)" (R. 428). "Smallpox (variola) is, as stated, the most feared illness in the steppe. … The ill persons were often left helpless in the steppe People would flee, horror-stricken, from these unfortunates." Kaarsberg, Hans S. Dr.: *Among the Kalmyks of the Steppes on Horseback and by Troika. A Journey Made in 1890*. Transl. and ed. John R. Krueger with the collaboration of Dr. Arash Bormanshinov. (Publications of the Mongolia Society. Occasional Papers Nr. 19.) Bloomington, Indiana 1996. p. 115.

[1081] Bálint *döčin yisen xonok*, Kalm. *döčn yesn xong* is the usual time in the Bardo before the new rebirth.

prohibitions, secrets. This was my own experience during the fieldworks among various ethnic Mongolian groups. Even those records on the Mongols' funerals that seem to be the fullest and most detailed do not contain all the details of the costumes connected to the funeral. There are informants who give particulars to the researcher, however other members of the community would like to keep it in secret or are afraid to talk about it, however, we had the possibility to record valuable material from some of our Oirat friends in the Mongol Altai area. Pallas, Bálint, Bergman, Nebol'sin and other travellers and researchers also found proper informant who revealed some aspects of this topic.[1082] It is a significant reflection on Bálint's research success that his records are so comprehensive (also form among the Khalkhas).

Below I offer a concise summary of published material concerning these topics in order to create a cultural background, perspective for Bálint's record necessary for the uninitiated readers reveal some hardly understandable particulars. In the present monograph there is sadly not enough space to show and analyse all the existing records of death and funeral rites among the Mongols, only some comprehensive studies will be referred to. The death and its rituals appear in written sources (in Buddhist and Buddhiscised folk religious ritual texts, cf. Charles Bawden's studies in this respect).[1083] Concerning contemporary fieldwork there are two main approaches: 1. recording the traces of old traditions still practiced and remembered;[1084] 2. documenting the transition (socialist and post socialist period, changes according to the political requirements.[1085]

Unsurprisingly, the versatile scholar P. S. Pallas was interested in recording and revealing the funeral rites among the Kalmyks. In his usual sarcastic style, he introduced his records as belonging to customs whose aims are the delusion of poor Kalmyk folk by the Buddhist clergy. Nonetheless, his special standpoint did not hinder him from providing very precise descriptions of funerals and moreover, detailed translations from religious books recited over the deceased. [1086] Both Pallas and Bergman mention other kinds of funerals (know also among other Mongolian ethnic groups), namely: burying (entombing), cremating, water burial and the most frequent, according to their estimation, the putting out in the steppe. Bálint's informant withheld information on the manner in which funerals might be unusual or even shocking for a foreigner. He dealt with burial in the ground (in a coffin or in a chest) and the cremation of high ranked Lamas and noblemen. The practise of putting out into the steppe or among other Mongolian groups is the most customary and is in accordance with the Buddhist concept of the nature and cyclic perception of life. Bergmann provides particulars on the astrological context of funerals – according to his informants, the twelve year cycle zodiac also influence the funeral (the year of death determines the method of burial).[1087] In Bálint's text, in concordance with the accounts of Pallas and Bergmann, an emphasis is laid on the textual tradition during the funerals. Bálint's predecessors discuss meticulously the text called *Altan Saba* "The Golden Vessel" (Pallas provides a translation as well), while Bálint's informant mentioned several kinds of texts (some of which can not be identified as yet). All three discussed sources that emphasise the differences between the burial of a commoner and the funeral ceremony of a Lama. Bálint's data completes the information of Pallas and Bergman concerning the

[1082] Pallas II. pp. 249–306; Nebol'sin pp. 96–99; Erdnijev pp. 190–191; Ernjänä pp. 171–172; Gučinova, E.-B.: Transformacija pogrebal'nogo obrjada Kalmykov. In: *Problemy sovremennyh etničeskih processov v Kalmykii.* Elista 1985. pp. 90–97; Habunova: *Ґulmt*. pp. 64–71; Bordžanova, T.: *Magičeskaja poezija kalmykov*; Bordžanova, T. G.: *Obrjadovaja poezija kalmykov (sistema žanrov, poetika)*. Elista, Kalmyckoje knižnoje izdatel'stvo 2007. 260–286; Birtalan – Rákos: *Kalmükök*. pp. 86–87.

[1083] Bawden, Charles R.: *Confronting the Supernatural: Mongolian Traditional Ways and Means. Collected Papers*. Wiesbaden, Harrassowitz Verlag 1994.

[1084] Sárközi, Alice: Halottkultusz, őstisztelet. In: *Őseink nyomán Belső-Ázsiában*. *Tanulmányok a mongol népi hiedelemvilágról.* I. Ed. Birtalan, Ágnes. Budapest, Nemzeti Tankönyvkiadó 1996. pp. 91–118. [The cult of dead and the veneration of ancestors. In: On the traces of our ancestors. Studies on Mongolian folk belief].

[1085] Humphrey, Caroline: Rituals of Death as a Context for Understanding Personal Property in Socialist Mongolia. In: *The Journal of the Royal Anthropological Institute.* 8./1. (2002) pp. 65–87.

[1086] Pallas II. pp. 249–306, Bergmann III. pp. 153–159 and further.

[1087] Bergmann III. 153–155.

edifice (Kalm. *cac*) erected above the ashes of the noted person, primarily a Lama. All sources provide data on the prayer flags[1088] raised in the cardinal points around the grave the corpse is put out.

U. E. Erdnijev and E.-B. Gučinova discussed the contemporary costumes and rites. While Erdnijev describes the transition and changes during the period of socialism, Gučinova tried to discern the relicts in recent customs. Bordžanova recorded numerous ritual texts concerning death and funerals and published these in two issues which are core reading for the studies of Kalmyk traditions.[1089]

CUSTOMS

Translation

HORSE RACING, WRESTLING AND STEALING
(Bálint *Uruldan, nōldan xulxa*, Kalm. *[Mördīn] urldān, nōldān, xulxā*)[1090]

[170] The Kalmyks like horse racing, wrestling and stealing. When they want to race, people who have a stud ride their own racing horses (Bálint *xurdun möriān*, Kalm. *xurdn mörān*). About a hundred people gather and race from a distance between two camps (Bálint *būri*, Kalm.B. Ö. *būr'*).[1091] [People] bet on[1092] whose horse will arrive first, and [the owner] will be given a horse, a silk gown and [some] money.

When [the Kalmyks] want to wrestle, they select[1093] all the wrestlers (Bálint *bökö ulusīgi*, Kalm. *bök ulsīg*) of the area and make them wrestle (Bálint *nōldūldik*, Kalm. *nōldūldg*) with each other. Whoever becomes the strongest of all those people will be regarded as an honoured wrestler (Bálint *erken bökö*, Kalm. *erkn bök*) in his own area. Thereafter, he is made to wrestle with Russians or with people from other places. [People] bet on who will be the winner of the two, [the winner] will receive a big [reward]. The people of that person's area also give something to [the winner], one gives a horse, one gives some money, one gives a camel [and] one gives a silk gown.

When the Kalmyks are going to steal something, about twenty people gather or about ten people gather and then drive away some horses, camels or horned cattle belonging to the black Tatars, the Cherkesses and Kazakhs and also from some other places other than their own [Kalmyk] place. If the owner notices the driving away of the cattle, he pursues them. If he [and his companions] decides to catch them while pursuing them, five-six persons stand in front of the [pursuers] in order to hold them up. If the pursuers get frightened by the opponents, [171] they stop. If they are not frightened by them, they pursue the withstanding people. They shoot and kill the pursuing peoples' horses or hit the riders with a huge stick (?)[1094] pushing them off [their horses] and taking their horses. If the pursuing people catch one of the thieves, they beat him almost to death,[1095] tie him up and then take him to their home. Then the people who took the livestock send two-three persons to the owner of the livestock: "Take your livestock and give back our man!" The owner of the livestock says [to them]: "Give me [back] my livestock and such things in addition!" and does not give back that captive. Then the thieves give the things they are required to give in addition to the [returned] livestock and take the captive.[1096] If

[1088] Pallas II. p. 285, Bergmann III. p. 157.
[1089] Bordžanova: *Magičeskaja poezija kalmykov.* passim; Bordžanova: *Obrjadovaja poezija kalmykov.* pp. 260–286.
[1090] *Manuscript* pp. 170–171.
[1091] Bálint *xoyur būrīn γazarāsu*, Kalm. *xoyr būrīn γazrās*, cf. *neg būrīn γazr* "Jurtenplatz od. (gewöhnl.) eine Wegstrecke, wo man einmal absteigt und übernachtet, d. i. zwei Tagereisen" (R. 70). The context of Bálint's record, however, suggests that his informant counted this distance shorter than it is indicated by Ramstedt.
[1092] Bálint *tere mörindü maryān gegād*, Kalm. *ter mör'nd maryān kegēd*, lit. "to bet on that horse". Kalm.D. *maryа*, Kalm.Ö. *maryā* "Wette, Wettspiel, Wettpreis", Kalm.Ö. *maryān* "Wette" (R. 257), *maryān* "sostjazanije, konkurs; turnir; spor, pary" (Mun. 343).
[1093] Bálint *šūji abdik*, Kalm. *šūj awdg* lit. "check, choose".
[1094] Bálint *dobumayār* (*šürügär*) (instrumental) in dictionaries *deest*, the supposed meaning is a "stick, stab"; cf. Russ. *dubina* "id." (?).
[1095] Although the expression *ükütüln'i gübdād* (Kalm. *üktl n' güwdād*) indicates to be beaten to death, the following text refers to an exchange of the captive (i. e. still alive person) and the stolen livestock.
[1096] Bálint *kūgān abdik*, Kalm. *kūgān awdg*, lit. "take their man".

none of the thieves is caught, they return home and they follow on seven-eight traces. They take the livestock from the camp the traces lead. If there are not any traces, the livestock is [considered to be] lost (Bálint *maln'i üräd baidak*, Kalm. *mal n' ürād bād̄g*). The thieves distribute the livestock they have taken.

COMPETITION OF HORSES (INCLUDING THE STEALING LIVESTOCK) AND COMPETITION OF STRENGTH (WRESTLING)

Although the three famous competitions (Mong. *er-e-yin γurban naγadum*, Khal. *erīn gurwan nādam*, cf. Kalm. folklore *bātrmūdīn γurwn maryān*) are quite popular among the Mongols of various ethnic groups, Bálint devoted only a tiny chapter to these activities. Besides the two main endeavours of confirming whose horse is the best and to which family and clan belong the strongest man, the third, the proof of marksmanship (Kalm. *sumār xarwx*) is missing from the informants' data. Furthermore, these amusements of steppe nomads – otherwise meticulously described in the 18–19th century travelogues and later fieldwork accounts[1097] – are only superficially mentioned here.

As Bálint spent only the cold seasons among the Kalmyks, his possibility to observe horse racing and wrestling were reduced, and also life in a big city (as opposed to the countryside) probably hindered him from seeing amusements more related to steppe life and festivities. It is also remarkable but not entirely surprising that Bálint's informant grouped together the theft of livestock with the historically established tradition of male trials of strength and fastness of the closest companion of the Mongols – the horse. Since inner sources are available (13th century) on the Mongols, driving away livestock and obtaining back the stolen property belonged to the virtues of men folk. This notion led Bálint's informant to range of theft of livestock with the amusements and virile competitions.

In the above sample text horse racing has been introduced at its most simplistic level, a similar example is also mentioned in the chapter on wedding ceremonies, where the wedding process provides several possibilities for competing on horseback.[1098] In the present fragment the distance (*xoyur būrīn γazarāsu*) and the prize (a horse, a silk gown and [some] money) are determined, but concerning the participants and rules only approximate data is mentioned.

Translation

ABOUT THE OATH TAKING AMONG THE KALMYKS
(Bálint *Xal'imigīn šaxa abdigīn tuski*, Kalm. *Xal'mgīn šaxā awdgīn tusk*)[1099]

[178] A man whose livestock has been stolen looks for the trail of the stolen livestock [by thief] among the people of his neighbouring families. If traces of the livestock are found, the owner of the livestock accompanied by his numerous fellows follow these traces. Then, if the trail they followed leads to somebody's camp, they send one of them there to say to that camp's people: 'There are [livestock] traces coming here, please [come and] see!' Those people go to see the traces and they give as many [animals] from their camp, as there are trails of stolen livestock leading there. In the instance that there are no traces of any livestock and livestock had been stolen from them as well, they say to the livestock's owner:[1100]

[1097] On Kalmyk horse racing cf. Erdnijev pp. 251–252, Ernjänä pp. 178–179; Birtalan – Rákos: *Kalmükök*. pp. 90–93. On wrestling cf. Erdnijev. p. 251. … A recent survey of the contemporary sports and games of Mongols, based on field research with rich bibliography: *Mongol játékok és versenyek*. Ed. Birtalan, Ágnes. (Kőrösi Csoma Kiskönyvtár 27. Ed. Ivanics, Mária). Budapest, Akadémiai Kiadó 2006. [Mongolian Games and Sports].

[1098] Cf. "When they are nearing to the yurt, there is a competition called competing up to the smoke hole of the yurt. A red mottled kerchief with a piece of white silver bound in its corner is offered to the horse that wins."

[1099] *Manuscript* pp. 178–180.

[1100] This sentence is obscure and needs further investigation. In the present text there are other ambiguities that provide material for further analysis.

– We have not stolen your livestock, believe us. Announce it and look [further]; and we will do our best to try to find them without hiding them. – The livestock's owner believes them and later he returns home. After a while, one man from the people to whose [camp the traces] led into,[1101] will come:

– I have heard news about your stolen livestock. Well, give me some money! – Then he gets the money and tells clearly all about the theft, how many people came [to steal the livestock], the colour of the horses they rode, and then he leaves.

Upon hearing this news the owner of the livestock goes to the court, [the court] summons the thief [or thieves] and forces a confrontation.[1102] [179] The thief [or thieves] are defamed [and argue(s)]:[1103]

– Bring your witnesses! – If the man who informed about the theft agrees 'Yes I will tell you[about what has happened],' it is likely he will be called as a witness. If not or the owner of the livestock says 'I will not give [his name],' the [thief or thieves] can take an oath:[1104]

– I will get an oath from one of the thieves. – He says. A ritual object of veneration is put in public view, a candle is lit, and the supposed thief says a severe oath:[1105]

– I have not taken your livestock. – He bows to the Buddha and puts out the candle.

There is another kind of oath as well. People who stole something important are supposed to undergo that oath ritual, or those who have polluted something pure must take this oath. For this great oath a black bald ox is killed. The skin and the heart of the slaughtered ox are necessary [for the oath]. At the time of the taking of the oath, someone plays on a stringed instrument (*cengelge*),[1106] a candle is lit, and the wet skin of the ox is spread between the doorjambs.[1107] The heart is put close to the burning candle. Between the doorjambs two men stand carrying guns filled with dry gunpowder. The man who will take the oath should take off all his clothes except for his pants and then enters the place.[1108] When he enters all the trumpets and flutes are blown, [the monks] pray and the two persons who are at the door fire their guns. That man goes over the skin, bows to he image of veneration, extinguishes the candle, [takes the heart into his mouth] and without leaving any trace of his teeth must bring it out to the people who are gathered for the oath. [180] If there are some traces of his teeth in the heart, that man [is guilty] and should pay the penalty. One looks at it and if there are no traces of [his] teeth, [he is considered to be innocent]. If he becomes scared before entering [the place] or he leaps on the ox skin, then one pays [for the aggrieved party] according to the loss.

[1101] Bálint *orūluksan*, Kalm. *orūl-* "to let in" this lexeme refers probably to the traces that were followed before by the livestock's owner(s).
[1102] Bálint *nürceǰi*, Kalm. *nŭ̄rc-* "Abrede treffen (wegen Schulden u. a.)" (R. 283); "vsterčat'sja na očnoj stavke s kem-l." (Mun. 390).
[1103] Bálint *gördā̆d*, cf. Kalm. *görd-* "etwas als Lüge od. Verrat ansehen, leugnen, nicht eingestehen; Ränke schmieden, mit jmdm anbinden" (R. 138); "ne soznavat'sja, otvergat' obvinenije" (Mun. 147).
[1104] Bálint *andaɣarān ögöksen*, Kalm. *andγrān ögsn* "took an oath". The terminology of oath, swearword and vow among the Mongols comprise a variety of different lexemes. In my articles devoted to the "sworn brotherhood" I investigated the root *and*, its use and its historical and folkloric background. Birtalan, Ágnes: A Western-Mongolian Heroic Epic: Ŭlŋ Tiw. A Story About the Sworn Brotherhood. In: *CAJ* 48.1 (2004) pp. 8–37; Birtalan, Ágnes: Rituals of Sworn Brotherhood (Mong. *anda bol-*, Oir. and, *ax düü bol-*) in Mongol Historic and Epic Tradition. In: *Chronica. Annual of the Institute of History, University Szeged*. 7–8. (2007–2008) Szeged pp.
[1105] Bálint *tamlaɣa xaral täbiǰi*, Kalm. *tamlγ xarāl täwǰ*, both expressions denote folklore and shamanic genres and indicate "calling the spirits" (*tamlγ*) and "cursing" (*xarāl*). The use of these words emphasises the solemnity of the ritual. On the shamanic and folklore genres, cf. Birtalan, Ágnes: Mongolian Shamanic Texts. Text Collections and Monographs on Mongolian Shamanic Texts. In: *Shamanism. An Encyclopedia of World Beliefs, Practices, and Culture*. Ed. Namba Walter, Mariko – Neumann Fridman, Eva Jane. Santa Barbara, California – Denver, Colorado – Oxford, England 2004. pp. 586–593. On the Kalmyk curse and cursing ritual, cf. Očirov, N.: Jorely, haraly i svjazannyj so vtorym obrjad "xar kele utulgan". In: *Živaja starina* II–III. (1909) pp. 70–78; Bordžanova: *Magičeskaja poezija kalmykov*. pp. 49–64, 99, 151–156; Birtalan – Rákos: *Kalmükök.* pp. 128–130.
[1106] Bálint *cengelge*, Kalm. *cengglgen* "das Saiteninstrument" (R. 427).
[1107] Bálint *ŭ̄den xorondu delgā̆d*, Kalm. *ŭ̄dn xōrnd delgā̆d*, similar action is carried out during the wedding ritual, when a wet sheep-skin is put between the doorjambs and the relatives seat the bride on it. In details cf. Pallas II. p. 239.
[1108] Bálint *örgö*, Kalm. *örgā̆* "palace, yurt palace,". Bergman reports about a kind of tent (cf. below).

ŠAXĀ, A WAY OF JURISDICTION[1109] (JURAMENTUM ASSERTORIUM OR REVELATORIUM "REVELATORY OATH", LITIS DECISORIUM "DECISIVE OATH")[1110]

A description of a remarkable procedure of Mongolian jurisdiction is preserved in Bálint's *Manuscript*: the *šaxā* (Mong. *siqaγan*), i. e. a way of oath-taking as a trial by ordeal i. e. a kind of demonstration of innocence or guilt. The verb *šax-* means "to press, to push something, to force somebody to do something" and the meaning "oath, trial by ordeal" is derived from this semantic field, "to push, to force somebody to take an oath in order to testify his /her or someone else's innocence or truth". The expression is apparently a *nomen verbale*, derived from the stem: *šax-* + *-ā* (nomen imperfecti). The lexeme *šaxā* is interpreted in several ways in dictionaries:

Kalm. *šaxān* "prisjaga, *šaxān-du oroxu* prinimat' prisjagu, *šaxān-yēn örgöǰi* prinjos svoju prisjagu", *šaxaxu* 3. "privodit' k prisjage, *mör orūlxula ayiliyin axayini šaxa* jesli sled budet podvedjon, dolžno privesti k prisjage staršinu kočevja"[1111] (Pozd. 162); *šāxā*, *šaxān* "1. Bedrängnis, das Drängen, Zwingen, 2. Eid, Ehrenwort, syn. *andaγar*; *šaxāγān ögn-či* Kannst du darauf schwören? Gibst Du dein Ehrenwort? *šāxānd orxa* zum Ablegen des Eids herbeigerufen werden" (R. 344); *šaxan* "1. nasilije, prinuždenije; *šaxa üzülx (γaryx)* primenit' nasilije; 2. kljatva, prisjaga; *či šaxaγan ögč čadaxwč*? možeš' li ty pokljast'jsa?; 3. važim; pritesnenije prinuždenije" (Mun. 668).

Mong. *siqaγan* "Type of an oath taking which consists of a person's going under 'unclean' objects (such as the underwear of a woman in her menstrual period) in order to prove his innocence." (Lessing 721).

Khalkha *šaxā(n)*, *šaxān* "an ordeal (by which an accused person, or persons in a dispute, would be made to pass under a line on which were suspended unclean objects, such as a human hip-bone, a woman's underclothes stained with menstrual blood, or an old leather hobble, and then take an oath), *šaxānd orūlax*, *šaxānd šurgūlax* to make (someone) undergo an ordeal, *šaxānd šurgax*, *šaxānd orox* to pass under a *šaxā*, to undergo an ordeal" (Bawden 538).

Bur. *šaxā(n)* 1. kljatva, prisjaga; *šaxā tangarig*, *tangarig šaxān* kljatva, *tangarig šaxā abaxa* brat' kljatvu s kogo-l." (Čeremisov 724).

On the ways and means of the procedure *šaxā* among he Kalmyks there is only sporadic data in travellers' accounts and researchers' studies. Pallas and Bergman mentioned this type of jurisdiction in detail and issued their observances from the late 18th and early 19th centuries.[1112] As an example of the possible approaches of Bálint's data in a broader context will be demonstrated here below, highlighting some aspects of the ritual circumstances during the *šaxā* procedure, as the person who takes the oath, the ritual-place and the objects arranged for the ritual. Bálint's informant gave an especially detailed explanation of the ritualistic environment, action and ritual objects.

The person who is asked – not forced – to take an oath.

Pallas and Bergman emphasised that the person who undergoes a *šaxā*-ritual usually comes from the aggrieved party, and is a venerated member or leader of the community or is an honoured monk. Bálint's informant did not give any details in respect to this. Bálint's report partly repeats the data in his predecessor's accounts, but in some respects also complements them (cf. below).

[1109] Studies devoted partly or entirely to the *šaxā*: Mitirov, A. G.: Obyčai i obyčnoje pravo kalmykov v trudah dorevoljucionnyh issledovatelej Rosii. In: *Kalmykovedenije. Voprosy istoriografii i bibliografii*. Elista, Kalmyckij Naučno-Issledovatel'skij Institut Istorii, Filologii i Ekonomiki pri Sovete Ministrov Kalmyckoj ASSR 1988. pp. 83–93; Heuschert, Dorothea: Die Entscheidung über schwierige Rechtsfälle bei den Mongolen des 16.–19. Jahrhunderts. Zum Beweismittel des *Siqaγa(n)*. In: *ZAS* 26. (1996) pp. 49–83; Batbayar, Bayanbātar: "*Ix cāj"-īn ex bičgīn sudalgā*. Ulānbātar, MUIS-īn Xūl' jüin surgūl' mongolīn tör, erx jüin tūxīn sudalgānī töw 2008; a recent review of numerous sources: Gulyás, Gábor: *Az eskü szerepe a mongoloknál*. (MA-thesis) Budapest, ELTE Belső-ázsiai Tanszék 2005. [The role of the oath among the Mongols].

[1110] For a more detailed interpretation of this way of jurisdiction a researcher of legal history will be needed. Here only a few aspects will be discussed.

[1111] Source: *Mongolo-ojratskije zakony 1640-go goda* K. F. Golstunskago SPB 1880. p. 12. (quoted by Pozdnejev p. 162.)

[1112] Pallas: *Sammlungen*. I. pp. 219–220; Bergmann: *Nomadische Streifereien.* II. pp. 42–43. The text fragments are quoted also by Heuschert: *Die Entscheidung über schwierige Rechtsfälle*. pp. 65–67.

The ritualistic surroundings (the place and the objects used during the procedure):

1. The place for the ritual is indicated in Bálint's text only indirectly: one learns that at the door (doorjambs) of a (temporary?) yurt and not a temporary tent (made of stocks and pieces of felt) an object is put (the wet skin of the black ox) and an action is carried out (two men stand there with guns and shoot with them). So the *šaxā* in Bálint's account is carried out in a yurt (without closer identification). By Pallas and Bergman a ritual "tent" is erected at a place not defined more closely.

> "Im freyen Felde wird mittelst einiger in eine Pyramide zusammen gelehnter Stöcker und eines darüber gehängten Filzmantels eine Art von Zelt formirt [sic!]…" (Pallas I. p. 219.)
>
> "so wird bloss eine kleine Hütte von drey Stäben aufgerichtet; mit einem Filzmantel umhüllt …" (Bergmann II. p. 42.)

2. The image is introduced only very briefly in Bálint's text: the oath-taking person bows in front of the image of veneration (Bálint *šaxan'i sütäigi*, in accusative, cf. Kalm. *šaxānī šütā̆n*) and no further detail is given. The temporary "tent" or the yurt is supplied with various objects by Pallas and Bergman. The sources place emphasis on the presence of Buddhist images, apparently pictures (probably scroll paintings, i. e. *thagkha*).

> " … über demselben [i. e. the table] aber entweder das Bildnis eines der schrecklichen Götzen (Naiman dokschin)[1113] aufgehängt, oder eine Figur des obersten der guten Götzen, Schakschamunih,[1114] aufgestellt wird." (Pallas I. 219.)
>
> "… und die Vorderseite [i. e. of the tent] mit einem Götzenbilde behängt." (Bergmann II. 42–43.)

There is a table in the temporary tent or yurt that serves as an altar, with a [tallow] lamp and also further objects on it.

> " … unter welchem [i. e. the tent] ein Tischchen und darauf eine brennende Butterlampe (*Sullà*)[1115] mit einem aus Grasshalm und Baumwolle gewickelten Tocht gesetzt, …" (Pallas I. 219.)
>
> "Eine Laterne steht vor dem Bilde angezündet." (Bergmann II. 43.)

The lamp is mentioned by Bálint as well: the lamp is lit and extinguished and the ox heart is put close to the burning lamp.

Here only a few peculiarities have been discussed, the topic will be studied separately in another article.

NOMADIC WAY OF LIFE

The Kalmyks who migrated from Jungaria to the steppes on the right shore of Volga preserved their nomadic way of life and in some respects have done so up to the present day. The cattle breeding animal husbandry undertaken during the timeframe of this migration of migration was still an essential part of the

[1113] Kalm. Nā̆mn dogšd, Mong. Nayiman doγšid "the eight wrathful gods, the Dharma-protectors".
[1114] Buddha *Śākyamuni*.
[1115] Kalm. *zul*.

Kalmyk way of life, when Bálint stayed among them in 1871–1872. As mentioned in the *Introduction,* Bálint's direct experiences of nomadic life were limited; he did not live with the nomads in Yurts nor travel with them. Instead, ,he obtained detailed information on their way of life from the schoolboys and his language tutors or other informants not mentioned in his accounts. Probably, this is the reason his texts do not cover more aspects of Kalmyk nomadism. As with other nomadic Mongolian ethnic groups, the Kalmyks have herded more, usually four (cf. Bálint's data) or five arts of livestock: sheep (*xōn*), horse (*mörn*), horned cattle (*ükr*) and camel (*temān*). The fifth one – the goat (*yamān*) is missing from Bálint.'s records The most comprehensive data concerns sheep breeding, particularly the pasturing, the watering, the milking the shearing, the dropping of young, but there is no reference to such important labours with the livestock as castration, putting on property marks or slaughtering the livestock. The topics of milking the livestock and preparing milk products occupy more than half of the material. These chapters have been translated by Bálint and are included in this volume with some minor corrections. The texts and their translations on milking the livestock incorporated into the *Chrestomathy* of the *Grammar* differ only slightly from the texts of the *Manuscript* with the exception of milking the sheep (Manuscript *Xöinä üsün*), as this part of the *Grammar* is combined with information given in the chapter *About how the Kalmyks Pasture their Livestock* of the *Manuscript*.

Concerning the Kalmyk terminology, these brief descriptions of the nomadic way of life are very valuable,. All the significant terms will be quoted in the text body and not in footnotes (as was followed in other chapters devoted to various folklore genres).

Translation

THE NOMADISING OF THE KALMYKS
(Bálint *Xal'imigīn nūdül*, Kalm. *Xal'mgīn nūdl*)[1116]

[147] All our Kalmyks have got a felt tent (Bálint *išigä ger*, Kalm. *išgā ger*). The supporting frame[1117] for the building of the tent [consists of the following things]: six or eight or ten or twelve lattice walls (Bálint *tērme*, Kalm. *term*), a roof ring (Bálint *xarāči*, Kalm. *xarāč*), sixty, seventy, eighty or ninety rafters (Bálint *unin*, Kalm. *un'n*) and a threshold (Bálint *erken*, Kalm. *erkn*). The lattice walls are joined to each other. All the joints consist of a rope (Bálint *xošolong*, Kalm. *xošlng*) and strap[s] (Bálint, Kalm. *büč*); with these rope and strap[s] are [the lattice walls] bound. The four wall-covering felt pieces (Bálint *tūrγa*, Kalm. *tūrγ*), the two roof-covering felt pieces (Bálint *dēber*, Kalm. *dēwr*) and the six edge-covering felt pieces (Bálint *irgepči*, Kalm. *irgwč*) have straps. The reason why they have straps is so that they can be bound to the lattice wall[s] when the frame built. In spring when the Kalmyks move from the winter camp (Bálint *übülzeng*, Kalm. *üwlzng*) [to the spring camp], there is an interesting matter. It is caused by the livestock who start to give milk that at that time.[1118] The newborn lambs, sheep bleat (Bálint *malildād*, Kalm. *mālxa*), the cattle and the calves low (Bálint *möreldād*, Kalm. *mōrxe*), the camels bellow (Bálint *bulildād*, Kalm. *būl'xa*), the black soil turns green, and people get tired,[1119] [because] they have had many[1120] different livestock with young. When moving from the winter camp, the family head, the wife, the daughter[s] and son[s] who know [how to do it] and the friends present take apart the tent (Bálint *gerān cucadik*, Kalm. *gerān cucdg*). The family head then goes ahead(of the others) to see the base of the tent of the [spring] camp, driving with him cattle, sheep, or horses. If there are not many family members, the wife and the husband load the parts of the tent (Bálint *gerān ačidik*, Kalm. *gerān ačdg*) [on camel]. When this works is done, young people [148] ride horses, whilst the wives sit on the pack-camels (Bálint *ačita temān*, Kalm. *ačtā temān*), smoke

[1116] *Manuscript* pp. 147–148. For the contemporary nomadising and pasturing of the five kinds of livestock among the Oirats and Khalkhas, cf. Birtalan, Ágnes: Nomadism, migration, moving, changing campsites (*nūdel*, *nūx*, *nutag selgex*) and Birtalan, Ágnes: Five kinds of livestock (*tawan xošū mal*) and pertinent activities (*mal mallaga*). In: *Material Culture.* (DVD).
[1117] Bálint *döngnödök*, Kalm. *döngnxe* "stützen, unterstützen, etwas tragen" (R. 99), *döngnx* "operet'sja, upirat'sja" (Mun. 210).
[1118] Bálint *mal ekelǰi šime gekülegsen*, the above translation is only approximate, the expression needs further investigation.
[1119] Bálint *kümün uyadaxu mete*, Kalm. *kümn uydx met*. lit. "people seem to be tired".
[1120] Bálint *äbiri* is an obscure word that needs further investigation. Cf. Kalm. *ärwn* (?) "many".

pipes (Bálint *tämkiāⁿ nereǰi tatād*, Kalm. *tämkāⁿ nerǰ tatād*) and progress talking with each other [to the spring camp]. Well, the maids with plaited hair (Bálint *giǰigetä kūküd*, Kalm. *giǰgtā kūkd*)[1121] mount and ride [horses with] silvered saddle and bridle (Bálint *mönggötä emäl xazar toxād*, Kalm. *möngn emēl xazār toxād*). Upon nearing a camp or the base of a tent, the young men and the maids with plaits the horse race starts.[1122] They compete with or without betting. A *zāsng*-nobleman[1123] [moves] followed by his accompanying persons he competes with them. As for the *zāsng*-nobleman's wife's suit, she is followed by maids. They compete similarly to the young men. When they arrive at the camp, they build the yurt together. After building it, they cook tea. The tea having been prepared, it is strained and the best part of it is poured into a little cup (Bálint *cökčidü*, Kalm. *cögcd*) and placed at the honoured place [of the tent] (Bálint *dēdü biyedāⁿ*, Kalm. *dēd bīdāⁿ*).[1124] Then some tea is scooped up with a ladle for drinking, it is sprinkled through the door as an offering for the spirits (Bálint *zuluk*, Kalm. *zulγ*).[1125] […][1126] Moving from the spring camp to the winter camp is the same as described above. But all kinds of the livestock do not drop [young in winter time] unlike [the description] above [concerning the spring time].

I have written a few words about the Kalmyks' nomadising. Well, I wrote this writing from start to finish in order to provide an interesting read for a person from a foreign country.

About How the Kalmyks Pasture their Livestock
(Bálint *Xal'imiγūd yaγaǰi malān xäriüldek tuskin'i*, Kalm. *Xal'mγūd yāǰ malān xärūldg tusk n'*)[1127]

[149] We Kalmyks have got four kinds of livestock (Bálint *dörbön züsn*, Kalm. *dörwn züsn*): sheep, cattle, camel and horse; these four ones (Bálint *xöin*, *ükür*, *temāⁿ*, *mörin*, Kalm. *xön*, *ükr*, *temāⁿ*, *mörn*). When the Kalmyks pasture sheep during the three seasons, in spring, summer and autumn, three girls or three boys go with the sheep. They get up with the yellow morning light and drive sheep (Bálint *xöiγän tūγād*, Kalm. *xōgāⁿ tūγād*) to the pasture with good grass. They [the herd] graze from morning up to noon. Then at noon they drive [the herd] home and let it lie and rest for a while. Meanwhile [the shepherds] eat their food at home. Then three men drive the sheep to the well (Bálint *xuduk*, Kalm. *xudg*) for water (Bálint *xöiγān usulna*, Kalm. *xōgāⁿ usln*). Two of those three men go to the head of the well and put the trough (Bálint *ongγoc*, Kalm. *ongγc*) for watering the sheep on an elevation (Bálint *dender*, Kalm. *dendr*)[1128] made of clay at the head of the well. The height (*dendr*) is a square clay heap similar to a chest. The trough (*ongγc*) is similar to a chest [too], but it is longish in comparison [to a chest]. In addition, there is a bucket (Bálint *utuxur*, Kalm. *utxūr*)[1129] attached to the end of a pillar (Bálint *sūrug*, Kalm. *šūrg*).[1130] This bucket is called *utxc* (Bálint *utxuca*, Kalm. *utxc*) "well-bucket"[1131] by the Kalmyks. One person takes that bucket and stands on the steps (Bálint, Kalm.

[1121] I. e. girls wear braids before getting married (cf. chapter: *The Wedding of the Kalmyks (Oirats)*).
[1122] In details cf. chapter: *Horse racing, Wrestling and Stealing*.
[1123] Bálint *zäisang*, Kalm. *zāsng*, cf. Song Nr. 16.
[1124] The honoured place of the yurt referred in many texts (including Bálint's tales) as the *barān*; cf. note to the Fourth tale.
[1125] Bálint *zuluk*, Kalm. *zulγ örgexe* "den Himmelsgöttern Tee als Opfer darbringen (der Opfernde tritt mit einem Fuß über die Schwelle des Zeltes und spritzt mit den Fingern aus Napf den Tee nach außen) " (R. 480).
[1126] Bálint *uru tataksan caktān*, this expression needs further investigation.
[1127] *Manuscript* pp. 149–153. For the contemporary pasturing of the five kinds of livestock among the Oirats and the Khalkhas, cf. Birtalan, Ágnes: Pasture (*belčēr*), grazing (*mal belčēx, mal xariulax*, *malīn xariulga*) and Birtalan, Ágnes: Five kinds of livestock (*tawan xošū mal*) and pertinent activities (*mal mallaga*). In: *Material Culture.* (DVD).
[1128] Bálint, *dender*, Kalm. *dendr* "Erdehöhung (z. B. unter dem Sauftrog od. unter der Feuerstätte)" (R. 87) "zemljanoje vozvyšenije (na k.-rom razvodjat kostjor)" (Mun. 199).
[1129] Bálint *utuxur*, Kalm.D. *utxūr* "ein lederner Eimer für Milch od. Wasser, Kalm.Ö. Kübel, Brunneneimer" (R. 453), *utxur* "vedro (kožanoje)" (Mun. 540).
[1130] Bálint *sūrugīn üzürtü*, read *šūrγ*, *šurγ* cf. Kalm.D.Ö. *šūraγ*, *šuruγ* "Stange (womit z. B. die Filzdecke des Rauchlochs von Innen gehoben wird) vgl. *baxna*" (R. 370), *šūraγ* "id." (Mun. 684).
[1131] Bálint *utuxuca*, read *utxc* Kalm. *utxac* "Brunneneimer" (R. 453), *utxc* "čerpak, čerpalka" (Mun. 540).

kerdeg)[1132] of the well and scoops water from the well with that bucket. Another person takes the water that has been scooped and pours it into the trough. Thereafter when the trough is full, the person who divides (Bálint *xöi tasalǰi*, Kalm. *xön taslǰ*) the sheep [herd into smaller groups] is called: "Bring the sheep!" (Bálint *xöi täbi*, Kalm. *xə̄ täw'*) [150] The person who stands far from the well, divides the sheep [herd] by ten according to the amount of water in the trough and lets them run [to the trough]. After the three persons have watered the sheep, they drive the [herd] back home again and spend the early afternoon there. After spending the noon [at home] three boys or three girls mix some water with *boz*[1133] and pour this drink called *čīdm* (Bálint *čidem*)[1134] into a vessel. Taking it with them, they drive the sheep (Bálint *xäriūlǰi*, Kalm. *xärūlx*) to graze until the evening when the sun sets. As soon as the sun starts to set, they drive the sheep quickly[1135] back home also grazing [on the way home]. By the time the sun is setting they arrive home and the sheep are kept there [overnight]. When they have tied up the livestock,[1136] the sheep are left to rest in the corral (Bálint *xöiγän xotondān orūlǰi*, Kalm. *xə̄γə̄n xotndān orūlǰ*). Further, [the sheep] are watched (Bálint *manūldik*, Kalm. *manūldg*) at night in order [to protect them] from wolves and thieves. In spring the sheep are milked (Bálint *xöi sāxulārān*, Kalm. *xə̄ sāxlār n'*) and then joined with the lambs (Bálint *xuryundun'i neīldūlə̄d*, Kalm. *xuryдīg n' nīldūlə̄d*) at noon and are pastured until evening. In the evening [the herd] is driven home and the lambs are separated from their mothers (Bálint *ekenə̄süni yilγaǰi abād*, Kalm. *eknə̄s n' yilγǰ awād*) and tied to the lamb-rope;[1137] or just set free in a corral (Bálint *sitem* Kalm. *sītm*).[1138] These [sic!] are called sterile [sheep] (Bálint *suburxa*, Kalm. *suwrxə̄*), the sheep having a lamb [sic!] are called *suwə̄* (Bálint *süve xöid*) "infertile sheep".[1139]

[151] Our Kalmyks get up early, untie the cattle from the rope (Bálint *kerägə̄sün'i tailād*, Kalm. *kerēgēs n' tə̄lād*)[1140] and drive them to the pasture. But the calves are left at the yurt and they are watched by children until the cows[1141] come back. The cattle graze from morning until noon and then come back by themselves at noon. If they do not come by themselves, someone from the yurt goes[1142] and drives them home. Then, when the cows come back, the calves are taken and tied to the rope (Bálint *zēlə̄sü uyuǰi*, Kalm. *zēlēs uyǰ*). When the cows come near the calves on the rope, a girl from the family lets the calf to go the cow. Then, after the calf [has sucked] and the milk is let down,[1143] the head of the family or a girl milks [the cow]. For milking both flaps of the gown are turned up, both

[1132] Bálint *kerdek*, Kalm.D. *kerdeg* "Treppenansatz, Balkon" (R. 226), *kerdäg* "stupen'ka" (Mun. 295). Cf. a motif-element in the 15th tale: the stair of the well is a significant place where the horse of the future hero was born and where the hero catches the horse while it goes to drink.

[1133] Bálint *boza*, Kalm. *boz* a drink prepared from boiled milk product, such as *čigēn* "kumis" or *cagā* "the residue left after the distillation of kumis". Cf. Tartsák, András: *White food (cagān idē)*. In: *Material Culture* (DVD).

[1134] Bálint *čidem*, Kalm. *čīdm*, *cīdm* "Gemisch von Wasser und *boz* (als Trunk), s. *cīdm*" (R. 428, 443), *čīdmg* (Mun. 648).

[1135] Bálint *delskūlǰi*, read *delsūlǰ* (causative) from Kalm. *dels-* "jehat' bystro, bežat', idti bystro" (Mun. 198).

[1136] Bálint *malān kereksen caktu*, here the use of expression *mal* "livestock" refers to the general evening activity with the livestock and not only with the sheep.

[1137] Bálint *köngnö*, Kalm. *kögn* (Ramstedt), *köngnä* (Munijev) "1. ein Strick zum festbinden der Kälber id. Lämmer" (R. 336), "petlja, privjaz s petlej dlja molodnjaka životnyh" (Mun. 317), cf. Khal. *xögn* "id". The diverse phonetic structure of this lexeme in various sources shows dialectal differences.

[1138] Bálint *ergenä sitem*, cf. Kalm. *ergn* "okrestnost' " (Mun. 702); Bálint *sītem*, Kalm.D. *sītm* "geflochtener Zaun, Flechtwerk, Zaum für de Schafe, Schafstätte" (R. 361).

[1139] Bálint *Nādki suburxa xöidīgi xurgudtaigin'i süwe xöid geǰi nerädedek*. This sentence is probably incomplete. Both lexemes mentioned in the sentence designate barrenness of the livestock. Cf. Meserve, Ruth, The Expanded Role of Mongolian Domestic Livestock Classification. In: *AOH* 53/1–2 (2000) pp. 23–45; Birtalan, Ágnes: Terminology connected to the age, gender, special features and behaviour of the livestock. In: *Material Culture.* (DVD). Khal. *suwai* is "a female that did not produce young for a year", Kalm. *suwrxa* "jalovyj" (Mun. 459), *suwrxə̄* Kalm.Ö. "steril od. jeder zweite Jahr trächtig", Kalm.D. *sowrxə̄*, *suwə̄* (R. 339), Ö. T. *suwə̄*, *suwä* "gelt, steril, ohne Junge (Kuh, Stute, Kamelkuh, Henne) (R. 338). Cf. also Khal. *xusran* "barren (grown barren) female", *xar suwai* "sterile female".

[1140] Bálint *kerägə̄sü*, read Kalm. *kerēgēs*.

[1141] Bálint *eke* "mother". In all his texts Bálint refers to the cow with the general word for the horned cattle *ükür* (Kalm. *ükr*) that means mostly "cow" indeed.

[1142] Bálint *nayāsun'i* read *nāgās n'* lit "from here".

[1143] Bálint *ibelkülə̄n'i*, cf. Kalm. *iwlxe* "die Kuh (Ziege) zum zweiten Mal melken, nachdem das Kalb (Zicklein) schon gesogen hat" (R. 212), *iwlx* "1. davat' moloko, doitsja (napr. o korove posle podpuski teljonka), 2. projavlenije moloka (u korovy)" (Mun. 262).

sleeves are also turned up and a flask sewn from cattle skin similar to a pail (Bálint *šūlγa bäideltä bortoxān*, Kalm. *sūlγ bādltā bortxān*) is put between the person's thighs [and milk the cow].[1144] After finishing the milking, the calf is joined again with the cow. Then the calf is tied again, a bowl or a pail taken and [the cow] is milked. That milk is called *xōt iwlcn* (Bálint *xöitö ibelcen*) "late, next milking". From a good milking cow one gets a pail or leather flask of milk. From a bad milking cow one gets a half pail or a half leather flask of milk. After milking the cattle is watered and driven to the [grazing] place. The cattle go by themselves [to the pasture] and come back in the evening when the sun sets. They are milked again when they come back.

[152] Our Kalmyks get up early, untie the camels from the rope, water them at the well and give them for grazing to the person who pastures them. The man who pastures the camels is called *temēč* (Bálint *temäči*, Kalm. *temāč*) "camel-herder". That camel-herder takes a lot of *čīdm* drink (with him) in the hot season and pastures [the camels] from morning until the evening darkness. When it has got dark, he takes [the camels] home. After he has driven [the camels] home, their owners pick their camels and tie them turning [their heads] down.[1145]

[153] Our Kalmyks water their horses (Bálint, Kalm. *adūγān*) in the morning and water them at noon and after darkness. For watering, some people collect and drive the horses from the meadow to the well and water them in separate groups. A few people drive back the horses that have already drunk to the destined [pasturing] place.[1146] Well, the mares (Bálint *gūgi*, Kalm. *gūg*) are milked.

About the Milk of the Domestic Animals of the Kalmyk(s)

(Manuscript *Xal'imigin malīn üsünä tuski*, [1147] Grammar *Khal'imagīn malīn üsünäi tuski*,[1148] *Kalm. Xal'mgīn malīn üsnā tusk*)

[Manuscript 154; Grammar 205] *What are the Khalmyks making with the milk in the season of the spring? The cattles of the Khalmyk(s) suckle commonly in the first month of the spring (i. e. in February). The Khalmik-man is that time rejoicing at the abundance. The cows (prop. the milk of their own cattle) milk commonly the daughters of the Kalmiks; when milking they tuck up their both skirts, turn up their both sleeves and putting the milking vessel (bortokha) – made by sewing out of the (hairless) skin of cattle and having the shape bucket – between their feet, milk. A good milking cow gives a bucket milk and a bad one gives half a bucket, The Khalmik girls after having put the (milked) milk into a narrow mouthed and three […] vessel (arkhad, arkhat) made out of the (hairless) skin of camel and smoked, churn and make it turned. The turned or soured milk is called airak (pron. äirek). After that they churn it yet for the time of milking a mare thrice and while churning the butter will be separated, They gather the separated butter with a ladle, put it on a plate and by beating it with the hand express its butter-milk.* [Grammar 206]

The milk, which after having been taken away its butter, remains in the vessel, is called tshigān (butter milk). They pour that butter-milk into the large kettle used to distil spirit which they put upon the iron trivet (having three feet). This done, they cover the kettle with a wooden lid consisting of two halves. That wooden lid of two halves has two square apertray (holes); to the one of them they put stopper and to the other one they adapt a distilling pipe (tsorgho) and damb with paste (so as to make

[1144] Bálint *arcik*, Kalm. *arcag*, "die Geschlechtsteile (sowohl der Männer wie auch der Weiber, die Sehnen zwischen Anus und *Geschlechtsteilen*" (R. 15), Kalm.D. *ārcag* Geburtsteile, die Sehnen zwischen Anus und Penis, die Schamteile, das Fleisch zwischen der Schenkeln" (R. 21), by Munijev it designates simply "promežnost' " (Mun. 19), cf. Khal. *ārcag* "pelvis" (Bawden 2).
[1145] Bálint *ürū xälälγaji keredek* lit. "tie them having them look downwards".
[1146] Bálint *tere γazar talan'i* lit. "towards that place".
[1147] *Manuscript* pp. 154–161.
[1148] *Grammar* pp. 205–213. In this chapter Bálint's translation from the *Grammar* will be provided. The text in the *Grammar* is almost identical with the one in the *Manuscript*, however the sequence of passages differs occasionally. A major divergence arose only in the subchapter on *Ewe milk*, as the text in the *Grammar* is combined with the description of subchapter: *About how the Kalmyks Shear the Sheep*. NB! I have not changed Bálint's spelling.

it airtight). The thing called tsorgho (pipe) is made of a curve wooden piece cut in two halves hollowed out. [Manuscript 155] *Then fitly joined, firmly bound with thread and inserted with horse gut washed cleanly, which all they dry well on the sun. The distilling pipe used to be two arshin long. 1 ½ span thick in its outer circumference and 1 span wide in its inner circle. To the one and of the so made pipe they put a smaller kettle with a round lid, under this very kettle (the receiver) they place square through filled with cold water (the refrigeratory).* [Grammar 207] *That (round) lid (of the receiver) has a larger and smaller hole; to the larger one they adapt the distilling pipe and damb it; by means of the smaller hole it will be known whether the distillation of the spirit, when fried under the (larger) kettle, does procede or not. (As there is no wood for fire, the Khalmiks use for fuel the dried dung of cattle which is called arghasun [E. Mong. arghal]. They gather the dung of cattle, horse, sheep, camel and goat, unite these all knead and make keitesü pron kītse). If the distillation procedes (prop. the spirit goes) vapor is seen (known) go out by the small hole. Whether the spirit is right (prop. ripe) or not, it will be known by the taster. The tasting instrument (amsūr) is made of the neck hair of camel (attached to a handle made of medlar and other kind of tree.* [Manuscript 156] *In tasting. In tasting (the spirit) they thrust in the kavied end of the taster by the smaller hole of the receiver when the vapor comonence to go out. They then pull out the taster and by pressing the dipped hair tuft upon a small cup they get a draught of spirit and know thereby whether the spirit is strong or mild.* [Grammar 208] *The properly distilled spirit is of milk taste, white, the unripely distilled one is of bitter taste. The spirit being ready, they taste off the lid of the receiver (prop. spirit) and get out the spirit. After that they used to sprinkle of the spirit firstly to the fire and then toward the sky whereas they pray: '(Ye) blue colored blue sky, though we have this year distilled spirit but in this quantity, let us distill in future (hereafter) the more!' Thus having prayed they sprinkle toward the domestic goods, (barān). This done they sprinkle toward the door. After that the husband (the lord of the home) speaking to his wife: 'Wife go and call the old men of the hamlet!' sends her (his wife) out.* [Manuscript 157] *If they pour milk to the warm or hot bozo, the milk when mingled with the bozo becomes thick.* [Grammar 209] *They call the milk curdled by ming up with hot bozo, makhan idmek (flesh meat); and drink the cold bozo mingled with milk which they call khoirmak, (pron. khöirmik). They then get the bozo cooled, put it into a bag made by sewing of canvas (linen) and hang up on the top of the lattice wall of the tent. The watery part (prop. water) straining through (the bag) is called whey, and the remained thick part is called admak (pron. admik curd ?) of which they make (gripe) shürmük morsels of curd). When making the shürmük they firstly spread a white (piece of canvas or in w[…]t of such a one a trush-mat [?] and upon that they squeeze out the curd with the hand, and when this squeezed out curd is dried on the sun is called shürmük. They mix up dried curd morsels in the spring with fresh butter (cow yellow butter) and eat instead of bread. In the spring they prepare plenty of such curd put into bags of sheep skin the mouth of which will be sewn up and lay by in the chest of goods.* [Manuscript 158] *Then in the winter they add from it in the pap to make it (more) savory.*

Mare's Milk

(Manuscript, Grammar *Gūnä üsün*; Kalm. *gūnā üsn*)[1149]

[Manuscript 160; Grammar 210] *If the Khalmiks will milk the mares, they firstly extend a rope (called zel) which they make by twisting of wool or horsehair. Both ones of his rope are provided with bow or knot to take up the […] which they drive – while fast extending the rope – into the ground by beating with a wooden […] so as not to be after pulled up. Then they attach to that (extended) rope short pieces of rope (called tshikta) which they twist of wool. To the end of the tshikta they attach (a small piece of) wood which will be put into the knot of the halter put on the head of the foal. The halter is made of wool in likeness of a briddle [sic!]. The mare is milked a day six times and the milk drawn too*

[1149] *Grammar* p. 210–211.

by the daughters of the Khalmik is put in the bucket and churned. They put water to that mare's milk and churn again. This churned mare's milk drink the old men, women and the young people. The man having large horse herds sends the mare's milk into the convent and the priests drink it instead of spirit (brandy). [Grammar 211] *If cow milk is added to the churned mare's milk, it is called biserek, and the spirit distilled form biserek is called arza. Will the arza be again mixed with cow milk and be again distilled, (the new spirit is called khorza). At the season of the spring the young people herd the horse herd, which they water daily three times;* [Manuscript 161] *by night fearing for thieves and wolves they guard it. In the winter after being the hay out, the old men and young people drive their horse herd looking after places where the grass was in the spring left unmown; and it often happens that for the intensive coldness of winter and snowstorm being not able to find their home they perish together with their herd buried under the snow-drift. If the Khalmik have in winter no water, they melt snow and preparing therewith their food eat it (prop. drink). In winter they do also not water the cattle, but these when dry […] themselves their thirst with snow.*

EWE-MILK
(Manuscript *xöinä üsün*, Grammar *Khöinäi (khoini) üsün*, Kalm. *xōnā üsn*)[1150]

[Manuscript 159; Grammar 212] *In the spring the daughters or sons of the Khalmyk used to herd the sheep. For that purpose (pr. in order to tend) they rise at dawn and driving their sheep to good gassy places tend them from moving till midday. At midday they drive their sheep home and let them lie. They then go themselves home and drink their liquid food which done. Three men drive the sheep to the well to water them. One of those three men dips water from the well, the other one puts the water dipped out into a trough, the third of them stopping the sheep (somewhat) far from the well and dividing the by ten drives them. After having these three men watered the sheep drive them home. Bind them two by two together and three or four girls sitting behind the sheep milk them. They put the drawn milk into a large kettle and adding to it rennet boil it from morning till evening. When that boiled milk thickens become ezegä (curdle). The watery part (prop. water) remaining under the curdle in the kettle is called whey (the yellow water of ezegä).* [Grammar 213] *In the spring the Khalmiks used to mow grass for their cattle and heap it up at the wintering place and in winter give it to the cattle. As the Khalmiks live on a ground which is mere sand without water and wood. If they also would in the winter build some shelter for their cattle cannot for having no materials (shelter making wood) and therefore they keep them (let lie) at night amidst the tents. If the gathered hay is out, the householder early rises, drives the sheep looking for places, where the grass was in the spring left unmown and it happens some times that while driving his sheep loses the way and aring* [sic!] *without food (khoto kholo) perishes frozen by the strong cold of winter and snow storm.*

ABOUT HOW THE KALMYKS SHEAR THE SHEEP
(Bálint *Man'i xal'imiγūd yaγaǰi xöiγän xäičiledek (kirγadik) tuski*, Kalm. *Manā xal'mγūd yāǰ xōgän xāčldg (kirγdg) tusk*)[1151]

[162] The time when our Kalmyks shear (Bálint *xöiγān xäičiledek*, Kalm. *xōγān xāčldg*) the sheep is the middle month of summer and the first month of autumn. The sheep wool (Bálint *noso*, Kalm. *nōs*)

[1150] *Grammar* pp. 212–213.
[1151] *Manuscript* pp. 162–164. For the contemporary pasturing of the five kinds of livestock also among the Oirats, cf. Halász, Ádám: Schur (*nōs, nōlūr xyargax*) and Birtalan, Ágnes: Felt making (*esgī xīx*, *esgī tatax*). In: *Material Culture.* (DVD). This chapter contains not only the shearing of sheep, but also the preparing of felt which is a well documented part of the life of any nomadic Mongolian ethnic group. All the sources from the earliest up to the contemporary at my disposal offer at least a short description of the unique way how the Kalmyks make felt. Cf. Pallas I. pp. 141–142; Ernjänä pp. 35–39; Erendženov, Konstantin: *Zolotoj rodnik. O kalmyckom narodnom tvorčestve, remeslah i byte*. Elista, Kalmyckoje knižnoje izdatel'stvo 1990. pp. 30–33; Erdnijev. pp. 134–135.

shorn in autumn is called *möčr*[1152] (Bálint *möčir*) “short wool”, the wool shorn in the summer month is called *ut* (Bálint *utu*) “long”. Before shearing, the Kalmyks choose the sheep to be shorn from the [herd]. The sheep that are chosen are bound by rope (Bálint *zeldü köngnā̆d*, Kalm. *zeld kögnā̆d*), or a corral (Bálint *šitem*, Kalm. *sītm*)[1153] is built and the [sheep] are led there. The man who shears the sheep takes his scissors (Bálint *xäiči*, Kalm. *xā̆č*), takes a sheep from the group of sheep [to be shorn], drops it [on the ground], and ties its four legs crosswise (Bálint *solijï kölā̆d*, Kalm. *sol’ǰ kölā̆d*). One person builds the corral and puts the shorn wool into it. After the shearing is finished, (Bálint *nōsoīg sabana*, Kalm. *nōsīg sawn*) two-three pieces of weaves (Bálint *tērme*, Kalm. *term*)[1154] are laid out, in order to loosen that wool On the weaves either ox or whatever [animal] skin is laid out. This skin is called by our Kalmyks *adsγ* (Bálint *adasxa*) “rough skin”. For the time of wool loosening a lot of boys, girls, and wives are taken there.[1155] To loosen [the wool] a pair of thin sticks are taken by each person and they loosen [the wool]. [163] This stick is called *modn saw* (Bálint *modon saba*) “wooden stick”. Into that loosened wool some lamb’s wool is mixed.[1156] That loosened wool is called *saw nōsn* (Bálint *saba nōson*) “wool [of the] stick”. When the loosening of the wool is finished, the wool is spread out in layers (Bálint, Kalm. *zulǰ*)and a lot of old women and wives are gathered in order to make felt (Bálint *iškä kenä*, Kalm. *iškā̆ kīn/kēn*). To lay out the wool, [for this purpose] two-three bars (Bálint *xāca*, Kalm. *xāc*)[1157] are jointed and bound together. Two pieces of felt are laid out between the bars and [the wool] is distributed [on it]. When they are filled with wool, the afore mentioned two pieces of felt are folded alongside and taken outside. Then water in two-three big pots (Bálint *xäisän*, Kalm. *xā̆sn*) is warmed, the pieces of felt are laid out again and the warmed water is sprinkled [on it]. After sprinkling the water, the pieces of felt are folded again, tied with ropes (Bálint *arγamalǰiär kölā̆d*, Kalm. *arγmǰār kölā̆d*) and put on the top of many pieces of weaves. After the preparation is finished, about twenty people are called: “Come to the felt [preparing]!” The people who have been taken there arrive and in order to start felt [making] turn their pants up to their tights and sit in a row. They take the rope the felt is tied with, lift it onto their knee and hit the felt on the pieces of weave one thousand five hundred times. [164] That felt is then separated from the other[1158] felt, the people who take part in felt [making] stretch their legs, and put the bars on them. Then they put the new felt on the bars and sprinkle water on it. Then that felt is taken fifty times (?) turned on its white coloured [side]. They seize it seven times this way. The people who were sitting with stretched legs kneel up again and press [the wool] with their elbows (Bálint *toxoldād*, Kalm. *toxāldād / toxā̆ldād*) hundred and fifty times and make [the felt].

[1152] The explanatory terms given by Bálint’s informants are inserted into the text in the reconstructed Kalmyk form, while Bálint’s transcription is given in brackets. Bálint *möčir*, Kalm. *möčr nōsn* “kurze Herbstwolle = Kalm.Ö. *axr nōsn*” (R. 267), *möčr* “korotkij (o šersti osennej strižki)”, *möčr nōsn* “šerst’ osennej strižki” (Mun. 361).
[1153] Bálint *sītem*, Kalm.D. *sītm* “geflochtener Zaun, Flechtwerk, Zaum für de Schafe, Schafstätte” (R. 361).
[1154] Bálint *tērme*, Kalm. *terme, term* 1. “dünner wollenes Gewebe” (R. 393).
[1155] Bálint *nāra* lit. “here”.
[1156] Bálint *eke gejï*; the meaning of this expression needs further research.
[1157] Bálint *xāca*, Kalm, *xāc* “das Geschlossensein; etwas zugeschlossenes; Verbot, das Zuschließende; Damm, Teich, Abgedämmt” (R. 175), “izgorod’, ukritije, zagon (dlja skota)” (Mun. 561).
[1158] I. e. the old felt.

ABOUT HOW THE KALMYKS HUNT WITH BIRDS
(Bálint *Xal'imiγūd yaγaji šobūγār angγučildigīn tuski*, Kalm. *Xal'myūd yāǰ šowūγār angγūčldg tusk*)[1159]

[165] The birds Kalmyks hunt with are: goshawk,[1160] Saker falcon,[1161] falcon (?),[1162] peregrine falcon (?)[1163] and eagle.[1164] If the Kalmyks wish to hunt with birds, they catch the bird while it is a nestling (Bálint *γūǰimal*, Kalm. *γūǰmūl*). As it is caught, its both legs are fastened at the shinbone, hobbled firmly with a long thin strap and a hood (Bálint *maxala*, Kalm. *maxlā*) is put on its head. It is possible to make this hood from thick leather or red morocco (Bálint *satiyāgār*, Kalm. *sär'sār*).[1165] Both [of the bird's] eyes are covered in order that the bird could not see; a small pointed hood on its head [serves this purpose]. The hood is put on to cover [the bird's] sight. Its reason is that if the bird is with uncovered eyes, it looks around,[1166] and jumps to and fro. Seeing some meat, it bounces and breaks its leg. That is why [the bird] is kept with covered eyes until its eyes get acclimatised. Under that bird there is a board[1167] similar to a [small] table.[1168] The [bird] is put on that board hobbled by its both legs permanently to that board on the end of the above mentioned long strap. That table-like board is called *tor*.[1169] [166] The food given to the bird is palm-size meat twice or three times a day. When a bird is caught newly, it is kept this way [i. e. with a cap on its head] until it gets accustomed [to his owner] (Bálint *iǰildükü*, Kalm. *iǰldx*). Thereafter the hood is taken from the bird's [head]; although it is not taken off permanently; sometimes it is put on [its head]. The food given in the evening is bound to the lure (Bálint *dalaba*, Kalm. *dalwā*, *dalwag* (?)) and when it is shown to the bird, it tries to swoop down (Bálint *šūrǰi*, Kalm. *šūrǰ*) [on the meat]. After swooping this way four or five times, the piece of meat will be given [to the bird]. The reason why it is made so is that [the bird] must get accustomed to swooping on the lure. While [the bird] gets accustomed to the swoop on the lure, it gets accustomed to swooping on another bird, too, as the lure is similar to a bird. If one asks what kind of thing it is [i. e. the lure], it is [made of] the whole wings five-six black birds. The wings are bound together into a bunch. So they look like a bird. The newly caught and trained bird is taken out [of the yurt] every evening after the sunset, and all kinds of birds and other things are shown it in order to make it accustomed to them. When it gets accustomed, it is put on the board. This way [the bird] is put [there] every evening, [then] it is set free. For a while they make the bird fly back [to its owner] who shouts and waves with the lure. When shouting [167] the owner does not cry straight (?), but shouts […].[1170] When the lure is shown to it, the flying bird perceives it as the above mentioned meat and swoops

[1159] *Manuscript* pp. 165–169. For the contemporary hunting with birds: Uray-Kőhalmi, Katalin: Die Jagd (*an, an görō, an agnax*). In: *Material Culture.* (DVD) and further bibliography in her article.
[1160] Below I tried to identify the species of birds, however, there are more possibilities and some names are used for general designation. Bálint *xarcaga*, Kalm. *xarcγā*, *xarcxā* "Habicht" (R. 170), *xarcx* "jastreb" (Mun. 581), W.Oir. *xarčaγa* "jastreb", *xarčaγa šubūn nige šūrlügetei* "u jasterba odin napadajuščij udar" (Pozd. 89), *xarčagang* "der Habicht" (Zwick 187), Lat. *Accipiter gentilis*.
[1161] Bálint *itelge*, Kalm. *itlγa*, *itlγan* "ein Raubvogel, Geierfalke?, (weiblicher) Würbfalke" (R. 211), *itlg* "baloban" (Mun. 274), W.Oir. *itelge* "balaban ptica (samka)" (Pozd. 24), "der Falke" (Zwick 56), Würbfalke? Lat. *Falco cherrug*.
[1162] Bálint *šongxor*, Kalm. *šongxr* "eine Falkenart", *način š.* "der große Jagdfalke" (R. 364), *šongxr* "krečet, sokol" (Mun. 679), W.Oir. *šongxor* "krečet" (Pozd. 172), *songγor* "ein Raubvogel, Falke" (Zwick 396).
[1163] Bálint *način šongxor*, Kalm. *načn šonxar*, *načn* "Falke" (R. 272), *načn* "sokol" (Mun. 370), W.Oir. *način* "sokol" (Pozd. 64), "eine Falke" (Zwick 115).
[1164] Bálint *bürged*, Kalm. *bürgd*, Kalm.Ö. "grosser schwarzer Adler", Kalm.D. *bürkd* (R. 67), "berkut" (Mun. 128), W.Oir. *bürküd* "čjornyj orjol" (Pozd. 140), *bürgūd* "der Adler" (Zwick 166).
[1165] Cf. W.Oir. *satiya* "saf'yan" (Pozd. 145), "id." (Zwick 378). The use of the written form instead of the spoken variant (Kalm. *sär'sn*) refers to the presence of the written text (cf. the end of the chapter where Baldrīn Mūška's name is mentioned as the informant who provided this text in written form).
[1166] Bálint *šilibkād*, Kalm. *silwkx* "ozirat'sja (po storonam), tarašit' " (Mun. 672), but cf. also Kalm. *šilwēxe*, *šilwīxe* "starren, sich umdrehend die Augen auf etwas ruhen lassen" (R. 357).
[1167] Bálint *dos[z]ka* a loanword from Russ. *doska*; was originally written with *sz* according to Hungarian pronunciation.
[1168] Bálint *usztul*, a loanword from Russ. *stol*; also written according to the Hungarian pronunciation with *sz*.
[1169] Bálint *tor*; in the dictionaries this lexeme has different meanings from the above indicated one: Kalm *tor* 3. "Käfig" (R. 401), *tōr* "kletka, setka (dlja lovli ptic)" (Mun. 506).
[1170] Bálint *darū darūn'i dūγān sonosxu düngegär*; the syntagm is obscure and needs further research.

straight on it. So [the bird] is given the previous [amount] of meat. The meat is given this way every day, and when [the bird] has got accustomed to it, two days are spent [without feeding], then [the meat] is given again. When this bird flies and swoops on the lure without forgetting it, it is kept this way for some days and then [the bird of prey][1171] is let first on a bird [of booty]. A hood made of morocco leather is put on the head of a domestic goose. Its two eyes are left uncovered. On the top of the hood meat with sugar (?) is attached. That goose is hit with a thin strip on its feet. Behind [the goose] the bird of prey is let free from a distance of "six shouts".[1172] A horseman gallops behind the bird of prey. The bird catches this goose two-three times and when it catches [the goose] last time, the goose is cropped (?)[1173] and its heart given to the bird of prey. The bird of prey trained this way catches later wild geese (Bálint *zerlek γalūn*, Kalm. *zerlg γalū*) and ducks (Bálint *nuγus*, Kalm. *nuγsn*) and swans (Bálint *xung*, Kalm. *xun*) and other birds flying in groups.[1174]

Our Kalmyks hunt with birds of prey (Bálint *šobūčilana*, Kalm. *šowūčlan*) in autumn months and look for birds. While going for hunting [the Kalmyks] ride a fast horse, take the lure and the whistle (Bálint *dūlxu*, Kalm. *dūlx*), and the bird is set on the right hand. Possibly not on a bare hand, but on a glove made of morocco leather (Bálint *zuzān särisār kēksen xuryunā bēlä*, Kalm. *zuzān särsār kēsn xurynā bēlā*). One carries the bird of prey wearing the gloves, otherwise it will harm with the claws of its hobbled legs. While one carries [the bird] this way and a [wild] bird is to be seen, [the bird trained] is let behind as if tossed above. Then [the bird trained] chases it and upon catching it pushes it on the ground and kills it [with its beak] until the owner comes. The owner comes quickly on his horse and takes the booty.[1175] Right thereafter the bird is given some meat at that very place in order to train it for catching [booty]. If there is a group of birds, the bird of prey catches one from above and lets it on the ground; then chases it further and catches it. A goshawk swoops only once from above and catches the bird. If the goshawk cannot catch it swooping once, it will not chase it any more. That is why our Kalmyks have a proverb: "The Khan has three (one)[1176] order, the goshawk has an only swoop."[1177]

The Kalmyks obtain much booty from falconry. The reason is that a destitute Kalmyk might hunt ten swans[1178] in seven days and these seven swans earn him ten horses. The reason is that if he presents these ten swans to ten rich Kalmyk noblemen, he, the destitute [person] gets a horse [in return]. If a presented swan was caught by this bird of prey, he gets a horse and above it ten or fifteen "Lion" Rubbles[1179] or sometimes even more. Additionally there are rich Kalmyks who hunt with birds. A long time ago, when the Tatars and our Erketens[1180] lived in peace, our falconer (Bálint *šobūči*, Kalm. *šowūč*) Kalmyks dressed in a [nice] gown, rode their fast horses and presented a bird of prey to the Tatar officials and put money [received in return] into the pocket and came back. The Tatar falconers also dressed in a [nice] gown, rode their fast horses and presented a bird of prey to the Kalmyk officials and put money [received in return] into the pocket and came back. Nowadays it is not so. The reason is that they steal each other's livestock, kill each other's people and are very hostile.

Our Kalmyks hunt with birds and get booty this way, as it is written here.

(Baldariin Muushka)[1181]

[1171] Hereafter I use the lexeme "bird of prey" for the birds trained, in order to distinguish from birds of booty. The Kalmyk texts uses for both the designation *šowū*.
[1172] Bálint *zuryan dūnā γazrāsu*, Kalm. *zuryān dūnā γazrās*, the expression refers to the usual measurement of distance, indicates a space where a shout is to be heard. Here: "a distance of six shouts". "Stimmeweite auf 500 Klafter" Cf. Bergmann II. p. 181.
[1173] Bálint *šalād*.
[1174] Bálint *xung*, Kalm. *xun*, "swan" is a bird tabooed for hunting, however Bergmann and Dušan mention its hunting.
[1175] Bálint *šobūγān*, lit. "the bird".
[1176] Bálint's supplement.
[1177] On the proverb cf. Thirteenth tale.
[1178] NB! Hunting swans is tabooed, cf. above.
[1179] In detail cf. Thirteenth tale.
[1180] Erktn is a clan designation, in detail cf. notes to Song Nr. 16.
[1181] Bálint Baldarīn Mūška, one of his main informants, in detail cf. *Introduction*.

On Bálint's account about Hunting with Birds

Although Marco Polo writes with highly praising words about the royal falconry in Kubilai's court, this art of hunting almost disappeared with the centuries from the tradition in the Mongolian cultural area. In contemporary Mongolia the Kazaks in Bayan-Ölgii district practice the raising of hunting eagles, utilise them in hunting and as tourist attraction during summer festivals. From the 18–19th century accounts Pallas[1182] and Bergmann[1183] gave detailed descriptions of falconry. In Pallas' work one also finds terminology (names of birds) and the description of training the bird. Bergmann reported about the process of hunting and the booty. Their data complemented with Bálint's records might serve as the basis of a unique account on this way of hunting already forgotten by the Mongols.

On the Present-day Context of Bálint's Material

As pointed out in the introduction to this chapter,. some characteristic phenomena of traditional ways of life are absent, such as descriptions of costume, fishing (that became essential for the Kalmyks in the vicinity of the Volga) and the preparation and consumption of meat products. Thee migration process and the felt tent including the felt making are described in details. As a member and leader of the Hungarian-Mongolian Expedition, I had the opportunity to visit Oirat and Khalkha nomadic families regularly over several years. One achievement of this long lasting fieldwork is the DVD which introduces the contemporary nomadic way of life on the basis of current materials recorded by the expedition. Checking the materials of various cross-referencing of materials from travelogues, early reports and the situation today, further emphasises the importance of Bálint's material, as his short texts are fairly accurate and are endowed with excellent terminology in Kalmyk. As it has been stated in the *Introduction,* a separate volume is planned for the Kalmyk and Khalkha *Ethnographica* recorded by Bálint, to be presented in the context of 18th and 19th century travelogues. Here, merely parallel material is offered from the present day life of the Altai Oirats and Khalkhas, taken from the DVD devoted to the material culture of the Mongols, in order to demonstrate the broader context of Bálint's data. First an article on the various works with the livestock, in order to show parallels to and highlight omissions in Bálint data. In addition, a concise presentation of felt making among the Oirats and Khalkhas will be provided as the context to the method of preparing felt among the Kalmyks. Finally general information about the felt tent will be discussed ,showing the similarities between 19th century and present day practices on the basis of out team's field research.

Five Kinds of Livestock (*tawan xošū mal*) and Pertinent Activities (*mal mallaga*)[1184]

For Mongols, the basis of existence is the five kinds of livestock. Nearly all areas of the economy, society and culture, and all activities – be they ordinary, festive or sacral – are related in some way to livestock. Domestic animals also appear in every unit of this publication aimed to introduce the material culture of the Mongols.

Livestock is generally called *mal*, a term also denoting horned cattle in particular. Mongols breed five kinds of livestock called *tawan xošū mal*: sheep, goat, horse, horned cattle (and yak), and camel. The main aim of animal husbandry is to acquire meat and dairy products, as well as leather and wool for their own needs and also for commercial purposes. Besides, the livestock provide the saddle, pack and draft animals needed for transport and migrating. Each pastoral family does not usually possess all five kinds of livestock; climatic conditions and vegetations determine the kind of animals they keep. Yaks are mainly bred in cooler northern areas and camels in drier regions of the Gobi. From among small-sized livestock,

[1182] Pallas I. pp. 147–148.
[1183] Bergmann II. pp. 182–190, also Dušan pp. 112–114.
[1184] Birtalan, Ágnes: Five kinds of livestock (*tawan xošū mal*) and pertinent activities (*mal mallaga*). In: *Material Culture* (DVD).

either sheep or goats are predominant, depending on the kind of produce (dairy products, mutton, cashmere) the family trades in. Even families who are not horse breeders have a few horses, first of all for riding (*unalgīn mori*) and rarely to draw carts.

On the basis of millennium-old observations, the five kinds of livestock are categorized by the Mongol herders in various ways.

1. Large-sized (*bod mal*) and small-sized (*bog mal*) livestock. The size of the animal is important for both breeding customs, the implied work processes and for utilisation. Horses, cattle and yaks and camels are large-sized animals or *bod mal*, sheep and goats belong to *bog mal*, or small-sized livestock.

2. Warm-muzzled (*xalūn xošūt mal*) and cold-muzzled (*xüiten xošūt mal*) livestock. This is not merely a physiological differentiation, but it also alludes to the relationship between herders and livestock. Warm-muzzled are the animals that the nomads regard as the essential stock for their subsistence: horses and sheep. The horse helps people meet (i. e. the horse is the mount) and is the ornament – "forehead" – of festivities, games, races, weddings; the best part of mutton is served up for the guests at festive meals and the wool of sheep is used to make the felt for the dwelling. The camel, cattle and goat have less central roles; hence they are ranged as cold-muzzled creatures. NB! Horned cattle are also placed in the group of the warm-muzzled livestock.

3. Another determining factor in keeping animals is to see which kinds can be grazed simultaneously and which successively, and how far each kind must be driven to pasture. Livestock grazed in nearby pastures is called *oir belčērīn mal*, those grazed at faraway pastures are *xol belčērīn mal*.

Unlike e. g. in Hungarian in which groups of various livestock have different names, in Mongolian all are called *süreg*: *adūnī süreg* "horse herd", *üxrīn süreg* "cattle herd", *sarlagīn süreg* "herd of yaks", *temēn süreg* "herd of camels", *xoninī süreg* "herd of sheep", *yamān süreg* "herd of goats".

Among the work processes required by keeping animals, some are permanent, e. g. grazing (cf. Pasture, grazing), others are seasonal, e.g. propagation, castration, accustoming the livestock to saddle, bridle, harness, shearing (cf. Felt making), branding (cf. Property marks), penning (cf. Penning), slaughtering.

Pasturage (*mal xariulax*) is done in the pastures (*belčēr*) belonging by traditional proprietary right to the pastoral family, usually sharing chores with other related families. Watering places are also used by several families to water the livestock (*uslax*). One form of pasturing is to separate reserve pastures (*otor*) and graze the stock on them. In winter and spring they help the livestock to gain strength (*ond orūlax otor*); in summer and autumn they serve its fattening (*targa xüčnī otor*).

Seasonal Division of Pastoral Work Processes

In winter (*öwöl*) the most essential task is to protect the livestock (*ond orūlax* "to pull through", lit. "to admit them into the [new] year"). The danger of perishing (*jud*; plague, natural calamity) of the livestock caused by harsh weather conditions is great in this season. Even the survival of a nomadic empire could be jeopardized by recurrent extreme weather and loss of livestock. The ethnic group that had lost its livestock moved away from its native area to acquire new pastures and animals. It may also happen in our days that there is too much snow and the livestock cannot scratch out the vegetation from below the frozen crust (*cagān jud* "white plague"), but when there is too little snow, the livestock may thirst (*xar jud*, "black plagues"). Foraging is also spreading in Mongolia. Some kinds of pasture are used as hayfields (*xadlan*) in the summer and the hay is transported to the winter camp to feed the animals (*teǰēx*). Giving birth to the young begins in late winter (*mal töllūlex*, *töl tosox, töl cagālax*), goats and sheep yean from February, March. Penning (*mal xotlūlax*) is particularly important in this period because harsh weather easily kills the young. Mainly in windy areas herders erect pens (*xašā, xot*). The young are sometimes moved into the yurt and tied to ropes on the man's side (*xurga išig xögnöx* "tie up lamb, kid", *xögīn töl* "young bound to a rope"). When an animal drops its young later than the rest, the little one (*xenj* "late offspring") is often kept as a pet around the yurt. Some sheep and camel mothers refuse to accept their young (*golonxoi*). In

such cases *toig* and *xōs* rituals are held to get the mother nurse its offspring (cf. Encouraging a female to nurse its young).

Though the weather is warmer and ice and snow begin to melt in spring (*xawar*), there are enormous wind storms that also endanger the young. The emaciated, weak livestock have to be strengthened. It is important to make the right choice about the greenery cropping up from under the snow and to divide the livestock into groups lest the pastures should be exhausted too early. It is pastoral wisdom that *xawar tenxreltendē, jun targalaltandā* "spring is for strengthening, summer for fattening". Reproduction continues in the early summer: the large-sized livestock – cows, yaks, camels and horses drop their young. Parallel with that, the making of white (milk) food begins.

In summer (*jun*), the main goal is to fatten the livestock. In choosing summer pastures, the alkali content of the soil (*xujïr*) is important, since it is indispensable for the development of the livestock. Grazing on sodic soil is called *xujïrlax.* An important job is milking and making dairy products (both for immediate use and for conservation). Castration (*agtlax*) and branding (*tamaglax, imnex*) are usually in summer, but their date may change occasionally and regionally. Shearing (*nōs xyargalt, xyargax*) is in summer and autumn, as is the processing of wool and hair and partly the making of felt. Saddle-breaking and preparing the mounts for the race also take place in early summer (*soilgox*).

The main objective in the autumn (*namar*) is to maintain the energy reserves accumulated in the summer, thus preparing for the winter. The production of milk food ends in autumn and felt-making (*esgī xīx*) takes place in late summer and autumn. Mating (*orō*) is in autumn using fathering animals (*eceg mal*) carefully selected at the time of the castration. Slaughtering on a mass scale (*mal gargax*) takes place in late autumn, early winter, together with the preparation and conservation of meat products.

FELT MAKING (ESGĪ XĪX, ESGĪ TATAX)[1185]

Felt (Mong. *esegei*, Khal. *esgī*, Bur. *heyē*, Oir. *iškē*) is used for the cover of the dwelling of the Inner Asian nomads, the round tent or *ger*, for beddings (*dewsger*) and rugs (*širdeg*), various sacks and bags (*ūt*), and to mention garments worn by the Mongols, for the socks (*oims*) worn in the leather boots. Some Central Asian nomadic groups, e.g. the Khazaks and Kyrgiz make other garments such as their headgear out of felt.

Traditionally, the time of felt-making is the late summer and early autumn. Presumably, the greatest feast of the nomads, the new year, also received its name ("White Month", *cagān sar*) from the white colour of the felt and the milk products. Felt making is beyond the traditional labour division within a single family, since often several households (*ail*) do it together, but of course there are families who make felt separately. Felt making consists of three phases:

1. Shearing of the sheep (*xoni xyargax*) carried out on a sunny day at a place sheltered from the wind. A few days prior to the scheduled day, a "herald" is dispatched to inquire at the neighbouring camps who would come and help with shearing. The required tools are: a pair of sharp scissors (*xaič*; everyone brings their own), ropes to tie the legs of the sheep (*xölīn bōlt*), and sacks (*ūt, dünxū*). Everyone takes part in the preparations and the shearing: the children round up the sheep (*xoni erex*, lit. "search"), young people catch the sheep (*xoni barix*), the women tie up their legs (*xoni xolbōx*). A few men whet the shears (their tools are: *guranj* "whetstone", *bilū* "grindstone", *alx* "hammer", *döš* "anvil"). Experienced shepherds shear a sheep in five minutes. The following well-wishing rhyme is recited by those arriving for the sheep-shearing: „May your shears be sharp, may it be plentiful what is scanty." Shearing ends with a feast the main dish of which is a boiled sheep or goat (cf. Meat products).

2. Beating the wool (*nōs sawax*). The aim is to free the wool from dirt (*jungag*) and soften the fibres. A piece of old hind (*aris*) or the skin of a large-sized animal (*adsaga*) is laid out on level ground (*dewjē*) at a place fenced from wind and the wool is heaped up on it. The workers take a pair of long thin straight birch

[1185] Birtalan, Ágnes: Felt making. In: *Material Culture* (DVD).

(*burgas*) sticks (*sawā*) each and sitting around the wool heap they keep beating at it. The blows send pieces of wool flying "to be aired" and loosened. Those who pass by say the following well-wishing sentence: "May the wool-loosening stick wear off at its end, may your intention be realized." to which the wool-workers reply: "May your road be straight." Another greeting formula is: „May the end of the wool-loosening stick wear thin, may the good and bad separate." (*Sawānī ni üjūr salbarč bai! Sain mū xoyor ni yalgarč bai!*). A shorter formula of greeting is: "The wool-loosening stick is tough – the wool of long fibres is silk." (*Sawā ni šandas, ungas ni myandas!*)

3. Felt is usually pulled by a horse or sometimes by a tractor. The working tools include: mother felt (*ex esgī*), axis (*gol*), ballast (*bul*), binding string (*baglax dēs*), towing rope (*čirex sur*), flask or pail (*bortogo*, *xuwin*). The mother felt is a large piece of felt from the previous year or earlier onto which the loosened wool is laid. The first layer of wool is the finest, it is to be the right side of the felt so the most experienced old felt-makers lay it down, and they sprinkle water over it. Then the rest of the workers lay a finger-thick layer of poorer or darker wool crosswise over the first layer and sprinkle it with water again. When the wool is laid out, the mother felt with the spread wool is rolled up tightly around the axis placed at one end. The edges of the rolled up mother felt are fastened with pieces of sheepskin and the whole roll is tied tightly round with a plaited rope. The ballasts are fastened to the two ends of the pole. When the felt is pulled by horses (usually two castrated horses), they are trained for a few days beforehand. A clean flat stretch of land some 300–350 m in length is chosen and the roll is pulled some 15 times to and fro. Milk is sprinkled over the horses and the wool:

Төлгөн хонины ноосыг	The wool of two-year-old lambs,
Төө зузаан зулсан	Laid out a span thick,
Хурган хонины ноосыг	The wool of a one-year-old lamb,
Хуруу зузаан зулсан	Laid out a finger thick,
Эсгий чамайгаа мялаая!	Felt, I'm consecrating you!
Бухын магнаа шиг	Be hard like
Хатуу болоорой!	The bull's forehead!
Буурын хүзүү шиг	Be enduring like
Хөшүүн болоорой!	The camel's neck!
– гэж ерөөнө. Мөн	– so they say. Also:
Яснаас хатуу	Be harder than bone,
Цаснаас цагаан болоорой!	Whiter than snow!
– гэж хэлнэ.	– they add.

The axis is fastened to the rear part of side-board of the saddle (*xawtas*) and fumigated with juniper (*arc*; incense offering), and the horses are made to pull the roll of wool at first at the walk (*alxax*) and later at a slow trot (*šogšix*) (cf, Gaits of horses). This process is called *xüjrūlex*. Then the felt is removed from the mother felt and rolled up again with the wrong side outside and hauled again. The outcome is the son felt (*xūī*). In the next phase the felt is pulled again 15 times to and fro by the horses in a gallop (*xatirax*) (the process is called *coxilūlalt*). The ready felt is cleaned of the remaining impurity, straightened and levelled out to dry. In the meantime, another lot of wool is laid out on the mother felt. A community can produce 4–5 pieces of felt a day.

According to a Mongolian saying, no lama, drunken person or dog are allowed to the place of felt making, as they could spoil the quality of the felt. Anyone arriving at the place where felt makers are at work greets them with these words:

"Harder than bone,
Be it whiter than snow."

YURT, "ROUND TENT" (*GER*, *ESGĪ GER*)[1186]

The traditional dwelling place of Mongolian people is the yurt (*ger*) also called "felt tent, felt house" (*esgī ger*). Yurt is a word of Turkish origin and primarily designates the whole campsite where the tent is put up. Unlike the yurts of most Turkic peoples, a contemporary ger is lower inside because the roof poles (*uni*) are straight (*šulūn*) while, e. g., Kazak yurts have bent (Khalkha *matigar*) and/or longer roof poles (cf. Mongolian Kazaks). Rock drawings found in campsites of ancient Inner Asian nomads also show tents with higher roofs.

The campsite (*gerīn sūri*, *gerīn būri*) for the yurt is traditionally chosen in view of the forces of nature, the relief and the kind of livestock kept in largest quantities. The main guidelines are summed up by a wise saying as follows:

Namrīn cagt šild būǰ,	In autumn put up the tent on a ridge,
Öwlīn cagt ötögt būǰ,	In winter heap up dung in your dwelling,
Xawrīn cagt xālt barīǰ,	In spring build a pen,
Jūnī cagt jülegt bū!	In summer dwell on succulent pasture!

Influenced by Chinese Feng-shui, Mongols also produced manuscripts, woodprints, "the *sutra*s of the characteristics of land" (*gajrīn šinǰ sudar*), in which nomadic knowledge and Chinese tradition are included. Apart from the natural conditions, the quality of land is also determined by former events (illness, disaster), on the basis of which dead and living lands are differentiated (*üxsen gajar*, *amid gajar*).

The main parts of the yurt are: wooden frame, felt covering, ropes (girth, belt, fastening rope).

Components of the wooden frame (*yas mod*): roof ring or crown (*tōno*), roof pole (*uni*), lattice wall (*xana*), supporting column (*bagana*), door (*xālga*), and – especially in winter –floor (*šal*).

Parts of the felt cover (*esgī bürēs*) (cf. Felt parts of the yurt): felt cover of the crown (*örx*), felt cover of the roof (*dēwer*), felt cover of the side walls (*tūrga*) and felt door (*esgī ūd*). The lower edge of the round tent (Khalkha *xayāwč*, Oir. *irge*) may also be of felt, but canvas (*cawag*) is used increasingly frequently.

The felt parts are fastened by internal and external ropes (cf. Fastening ropes of the yurt): girth (*xošlon*), belt (*büslūr*), fixing rope (*darūlga*).

During migrating (cf. Migration), along caravan routes, during hunts, or when the livestock is driven to the reserve pasture (*otor*) for fattening, temporary shelters are built. In the 19th century, tents built on the frame of the crown and the straight roof poles *xatgūr ger* were customary. In Western Mongolia a variant with a square crown (*dörwöljin xelbertei xatgūr*) was also known into which roof poles thicker than usual were fastened. This type of temporary dwelling (with a round crown) was known in Eastern Mongolia as well, called c*ēǰ ger* (*cēǰ* "bosom, breast") for its shape resembling a bosom. A shelter of a similar construction was the *towi ger*, with the difference that the lower part of the roof poles was bent, allowing more space inside. The wooden frame was covered with the felt panels used for the yurt.

Even in the 20th century there were yurts which were not covered by felt but – owing to the poverty of the owners – only larch (*xar mod*) bark (*xoltson ger*, *xoltos* "bark"), or sheaves of reeds or even grass and twigs were used in its place. These dwellings were also called *šar ger* "yellow round tent", probably for the colour of the plants paled by the sun.

The above-mentioned dwellings already disappeared by the recent past and the temporary shelter became a regular tent (*maixan*) on shorter trips.

The phases of building a yurt tent (*ger barix*):

[1186] Birtalan, Ágnes: Yurt (round tent). In: *Material Culture* (DVD).

1. Levelling out of the site (*sūri*, *būri*), strewing dried dung in winter, sometimes gravel which are good insulators. In winter, a floor (*šal*) is also laid down under the tent. The floor is a more recent development, it consists of large boards and is hard to transport, therefore some nomadic families do not use it. The large items of furnishing are also put in place in this phase (cf. Furniture of the yurt).
2. Around the base (or the floor) the lattice wall is erected and the wall sections are fastened together starting from the eastern door post.
3. In the middle of the yurt the roof ring is lifted with the help of the supporting column (*bagana*).
4. 2–3 people go round and stick the roof poles (*uni*) into the respective holes of the roof ring (opposite poles are fixed in place simultaneously; *uni ölgöx*).
5. The crown/roof ring is balanced by the four fixing ropes (*ergūleg*).
8. The interior ropes are reinforced.
9. The felt and canvas covers are put up (*dēwer*, *tūrga*, *cagān bürēs*):
   9.1. interior canvas or textile cover (*dotūr cawag*);
   9.2. interior cover of the roof (*cawag*), front part;
   9.3. rear part of interior roof cover;
   9.4. the felt covering the lattice wall (*tūrga*) is put up starting from the western door post;
   9.5. front part (*urid esgī*) of the roof felt (*dēwer*);
   9.6. rear part (*xoid dēwer*) of the roof felt.
10. Traditionally, 13 ropes were used to fasten the felt cover on the wooden frame, but since a white canvas cover is applied on the round tent only the four ropes fixing the roof felts are used now.
11. With the three belts (*xošlon büslūr*) the outside cover is fixed in place staring from the western door post.
12. Finally, the lower edge (*xayāwč*) is wound round the tent. The edge is usually not used in summer.

Phases of pulling down the round tent:

1. The 3 belts and 13 or 4 ropes are removed.
2. The felt cover of the crown is removed.
3. The canvas and felt cover are taken off; starting at the western door post.
4. The roof poles are removed.
5. The main fixing rope is undone.
6. The roof wheel is lifted off.
7. The straps and ropes fixing the lattice wall are undone in east-west direction.
8. The lattice wall is folded; the door is removed and secured.
9. The furnishing is taken out and placed in chests.

All the removed parts are immediately rolled up or folded. When they move in the traditional way with camels or cattle-drawn cart, they load the pieces after removal (e.g. make two piles of the roof poles and tie them on either side of an animal). Since the roof ring is the passageway between humans and transcendental beings, it is particularly respected and placed therefore on top of the luggage. When they move with a lorry, the roof ring is still on top of the load.

EXCURSUS – INSTEAD OF AFTERWORD

Such a treasury of the Kalmyk culture and language, as provided by the mid 19th century records of Gábor Bálint of Szentkatolna, has received only a brief introduction here. However, it is hoped that within the pages of this book the reader has glimpsed at the particular richness of Bálint's material and can recognise the great potential for its further study and elaboration. That Bálint for several reasons was unable to publish his text with German translation – as he indicated in one of his letters – and turned away from his original intention, is a considerable loss for the field of linguistics, and foremost for Mongolian studies as a whole. In addition, it is a considerable loss for the Hungarian academic reputation. The author of the present book, after one hundred and forty years since their preparation, offers an interpretation of Bálint's texts in English and undoubtedly this first attempt will be followed by other interpretations, translations and investigations of various aspects. Indeed, future plans are already in the offing and a brief discussion of the follow-up projects anticipated by the author follows.

LINGUISTIC INVESTIGATION OF THE TEXTS

An immediate analysis of the linguistic features of the texts will be undertaken in the near future in two main areas:

1. Studying the phonetic structure of the texts in the frame of Bálint's recording on the basis of Written Oirat original and after hearing the spoken Kalmyk idiom.
2. Completing a thorough morphological and syntactical analysis of the texts considering its genre-specific features with the help of Bálint's *Grammar* and involving some contemporary and later descriptive grammars (Popov, Bobrovnikov, Kotwicz, Ramstedt).

INVESTIGATION OF THE TEXTS IN THE CULTURAL CONTEXT

The main aim of the present volume was to interpret the texts philologically as precisely as it is possible with the help of the available publications, to create a basic context for each genre-group and to examine the texts according to some investigative aspects. Only some of the possible aspects have been proved due to the space constraints of the present volume. These uninvestigated aspects will be incorporated in further studies. The author of the present book plans to undertake the following studies in the nearest future:

1. A comprehensive research project to identify other parallel material in particular genres and particular texts, involving an inevitable search for all existing items of the text versions (songs, tales, riddles, proverbs, blessing-texts) and to identify the place of Bálint's texts in the Kalmyk and further Oirat or Mongolian cultural heritage. However, this task will most likely require the involvement, of other native researchers.
2. At the present, the author plans an investigation of the brief fragments of the Kalmyk folk life, i. e. the ethnographic texts in the contexts of the 19th and further the present day ethnographic material. This plan will be carried out involving the ethnographica collected among the Khalkhas and issued in a separate volume dedicated to Bálint's ethnographic corpus. The author as the editor of the *DVD Traditional Mongolian Culture I. Material Culture* has experienced field work among various Mongolian ethnic groups with regular research activity – and this background offers the other aspect of the study planned.

In addition, researchers of present and future generations might uncover enough material for many more many more enlightening studies on the basis of Gábor Bálint of Szentkatolna's precious Kalmyk records.

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Illustrations

Gábor Bálint of Szentkatolna
(by Zsigmond Pollák; *Vasárnapi Újság* 48/1875)

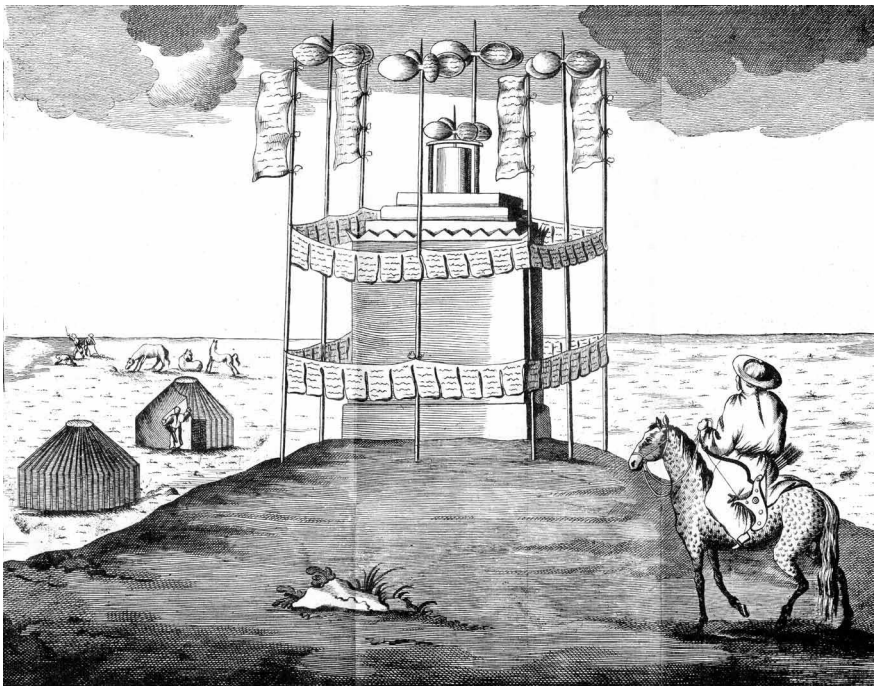
A Kalmyk horseman
(Kostenkov: *Kalmyckaja step'*. 1868)

High ranked monks (*gelng*, *bagš*, *gecl*)
(Kostenkov: *Kalmyckaja step'*. 1868)

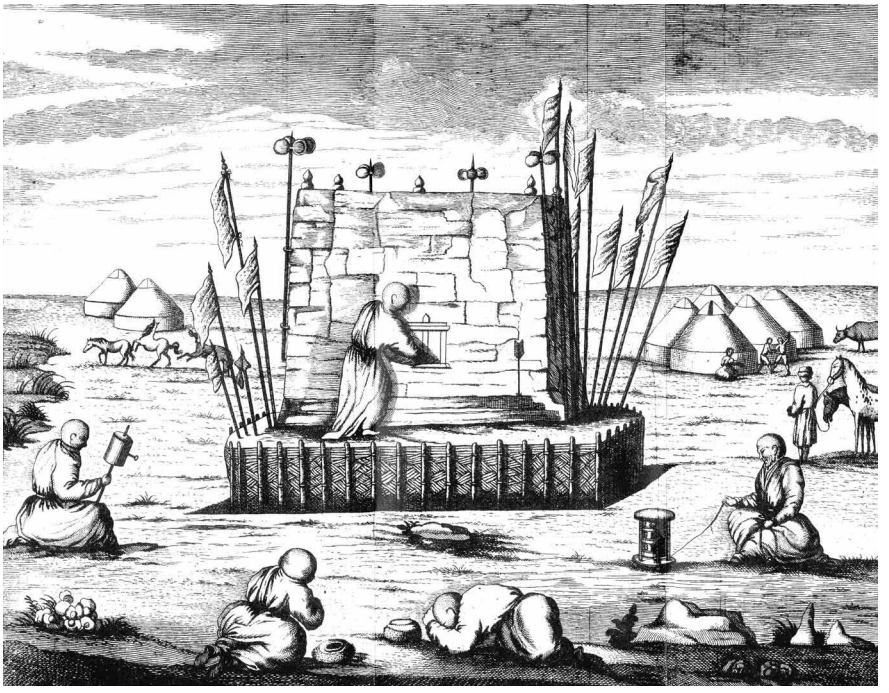
Khoshuut wrestlers
(Kostenkov: *Kalmyckaja step'*. 1868)

Baga Dörwöd summer camp: Aršan-Zelmen
(Kostenkov: *Kalmyckaja step'*. 1868)

Cremation of a high ranked monk
(Pallas: *Sammlungen* II. 1801)

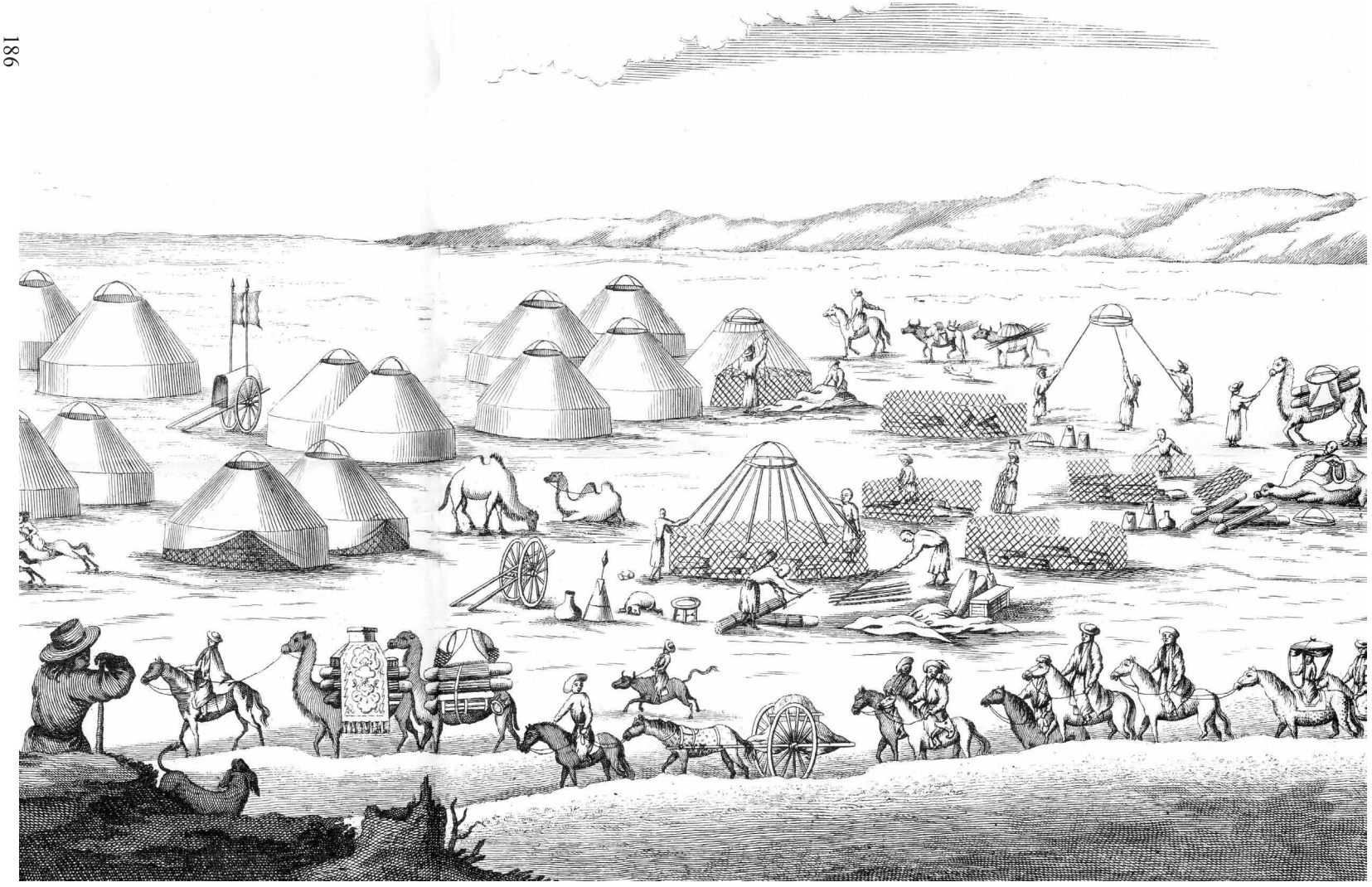


A *cac* in the steppe
(Pallas: *Sammlungen* I. 1776)



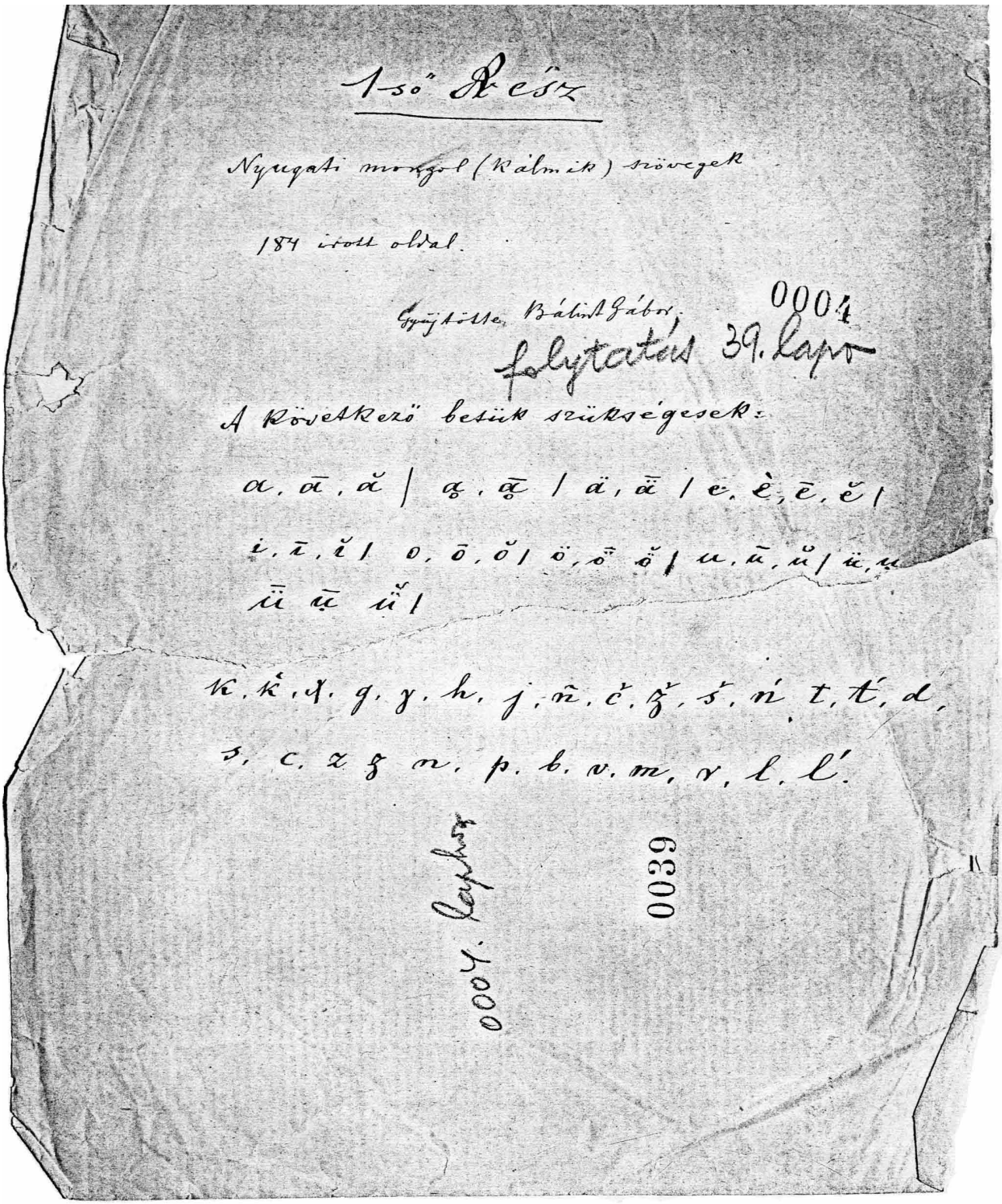
Funeral ritual at a *cac*
(Pallas: *Sammlungen* II. 1801)

Preparing milk brandy
(Pallas: *Sammlungen* I. 1776)



Moving and building the felt tent
(Pallas: *Sammlungen* I. 1776)

Facsimile of the Manuscript



1so Rész

Nyugati mongol (Kálmik) szövegek

184 irott oldal.

Gyüjtötte Bálint Gábor. 0004

folytatás 39. lapon

A következő betük szükségesek:

a, ā, ă | ą, ą̄ | ä, ă̈ | e, è, ē, ĕ |

i, ī, ĭ | o, ō, ŏ | ö, ȫ ȍ | u, ū, ŭ | ü, ų
ǖ ų̄ ŭ̈ |

k, ǩ, ɣ, g, ɣ, h, j, ñ, č, ǯ, š, ń, t, t́, d,

s, c, ʒ ʒ n, p, b, v, m, r, l, ĺ.

0004. Lapszám

0039

1

Хаĺимĭк künden. (Negešükči nom)

Burҳani aĵistiĕ. Burҳani ibegel. Burҳani surgumži. Ҳäni išizakän. Ҳäni yarmotor bičik. Atalakčinä zakan bičik. Bakšin surgumži. Ecĭge ekän eñkerelge. Ecĭge ekе kelcegäbä. Köbün sonosbą. Ecĭgeni zakaba. Aҳa morĵožji jąbŏba. Küken irĕbe. Ecĭgeni durunügä. Tünžü zabügä. Karan sürelži bäinä. Untuҳu cak bolbą. Öri cäi. ži bäinä. Bosҳu cak bolbą. Ҳupcusan ümüš, Ҳupcula, yar nüränuya. Tere bičik bičiküš, Ҳäriü ilgeküš; gentä bolҳu kebtä. Či morĵožji jąbon-či? Bi čigi yarăd jąbožji bäinä-bi. Nädа (nanda) ilge. Tere erĵül biši kebtä. Tünžü ilgä. Gertän ügä (uya). Tere üližji (uilažji) bäinä. Či bičigä inä! Tere öčökülžür üküžji.

(Kojunšukči nom) 0005

Yanzadu yal täbi. Tämki ügä. Yanzadu tämki nere. Nomžän orŏ. Dekter aca. Üzün norgožji aca. Beke ügä. Kimzä abči ire. Üzük jasäži aca. Dekter kimzelži aca. Šabazaň aca. Tere bičiži bäinä (bičižänä). Bi uñšina-bi. Či kelĕži aca, bi bičisü-bi. Bakši irĕbe. Nom üzĕkü cak bolbą. Nom tökjöbe. Jąbožji nädaja. Bi untuna-bi. Očі unta. Dü žula. Bi bilenä-bi. Tere bilĕži bäinä. Ene ünän. Tere ҳudal kelĕži bäinä.

2)

Bi zuruk zurŭna-bi. Tere mörgäl ǯasaǯi bäinä. Tüńigi zasäǯu, namäigi ǯaŋŋaǯu.

Yurbuǯukči nom.

Baǯartu odoja! Ǯungäs? Yöso ǯulǯuǯi abna-bi. Bēläs ǯulǯŭna-bi. Bi basa odŏŋo-bi. Tere odŏǯu ǯurun ügä. Tüńi ǯurun. Eběrän jaǯaǯi meďěnä-či? Nädačayaja! Dü ǯuläca, yaja. Ǯamǯän amäraja. Bi cucuräba-bi. Či ürgüleǯi bäinäči. Tere iškereǯi bäinä. Či bičigä anǯayarla. Baǯmaǯäigi nära ge. Čiki sü! Tere ǯoyolǯi bäinä. Tüńi kölńi öbŏďönä. Tere ärä jaďŏna. Bi erül biši-bi. ǯüǯün-mińi öbŏďönä. Toloyo-mińi ergenä. Zurkün-mińi kösölnä. Nüǯün kökörnä. Biǰeńi čičirěnä. Erül biši kebtä. Oron ǯere kepte; könǯilär bürkä. Kelän üzül. Em ü!

Dörböǯükči nom. 0006

Ǯuǯal keleksen ičikübitä ǯere nül. Bi kücüs untuksun ügä-bi. Čini nüǯün ulayäd bäiǯi. Ǯulta keleksen säin biši. Tere ǯegäber, tä bosďa. Ǯuǯal keleku zöbügä. Ulǯu kerek ügä. Či degäd uǯän untaba-či. Ene ǯorta ǯere säin biši. Ene usun degäd kitsen. Näda bütän usu aca, näda sabaŋ aca. Mińi kilik ǯamä bäinä? Uǯäl ügä ǯupculäna-bi. Mińi yöson ǯamä bäinä? Bi šinä yösän ümüsnä-bi. Mińi ǯüčin yosŏigi ökči ǯatǯul!

3)

Ken yosočidu? Mišail yösočidu. Tere möŋgö surla. Ťuŋdu? Čumadan ťaťťaksaŋi tölä. Ťuŋdü kedü möŋgö ögkü köbtä büü? Küčüs dundur arsalaŋ möŋgö surla. Ene degäd ünetä; Ťüüŋi maŋyadur örüŋdän irege-ži kele.

Ťabuŋukči nom.

Mende büü-ta? jayaži bäinä-ta? Degäd säin, degäd mü, kösörön ťanäba-bi, ta jaya-ba-ta? Ťüloŋän. Ťa gentä büüta? Teime erül biši-bi. Ťaŋdu jün bolbą? Toloą-ya-miŋi öbödönä. Ťaŋi ťabügä-ten čirägärten üzügdenä. Ťaŋi gertdegisten (gertťakisten) jayaži bäinä? Kösörön ťanä babi, cuktän mende. Ťaŋi aba balyasunäsu ťäriži irebe-jü? Ee, tere öcögül. Büü irebe. Mende bäiten! eberäŋi gertekistäte nädätu mörgötön. Erke biši. Bi ťaŋigi maŋyadur üzekü-jü-bi? Bi arban častu gertän bäiťü-bi.

Ťuryaduk̆či nom. 0007

Ťotoin ömöŋö sergäd jąboži irejä. Säin, küger biden ťamäräŋ odoja? Ťamäräŋ ťaŋi ťuruluksan tala, näda cuyar äjeli. Ťaŋi ala bidentä (manlä) jąboťu-jü? Ügä, tere oros nomäŋ üreži bäinä. Ťuryüliäsu suluŋuksan caktän jün gäd nom üreŋä? Ee, tere mete ödör büri (bolyon) bi čigi surduk-bi. Ťüŋi tölä? Ťuryüliŋän säin yazarčŋi abxuin tölä.

4

Ťeĭkülä ťa kĭdü cak bičigä öŋgörübten. Ü-
gä, bi tüni ünü meδeδek-bi. Ťa degäδ nerelkekťa.

Dolāδukči nom.

Ťani säiχän menδeĭgi üräδ bi bajäδaži bäinä-bi.
Kösörön χanäba-bi. Bolbą-čigi, bi ťandu tāsügä
žängi künečkü (kelečkü) bolną-bi. Ťün büi? Ťani
egečči zöbör χučiťa. Bi ündü δegäδ γašü-
δana-bi; tüni tereni jün gem büi? Χalün öbö-
čin, tüni gemün učir meδeksen caktän, ťa
egečidän ürulχu-(ürlaχu)-ťa. Ťün učin büi?
Tere bijäni depteküläräη kiťen usu üži bolną.
Bi tündü δegäδ ürulži bäinä-bi, bi tünigi
ťeĭmäsü olo (olonki) cerüllüksen (cerülük-
sen) boldok-bi; tündü emči ireži bäinü-
jü? Ireži, tere maniĭgi icülži (icäglülži)
bäinä. Bi tündü maŋγaδur oδχną-bi.

Näimäδukči nom. 0008

Ťa näδa öndör χanäba-ťa? Ee, χanäba-bi, zü-
gär ťani düδü χanaksan ügä-bi. Tere jü kebe?
Tere eberäni noman ese δasaži. Tüni bicigä
žasak-ťąη, tere maŋγaδur ťandu beleťkü.
Ťani χaŋγaχuη tölä jüη äli čidäksäη kežži
öksübi. Meδenä, ene ťesuluη mini kišigün
tölädü. Tere säin köbün. Ťani ťeĭme kelär
keleksen caktu näδa δegäδ šalanžita bolną.
Ližidü bičigä ürultąη tere bijeδän žäksan
noman ese meδekťü.

5)

Tüŋi zasaŋ zöbtä, kerä tere bjeŋän zäk-
san nomin xüŋü ülü beŋereksen xoinö. Tani
nada ŋanaksandu bi ŋegäb baj¥sänа-bi.

Jiseŋükči nom.

Keŋü nasŭtă bü-ta? Nada uŋulügä arban
ŋörbön nasun irekü. Tani egečin keŋüŋükči
nasŭni ene bü? Tere oŋa arban tabin (tabăn)
nasŭtă. Tüni teime käkšin geži bi sanaksan
ügä bilä-bi. Tandu basa ata-ŋü bäinü-jü?
Bäinä, tere nadăsu yurbun nasun ŋü bolsok.
Tandu jeke ata bäiŋek bolüza? Bäinä, tere
arban ŋolăn nasŭtă. Kerä nada arban xojĭ¥
nasun ireksen caktu bi gimnäzeŋü oŋxu mön-
bi. Kerägäsü narăn tani ŋü surgüliŋu bü?
Tere tenŋü jisen nasŭtaŋăn oŋolą. Eime
nasundăn ekeležį surgüli sunuksan ŋegäb
jäin.

Arbaŋukči nom. 0009

Nada xü ucusŭ xojĭ¥ ök-tön. Ta ju ujŭku
sanātă bü-ta? Alčür imkerekü ŋere tem-
ŋegelnä-(temŋeglenä)-bi. Ŋambar öŋgötä
ucusun tandu kerektă? Ulăn cayan xojĭ¥.
Kerä ta alčürăn ŋusuksun xöinö bi tandu
tusăr kŋöŋölmöš öksü-bi. Jün kŋöŋölmöš?
Könžil ŋabatu.

6)

Aban nēgedükči nom.

Cokoži bäinä, üdetäil-tän. Tende ken bäinä? Orō-tan. Kentä künčenä-tä? Ken tandu kerek-tä? Yarä ende bäidek büi? Ee, zügär tere gertän ügä. Kedüčükči častu tüni üzeži (üzüži) bolzu? Örüni jisen častu, üden yurbun častuŋ Kösörön tanäbäbi; bi jisen časlä ire-küi-bi. Eberäni tajäyän üldägäd odzu bolura-ta? Li Mä-ten (bäi-ten), zügär ene yarä namäŋgi tänitaš. Mende bäiten mañyadur örüni ar-ban nēgen častu irēten.

Aban kojurčukči 0010

Bidēni sulčulyan konin sarāsu aban ekelčü. Tündü tanan-ta? Bi čegäd bajasäna-bi. Sulčuk-san caktän tama bäizü büi-ta? Ecige-mini ya-zāran abči odzu bäiza geži bodōŋa-bi. Ene tälam-žista bolzu, učirni bi yarä yarat üzütügi kü-sünä-bi. Ta orosaŋar keleži čidätu büi-ta? Cidänä, sulčulyanāsu ireksen kōnō oros keleigi kilimžileži surzu iccektä-bi. Täni sulčulyan jambar utu bolčok büi? Kojur sara čundur šatu. Täni ecige ken büi? Žün-yar arigin tali-mek. Tandu mörin bäidek bäi? Mini ecigedü yurban ažirya adun bäinä. Čečeni ken tärül-dak büi? Abäya mini bolon mini ata. Teikülä sulčuksan caktu tandu degäd sergemžitä bol-zu. Tün gäs? Ta eberäni möridärän serge-ži nädätu mön-ta.

Ee, ene ünen (ünün) bi emältä möriär serge.
Žži nädqudu degäd ǯurätä-bi.

Arban ǯörbödükči nom.

Namäigi ečige-miniǰ tanigi mañyadur manälä
(bisetä) jabŏ-tan geži kele-gäd tandu ilgäbe.
Jambar caktu ta jabŏži bäinä-ta? Örün erte,
asäjan ǯuruktu kürkün tölä. Ǯuyar jabŏži
bäinä-ta? Emältä möriär zügär zarimni
temägär čigi. Bi ežiäsän surqsu-bi. Ežiǰ ta
namäigi Naran-ta Jandayadu odŏqudu täbŏ-
qü büi-ta? Kezä? jün učirär? Mañyadur
örün erte sergekün tölädü. Od, zük möränä-
sü bičigä una! Qanäba-bi ežiǰ, zügär möri emä-
lär unuži čisädek-bi. Ta jabŏ-tan, biden tani
ardäsu irektü-biden. Bi önsör belen bolsu-bi.
Ne, Jandaya bakči tandu jambar bolži üzüg-
enä? Üzüskülentä, bide tündü elseb serge-
be-bide. Biden tärimär (tärimäl) modondu
odäd noyan ǯire qoto üebe-biden. Ee, tegäd
nege gertü oči üsütä cä üba-biden. Elseb
näirelži-ta (näirleži-ta)?

0011

Arban ǯörbödükči nom.

Bi Rezänä tani gertü otsu gebe čigi, mön-
Rendü räda [illegible] jamär bolbaǰ čigi nege
(tüitker)
alsak tot qor (namäigi bürüži zoksadok mön.
Näda tanigi qučüta geži keleksen bilä.
Bi tandu, tüni itegeži mesekün tölä, irebe-bi.

8

Burūgi-mini ťäbiťen, ťanīgi amar bäiχäsü
ťayacūlba-bi, zügär bi ťanla nege bäťan
üilän (üilein) uärär kündüsü gezi sanaksan
bilä-bi, tüni tandu bičigär cäilyäži kelekči
kecü bolād bäiksen bilä. Ťani irekči nada
ǯegād tālamžita, cakni bolťoni bi tandu tus.
ťa boltu mön-bi. Bi ǯegād χanäbabi ťani eren.
dü, tere namäigi eberäni čigi emčitä ťanil.
dūluksun tustu. Bi eberän čigi tere mete tän
ǯēr χanäba-bi, učirni tere namäigi ťabla ťanil
ǯuluksan tustu. Mini gerin bülüs cuktän ťa.
ni türün manädu irekseīgi mörödöžji
kelcebe, zügär ödā tandu ürulži bäi.
cäyänä, ťani manädu irēǯegän üruksun
tuskastu. Nāda cur zabügä, zügär kezä
bolokson caktu bi tandu ǯurulži irekü bolna.
-bi. Ťani gerin bülüsäsü teime ügä sonosokči
nāda ǯegād tālamži ügä. Ene ödörmüttü
üilän keregär bi ǯandayakindu ödörna-bi
at, tere učirär tandu irēži čidäši ügä-bäiχübi
χäržji irekseni χöjinö eb boloksan caktu
ťanädu irēkü icektä-bi.

0012

9)

Jäilyätä tüli.

1. Äyan činän araldu arban ɣara nuγusun, tεδeńi mörär mördeksen ɣurδun ɣara nuγusun, jün bүi? — (bičik bičikü).

2. Abdүrtu bäiksen šayräigi alcaɣaɣgini medečiš, jün bүi? — (gesenδeki ürün).

3 Arboyor sarboyor moδonδu alүn emäl toɣata, jün bүi? (bilcektä yar).

4 Orčiloñdu yurban jümün cayan bүi, jün bүi? — (Inäkülä šüdün cayan, kökširkülä üsün cayan, ükükülä jasaη cayan).

5. Örkö dëre yarāδ nöködän δüδaži, jün bүi? — (žurmun).

0013

6. Ulaɣaδu yozaɣa oroži, jün bүi? — (šilä bir)

7. Ülāsu utüsun unžiži, jün bүi? — (temänä burunduk).

12 (Kökö buɣa košiži, alүk buɣa alcaiži, oyütur buɣa oläδ yarāδ oči, jün bүi? — (bü))

8. ɣaδ ɣaδ gèδ. ɣanžalän örgäδ yarči, jün bүi? — (noɣaη sülän örgäδ yarči).

10) α

9. Xojur kügi inäk bolyodäk jün büü? – (žürkün).

10. Xormayar dürün šayadu xojur ulän saxa, jün büi? – (šara naran xojur).

11 Xolo yazarīgi öirö kežek jün büü? – (mörin erdeni).

~~Kokön stb.~~

13. Xumxa modonžu xur ese toktoži jün büü? – (ükürün öbör).

14. yancaxan modon yanar, yanar geži, yazar usun šug šug geži, jün büü? – (bülür).

15 Gaböba, gaböba mör ügä, xatxaba, xatxaba cusun ügä, jün büü? – (onyoca).

16. Takta žere tabun yalün jün büü? – (tabun xuryun).

17. Tabun ülän cāž bīdü täiyan noxan kebter, jün büü? – (alxan). 0014

18. Döš žere žörbön yalün jün büi? – (ükürün dörbön kökön).

19 Šarīsun ütu sert geži, säixän küken melt geži, jün büü? – (nülmüsün).

19 Noxa bisi ünürtä, šubūn biši žibürtä, jün büü? – (Cokco xorōxa).

20 Cayan xuryuni süligi idžebe-čigi čilēkiš – (Casun).

11

21 Bökön modonāsu börö ölgätä, jün bü̈ē?-
—(süŭke)

22 Borokčin xö̱in bosči jatlan (javäŭtalan) (tarγalži, jün bü̈ē?
—(ümüsün).

23. Aman dobor dobor gegād, Kūnä xoto mokelžži isād
jabži odba, jün būī? (gelen Kūn)

0015

12

Üliger.

1. Ajulāsu zuluksān kün ajulla χaryaǯǩk.
2. Eběräńi ödmögän yakcārān ideksen kün eběräńi acayān yakcārān örgödek.
3. Olon jümu medeksen kün olo endürědek.
4. Χalyān säinār medeksen kün cucurāǯǩk ügä
5. Kecü usun yüyān temcedek, keksen üile ezān temceǯek.
6. Kükülińi iliži bäiyāǯ küzügińi kerčikü.
7. Kügi burχańi χälχäksän χöinö čono čigi ideǯek ügä.
8. Kündü zoböloń üzülüksen kün eběrän čigi zoböloń üzeǯek.
9. Či χamuk umšiksān bičigä kele, zügär meǯeksān kele.
10. Čonon amān idčbe-čigi ulān, ese idčbe-čigi ulān.
11. Däisäńi caktu eběräńi χamuk ajurāsān sanāyār bäri.
12. Säin ärki, säin kükeη χojur josun amtäjän qoron boldok.
13. Setkil tusχalārān doyoloń soχortu čigi tusāǯǩk.

0016

13)

14 Žaŋ säitüde kün cuglurdžk, zamak säitüde zaŋäsun cuglurdžk.

15 Hoŋän gesendü šara toson ese toktaži.

16. Nomūn surulyaŋŋi gegen gerel mön, nomān medekü ügä muŋŋak ŋaraŋyu mön.

17. Nom kemebäsü šikir balāsü āntäŋän bolna.

18 Bajŋ bäitelän ügätä kün mete bäiksen kün josun muŋŋak ŋärikta boldiŋk.

19. Bičiŋän möŋgötä kün bičiŋän zobŏloŋta boldiŋk.

20 Mörīgi alaksan caktu emälŋi üldedek, zügär ükükülä tüŋi nerenŋi aldardžk.

21. Muŋŋak mü küntä bičigä nögöcä, zügär säin künäsü surŋamži ab.

0017

14)

Jöräl

Xöïnä maxa üekseni süldü.

Maxan cusun-čini
manžu aršian boltuya!
sünesün-čini šüki bodin oronžu töröštügä!
sürük mal-čini miñyan tüme kürtügä!

—

Cayan sara.

Cayan-tan ölzätä bolži, cayan xalyan xalbaži,
ene žildän ügeži žirγaxu bolbo-čigi.
Xöïtündän ünäsün orxoni säin bolži, ulän
čirägärän xaryalcäyaži, čiriktä undän
bäričäyaži ene mete žirγacäyaji.

~~Akane bobo bobo gegäž, kä-~~

0018

»Kükän manži bolγonγ-bi.«
(Ëži, manži bolγši-bi.)
»Jün gäž manži esebolnγ-či?
(manži bolson kün, künä dëdü bidü yarči
süyäž, säin xotoïn dëži idedek.

15

1. Dün.

Ɣuca ɣamarta boroñi
ɣurdulʃu tutuman jañzata;
Ɣebitä Düñgügür tanlāran
ürgülži dän ɣamtaı sūya bi.

Či čibya monɔondān
Či temsen uryuna;
Či namā ɣojorāigi
zajān tanlāran ɣaryūltuya!

Narāñi ulān tolŏyaɔuñi
Nāži ɣamyar sūdɣk bŭi;
Nāži ɣamyarīyān sanāɣuñi
nasundān gemtä bolna-bi.

0019

Ub

2. Dün.

Delden čikŭtä kèrńi
Delgerkin adundu iźiltä;
delgüźü tanilta Deźä zalū
degźerèźi yarxuźan šiděbe.

Orosx lanka bišĕmüźńi
orŏxuźan yarxuźan jañzata;
olondu tanilta Deźä zalū
orosx bolxuźan šiděbe.

Xurxatāin yolīn kŏbāźü
xojurxan ükŭräsü xolźida-bi;
xŏxan čirätä Ölzetä čamźān
xoran jayaźi kürkü-bi?

7(xoiran)

0020

17

3. Dün.

Närin yolïn urusxalni
nomŏyon dölönär urusna;
nomïn sakŭsundu zalbarïxani
nasundän mende yarxu bŭï.

Jeke Jeltä boroni
ïžilïyän xälläžï incayäna;
Jžilžü nutukta ežidän
ielge bolži kürüjä.

Batuxan bürbütä boroni
Bogdoïyän xälläžï incayäna;
Bogžodu nutukta ežidän
bokžurya bolži kürüjä.

0021

18

4. Dün.

Nomŏyon borą mörin-činĭ
noson la culburiyān unžiulād;
nojŏndān xäirtä Žožāĭgi
nozona türünläni šukšiulād.

Härixän kenčir kiligī-činĭ
näiginiĭ olži šaglana;
näirsĕk bäidältä Žožāĭgi
näiži Namžirasŭni xolžiulād.

Yuru köbötä debĕlī-činĭ
yučin yurbuta šaglana;
yučin yurbuta Žožāĭgi
yurbudārni damžiulži šukšiulād.

0022

19

5

S. Tūn

Ergeži cokoži ašina
ene piristinä xašna;
ekce näiman zalū
emigän cacūlži ašina.

—

Šarzažži cokoži ašina
šaŋya piristiŋä xašna
šaldžw näiman zalū
šalūyan samalži[1] ašina.

—

Ujužži keksen atuyan ger
ujužon miniŋän šašaju; 0023
učir jūgiŋi surxuŋi,
urdāsa beleglen ögöksen.

—

Šazalži[2] keksen ketä tüŋgürcek
šabdayar miniŋän xabtayandu;
šaltan jūgiŋi surxuŋi
šaglasun bolyondān ujuŋdulta.

1) samlaži h.)
(2. saglaži h.

20

6. Lün

Säišän zèrde mörin miñi
saraïn gerellä näšäna;
säišäšäk zaŋta aʃandar tanläran
ʃaraïn turšär žirɣaja!

—

Näriʃän zèrde mörin miñi
naräna gerellä näšäna;
näirleži sükšin aʃandar tanläran
nasoñi turšär žirɣaja!

Yom bolokson zèrde miñi
yoliñin šüräïginï ʃaräna;
yol yolšik aʃandar tanläran
yoltaʃan žürkärän bärileaja!

—

Öndör zèrde mörin miñi
ölöñgin šüräïginï ʃaʒäna;
öñčin baya nasundän
örgöm ži bulim ži tatušäna.

0024

21 2 7. Dün.

Zaxan yurbun germüttü
zalatä maxälata xalaya;
zalata maxälata xalyän öiräsü
zatin ünür küñ Künäd.

Yügin yurbun germüttü
yulžiñ bičiken xalaya;
yulžiñ bičiken xalayän öiräsü
yügin ünür küñ Künäd.

Bura dotorki germüttü
bulyun maxälata xalaya;
bulyun maxälata xalayän öiräsü
burušin ünür küñ Künäd.

Erge čerki germüttü 0025
čemcägän üsütä xalaya;
čemcägän üsütä xalayän öiräsü
erbeñgin ünür küñ Künäd.

22 8. Dün.

Вуулык боройан ӧнӧна,
булъара далӣъан ъанзаъалӑд;
болӑд бӧтӧксӧн ӱлеӣги
бурӵан теӈгер ӓлдӧтӧъа!

Ӵара ӵилӣн кӧбӧдӧ
Ӵаӵӵаба ӵубӑн сӵглурна;
ӵалъӑд мордокson арбан залӣ
Ӵалтан ӱгӓ ӧрӵтӱгӓ!

Ӧмӧсӧн ӧлен ъарба,
ӧбӧлӣнтен ӵокон болбӑ;
ӧрелӑд мордокson арбан залӣ
ендэ мендесен ӧрӵтӱгӓ!

Ӽабисӧн ӵара ъарба ла,
Ӽабарӣнтен тендек болбӑ ла;
Ӽантӑн мордокson арбан залӣ
Ӽӓрӧӵи мендесен ӧрӵтӱгӓ!

0026

23

9. Dün.

Jajïk säixän sävalïnin
säiri dēvĕni ösŏlä-bi;
säixäšik zaňda ēžinän
öbör dēvĕni ösŏlä-bi.

Uruldaňī mörindü
üdä žolą tüšilgen;
ujun baya nasundu
ēži àba tüšilgen

Arxalaňī mörindü
arγamži dēsün tüšilgen;
ali baya nasundu
ēži àba tüšilgen.

Baya gerïn tüšilgen
barän bakas xojur bŏ̈ī;
baya biĕĭken nasundu
ēži àba tüšilgen.

Ike gerïn tüšilgen
uïin dermen xojur bŏ̈ī.
ujun baya nasundu
ēži àba tüšilgen.

0027

10. Dün.

Bärim išitä χanžal-čini
Basañgin Čokaǯuni ǯokosta;
bāχan kūken Žožägi
barānasŭni suγučiāǯ abla-bi.

—

Öndör cayan ǯolmai-čini
örköni cömörükü boltoγai;
öngŏtä čirätä Žožägi
öbörāsüni suγučiāǯ abla-bi.

—

Kèr ažiryata aǯūgi-čini
kegär kögäǯ γarla-bi;
kelä zañta ǯožägi
kölīnän ömnö sülγula-bi.

—

Χurǯun borokči gügi
χurǯun gegäǯ unŭla-bi;
Boro χucān Aršigi
bökö gegäǯ ǯaγula-bi.

—

[illegible]

0028

25.

11. Dün.

Čiktüni uryuksun šalügi
Čininän tölä ɣašäla-bi;
Či mana ɣojorāʂgi
Zajan čigi ɣaryūlʂuš

Ulasondu uryuksun alïmaïgi
ujäʂan Čamdän öglä-bi;
ujäʂan Čamdän ögbö čigi
uridaïn zajan ɣaryūlʂuš.

Näj ɣälži uryuksun cecegni
naranda jündu ögürdek bï?
namäïgi geksen čamäʂgi
nasundän martaʂu bolyoba-či?

Xō ɣoŋor mörügi
ɣurdun gekülāni unüla-bi;
ɣōʂan čirätä čamäʂgi
ɣoinōŋï čigi ɣaryūltuya!

Zandaninten čiryakni
zaŋyaraksan talan ujäzana,
Zalušik minin čiŋ' setkilni
sanaksan (sanson) talan ujäzana.

26

12. Dün

XII

(Xošūda nojon (Czeren-Žabin Tümeni)
öngöröksön caktu yaryaksan dün)

Yurbun sāral mörmni
yuburīn üdendü sögetä;
yuburta tanilta manā la àka
manīyan jayatuya geksen bī?

—

Alsan išitä ildütüi
ānan yubur olzolād;
olzolokson ildüdüi zobošuš-bi,
žük àkainen ämindüni zobonā-bi.

—

Ulān tasmata kartusīgi
ulusīn säidüdni olzolāna;
olzolokson kartustuni zobošuš-bi
žük àkainen ämindüni zobonā-bi.

—

Arban nēgätä allanžīgi
Äidärtani surgultüni öglä-bi;
Äidärtani surgultu ökülärän
»albatuīyan medētügä« gelä-bi.

—

Šara coxor örgeni
šata bolži dungenä;
šartadu tanilta mana la àka
manīyan jayatuya geksen bī?

0030

27

17

13. Dün.

Manca gedek yolŏni
manuraksan säiχän yol bŭi;
manīgi yaryaksan ēženi
Madirinān χormāduni baktana.

—

Žuruk gedek yolŏni
žuŋyaraksan säiχän yol bŭi
žū kŭrŭksen abaníχ
žuŋkabāni χormāduni baktana.

—

9žil gedek yolŏni
ilerkä säiχän yol bŭi
iniglen ösökŏksŭn ēženi
ikesēnān χormāduni baktana.

—

Kämü gedek yolŏni
kŭrečiŋneksen säiχän yol bŭi
käkŭlen ösökŏksün ēženi
kümüχinān jēdä boltuyai!

—

0031

Jün

28.

Arba küräksen ülänü
alčiïnaksan säiśän jabodaïta; laïta
ali bayanasundu
afankrīgän ńborīgi jaxubi?

—

Bičiken kèr mörini
biliksen säiśän jabodaïta;
bičiśan bayanasundu
dünerīgän ken čigi jaxūbi?

0032

29 K

14. Dün.

Šēr ǯēre yarɣuńi
serǯikneksen sälkitä;
Semen Bürgür Sempüs čamdän
serken öbör belektä.

—

Ülan ǯēre yarɣuńi
ulän šarańi manǯüräd;
ulän čirätä Sempüs küküńdü
urǯan belĕgän öglä-bi.

—

Tabun berĕnä domborīgi
taŋna maŋna (tagna magna) tašülād;
taŋil biši Sempüs kükigi
täbĭdek zalū biši-bi.

—

0033

Nürü bitä ɣaltarńi
nüdül dunduńi kürǯeŋnäd;
nügäd odoksŋn nutugiń üzĕküńi
nüdünäsün nülmüsün melteŋnä

—

Tabülɣu dunǯakin tösüigi
tarǯan kürüŋ čińi tatăna;
taŋildeja geksen ɣoinö
täbĭdek zalū čińi biši-bi.

30

Ɣatalyani ɣakca modonʒu
Ɣanzān utan bürgünä;
Ɣancārąn sūksūn Sempüs čamdāu
Ɣanzārąn beleğän ilgelä-bi.

—

Kökö panza büsäni
Kölün üzür cokina;
Körkün kükün Sempüs čamāğı
Kölinän ömönöni sülyāūū-bi.

0034

31 15. Dün

E! šikirtä nürin köbödü (köbädü)
šil yarišett baišiñdü
šil öngöte karla šišä
melmelzeži südišk bü.

E! Örköin čölögär kälšäyüni
ölä šobüni bäideltä
öböröldöži süyüni
örbölgäsü žölökön.

E! totöžain čölögär kälšäyüni
toyrostoñ šobüni bäideltä,
tokaildoži süyüni
torgonäsu žölökön.

E! üsän samlad süyüni,
ülein soloñyo tatäna;
eime säikän karla šišä
melmelzeži südišk bü.

E! samnäd orkoksonüsüni
sükšin süriñi bütünä;
eime säikän karla šišä
melmelzeži südišk bü.

0035

32

E! cäilzur cayan nürtuni
casan šikŭrän asxarüläd;
»xän Žanamya ireküegegäd
xaralaži südiŋk bŭi.

E! jeke nürün xažiüdu
jisen šoŭxorän täbiksän;
xän Žanamya xäirăšän
šobügan xäiži ašina.

E! xarla šišä kŭken
šobügi-min' ögŋi-či;
šobügi-m' es' ökün-čini,
xäriži xändän medülnä-bi.

E! medülkäsü medülĕ,
medĕbe čig' jaxu bŭi?
medüleksen xän-čini
xäriži kölän dotilyäd.

0036

33 16. Dün

X.

Buxuša zäisäñ Mučkagi
Burū xalyār tūtuya,
buxinta kišiktä Udbul-čiñi
bačumdād xāričy boltoyą!

Širübgür saxalta Mučkagi
šinžirlād salbasud tūtuya,
šinžilži abuksan Udbul-čiñi
šiberāsü xāričy boltoyą!

Xara cosor Mučkagi
xaxalañ gemār ükütügä,
xamāyāsu botoloksan Udbul-čiñi
xāriži ireke boltoyą!

amāragin-ten ujuksyn bišimüdni
Abyanara xuruldüni bārigdutuya.
amāraglād abuksan Udbul-čiñi
ašüdüni xāričy boltoyą!

Mañyad borą mörin-čiñi
Manlān xuruldu bārigdutuya,
mañigi mekeleksen Mučkazäisäñ
mañiyān xaxulšu boltoyą!

xurdun xurdun mörīgi
xultān tölä xadyalād
xončinar Buxuš xojurāgi
xulxa matār težiāgād.

Xon.

0037

/13

Хончинаг Бихиŭ äимĸк-чиńĭ
Хōсон хосогхи болтоя!
Хоинäсü иреĸсен идбил-чиńĭ
Хōги-чин' тасалхи болтоя!

Еркетенä зäисäн Харсäяäĭги
ергü гегäд ялоĸсонбōō;
ерлиĸ ихäта Мāчĭĸаги
ере säиндüńi дурäлаĸсан бōō.

0038

абуĸсан гергäн булагдäд
арūдüńi иілäд üлдüнä;
аряни тасäраĸсан Харсäяа зäисäн
äргĭĸиäг ундäн кēнä.

Хоюр хоюр гергенäсü
Хōсун тохорäд üлдüнä;
Хошūда Кürгün Харсаяа зäисäн
Хорäзäг ундäн кēнä.

Ергенäн сīрūн екендü
Еркетенä залūс чаńгадäд;
ерлиĸ ихäта Мāчĭĸаду
екендüńi Ханжал бäтуя!

Тō üгä сīридüńi
Торгūда залūс чаńгадäд;
тосон келēтä Мāчĭĸаду
толяодуńi Ханжал бäтуя!

35

Beremsek bäiʒeltä ʊʒbul-čiń'
Begälä zäisäń zubčilāʒ;
zubčilaksaŋ ʊʒbul-čiń'
ʒurum ʒirgaχu boltoyą!

—

Baya-Dörbödä Mučkaχi
babya: abχuʒāŋ ʒurāta;
bäiksäŋ χamek malyāŋ /" 0040
babyāŋ töläʒü čilägäʒ.

—

Kirbiŋ köbüŋ Mučkägi
kiŋken yazaraʒu zörülügä;
kilčmek, kičmek ʊʒbul-čiń'
kišigi-čiń' tasalχu boltoyą!

—

Aranzalŋ uχāta Mučkägi
ajāŋyāŋ sumun cokotuya!
alilʒi yaraksaŋ ʊʒbul-čiń'
ašuʒuńi χāričχu boltoyą!

Xerānă nēge bokšurya (bokširya) nēge šaralžin žere irăd sūžĭ. Tere šaralžini xošoñyoīni xal. xăd orkona, tünäsün bokšurya tere öbösöigi xoindü irăd Kelĕbe» ende nēge säin öbösön bäi. nä, tünīgi oči (otči) ide «gebe. Teī külä xoin Kelĕbe» tere öbössī-čini idĕkü bäitεyä, eberä. ni ökän dažĭ jadažĭ bäinä-bi «gebe. Teīkülä bokšurya kelĕbe» ökän šäžĭ jadadik elmer, čamāĭgi čonŏdu oči keleñä-bi!« găd yarăd jabŏba. Bokšurya čonŏdu irăd kelĕbe» ende nēge taryan xoin bäinä, tŭgi oči ide!« gebe. Teī. külä čono kelĕbe» tere xoigi-čini idĕkü bäi. tüyä, eberän xäna nēge ažirya adū idĕžĭ or. kăd adū činarāsu äižĭ bäinä-bi!« gebe. Teī. külä bokšurya kelĕbe» čamāĭgi adūčinar. tu oči keleñä-bi!« gebe. Bokšurya adūčinar. tu irăd kelĕbe» ende nēge čono bäinä, tere čonoīgi oči ală-lan!« gebe. Teikülä adūčinar kelĕbe» tere čonoī-čini alăšu bäitüyä, xäna kölgüldük žora xara kĵèr ažirya gēžĭ orkăd xänāsu äižĭ bäinä-biden!« gebe. Tünäsün bokšurya kelĕbe» lanīgi xändu oči keleñä-bi? gĕd yarăd jabŏba. Bokšurya xändu irăd kelĕbe» xän, lani adūčinar-len lani kölgüldük žora xara kĵèr ažiryaī-len gēžĭ orkăd lanāsu äižĭ bäinä, teděnīgi oči cokoton!« gebe.

37

Teikülä χan kelĕbe »» teděnĭgi oči cokoχu
bäitüjä, eběrän ärbiŋyän dăži jaδaži bäi-
nä-bi!«« Tünäsün bokšurya kelĕbe »» ärbiŋyän
dăži jaδaδik elmer, čamäigi χulŭpunäδu o-
či kelĕnä-bi!«« gèδ yarăδ jąbŏba. χulŭpunäδu oδäδ
kelĕbe »» ende nēge χan bäinä, tünä ärbiŋgi-
ni oči ide!«« gebe. Teikülä χulŭpuna kelĕbe
»» tere ärbiŋgi-čini oči iděkü bäitüjä, eběrän
köbüδäsü äiži bäinä-bi!«« gebe. »Čamäigi kö-
büttü oči kelĕnä-bi!«« gèδ yarăδ jąbŏba. Kö-
büttü irăδ kelĕbe »» ende nēge χulŭpuna bäi-
nä, tere χulŭpunäigi oči alätąn!«« gebe. Teikü-
lä köbüδ kelĕbe »» tere χulŭpunäigi alät-
bäitüjä! eběrän ükürän neilülži orkăδ ežiäsän
äiži bäinä-biδen«« gebe. Teikülä bokšurya kelĕbe
ükürän neilülδik elmermüδ, tanĭgi ežiδü-ten
oči kelĕnä-bi!«« gèδ yarăδ jąbŏba. Bokšurya
köbüδün ekestüni irăδ kelĕbe »» tana köbüδ-
ten ükürän neilülži orkăδ tanäδu äiži
bäinä, tere köbüδän oči cokŏ-ton!«« gebe. Tei-
külä babăjarmüδ kelĕbe »» teděnĭgi oči coko-
χu bäitüjä, eběrän nōsän sabăži jaδaži bäi-
nä-biδen!«« gebe. Teikülä bokšurya kelĕbe
»» nōsän sabăži jaδaδik elmermüδ, tanĭgi χuli-
δü oči kelĕnä-bi!«« gèδ yarăδ jąbŏba. χuliδü
bokšurya irăδ kelĕbe »» ende olon babăjă nōsän
sabăži jaδaži bäinä, tere nōsoŋši oči kiŋske!«
gebe.

0042

38

Jūnäsün xui nōsoīni kiskäd, babäjarmüd
köbüšän kögäd, köbüd xulüjunaīgi kögäd,
xulüjuna xäna ärbiīgīni idäd, xän ašučinarän
cokäd, ašučinar čonoīgi kögäd, čono xoigi idäd,
xoin öbösö idäd bäibe, mana boksurya tešeü-
gi üräd inägä bäiži yolni tassiräd ükü ži
odbą.

~~Šokoldigin šabalsäm~~
~~bäibe.~~

0043

39

2. Utu tüli 0044

Kerünä nege bajin (bajan) emegen öbögön
Xojur bäisek sänži bolna. Tere emegen öbögön
Xojur tu (Kükün (Küken) ügä sänži bolna. Tege-
ži bäitelni nege Köbün yarba, tere köbügi
södüni nege moyaŋ iräd abäd zulüba. Tü-
näsün öbögön Xurdun alik mörän unäd yarad
köbe. Köži kücäd moyaŋgi öbögön ardän ar-
ban žova gübdäd, ömönän arban žova gübdäd
darüba. Tünäsün moyaŋ ösörädnege ike
tolöyaŋ käd jabäd odba. Öbögön basa ar-
däsüni kögäd kücüži irädtajeyäran cokäd
orkoba; öbögön moyaŋgi cokol ügä eberäni
mörinäni köl cokäd Xuyulädorkoba, moyaŋ
jabäd odba; tünäsün öbögön gertän Xäriži ire-
be. Moyaŋ köbügi nükünsän abäd irebe. Tünä-
sün eme moyaŋni keleži bäisek bolna » ene
kügän carän ölgöži orkoton ondan kü ideje-
gebe. Teikülä ere moyaŋni kelbe» biči-
bäitelän, namäigi zobäži irebe, oda ideku
jumun « gebe. Tünäsün ere moyaŋ eme moyaŋ
Xojur köbügi irädšimibe. Šimiksen caktuni
Köbün » teŋger namäigi eigeži zajaŋar
zajal ügä bäiŋü jayäna!« gäd Xäikirädorkoba. Xojur talädki moyaŋni unäd odba.
Köbün tünäsün yarädnükünäni amandere
Xojur ükürün činän Xojur čolu orkäd yarad
jaböba.

Güži jabŏtolni ardäsüni nege tŏvon yarad jabŏdik bolna. Köbün nege nükündü orad kepsebe. Xojur moyaŋ xažüyärni yarad jabäd odba. Jaboži odäd gedergän geräsän xäriži jabŏdik bolna. Jabŏži odxulaini köbün güdäd yarba. Güži güži nege ecigeini näižün gertü küräd irebe; näižüni gertü irädäd säin xupcu ümüsäd dolän qonok näir žiryal kebe. Tünäsün köbünä ecigeüni nege kü ilgäbe. »Köbün-čini irebe gežji kele gäd jabulad orkoba. Tere xalü »köbünten irebe« gäd öbögöndü odäd kelebe. Öbögön köbün kelebe »mini köbün älüsäsü ireküü bü!« gäd bäiyäd bäibe. Dakäd nege elči ilgäbe, basa oči kele gäd. Tünäsün öbögön küräd irebe. Öbögön köbügän üxüži orkäd xaryaca xaryäd odba, öbögön šere usü/kegä bäiži bosxäd abba. Tünäsün öbögön tündän šolän šolän dočin jisen xonoktu näir žiryal kebe. Tündän näir žiryal kežji bäiyäd öbögönä köbün näižüni köbündü kelebe »xojuron tere xojur moyaŋži oči alija (alaja) !ugebe. Tünäsün xojuron yarad jabŏba. Mana köbün abaini xundun alik gedek mörgi unäd yarad jabŏba. Tünäsün yazarun öräläsü (örölösü) näižüni köbün »äiži bäi, nä-bi« gäd xäriži odba.

41

Öbögönä köbün yancarän yarad jaboba. Jaboži jaboži tojur moyaldu küräd irebe. Köbün möriän tak köži küliži orkäd, gügäd oräd obba. Oräd odon gedek bolkoni erecme tojur moyal mükündän bäidek bolna. Köbün tere tojur moyäži dorooni aläži orkäd, mükün dotoro bäiksen ulusigi cuktuni yaryäd abba. Tere ulusigi tölöd ärün gedek bolkoni, miñyan nege kün bolži yarba. (Miñyan kün do. tŏräsu nege köbün keleži bäidek bolna.» Bi ene miñyan kügi abäd tana ger kürtül bi tantà uruldusu-bi «gebe. Öbögönä köbün keleži bäidek bolna.» «Ime elmer moyäčin amandu jayaži oroksoo bäi-či?» gebe. Ne säingèd uruldäd yarba. Tere köbün ger kürtülni tamdan küräd irebe. Öbögönä köbün tedeňgi geräduni tariülži orkäd, gertän bäiyäd tündän amuyulon žuryäd bäibe.

0046

42

3. Uttu tüli.

0047
(töördek)

Kerānā nēge budundu tōrīdek (ɣān bāidek sānzi bolnạ. Tere ɣān nēge caktu anjučilāzi jạbād, budun bolɣulā tōirād jạbŏži jạbŏži nēge ɣojur gertü kürād irĕbe. Tere ɣojur gertü irād mörünäi emälīni abād gerīni yarā süba. Tünäsün nēge bere ɣāndu cäi čanād ögjbe, tünäsün tedeu kelĕbe » Zalü gertü orŏži untuton !« gebe. Teikülä ɣān kelĕbe » Uga, mörän ɣälɣajād yarā untüna-bi « gebe. Sŏdüni ömŏnŏ zarān gertü nēge jumuṇ ömŏnŏ bijäsü güži irād orād odbạ. Tünäsün ɣān ürād kürči irād » ene ken-büi ? yar ! « gebe. Tünäsün tere kün kelĕbe » bi ene öbögönä kŏbünäi xajāči-bi, ene öbögönä kŏbün gerān abaksaṇ sŏdān ükükü « gebe. Tünäsün ɣān xajāčidu kelĕbe » mini kükü ken abɣu ? « gebe. Teikülä tere xajāči kelĕbe » tani kükügi (kükeigi) naran yarɣu ürük talāsu nēge emĕgen nēge tergendü sükseṇ irĕkü, tere emĕgenä gesen dotoro jạboksaṇ kŏbün abɣu « gebe. Tünäsün ɣān öründüni geräsän yarād odon gekülāni tere gerün ezen öbögön kelĕbe » Zalü, ner en-čini ken büi ? « gebe. Teikülä ɣān kelĕbe » oro ezeleksen ɣān-bi « gebe. ɣān basa kelĕbe » öbögön, kŏbügän gerān abɣu caktu naran ilgäži orko ! « gebe. Tünäsün ɣān gertän irād bäiɣād bäibe. Teigeži bäidel-ni nēge kŏbün kürči irĕbe.

Tere köbünäsü χän surba »» či jun köbün
bui-či? «« gebe. Köbün kelĕbe »» χägi säki möri-
leži jabäd χonokson emĕgen öbŏgön χojurän
köbün bi, teigäd χägi ire geksendü irĕlä-bi««
gebe. Tünäsün χän kesek olon χeleŋgüd da-
χuläd emĕgen öbŏgön χojurtu irĕbe. Tünäsün
emĕgen öbŏgön χojurän köbün gerän abäd
sŏdüni untuba. Untuži bäitel, geleŋgüd Kö-
bünä gerĭni tögölŏži sužži orkäd nom umŭ-
šäd (umšiäd) bäibe. Örö cäitel umušba (umšiba),
tere bijĕdüni emĕgen öbŏgön χojurän Köbün
ükužži odokson bäidek bolna. Tünäsün χän
emĕgen öbŏgön χojurtu kelĕbe »» Uridaŋ täbik-
sen χubiäsü kün yarči bolši ügä! «« gegäd
χäržži odba. Tünäsün χän naran yartu
ürük taläsu irĕnä geksen emĕgeĭgi χäl-
gäd bäibe. Teigeži bäitelni tere emĕgen
küräd irĕbe. χän tere emĕgeĭgi bäržži abäd
küzünäsüni nege šese ujäd nege üzürĕni
mörüna süläsü ujäd čirbe; Čiräd šoptolži
orkäd tüimürdäži (tüimerdeži) orkoba. Tünäsün
χän kelĕbe »» Ke, oda mini küke abdigini χä-
l'äsü-bi «« gebe. Tere emĕgeĭgi čirči jabŏtu-
caktu gesen šotŏro jabŏkson köbüni unäži
odokson säŋži. Tünäsün χän cerektü morŏäd
jabŏži odba. Säki unäži odokson köbügi χä-
na tüšimäl (tüšimel) olä~~d~~ ~~abäd bäibe~~ ~~[illegible]~~
~~[illegible]~~ abči tere köbügär eběräni
köbü kegäd abäd bäibe. Tere köbün χäna küküŋ-
tä nädäd jabŏba. Teigä bäiži χojüron neiläd
bäibe.

0078

(χäl'ä-

44

Tünäsün ɣäna ɣatun ɣändu bičik ilgäbe: »» ene kükünten tüšümülün köbüntä neälädü gäd ilgägäd orkobą. Tere künni ɣända iräd tere bičigüni ögębe. ɣän künäsü surba »» tüšümüläšü jün köbün bilä ?« gebe. Teikülä tere zalü kelębe »» Tüšümül yazarätu nege köbü olži abäd, tere köbügär köbügän kežži abäd bäibe« gebe. Tünäsün ɣän ürläd gedergen ɣatundän bičik ilgäbe »» tüšimülä gekü nereüni ɣasaläd orkougegäd bičik bičiäd ögbe. Tere zalü bičik abäd yarād jąbŏba. Jąbŏži jąbŏtolni nege ɣojur ger bäisek bolną. Tere zalü arü zaɣän gertü irād būba. Tere gerün babäyäni tere zalügün tolŏyąšu bösö tüži bäiyäd, untülži orkäd, öbörüni üdulži ürębe. Ürün gesek boltoni, tere bičik bäisek bolna; tere bičigüni umči (umišči = umšiži) ürād, tere bičigüni šülās yaldu tüležži (tüležži), orkobą, oromdolni ondan bičik bičibe. Tere bičiktän cigežži bičiži bolną »» Tüšümültär köbün mini kükün ɣojurägi neilšülād ɣojur yurbun cayan ger bäriži ögŏtön; arü bijedüni ɣaɣär bülyuton, önönö bijedüni ɣurul bülyutun« gäd bičik bičiäd orkobą. Tünäsün zalü bosād yarād jąbŏba. Tegen (tegen) (gekünü tere gerün ezen babäyä tüšümülä kükün sänži. Tünäsün tere zalü bičigüni ɣäna ɣatundu ögębe. ɣatun umči ürād kesekolon cayan ger bäriülād

0019

4ě

45

örnönö bijeδüni kesek olon χurul bülyäδ
arä bijeδüni caγarmuδ bülyäδ orkobą. Tünä-
sün χan cerĕgäsün geräδän χäriži ašidik
bolnąi gerüni öirö küräδ irĕbe. Nĕge babă-
yä kün aryasu tüži, tere babăyäyäsu χän
surba » ene jün olon cayan ger büi?«
gebe. Tei külä babăyä kelĕbe » tüšimülä
köbün, tana kükün ....« gebe. χän babă-
yäin tere ügeigi sonosäδ tere babăyäigi
χojur äŋgi kĕδ čapčiži orkäδ, mörünäni
χurδär gertän kürči iräδ üδän gerδere
orkäδ » babăyä bäin-či? ami-čini alăna-bi«
gebe. χatunni bičiksen bičigüni öbörδerĕ-
ni χajäδ ögbe. χän umušäδ ürün godek bol,
Lr χoni teigĕtegä geksen bäidek bolnąi ebĕδäni
bičiksen bičik äδĕli boläδ bäidek bolnä.
Tünäsün χän tüšimüläsü surba » ene köbü-
Lī gän älidäsü abla-či?« gebe. Tei külä tüši-
mül kelĕbe » bi ene köbügi yazarāsu olži
abla-bi« gebe. Teigen geküni säki emĕge-
nä geseńäsü unąksun köbün sänži. Tünä-
sün χan kelĕbe » Uniδain päbiksen χubiäsü
kün dabăži bolši ügä« gĕδ bäiyäδ bäi-
be. Tüšimülä köbün χana kükü abäδ amă-
yulüŋ säixen žiryäδ bäibe.

0050

146 4. Atu tüli. 0051

Kerānā nēge öbŏgön emĕgen ẋojur nēge šara cōẋor ükürtä bäiži. Tere emĕgen öbŏgön ẋojur tere šara cōẋor ükürenen üsärni ẋoto kĕ-gäd bäidek bolnạ. Šara cōẋor ükürni nēge örün öbösö idĕkär yarči odokson, yurbun ẋonoktu irĕdek ügä bolnạ. Öbŏgön ükürän ẋäiyäd yarad jạbŏba. Jạbŏži jạbŏtolni ükür-ni öbösö idĕži bäidek bolnạ, nädu bijĕši-ni nēge jumun šarälad bäidek bolnạ. Öbŏgön ükürtü örd äd iren gedek bolẋoni, nēge ike moyạ ükürni jạbŭldik ügä bol-nạ. Öbŏgön äiyäd zoksäd bäibe. Moyạ kelĕbe »» àba, bičigä äi-ten, ükürän jạbŏži ab-ton!« gebe. Teikülä öbŏgön ükürän abäd jạbŏba. Jạbon gedek bolẋoni moyạ kelĕbe »» àba, tödän tandu odnạ-bi « gebe. Öbŏ-gön gertän iräd emĕgendän kelĕbe »» Ca-čini tödän nēge ike moyạ iren gežı bäi-näe gebe. Emgenni öbŏgönnen tere ügei-gi sonŏsäd äiži ükün alsaba. Tünäsün emĕ-gen öbŏgön ẋojur maši ittedän äiži bäiyäd baranäni šupundu bultäd kepkebe. Moyạ iräd kelĕbe »» àba ežı ẋojur, jungäd äinä-tä? boston!« gebe. Teikülä emĕgen öbŏgön ẋojur bosbạ. Moyạ emĕgen öbŏgön ẋojurän orondĕre kepkebe.

47

Tünäsün örünʒäni moyą kelębe » àba, ʃä-
na kükündü oči nandu kelęšten ! « gebe.
öbögön nęge mü ʃoŋyor möran toʃoži unäd
jąböba. Öbögön ʃänadu iräd ʃäna nädu
bijędüni zoksoži bäiyäd kelębe » ʃän, ʃän,
tana kükün, mana köbün ... « ježi nelä
jaräd kulüba. Tünäsün ʃän kelębe » tere
öbögöji abči irešten alijä ! « gebe. Olon
zalus kögäd öbögöji bäriäd abäd irębe.
Tünäsün öbögön ʃändu kelębe » mini gertü
nęge moyą iräd — ʃäna kükendü oči nandu
kele-gäd bäinä « gebe. ʃän äiyäd kükän
ökü bolba, tünäsün öbögöndü kelębe »
mini kükü abdik bolʒoni, eberäni gerüni ü-
dün ʃoröŋąsu abon mini ger kürtül alt
takta, möŋgön takta, zes takta, kürül takta
kę, tegäd šeräni tere takta šegür möršä
küm jąbäd, tabarąn ʃojur talasąn
abäd üdä jąböʃu zer-zemeš uryą, basa
tegäd šeräni örün yaraksan naran üdü kür-
tül ese üügšešek ike bakca uryą, basa
tegäd šeräni eberäni gerän šara cöʃor
bäišiŋ kę, basa tegäd šeräni kükün kür-
günä ger kegäd oncobasa nęge šara
cöʃor bäišiŋ kę-gebe, tegäd kükän ögnä-
-bi « gebe. Tünäsün öbögön uläd gertän kür-
či irębe. Moyą öbögönäsü surba » àba,
jaʒäba-ta ? « gebe. Teikülä öbögön kelębe »
namäigi ʃän šeme šeme jumu kę, - gäd
kelębe « gebe.

0052

· 13 48

Teikülä moyą kelębe » ke, ševe-šen ker.
ügä (kerekügä) jumun, ödör sönä jumun«
gebe. Tünäsün öründüni boson gešek bolxo,
ni, cuyär šere kebär bäišek bolną, ernegen
öbögön xojur ike ulüba šotöro keptešek
bolną. Ke tünäsün xän kükän ökü bolaš
bäibe. Moyą gertän iräš kepteb e, sobol
xulä xäna kükün čigi iräš orona ömönö
iräš kepteb e. Tere kükün äiyäš ükün gäš
bäišek bolną. Teigeži bäitel, moyą kösüge
šorojąr » ene yanrašu yal kēži aca !«
gäš ögibe. Kükün yanrašuni yal
käš ögibe; ökči orkaš kösüge šorojąr ša,
yayäš xälxäbe. Xälxän gešek bolkoni, xal,
xacayan üsütä xara ulän zalu keptešek
bolną, Tünäsün öründüni šere zalu altär
möri kēgäš belek gäš xänašu abäš odbą.
Tere xänšu basa xojur kükün bäišek bolną.
Tere xojur kükün šere zalügi üräš, xojuron
odąki zalügin gertü iräš. Šükükünäsün
šurba » zalügin-čin moyą bolži xąbilšek
jumuni älüšü bäinä, keležži aca !« gebe.
Teikülä dü küküni kelębe » bi mešekši-bi
(mešekü bišu-bi) « gebe. Tere xojur xäiyä
bäiži olaš aböba, olži abäš yaldu tüläš
orkoba. Tendü xänašu sükšün zalu ügä
bolaš odbą. Tünäsün xäna kükün zalu,
güni aršasu jąböži ükünä bi gäš yaraš
jąböba. Jąböži jąbötolni nēge modöna
öirö nēge cayan ger bäišek bolną.

№ 49.

Tere gertü Kükün orād irĕbe; orād iren
gedek bolxoni nēge lama sūdik bolna. Tū
nāsün Kükün lamādu ene tuski učirān
cuktuni kelĕbe. Kelekseni xoinō lama kü
kündü kelĕbe >> tere Kün-čini dēre tengertü
bāidek Kün si gebe; či oda ūnāsün jabŏ, ömŏ
nō bijĕdü nēge ōbŏsön bāinā, tere ōbŏsön
dēre či odād Kepte; tere ōbŏsöndü nēge
buyu maral irĕži nādādik jumun,
teigĕži nāči (nātči) bāitelni, či tere bu
yu maralin ōbŏrlā xaryaldād odxulā,
či dĕdü orondu očī tusxu-čingebe. Tū
nāsün Kükün ōbŏsön dēre irād Keptebe. Tei
gĕži bāitelni nēge buyu maral irād nā
či bāiyād ōbŏrān tere Kükündü Kürgād
orkoba; Kükün dēre tengerün orondu nē
ge yurbun gerün ōirō odād tusba. Tūnā
sün Kükün barün xaxān gertü orād sūba,
nēge Kükü Kün sūdik bolna; tere gerün
ezen Kükü Kün Kükünāsü surba >> či
jūn Kükün bū-či? " gebe. Tei Külā Kü
Kün učirān ekĕnāsüni abon (abaŋ) sül
Kürtülni kelĕbe. Tei Külā tere gerün ezen
babāyā kelĕbe >> tere-čini manā dū, ene
yurbun ger tere Künā-čini yurbun ekčini
biden, gebe, tere Kün-čini mandu ōsün,
üdüle, asāyan yurbundu irĕži mendelāsek"
gebe. Tūnāsün ike ekčini tere Kükündü
sain xupcu ümüsRād baxāndan šurūži
orkoba.

0054

15 · 50

Örünǯüni ike ekčidän irežimendelädšatar täbiäd sübą; teigežji näči bäiyäd tere kün »šä!« gèd orkobą. Teikülä ekčini Kelebe »šä mön, mön boldik bolbąčigi, šordo zambän (zambuin) orönąsu ireksen kükän, ireküni, abšu büi-či?« gebe. Teikülä tere zalu » Kerügä jumu Relädbäinä-ta « gèd formąyän sačiži orkäd yaräd jąbǒži odbą. Tere kükügi šunduki ekčišü ögǯbe. Tere kükügi basa tere kebär barändän dürüži orkobą. Üdüleǯüni tere zalu basa irädšatar täbiäd šübą, basa näči bäiyäd šä gèd orkobą. Teikülä ekčini Kelebe » šä mön, mön boldik bolbą-čigi, šordo zambän orönąsu ireksen babäyayän, irekünii, abšu büi-či!« gebe. » Kerügä jumu Relädbäinä-ta « gèd tojur formąyän sačiäd yarči odbą. Asäyanǯüni kükügi bičixen ekčini gertü ögǯbe. Basa tere kebär barändän šuräži orkobą. Asäyanduni tere zalu irädekčitägänmen Selädšatar täbiäd šübą. Tünäsün basanäči bäiyäd šä gèd orkobą. Teikülä ekčini Kelebe » šä mön, mön boldik bolbą čigi, šordo zambän orönąsu ireksen babäyayän – irekünii – abšu büi-či?« gebe. Tünäsün düni zokči (zoksoǯi) bäiyäd » abna-bi « gebe. » Nära bos!« gèd, bosšäd abǯba. Teigäd tere düni arya ügä bolädabǯba; teigäd tündän amuyulon säixen žiryäd bäibe.

0055

14 51

5. Utu tüli. 0056

Kerānā nēge emĕgen obŏgön ɣojur bäisek bolnạ. Tere emĕgen öbŏgön ɣojur usundu ɣaɣuli orkāš zaɣāšu bärüži abāš ɣolān teži-āgāš bäisek bolnạ. Teigĕži bäitelni nēge ɔoɣoloñ tarbaži kürči irāš, tere emĕgen öbŏgön ɣojurān ɣotoinni šabāɣartuni kürtäš bäibe. Tünäsün nēge örün emĕgen öbŏgön ɣojur seren gešek bolɣoni, nēge šara cōɣor bäišeñ ɔotŏro ulüba oron šēre keptešek bolnạ, ɔoɣoloñ ɣara tarbažini ɔoɣoloñ ulān zalu bolži cäigini samaraži belen kēžilbolnạ. Tünäsün ɔoɣoloñ ulān zalu Kelĕbe » bi dalin ɣojur ɣubiɣätä Tarbaži ɣān gešek ɣān bi, bi alaptān (albatān) tarbaži bolži ɣubilāš ergeži jạbāš, bügün sumun ɣaɣāš nēge kölī-minii ɣuɣulži orkolạ; oda ta ɣojur ene kebtān žirɣāš ükükü-ta, ükükäsü ömönten (ükükäsü-ten ömönö) nēge köbün ɣarɣu; tegāš tere köbügän naran sāɣu üzüktü tarbaži ɣān gešek ɣān bäisek gĕš (Lè) nārān ilgäži orko-ton!" gebe, teigĕži kelāš jạbŏži odạ. Tünäsün emĕgen öbŏgön ɣojur tere kebtān kesek caktān žirɣaži bäitelni nēge köbün ɣarba. Tünäsün emĕgen öbŏgön ɣojur köbündän Kelĕbe » ende naran sülu üzüktü Tarbaži ɣān gešek ɣān bäisek, tündü odu gĕš Kelĕbe.

17

52

Teŋgeži Kelăd emĕgen ŏbŏgŏn ŋojur ükŭ-
ži ŏbą. Tŭnăsŭn Kŏbŭn naran sŭkŭ
ürük ŧala Tarbaži ŋănăgi temĕăd gŭgăd
yarba. Gŭži gŭži Tarbaži ŋănădu Kŭrăd
irĕbe. Iren gedek bolŋoni Tarbaži ŋăn
gerĭnen yarā zokči băidek bolną. Kŭrăd
irĕkŭlăni ŋăn surbą » Či jŭn Kŏbŭn
bŭ-či ! « gebe. » Bi ŋăgi teŋgeži jąbŏŋu
cak, tere emĕgen ŏbŏgŏn ŋojurăn Kŏbŭn
bilă « gebe. Tŭnăsŭn ŋăn Kŏbŭndŭ săn
ŋupcusu ögăd, basa nĕge altĭn ŋăircek
ögăd Kelĕbe » ene ŋăircegĭgi minĭ alop-
tăsu (albatăsu) cărăn yarăd serĕlăd un-
tu ! « gebe. Tŭnăsŭn Kŏbŭn ŋăna alop-
tăn (albatăn) cădu bijĕŭni yarăd serĕ-
lăd untuba. Untăd boson gedek bolŋoni
nĕge ŧara cŏŋor băišĭn ŧotŭro Kepte-
dek bolną, ŏirŏŋni kŭn ügă bolną. Teŋ-
geži băitelŭ nĕge čono orŏži irĕbe. Oŏ-
ži irăd Kelĕbe » ende nĕge ŋăn Kŭrăn
ökči băinä, tere Kŭkŭŭni nandu asarą-
ži aca, ese asaražĭ ögŋök bolŋoni ča-
măgi idĕnä-bi « gebe. Tŭnăsŭn Kŏbŭn
yarăd jąbŏba. Jąbŏži jąbŏtolni săki
Tarbaži ŋănla ŋaryaldaba; tŭnăsŭn Kŏbŭn
ŋăndu ene tuskiăn Kebĕbe. Tŭnăsŭn
ŋăn Kelĕbe » Ündŭ nĕge kesekolon Ke-
răči jąbŏna, bi nĕge altĭn nŏsŏtă

0057

53

altän öbörtä ɣuca bolsu-bi, či namäigi
tuɣäd jabŏ, tegäd tere Keräčiner Releki
: ene ɣucän ɣuldun-či ? gekü, tei-
külä či Kele ɣulduna-bi gežį Kele, -
jünäsu ögönä-či ? gekülä, či Kele: » arä
zaɣän tergendü jaboksoŋ zerde mörinäsü
ɣulduna-bi - gežį Kele « gebe. Tünäsün
Köbün ɣucän tuɣäd jabŏba. Tu ɣuldu
tolni Keräčinerlä ɣarɣaldaba. ɣarɣaldas
Keräčiner Köbünäsü » ɣucän ɣuldun-či ? « gežį
surba. » ɣuldŭna-bi « gebe. » Jünäsu ɣuldŭ-
na-či ? « gebe. Tei külä Köbün Kelĕbe »
arä zaɣän zerde mörinäsü ɣuldŭna-bi «
gebe. Teden tere mörän ögäd, tere ɣucaŋ
ni abɣba. Tünäsün tere mörini unäd
ɣaräd jabŏba. Tere mörini aranzal bol-
na. Tünäsün Köbün ɣolo ɣaräŋ orkoba.
ɣucuni tüla bolad gügäd kürči irĕbe. Tü-
näsün ɣan Kelĕbe » ene küke ökči (bäiksen) ɣändu
ümüskül ügä bolži bäinä, bi nege säixen de-
bel bolɣsu-bi, či namäigi tendesü ɣulda,
jünäsu ögönä-či ? gekülä, či Kele: bastu
bäiksen boro mörinäsü ögönä-bi, gežį
Kele « gebe. Tünäsün Köbün tere debĕlägi
abäd Küräd irĕbe. ɣan Köbünäsü surba »
Köbün ene debĕlän ɣuldun-či ? « gebe. » ɣul-
duna-bi « gebe. » Jünäsu ögönä-či ? « gebe.
» Bastu bäiksen boro mörinäsü ögönä-bi «
gežį Kelĕbe.

0058

19 54

Tünäsün xän tere ǯebĕligi boro mörĕän
ögäd abxba. Tere mörĕni aranzal sänži,
tünäsün Köbün mörĕni abäd yaräd jabŏži
odbą. Tünäsün xän tere ǯebĕligi ümüsün
gebe, xoson ebĕräni zaxän taxäd xocorŏbą.
tünäsün Köbünǯän tula boläd gügäd Küräd
irebe. Tünäsün ǯarbaži xän Kelĕbe » odą
bi nege säixen nür üzĕdek ger bolsu-bi
či namäŋi xäna Kükünä örrögär abäd
ire, teikülä-čini xäna Kükün Kelĕkü: » ü
gän xulǯun-či? « gezi Kelĕkü; » xulǯuna-bi,
ge, teikülä-čini tere Kükün älĭki bü?
yegäd xälxäžü, tüŋi xälxäži bäitelni, bi
yartäsüni alduräd unäd odsu-bi, teikü-
lä tere ökügäd (ökögäd) abąn gekülä, či
büsäsüni abäd yaräd zulu! « gebe. Tünäsün
Köbün tere gerän abäd xäna Kükünä ör-
rögär Küräd irebe. Tünäsün xäna Kükün
» älĭki bü? « gĕd xälxäbe; xälxäži bäitel,
či yartäsüni alduräd unäd odbą. Kü-
kün ökägäd abąn gebe; Köbün büsäsüni
abäd zulubą. Ardäsüni ulus Köbe, Kö-
sön bijeǯüni Kücügdül ügä yaräd odbą.
Tünäsün ǯarbaži xän Kelĕbe » bi ene xäna
Kükündä oroxoni säixen Kükün bolsu-bi,
či namäŋi ömönän abäd jabŏ, ene Kükünŋi
ardän ǯüräd jabŏ, gebe, tegäd tere čono
Kelĕkü: » mini Kükün älĭki bü? « gekülä,
ene Kükün! « gäd, ardän jaboxson Kükü
zäži ög! « gebe.

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55 Tünäsün Köbün čonoždän Kürči irčbe, irčkülänі čono »mini Rükün älički büü?« gežі surba. »Ene!« gčd ardän jaboksom Kükügi zäži ögčbe. Teiküla čono Kelčbe »či nandu mü Kükü ögödök-činі jün büü?« gčd ömönöki Kükünі abčba. Tünäsün Rükün sözünі čonoždu Kelčbe »ene nüdünäsü činі äižі bäinä-bi« gebe. Teiküla čono Kelčbe »zusär näži orko!« gebe. Kükün zusär näži orkoba. Tünäsün Rükün »či öbörtü kepteksši-bi« gčd čirägіnі mäžižі orkäd yaräd Köbündü Kürči irčbe. Iräd kelčbe» oda bi lama bolsu-bi, ta nandu irežі zar. yacaton!« gebe. Tünäsün örünžünі čono iräd Köbündü Kelčbe »či nandu Kükü asaräži öksön-činі ügä, šulmu asaräži ökči-či!« gebe. Teiküla Köbün Kelčbe »bi čamäigi, ömönöki Kükü ab gežі ese kelčkü-bi? Či, ömönö. Kіnі abna-bi gežі kelä, ablä-či« gebe. Tü. näsün xojuron lamädu karyacäd irčbe. Tünäsün Köbün Kelčbe »bi xojus Kükü abči irčlä-bi, bi ünügi kelčbe-bi« ene ardaki Kükü ab! gežі kelčkülä mini uya, ömö. nökіnі abna-bi ömönökіnі abla, gebe. Tünäsün čono Kelčbe »ene nandu Kükü asaräži öksön jumun ügä, šulmu asaräži ökči« gebe. Tü. näsün lama kelčbe» čono gesek jumun bulkači bolsok« gčd, taježaräu cokäd alaži orkoba. Tünäsün Tarbaži šän joson kepsän yaräd, Köbündü kelč. be» oda či ündün žirgäd bäi!«, bi oda šäränä. bi« gčd šäržі odba. Tegäd köbün tündän amüzulon žirgäd bäibe.

0060

Rezänä sänži bolnạ, näimen mŭŋan nasŭta Namžil-cayan abäyän Röbün arbaz zurgan nasŭta Ulu-šara Arsălan gedek bätur sänži bolnạ. Aranzạlŭn ŋurdan zèbe gedek möröttä sänži bolnạ. Tere möröni zalŭ zandăn modondu arkălata, Röksin zandin modon südertä, Köködebün öbösön idesttä, Kiten bulŭgün usun undata bäidek sänži bolnạ. Tere Röbünä alopstuni (alba.. tuni) bum Rürüksen sänži bolnạ; bijĕni eke, ecige ügä gertän yakcarạn bäidek sänži bolnạ. Tünäsün Röbün nège sŏ untuži kĕptăd, mŭ züde zŭdălži bäidek bolnạ. bum Rücüksen alopstăn nège žimăr jạbŭlok son bolži, burŋạn cayan tolŏŋạiŋan gerŭni ŭden doronda bulŭloksoŋ bolži. Tĕme mŭ züde zŭdălăd mörön tosoži unăd yarăd jạbŏ ba. Resek žildän jạbăd, Remžil ügä jạbăd tatăd zoksobạ: Gerŭni öröö jạba jạbŏdik bolnạ. Tünäsün basa Resek žildän gülgăd, Remžil ügä gülgăd basa tatăd zoksobạ: alop. tinin (abbatainan) taldunduni jạbŏdik bolnạ Tünäsün caran Resek žildän gülgăd, Remžil ügä gülgăd, tatăd zoksobạ: alopstasun

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šineken yarči jąbŏdik bolną. Köbün tünä-
sün »aba, eži ǰojurāŋ zöre enebi!« gèd
sadagin sumən ǰad orkobą; Köbün möriären
ardasuni kögäd yazartu ümüyal ügä ǰablad
abad orkobą. Tünäsün Köbün »aba ežį ǰojurāŋ
zöre ike sänži!« gèd aŋyar aŋyar iniägäd
yarad jąbŏba. Jąbŏži, jąbad nege tolŏyą šöre
yarad zoksobą. Žokči (zoksoži) bäitel naran
yastu üzük talāsu nege tŏson orktoryodu
ǰunuyalži / ǰunuglažį yarba; Köbün čigi ömŏnäsäni
doptolad yarba. Tünäsün ǰojur moŋon tulal-
cad zoksad bäibe. Cadaŋini Keležį bäinä
»bakcar orokson naran bolokson, badma zulän
gerel bolokson, totŏyar orokson naran bolokson
bičiyän zalu älidäsü älidärän oči jąbŏna-či?«
gebe. Teikülä Köbün Kelĕbe »biyĕ-čini
älidäsü älidärän oči jąbŏną-či?« gebe. Teikü-
lä tereŋi Kelĕbe »bi ende naran säpu üräktü
bäidek näimen miŋyan nasŭta Namžil-ca-
yan abäyän Köbün arban zuryän nasŭta Zulu-
šara Arsalaŋ gedek bätürĭgi ämiŋi alad
alopsiŋi mülgeži abasu geži jąbŏla-bi« gebe.
Min tünäsün ǰojuron büyad ǰojur möriän
tušŭži orkad noldobą; Zulu-šara Arsalaŋ-
gĭgi abad cokad darăba: »arya-čini bäi-
nŭ? ämi-čini alăna-bi« gebe. Teikülä Zulu-
šara Arsalaŋ Kelĕbe »batelži bärĭži
bäi!

0062

23 58. basa čigi yurbun säin tulilyan bäinä „ gebe. „ Tulĭšārạn bolš! „ gebe. Tengĕrīn odo tōlon tulšād orkobạ; tegeš säindän aldakạn ügä; yararīn öbösö tōlon tulšād orkobạ, yapšun säindän aldaksạn ügä, usŭ. na žirmeyä tōlon tulšād orkobạ, uk mūdan aldād orkobạ. Tūnäsün Kulu-šara Arsālaŋ bosād tere kūgi abād cokād orkobạ. Cokād orkosulārạn nēge arăm yazartu orūlon cokād orkobạ. „ Arya-čiŋi bäinū? ämi-čiŋi alăna-bi „ gebe. „ Batelži bārĭži bäi, basa čigi yurbun säin tulilyan bäinä „ gebe. „ Tulĭ„ šārạn bolš! „ gebe. Tengĕrīn odŏigi tōlon tulš. ād orkobạ: tegeš säindän aldaksạn ügä. Ya. zarīn öbösö tōlon tulšād orkobạ, yapšun säindän aldaksạn ügä, usŭna žirmeyä tōlon tulšād orkobạ: uk säindän aldāson ügä. „ Ňe! arya-čiŋi bäinū? „ gebe. „ Arya. miŋi ügä „ gebe. Dorŏŋi alāži orkād, mŏ. rīŋi kojur šortān sorolži orkād, golān konok bolzoglād untuba. Untužĭ untužĭ boson gedek bolsoŋi mašaŋi bolokson bäi. dek bolnạ. Mašān idežĭ orkād yarād jạbŏba. Tūnäsün Kesek žildän gülgād, Kenužil ügä gülgād nēge tolŏyạ žere yarād irĕbe. Ömŏnän šāltšān gedek bolsoŋi, odạki zalūgīn aloptuŋi bäidek bolnạ.

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59.

Tünäšün Röbün Xanani gerini yazani irād
bäyād, gertü oron gebe. Üdüčini orültuš,
üdüčini abād šibeži orkād orād odbą: Rü-
mün Rürād ügä Rürül, möngön širā žeréni
irād šubą. Xatuni šinékän erbegād bosöži
bäidek bolną. »» Ötör bos! zalągi-čini alāži
orkād, bije-čini aloptāągi-čini nülgeži absu,
geži jąböla-bi « gebe. Xatun Kelébe » tandu
nége ügü Kelešü-bi « gebe. » Kele! « naráša
delkädü namāągi daräpu Rün ügä « gebe. Tei-
geži bäitelni nége Röbün orād irébe: šal-
bur ügä nücägün yazartu öbdökcägän orād
irébe, oržži irād šuba. Tünäšün Xulu-šara
Arsälan tere Röbünäsü surxba » jün
Röbün bi-či? « gebe. Teikülä Röbün Kelé-
be: » bi ende näimen miŋyan nasúta Nam-
žil-cayan Abáyän Röbün, arban ziryan nasú-
ta Xulu-šara Arsälan gedek Rün jąböna
gekü zängi sonöšād ekcinän gesénäsü yarąn
ükürün činän ulān čolúyār Kisän Kerčižiži or-
Xojur kād aša-dü bolsu, « geži jąböla-bi « gebe.
Tüšä aša dü Xojur bolbą. Teigeži bäiyād Xatun
Kelébe » bi tandu nége ügü Kelešü-bi « gebe.
» Kele! «. » Naran delkä žere dörbön öncöktü
0064 namāągi daräpu jün Rün bäišu-bi? « gebe.
Teikülä Xatun Kelébe » tana abxu Bükšüšen
Xortaän Xo yalzun moją abči jąböna « gebe.

60. Tünäsün düni „bi mordoŋa-bi“ gebe. „Uya, bi mordoŋatbi“ geži afani Kelebe. Teigä bäiži Kojuron mordoba. Düjini mörin türülädyarädjabädodba; afani ardäsuni Kögädjabožidügän Kücädüläd yarädodba. Zulu-šara Arsalaŋ mörindäŋ Keležidjaboŋandolänžildümaltakson (maltaksan) döŋulän nükün ürügbüKüdän Kürbe, dolän nasäta moyą ireKüdäŋireбe; nüKüni Amen dere ese alvülži ögdöKbol. Kon-čini, doročini ämü-čini alänа-bi „Mörin Kelebe“ Kojur tala-mini Kojur üta šabar teŋŋe, tegäd čikinä-mini ardäsu cayan Kösön yarädireKülä, Kojur ütü šabäräŋ Kerčiäd Kajü!“ gebe. Tünäsün Kojur talani Kojur ütü šabar teŋŋeži orKädgülgädjaboba. Tünäsün čikinäni ara bijäsüni cayan Kösün yarädireKüläni Kojur ütü šabaräŋ Kerčiäd Kajäd orKoba. Mörin tünäsün tosonäsun ürgün gügäd, üreKüŋ nüdün Karaŋpurädsonos, Küŋ čikin dülädodba. NüKünä amen dere moyągi Kücüži irädčapčin gebe, moyą KüKegi alvädnüKündäŋ orädodba. Tünäsün Zulu-šara Arsalaŋ möräŋ KüKendü bärülži orKädgügädorädodba. Nege bijedüni Kesek olon KüKed, Köbüd ujata bolnąbäidek; basa nege bijedüni Kesek olon KüKed, Köbüd ujata bäidek bolna. NüKünä mu[illegible]rtu ere moyą eme moyą Kojur bäidek bolna. Ere moyąni tabun zün bolod Kelän üKürün čiŋän ulän čolündu bülüdüži bäigäd, ziurKünäni

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26 61

ekär ɣäd, dalärni yaryäd teŋgertü ɣadʃäd orko-
bą; eme moyą dabăsīgini ekär ɣäd tak
yararta ɣadäd orkobą; tere bijĕni ɣojurāīgi-
ini suyu tatäd yarāabäd irĕbe. ɣojurāīgini
zuryan ārīgi kĕži orkäd sūba. Teīgeži bäi-
telni dūni Kūsči irĕbe. Dūdän Kelĕbe » ende
ɣän yäride bäidek jumun, tere ɣän yaridĕdü
bijän üzülži orkäd, zulād, Kücügdül ügä ire«
gebe. Dūni yarād jąbŏba. Köbün ɣän yaridĕdü
bijän üzülži orkäd, yarād zulŭba. ɣän yaride
Köbünä ardāsu kögäd yarba; Köbün Küdügdül
ügä Kürād irĕbe. Ömönäsüni Zulu-šara Arsalan
Kelĕbe » urta elĕmek bilä-či zokos! gebe, čamāĭ-
gi ene ɣojur moyą idĕtegä gĕd nära gelä-bi«
gebe. ɣän yäride Kelĕži bäinä » bi nĕge ulāson
dĕre Kükŭldök bilä-bi, tere ulāsonāsu ordan ulāson
ɣamāĭgi dādik ügä bilä; tere mini Kükŭldök ulā-
sīgi ene ɣojur moyą oŏži orkäd idešek bilä, bi
degäd ike bolād šūrād abči jadād bäidek bilä-bi,
gebe, tegäd šĕrĕni bi edĕnä mükündü bakŭlaži
jadād bäidek bilä-bi« gebe. Teīgeži Kelād abči idĕži
orkäd jąboži odbą. Tünäsün ɣojuron Kükän abād
yarba; šāki alŭldok ɣanādu Kūsči irād cukŭni mŭl-
gäd abād yarba. » Utār zuruksundu-mini üdübten,
tögörügär zuruksundu-mini ɣonād jąbŏton«
gebe. ɣojuron tūrülži irād bäiyād bäibe. Teīgeži bäi-
telni mülgeksen alopstini irād bucāyaba; Zulu-ša-
ra Arsalan moyan amānāsu aldālži abokson kü-
kär ɣatān kĕži abba; dūdän nĕge nojin
Künä küke abči ögibe. Teīgād tünäsün ɣojuron
amŭyulon žiryād bäibe.

0066

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17. Uta tüli.

Kezänä sänži bolnạ, nēge önčin Köbün bäiśek sänži bolnạ. Tere Köbün ödörtü yurba śakaži yälï. ya üdik sänži bolnạ. Tere Köbündü nēge basa önčin śara tuyul bäiśek sänži bolnạ; tere önčin tuyulan unäś jạbŏdik sänži bolnạ. Nēge ödör yulŭya yūži jạbŏtolni nēge Resek olon manžirmüś nēge nis alan geži bäiśek bolnạ. Köbün Kürči iräś Kelĕbe »» manžirmüś, manžirmüś! ene mis tandu jü Kēbe?« gebe. Tei Külä manžirmüś Kelĕbe »» ene mis śulŭka Kēś bäinä, tegäś alan geži bäinä-biden « gebe. Tünäsün Köbün Kelĕbe »» ene misän nandu öktön »» gèś täbülži orkobạ. Tünäsün caran yaräś jạbŏži jạbŏba. Jạbŏži jabŏtolni nēge Resek olon babăyarmüś nēge noxạ alan geži bäiśek bolnạ. Köbün Kürči iräś surba »» babăyarmüś ene noxạ tandu jü Kēbe?« gebe. Tei Külä babăyarmüś Kelĕbe »» ene noxạ śulŭka Kēś bäinä, tegäś alan geži bäinä-biden « gebe. Tünäsün Köbün Kelĕbe »» ene noxạyan bičigä alăśạn, nandu öktön « gèś suräś täbülži orkobạ. Köbün tünäsün caran yaräś jạbŏba. Jạbŏži jabŏtolni nēge Resek olon Köbüś nēge śulyunạ alan geži bäiśek bolnạ. Köbün Kürči iräś Kelĕbe »» Köbüś Köläś tere Köbüś Kelĕbe »» ene śulŭyunạ tandu jü Kēbe?« gebe. Tei Külä śäś śayalaś bäinä?« gebe.

0067

63.

tünäsün mäna Köbün tedenäni surad täbüzi orkoba. Köbün tünäsün caran yarad jaboba. Jaboži jabotolni nege moyan örärün bijeni tümürtü šataksan güži jabödip bolna. Köbün tere moyaži abäd usun dotoro šajäži orkoba. Tünäsün caran yarad jaböži jabotolni, nege säišen zalü Küči irad Kelebe „ namäigi üküläsü yaryaksan Köbün manada ire „ gebe. Köbün caran yarad jaboba. Jaboži jabotolni nege arata yarad kulüba. Köbün ardäsini kögäd Kücäd irebe. Tünäsün arata Kelebe „ amaš säin ügüi-mini abon-či? ese geži älištan činän ardäsi-mini abon-či?„ gebe. Köbün Kelebe „ amaš säin ügüi-čini abna-bi „ gebe. Terkülä arata Keleži bäinä „ či oda arši ike lamadu odšuči „ gebe, čamäigi odšula-čini dalin manži möričini abšu, dalin manži üdü sekeži öKü „ gebe; tünäsün basa dalin manži nege ayata šoto abäd irekü „ gebe; tünäsün arši ike lama Kelekü „ Köbün či namäsa jü abna-či? gekü „ terkülä ni Kele: abder dotoro bäiksen alsin bilcigüten abna-bi geži, Kele „ gebe. Tünäsün köbün caran yarad jaboba. Arši ike lamadu kürči irebe, irad bäišülä ni dalin manži möričini abba; dalin manži üde sekeži ögebe. Orad sušulani dalin manži dürün ayata šoto abäd irebe. šotoini üži orad suba. Tünäsün Arši ike lama Kelebe „ Köbün oda či nadäsu jü abna-či? „ gebe. Terkülä Köbün Kelebe „ abder dotoro bäiksen alsin bilcigüten abna-bi „ gebe.

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64. Tünäsün lama burü ɣälɣäži ulüäd, köb ɣälɣäži inägäd ögɣbe. Köbün bilcigüi abäd gertän irebe. Tünäsün köbün untäd boson gedek bolɣoni. Köbün ulüba dotoro kaptedek bolna, derän ɣälɣän gedek bolɣoni, gerüi šara cöɣor bäišün bolokson bäidek bolna; barün bijedän ɣälɣän gedek bolɣoni, kesek olon zalüs šadik sumu kežı bäidek bolna; tün bijedän ɣältän gedek bolɣoni, kesek olon babäɣarmüd torɣo bulüɣu šulüd jumü ujüži bäidek bolna. Tere babäɣarmüdün dotoro köbünä babäɣaši šüdik bolna. Tere babäɣän gegendüi üile bärime, gereldüi adu manama säiɣen bolna. Tünäsün köbün bosäd ɣazä ɣarba: köbünä öndin ɣara bürüi izilärän müɣa kürükšün bäidek bolna. Tünärün köbän teigäd ǰirɣäd bäibe. Tere köbünä öntnöi nege dala bäidek šänži, tere dalän öntnö bijedüi nege ɣäna bäidek šänži bolna. Tere ɣändla ädäli narätu delkädü bajin ɣän ügä šänži bolna. Tere ɣändu orɣoni mana köbün ülü bajin bolad bäibe. Tünäsün dalän öntnö bijedü bäikšen ɣän » tere öndin köbün nandu orɣoni ülü bajin, tere köbünä bajin bolokson jumüigi, eniegen kün asaräži ökini ežän kenä-bi, köbün kün asaräži ökini köbügän kenä-bi, zalü kün asaräži ökini,

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65.

dügän kēnä-bi, öbögön kün asaraži ökŏni
ābän kēnä-bi " gebe. Tünäsün nēge emēgen
kün " bi abči ireži čadaju-bi " gebe. Teikü-
lä jan Kelēbe " abči iredek bolson-čini
ežiän kēži abna-bi " gebe. Tünäsün emēgen
tarbasun jalisar oŋgoca kēgäd, julusar jäi-
be kēd dalāgi jatalad jabād odba. Tünä-
sün emēgen mana köbüna babāja irād
surba " ta jünäsu abon bajin bolba-ta?"
gebe. Teikülä babāja Kelēbe " bi uedēkü
bisi-bi " gebe. Teikülä emēgen Kelēbe "
zalūjāsun surt " gebe. Babāja zalūjāsun
surba " biden jünäsu abon bajin bolba-
biden? " gebe. Teikülä zahüni Kelēbe "
Aere jarta-čini bäiksen alten bilcigäsü
kölsä bajiži ba-bide " gebe. Tünäsün babāja
emēgendä küsči irād Kelēbe " ene miniyar-
tu bäiksen alten bilcigäsü költä bajin bol-
ba-bide " gebe. Tünäsün emēgen södüni
untuži odjulani bilcigüni julja lād abād
orkoba. Abči irād jandan ögjbe. Mana
köbün öründüni boson gedek boljoni mü
öbön ger dotoran kepteDek bolna. Ön-
čin jara büsüni jakcā[illegible] üldäksen
bäidek bolna. Jaki köbüna alan gežži
bäitelni surži abokson noja, mis. julu-
nuja jurbun öiröni bäidek bolna. Tünäsün
noja, mis. julüjuna jurbun

0070

66.

»biden nēge arya kēsü-biden« gēd jabād odba. Tūnāsün noxa dēre mis sūyād, noxan čikindü xulūyuna orād dalāžgi yatalba. Dalāžgi yatalži orkād, tere xāna gerūn yarā irād xulūyuna Relēbe »Či noxa yarabāi, či mis örködēre sū!« gebe. Xulūyuna ger, tü gügād orād odba. Orād iren gedek bokso, ni šam šatalyata bāišek bolna. Tūnāsün xulūyuna emēgenā amandu bilcik bāiksōgi medād šamūn ōirō nükü maltaba; maltaži bāiyād sülāu ümüsündü xutuxuži abād basa šamūn torsondu dürüži abba. Teigeži abād güži irād emēgenā xamartu mošKād abba: emēgen näitexād orKoba, bilcigūn örāliini yarād irēbe; dakād nēge mošKād abba, bilcik yazartu unād odba. Örkö dēre bāisen (bāiksen) mis yarartu unūyal ügā xablād abād orKoba. Tūnāsün mis noxa xulūyuna yurbūlan yarād jabōba. Basa noxa dēre mis sūyād, noxan čikindü xulūyuna orād yarād jabōba. Dalān tal dundu jabōži jabād noxa Relēbe »bi tandu orxoni ačitabi« gebe. »Jūn učirār či ačita bolna-či?« gežī mis surba. Noxa Relēbe »bi tanūgi dalāyāsu yatalyaži jabōna-bi« gebe. Teikülā mis Relēbe »uga, bi ačita-bi« gebe. Teikülāni xulūyuna Relēbe »či jūn učirār ačita bolna-či?« gežī surba. Teikülā mis Relēbe »bi yazartu unūyal ügā xablaži abla-bi« gebe. Tūnāsün xulūyuna Relēbe »bi ačita-bi« gebe. »Či jūn učirār ačita bolna-či?«

0071

6 67.

gəži noxə surbə. Teikülä xulüyunə Kelebe »
tə namäsu bišï bilcik jayaži abxu bilä-tə?«
gebe. Tünäsün yurbulun xorondän Kereldäd
noxə Terän bäiksen misügi usundu unüyaži
yäd, basa xulüyunäigi usundu unüyaži orkäd
jəböži odbə. Alsəs bilcik tere caktu xulü-
yunän amendu jəbokson sänži bolnə. Xulü-
yunə usandu unäd odkulä bilcigän usundu
aldäd orkobə. Tünäsün xulüyunə usuna Köbädü
yaräd usuna zayäsigi düdübə » catan šügül
ašüna, bi tandu gəb bäriži bi « gebe.
Zayäsun cuyär yarči irebe. Xulüyunə cuyä-
rügi xaliäži bäiyäd Kelebe » tanäsun oŋdan
basa zayäsun bäidek bolüra « gebe. Tünä-
sün zayäsüd Kelebe » nege sokor xara cubä
bilä, tere uga « gebe. » Jügän abči ire « gəd
nege zayäsu ilgägäd orkobə. Sokor xara
cubäni xojus säixen müdütä bolädyarädire-
be. Tünäsün xulüyunə surbə » xojus müdü
älidäsü abba-či? « gebe. Teikülä tere cubä
Kelebe » deräbü-mini nege säixen jumun unäd
irebe, tere jumügi abäd idäd orkoxula-mini,
xojus müdün oröbə « gebe. Tünäsün xulüyunə
erä bäiži tere bilcigän abäd orkobə. Tü-
näsün xulüyunə Köbündü abči irädögebe.
Köbün ömnökö kebtän yarädorkobə. Tünäsün
Köbün emegəgi abxulädxojus müdüni abäd.
xojus yarüni abäd yazartu bulži orkobə.
Tünäsün Köbün amüyulon žirgäd bäibe.

0072

68.

6/1878. 11tu tüli.

0073

Kezänä sänži bolnạ, öbögön emĕgen ɣojur bäidek sänži bolnạ. Tere emĕgen öbögön ɣojurtu yurbun Köbün, ɣojur Kükün bäidek sänži bolnạ. Tere emĕgen öbögön ɣojur Kü-
Kän nēge ɣojur šara mañgus-tu ögöksön (öksön) sänži bolnạ. Teīgeži bäigäd emĕgeni üKüži odbạ. Tünä ɣọinöni öbögöni üKün gèd irĕKülären yurbun Köbündän Kelĕbe:
»Namäigi üKükülä yurbulạn yurbun sö dara, ɣar nēžädär (nēžädägär) manäšạn « gebe. Teīgeži Kelär ecĕgeni üKübe. Köbüdni abči odäd oršülži orkobạ. Södüni ɣojur aɣani dügän »oči (otči) mana « gèd ilgäbe. Düni sō manäži sütälani ecĕgeni Kürči irär Kelĕbe: »mä čamdu ene šara Kèr mörünä Kilyasun, üńigi untŭɣayād orkoɣula-čini šara Kèr mörin emältä ɣazartayan, ɣuɣ-cusuńi yanzayälata Küräd irĕKu « gebe. Öründüni Köbün gerädän ɣäriži irĕbe. Dakād mañyadur södüni ɣojur aɣani dü-gän aryadād »oči mana « gèd ilgäbe. Södüni manäži sütälani ecĕgeni irär ɣara Kèr mörünä Kilyasu öɣbe: »mä, ene Kilyasu untŭɣayād orkoɣula-čini ɣara

Kèr mörin emältä, xazartayan, xupcuni yanxayälata Küräd irečügebe. Öründüni Köbüna xäriäd irebe. Dakäd mangadur södüri xojur axani dügän gübdädbäiži „oči manaa gèd ilgäbe. Södüni manäži sütälani ečigeni Kürči iräd Kelebe: „xojur axa-čini jün gèd irèži ese manäna?“ gebe. „Tere xojuron namäigi gübdäd-oči mana-gèd ilgägäd bäinä“ gebe. „Ne ieiküni (ieikülüni), mä čandu kökö boro mörüna kilyasun, ene kilyasüigi untüxayäd orkoxula-čini kökö boro mörin emältä xazarta, yan Küräd irečü“ gebe. Tere kilyasüüni abäd gertän iräd bäiyäd bäibe. Teigeži bäisteléni xän yurbun kükän kündü ögön geži bäidek bolna; tere yurbun küken küni nèžägäd älimxtä öndör modoni oraderè sükson du Kürči ken temdek abokson kündü kükän ögžnä-bi „geži zartaxaba. Köbüna xojur axani xänatala odočayaba, Köbün gertän üldebe. Tünäsün Köbün xara kèr mörüna kilyasa (kilyasu) untüxayäd orkoba. Xara kèr mörin emältä xazartayan xupcuni (xupcasuni) yanxayälata Küräd irebe. Tünäsün Köbün xupcusuni ümüsäd möriän unäd yaräd jabba; xänadu Küräd irebe, iren gedek bolxoni kesek ulus yäräidüläd, yäräidüläd Kürči jadäd bäidek bolna.

0074

70

Köbün ɣurdāŋni kürči irād yäräŋdülād yurbun kükünä öŋrä oči ɬɬ tusād nēge kükünäŋni älimɲiŋni abād yarād jabād odbą. Köbün gertän kürči irād älimän dürüŋi orkād, möriän täbiŋi orkād keptebe. Teigeŋi bäitelčŋi ɣojur aɣaŋi kürči irebe. ɣojur aɣaŋi keleŋi bäinä » maŋyadur basa odɣu jumun « gebe. Teikülāŋi dūŋi kelebe: » bi basa odŋą-bi « gebe. » Uga! (ügä) gertän bäi « gebe. Tünäsün maŋyadur örün dūŋi ɣojur aɣaŋi jabŋi odbą. Köbün tünäsün šara kèr möriŋäŋi kilyasu untŭ. ɣaɣād orkobą. Šara kèr morin küräd irebe. Köbün ɣurgeusän ümüsäd yarād jabŋoba. Köbün kürči irād yäräŋdülād yurbun kükünä öŋrä oči tusād nēge kükünäŋni älimɲiŋni abād yarād odbą. Köbün gertän kürči irād älimän dürüŋi orkād, möriän täbiŋi orkād gertän keptebe. Teigeŋi bäitelčŋi ɣojur aɣaŋi kürči irebe; ɣojur aɣaŋi keleŋi bäinä » maŋyadur öründän ɣana kükudün abalyandu oči oroɣu jumun, tegād dèrčŋi tere yurbun kürgü oči üzetü jumun « gebe. Teikülāŋi dūŋi keleŋi bäinä » tere yurbun künten bi bilä-bi « gebe. ɣojur aɣaŋi kelebe: »teime kišik] ɣaŋiya (älide) bŋi ? « gebe.

] čamdu

Tünäsün düni yurban älimän bolon yurbun bilcik yarγād ürülbe. Tünäsün Köbün χojur aγadān χojur möri ögād, biyeni nege möriηi unād yurbūlon yarād jąbŏba. χana, du irād, yurbūlon χana yurbun kükü abād bäibe. Teigĕži bäiksen cakkuηi nege oraąān oro yancāγąn (yakcaγan) nüdŭtä Šara Mūs zūryan költä, šarγa möritä Kürči irād ike aγaduηi Kelĕbe »tanadu χonŏnąbi «gebe. »lga, χonūlχŭši-bi«gebe. Tünäsün Šara Mūs dundŭki aγaduηi irād Kelĕbe »bi tana. du χonŏnąbi«gebe. Teikülä tereηi Kelĕbe» nga, χonūlχŭši-bi«gebe. Tünäsün tere Šara Mūs bičiγān düdüηi irād»bi ündü χonŏna-bi«gebe. Teikülä tereηi Kelĕbe »ne, χono «gebe. Tere Šara Mūs sōηi örälüdü Köbünä babăγagiηi abād kulŭba. Ardasŭηi Kösön bijedüηi Kücügdülügä odbą. Mañyadur, Auηi Köbün nekād Šara Mañyusin gertäsüηi babăγayān abād yarči jąbŏtolaηi Šara Mūs üzād Kürči irād bijeηi möritägiηi yarar cokŏži orkād babăγagiηi abād jąbŏži odbą. Köbün Aünäsün χojur ekčiän ögŏsön χojur Šara Mañyustu odād Kelĕbe » babăγagi-miηi nege oraąān yancăγąn nüdŭtä Šara Mūs abči odbą «gebe.

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72.

TeiküläteretojurčaramaŋgusKelebe»
tere-čiŋi manigi alăži orkoču čideltä jumun«
gebe. Tünäsün Köbün dakăd babăyadăn irebe»
Iren gekuŋi babăyayăsuŋi nege Köbün yardk.
Ybäidek son bolŏŋa. Tünäsün Köbün babăyadăn Kelebe»
ene čara mus ene unăži jabokson möreän
älidäsü abokson bolŏna, tügiŋi nandu olži
aca« gebe. Tünäsün babăya čara müsigi
Lultulăd irekülä, tere bičiyen köbügän cokăd ~~ybäidek~~
bäibe. Tünäsün čara mus Kelebe» ene Kö.
bün jun gèd uliŋa?« gebe. Teiküläbabă.
ya Kelebe» tigeži bäiyäd abăi-miŋi Kün
alăži orkotula, möriŋ uga jayaži bäitu-bi,
gèd uliŋžänä (uliži bäinä)« gebe. Teiküläi mus
Kelebe» nandu tun möriŋ bäidek, tere
möriđ näimen Kültä, turyän Kültä boldik,
gebe; tere möriđ-miŋi ende nege eneegen öbö.
gön tojur bäidek, tere eneegen öbögön tojur.
tu tun Köbün bäidek, tere tun Köbün tärtul.
dek, gebe; tünäsün möri abyar odokson kün
yurbun äŋgi jumu abči odăd, tere adun
dotoro tajăd jamarăn möriŋdü tustula),
tere möri abdik jumun« gebe. Tünäsün babăya
maŋyadurtuŋi zalužăn ene tötigi cuktuŋi
Kelebe. Tünäsün Köbün yurbun küsün jumu abăd

0077

yarād jąbŏba. Kŏbūn enēgen öbögön xo-
jurtu irād Kelĕbe » nēge mŏri abxsu gežī
jąbŏla-bi « gebe. Tei Kŭläńi öbögŏńi Kelĕbe
» Catąn mana Kŏbūd bäinä, tedĕnäsŭ očī
ab-xtąn « gebe. Kŏbūn adūndu Kŭrād irĕbe:
Xūn adūgi xūn Kŏbūn xäriūlžī bäidek
bolŏnąs tūnäsūn mendän surulcād Kŏbūn
Kelĕbe » bi nege mŏri abxsu gežī jąbŏla-bi «
gebe. Tei Kŭlä teden Kelĕbe » abx-tąn « gebe.
Tūnäsūn Kŏbūn yurbun xūsūn jumän
adūn dotŏro xajād orKobą; tere jumuńi
nēge xuryān Kŏltä xara mŏrindŭ tusŭba.
Kŏbūn tere mŏrīgi unād yarād jąbŏba.
Babăyadān irād, babăyayān abād yarād jąbŏ-
ba. Jąbŏži jąbŏtolāńi Šara Mūs ūrād Kelĕ-
be » xälăšarel ügä babăyayān abči jąbŏ xuńi!«
gèd yarād Kŏbe, tūnäsūn Kŏbūn yarād xulŭ-
ba; yarči xulād, Kŏbūn Kŭ[illegible]gŏūn gèd irĕ-
be. Tūnäsūn Kŏbūnä mŏrin Šara Mūsūn mŏrin-
dŭ Kelĕži jąbŏna » biden xojuron nēge
cKäsŭ ese yarbao-biden? bide nege adūna
ese bil-ŭ-biden? Či nege Kŭtä jąbŏxon-ŭńi
bi xojur Kŭtä jąbŏna biši-ju [illegible], namäń-
gi jūn gèd Kŭcünä-či?

0078

74. Ene ǯerĕki ezän tülǯi unŭyayäd, nēge
nüdüńi soxoläd, alăǯi orkäd ire ugeǯi
keläd, ügä boläd odbo. Tünäsün ǯara
mūsün mörin ezän tülǯi unŭyayäd
nēge nüdŭūńi soxoläd dorŏńi alăǯi
orkobo. Teĕgäd Köbünä ardäsu gügäd küräd
irĕbe. Köbün tere mörĕgi bärĭǯi abäd
babăyayän abči iräd amŭyul[illegible] ǯiryäd
bäibe.

0079

§ 9. Utu tüli. 0080

Kerānā sānži bolnạ, Jolān miŋyan Jolān
Žūn nasūtā Dōž Jara dbāyā bāidek sānži
bolnạ. Emēgeni zuryan miŋyan zuryan žūn
nasūtā sānži bolnạ. Kūkūd Kōbūd ügā sān,
ži bolnạ. Teigeži bāitelni nēge Kōbūn yar,
Lān ba. Tere Kōbūni Jolān nasun Jerān (nasūtā,
Jān) ükükü jūn bolnạ, Jolān nasundān
ese ükūdek bolxulā, narātu Jelēkāsū tūgi
daraŋu Kūn ügā bolnạ. Teigeži bāitelni eke
ecīgekti Jojurni ükūži odbạ. Tūnāsūn
Kōbūn gertān yakeāran bāiyād bāibe.
Kōbūn tūndān bāiyā bāiži Jolān nasundu
kūrbe. Kōbūn nēge cakte oron Jerān kep,
tetelni ger Jotorko jumuni cacagdād odbạ.
Kōbūn tūnāsūn »öročin gedek ene būt! « gèd
(eliād) Jà uilād ger Jerān yarba. » Abā ēži Jojur nan,
du nēge möri jayaži ese orkokson būt?! «
gèd endān tendān xālJāži bāixūkāni ge,
rini öirö nēge mörin ujata bāidek bol,
nạ. Tere mörīgi Kōbān abči irebe. Ger,
tān orād nēge abderān sekād orkobạ,
nēge emāl bāidek bolnạ. Tere emāligi mö,
rindān tosoži orkobạ. Dakād nēge abderān
sekād orkobạ, utāran jisen alda, örgāren
(örgönāren) yurbun alda ülde bāidek bolnạ.
Kōbūn abād būsuležži orkobạ. Dakād nēge
abder sekād orkobạ; Majen carīn arāsār
Jadar Kēksen, tābin carīn arāsār yolKēksen.

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tabun carün arăsăr salžaryà Rĕksen nège
malà bäiśek bolnạ. Köbünstere malägi
abŏjba. Dakăd nège tara abśer sekădorko-
bạ; tupcuńi bäiśek bolnạ. Tere tupcunăsu
abăd ümüsbe. Gerăn tayăd, önsölžji orkăd
yarăd jabŏba. Köbün gülgežji gülgežji jạbăd
tatăd zoksobạ, täläń gekünü alobtaińi tal
bunduńi zoksožji bäiśek bolnạ. Köbün tä-
kirĕbe » ežilä äśĕli emĕgeśüd bolon àbälä
äśĕli öbŏgöśüd namäigi irĕśel säiśen mende
bäiśen! « gäd täkirĕži orkăd carän gülgäd
yarăd jabŏba. Arduńi alobtuńi (albatu) »
säiśen mende irĕśegä! « gäd cuyärän mörgäd
bäibe. Tünäsün Köbün gülgužji gülgužji jạbăd
nège tolŏyạ śere yarăd tatăd zoksobạ. Önjo
nŏ bijĕśän täläń geśek bolsońi, tojur ülä
ürügśäśek (üregśeśek) bolnạ. Tünäsün mörińi Kö
bünśü Kelĕbe » tere tojur ülä bolži bäiksen
jümun čamälä žäilśežü Kün tere! «
gebe. Nège ülä bolži bäiksenibijeńi, nège
ülä bolži bäiksenі mörińisgebe. Tünäsün
Köbün gülgäd küräd irĕbe. Köbün küreі
irăd möriнläńi möriän cacülži ürĕbe,
äśĕli bolăd bäibe, bijeläńi bijän cacülži
ürĕbe, äśĕli bolăd bäibe. Zer-zebĕläńi
zer-zebän cacülži ürĕbe, äśĕli bolăd
bäibe. Tünäsün Köbün Kelĕbe » čisälni
čigi äśĕli bolsu! « gäd zergläd (zergelăd)
untuba.

0081

77.

Хojūron bosād aŋyar aŋyar inālsād
taš baš bārilsād nōlsobą. Nōlsoži nōlso-
ži bije bijān abči jasalcād bāibe. Teigĕži
bāiyād хojūron car mörsönāsün abalcād
(abalsād) ulān polān(volān), sekce tasalcād,
sekce ükād odbą. Tere хojurāgi burхan
esĕgāgād ala dü хojur klad bolyād orkobą.
Cadăki künä nereńi näimen miŋyan, näi-
men zün nasŭtă Närĭхen šara abăyāin
köbün näimen nasŭtă Bogdo gesek bā-
tur sänži bolną. Manà köbünä nere-
ńi solān miŋyan zol[ān]ńn zün nasŭtă
Döš хara abăyāin köbün zol[ā]n nasŭtă
Bogdo gesek bātur sänži bolną. Tünäsün
lān dol[ān]ńn nasŭtă Bogdo Kelĕbe» mińi ard-
eke ecĭge uga, čińi eke ecĭge-čińi oči
bajerlŭlĭja!« gebe. Tünäsün хojūron
yarād jąbŏba. Dolān nasŭta Bogdoin
mörin хatarād jąbŏхulāńi nādăkińin mörin
хurdārān šatažĭ jąbŏži čadăd-ügä (čidasak
ügä) bolną. Tünäsün zol[ā]ńn nasŭtă Bogdo
näimen nasu nasulād orkobą, nādăkińi
jisen nasŭ nasulād orkobą. Tünäsün Döš
хara abăyāin köbün dolān nasŭtă Bogdo
Kelĕbe» näimen nasun sĕre-mińi хaryak-
son bolхon-čińi, čamāgi jaхu bilä-bi!«
gād möŕtă bijĕtägińi ende tendān šabi,
ād nādād jąbŏba.

0082

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Teigĕži nači jabăd, möriini nege xap-
xayăxdan xapxayălăd, bijeni nege xapxa,
yădăn xapxayălăd gülgăd yarba. Tünä
alopxaini öirö irăd xapxayăsăn möri bije
xojurăgini yaryăd xojüron zergelăd ya-
răd jabŏba. Tisen nasŭtain eke ecige xo-
juruni ömönäsüni gügăd ašŭna, Kürči irăd
kelĕbe » dol[ān] miŋan sol[ān] zün nasŭta
Döš-xara abăyain köbün dol[ān] nasŭtă Bog-
solą aša šä bolokson-čini ebĕrän-čini kišik-
gäd eke ecige xojüron köbügän teberiăd ümäs-
be, manä köbügi basa teberiăd ümüsbe.
Xojüron tündü bäiži bäigăd » yazar tanija-
gäd yarăd jabŏba. Jabŏži jabŏtolni ömpö
bijäsüni närĕjen ulän tösonyarba. Nege
zalŭ Kürăd irĕbe, Kürči irăd mendän su-
rulcaba. » Zalŭ « älüsäš älüš[ä]rän oči jabŏ-
na-ta ? « gebe. Teikülä tere zalŭ kelĕbe » ende
Šulŭman šara birmen gedek xän bäinä, tere
xän kelĕlä » ende dol[ān] miŋan sol[ān] zün
nasŭtă Döš-xara abăyăin köbün, sol[ān]
nasŭtă Bogdo gedek bätur bäinä gelä, tere
älüsä bäinä ! « gežĭ surba. Teikülä eden
kelĕbe » jü kĕnä-ta ? « Teikülä tere kelĕbe
» namăgi šulsŭman šara birmen »» tere
sol[ān] nasŭtă Bogdogi kele bäriăd asa-
răži a ca[illegible] ilgälä « gebe. Teikülä eden
kelĕbe » tere-ten ende bäinä[illegible] gebe.

0083

79. biden äiyäd, šiderärii jąbŏdik-biden ügä "gebe. Tünäsün tere ralŭ jąbäd odbą. Ene xojüron Šulŭman Šara Birmenägi temecäd yarba. Jąbŏži jąbŏži Šulŭmän Šara Birmenä yaräni iräd bŭbą, xojüron gertü oräd sŭbą. Šulŭmän Šara Birmen Kelĕbe » Kišigä (kišik ügä) noxas älĭdäsü älĭdĕrän jąbŏži jąbŏna-ta? " gebe. Teikülärii näimen nasŭ, xäni » Küräsü ügü surulügä bäiži, noxą gedek elmer! " gĕd dolān arčim yararsu orŭlon cokäd orkobą, Jeräsüni šabarär šaräd orkobą. Tere Šulŭmän Šara Birmendä nège Köbün bäiži bolną, tere Köbütäni aša žü bolbą. Tündän näir žurgal kĕži orkäd bičižen žüdän xojür ašani Kelĕbe » či ün, dü bäi, biden xojüron jąbŏži jąbäd irĕsü -biden " gĕd yaräd jąbŏba. Jąbŏži jąbŏtolni naran sŭsu üzük taläsu nège ike jümun nisäd ašŭdik bolną. Tere šobün küči iräd keisäd odbą, tere šobüni xän järide sänži bolną. Tünäsün manä xojür Köbün xän järidäsü surba » älĭdäsü älĭdĕrän oči jąbŏna-ta? " gebe. Teikülärii xän järide Kelĕbe » ende naran sŭsu üzüktü Badma Cecek gedek xäsa bäinä, tere xänä Kükürii nège šara mañgus küči üzüläd abči bäinä. Tegäd tere xänä Kükün Kelĕlä: ende naran xarxu üzüktü dolān miñgan dolān zün nasŭta Dŏš xara abäjan köbün dolān

0084

80

nasŭtă Bogdo gedek Kŭn bäidek, tŭnigi abči
ire! ngelä, tegäd abso geži jabŏna-bi«
gebe. Tŭnäsŭn dolän nasŭtă Bogdo Kelĕbe
» tere Kŭkŭŭten Kezä ögön geži bäinä?«
gebe. Teikŭläni Kän järide Kelĕbe » odą
Korin Kojur Konäd ögön geži bäinä« gebe.
Tŭnäsŭn Köbŭn sur[ba » ŭnäsŭ jamarän
Kolo yarar bŭi!« gebe. Teikŭläni Kän järide
Kelĕbe » odą ŭnäsŭ jabokson Kŭn žil bolăd
Kŭrkŭ yarar« gebe. Kän järide surba » do-
lăn nasŭtă Bogdoŏn ger ălĭdă bäinä?«
gebe. Teikŭlä Köbŭn Kelĕbe » dolan nasŭtă
Bogdoson bi bŭi« gebe. Tegäd Kän järide-
köbŭn Kelĕbe » ta ardäsu irĕten, bisen
tŭrŭlăd jabŏsu-bidn« gebe. Tŭnäsŭn dolän
nasŭtă Bogdo jisen nasŭtă Bogdoŏn
bijĕni bolon mŏrŏni Kojus Kaptayädăn
Kaptayalăži orkăd gŭlgäd yarba. Gŭlgäd
Kŭkŭ ökäsŭ Kojur ödŏr ömönŏ Kŭrbe, Kŭr-
či irăd Känă yarä bŭbą. Kän Katun Koju-
rägi tergenlä Külăd orkokson bäidek
bolną. Kojuron kŭkŭnä bäidek gertŭ ordă
suba. Nĕge ike šara mañgus kŭkŭnä ende
tendeni yarči sojulži (šogložži) bäidek
bolną. Tŭnäsŭn šara mañgus Kelĕbe » Zur-
Kači Kenigi mörgültŭgä gežži gebe? « gežži
surba. Teikŭlä dolăn nasŭtă Bogdo Kelĕbe
» Zurtači namäigi mörgültŭgä gelä« gäd
bosăd odbą.

0085

387

Köbün tünäsün šara manžusün baš-
lür äsu nege yarärän abäd, nege yarärän
küküigi mörgülädä, eberän mörgäd, šara
manžusigi mörgülküš. Tünäsün šara
manžus Kelebe » Köbün jayaži bäisen
čini ene bäi? « gebe. Teikülä Köbün Kelebe
» Zurtačin mörgül geksen mörgül ene bilä!
« gebe. Tünäsün üdün torondini sükson
ayani Kelebe » Kündükün mayala kebtä
batalaži tajä! « gebe. Teikülä dolän nasü-
tä Bogdo Kelebe » bi tajäyän medešü bi,
či tabaltän mede! « geži kelä šara man-
žusigi abäd üdünädü bäbä orkoba. Üdün
toron sukson näimen nasuta Bogdo
abäd üdüntä tak kä küläd orkoba »
orošontan tašäd (cokäd), yarsontan tašäd
bäitän! « gebe. Orošoni tašäd, yarsoni
cokäd bäitel ükäd, jasüni tuntaräd
taräd odba. Tünäsün ata-šü tojüron kükän
gertän abči irä, säixen mende säin
žirgäd bäibe.

0086

82. 10. Utu tüli.

Kerānā Ördün bajin gedek bajin bäibek sänji bolnạ. Tere bajin jisen toqạ turšu edtä, malin yazarar šürün sänji bolnạ. Tere bajindu ulïtu kükišän šün ügä sänji bolnạ. Tänäsün öbögön zajäči talan yarād jạbobạ. Zajäčišän irād Kelebe» eime ike mal. ed zajabata, odạ nandu nege ulïtu kükišändü zajaqạn-ton« gebe. Teikülä zajäščini Kelebe» čan. ädu zajasu gebe čigi, Köbün kükid zoksoši ügän töladü zajadik-mini ügä« gebe. Teikülä öbögön Kelebe» Ördün bajïnayāsu Köbün yarba gekü neven bolsoyạ", zajaton« gebe. » Ne, säin šäri, nege Köbü zajasu-bi, tere Köbün usundu oröži ükükü, tünä darüni basa nege Köbü zajasu-bi, tere Köbün adüna Köldü oröži ükükü, tünä darüdi basa nege Köbü zajäsu-bi, tere Köbün däi-nä Köldü oröži ükükü« gebe. Tünäsün öbögön gertän šäröži irebe. Usundu röži ükükü Köbün yarba. Tere emegen öbögön šojus tere Köbügän usünäsu cerläd bäibe; teigeži cerleži bäitelni emegen öbögön šojus ike üdlä ärïkän nereži uyäd ärïkini usïni asxal ügä untäd odbạ. Untuži Repstelni Köbüni mölköži jạbäd tere ärïkini usundü unäd üküži odbạ. Tünäsün šojnöni adüna Köldü oröži ükükü Köbün yarba. Tere emegen öbögön šojus adün ügä yararbu odäd bäibe. Tere Köbüni terämäsü bäriäd jạbödik bolnạ, teigeži bäitelni nege ažirya adün küči irād, terämäsü bäriäd jạböži jạbokson Köbügi terem yadzäsu ükilād alād orkobạ. 0087

2 83

Tūnä darūni däinä Röldü orŏži üKüKü
Röbün yarba. Tünäsün öbögön tere Röbügän
baranani doro jisen toxa turŏšu yazar maltäd
tere nükündü Röbügän orKäd, öirŏni ReseK
olon rer-zemeš asxäd bäilyäbe. Tünäsün tere
Röbün tündän bäiyä bäiži arban dolän na-
sundu Kürbe. Keränä Ördin bajin xän, Er-
lek nomin xän xojus Relceksen sänži „či-
ni alopтąsu säin Röbün yarä, mini alopтąsu
säin Röbün yardiK bolxulą xojusägini däil-
düleje „geksen sänži bolną. Tegäd tere töläd
Erlek nomin xän Ördin bajin xändu bičik
ilgäži bolną „ mini alopтąsu säin Röbün yar-
ba, čini alopтąsu säin Röbün yaraksan bolxoni
naran ilgä„geksen bäidek bolną. Tünäsün Ördin
bajin xän šamgesegi ese endeček šara bičigän
sekäd xäljäbe, tere bičiktüni bäidek bolną „
Lü Uländüügä šara cōxor möršä Ulada Bäturta
däilsexü Kün Ördin bajina arban dolätа
.... gežį bäidek bolną. Tünäsün xän tabun
bätürägi Ördin bajina tala Röbügini abči ire-
Lb -ten geč ilgäksen bolną. Tabun Bätur iräd
Ördin bajinägi Relebe „ čamägi xän Röbügän
aca gežį Relebe „ gebe. Teikülä Ördin bajin
Relebe „ nandu jün Röbün bilä? „ gebe. Tabun
Lb Bätur irädxändu Relebe „ tere-ten, nandu Röbün
ügä genä „ gebe. Teikülä xän Relebe „ Kün mürü-
xula, bičik čigi mürüdek jumun sänži „ geč
dakäd sekäd üzübe.

0088

3

84. Tere bičiktüni bäidek bolnạ „ Mändüngə šara cōxor mörütä Mada bäturta däilbexü Rün Ördin bajına arban dolätа, tere Röbüni baranäni doro jisen toxạ turšu yazarta bäinä „ gežį bäidek bolnạ. Tünäsün xän xọrin tabun bätürigi „ gerini xamtalād abči ireten „ gebe. xọrin tabun bätur irād baragini udulād abba. Ördin bajin Relębe „ mini Röbü abxär, ene mini edäsü abton „ gebe. xọrin tabun bätur üna Röbü abxär edäsüni abija gèd edtalani Risād odbạ. Tünäsün Ördin bajäna Röbün Relębe „ mü neren bolxu gèd, tere xọrin tabun batürigi jạböton (gèd) jạbülži orkobạ. Tünäsün Röbün cusun nerde möriän unād näimen žibertä boro möriän Rötölād yarād jạböba. Jạböži jạbötolni unüži jạbök. son nerde möriäni xolxād bäibe. Tünäsün Röbün nerde möriän xajäži orkād boro möriän unād jạböba. Jạböži jạbötolni ardäsuni nerde möriäni nège žebeltä Rün, žebel ügä nücügün Rün xojur unād Rürči irębe; Rürči irād tere xojur Röbündü Relębe „ ene möriän žebeltä wandu ögölči (ögölü-či), dębel ügä ündü ögöl-či? „ gebe. Röbün Relębe „ debeltä čamädu ögönä-bi „ gèd debeltä Ründü ögād orkobạ. Tünäsün tere xojur Rün ügä bolād odbạ. Röbün jạböži jạbötolni ömnöki üsün ügä Rün, üsütä Rün xojur möriäni bäröži südik bolnạ.

0089

4) 85. Tünäsün Aeden Kelĕbe »» ene möriän üsŭtä nan-
/// ön- du ögön-ta, üsün ügä ündü ögf[illegible]ta?« gebe. Kö-
bün Kelĕbe »» üsŭtä čamädu ögfnä-bigeč ögfbe.
Tünäsün üsün ügä Kün ügä bolač odba. Tere
üsün ügä Kün šulmus sänži, nadäKüni Kün sän-
ži. Tere Kün Kelĕbe »» bi Erlek nomin xänaxtür-
či-bi, gebe, či oda ünäsün jabo, jabŏži jabŏtol-
-čini dolän sö, dolän ödör xaraŋyn xara bu-
dun bolxu, tere budun zoksoxula ömnö-čini xo-
jur cerek däilväč zoksokson bäidek bolna.
»Tere xojur ceregün xorondu tere čamäla däilvä-
xü Kün zokči (zoksoži) bäidek bolxu »Či tere
Künä barün nüdärni xäd orko, teiKülä tere Kün
ükäč odxu. »» Tünäsün tere Künän-čini dü Kükün-
äi geräsän yarač zulŭxu, tere caktu či tere
KüKügi Kücäč bäriži abäč naran yarxu ü-
zük tala doptolna, ömnö-čini nege näkün bäidek
bolxu, tere nüKündü či tere KüKügi alač,
dakäč doptolxulä-čini nüKünäi amen tere
xaryaldaxu-bi« gej ügä bolač odba. Tünäsün
Kübün yarač jabŏba. Jabŏži jabŏtolni dolän
L bo sö, dolän ödör xaraŋyn xara budun bolxu.
Budun zoksoxula xojur cerek däilväč
zoksokson bäidek bolna. Tere xojur ceregün
xorondu Ulada Bätar zoksokson bäidek bol-
na. Kübün tünäsün tere Künä barün
nüdärni xäd orkoba, tere Kün ükäč odba.
tere Künä dü Kükenni geräsän yarač zulŭba.

0090

86

Röbün ardāsuni Rögäd bäriäd abba, bäriži abäd carän yaräd doptolbą. Ömnöni nēge nükün bäiden bolną. Tere nükündü iräd Röbün Rükegi ǯegäd säixendüni alăži javäd bäibe. Tünäsün möriini Relĕbe» ötöi ala!« gebe. Röbün alăži orkäd, carän doptolăd yarba. Ömnösi nükünä amln dēre säki zalü zokči bäiden bolną. Tünäsün tere zalü Röbünä möriini šaya Kēgäd ǯajăži orkobą; bijeni ǯaptayalăži orkäd oräd odą. Erlek nomün ǯän Relĕži bäiden bolną» Ulada Bätur dü Rükütägini alăba, odą tere Rügi alăd sümüsini asarăži ökü kün bäin-ü? tere Rügi asarăži öksön Ründü alopšini örältini ögǯnä-bi« gebe. Tünäsün nēge ǯojur šulmu Relĕži bäiden bolną» biden ǯojuron abči irĕkü-biden« gebe. Ta ǯojur jayăži abči irĕnä-ta?« gebe. Teikülä eden Relĕbe» tere dăigän daraksan säin Kalü ǯäriži jabŏ-ču, tüsä ömnöni biden ǯojur, ǯojur säixen sumun bolăd Repsekü-biden, tere manigi abăd bijĕdän dürükü, tegäd tere caKtu biden türiigi alăju-biden« gebe. » Ne säin« gĕd jabălăd orkobą. Tünäsün ǯüsči yarči iräd Relĕbe» odąki Relekšen ügigi sonosbą-či?« gebe. Röbün Relĕbe» nēgedegäi bi tedenä Rele medekši-bi (medekü-bĕši-bi),

0091

6. 87. Xojus duyar tana xūrūn ajis bolnạ « gebe. Teiküla xūrči cuyārigini Kelĕži ögxbe. » Či tere xojus sumūjigi abād, xuyulži orkād naran doptolād ire « gebe. Tūnāsūn Kŏbūn yarād jạbŏbạ. Jạbŏži jạbŏtŏlni, nēge xojus saisen sumun Kepteŝek bolnạ. Kŏbūn tere xojus sumūgi abād xuyulži orkād, gedergān Zoptolād Kūrād irĕbe. Tere zalū nükü nā amsa dēre zokči bāiŝek bolnạ. Basa Kŏbūgi xaptayalāži orkād orād odbạ. Tūnāsūn tere xojus dolā xonokson caktu Kūrči irĕbe; yar. Kŏlni xuyurokson Kūrči irĕbe. Tūnāsūn. Erlek xān Jakād basa Kelĕbe » odạ Ken tūnūgi abči irĕnä « gèd Kū xāibe. » Biŝen abči irĕnä-biŝen « gèd nēge šulmu babāya Kūkü « tāgān xojūron irĕbe. Tajayāži abči irĕnä-ta?... gebe. Teiküla eŝen Kelĕbe » tere dāigān daraksan sāin zalū gertān xārüxü, tere Kūnā ēžini nēge sāin debel ujūži tābiksen bolxu, ābāri nēge sāin tūd geŝek xoto Kēži tābiksen bolxu, tegād biŝen debel xoto xojurtu orād alāxu-biŝen « gebe. » Ne sāin, ilgāgād orkobạ. Tūnāsūn xūrči yarči irād Kŏbūndü Kelĕbe » sonŏsbạ-či? « gebe. » Sonŏjbạ-bi « gebe. » Či odạ gertān odād, gerān jisen cayan iškegār cuglužži orkād ikeyal tüležži orkād debel xoto xojurāgini xajāži

0092

88. orkāď ɣälʼäžji bäi! «Tere caktu tere ɣojur
bökünä batɣana ɣojur bolāď nisāď yartu;
či tere caktu tere ɣojusägi bäriži abāď, ɣasar
basar ɣojur nomɣadän ökči orkāď ire«gebe.
Röbün yarāď jaʒböba. Gertän irāď Röbün
gerän jisen cayan išškegär cagluži orkāď
ike yal šüläži orkāď debel ɣoto ɣojusänyal
dotöro ɣajäži orkāď ɣälʼäyäď bäibe. Teigeži
bäitelüi bökünü batɣana ɣojur bolāď, ni-
sāď yarči jaʒbödok bolna. Röbün tere ɣojusägi
bäriži abāď ɣojur nomɣadän ökči orkāď dopto-
lāď Kürāď irebe. Säki zalüni nükünä amba
dere zokči bäiden bolna. Mörüni šaya
Rebtä ɣajäži orkāď bijäni ɣaptayalāži
orkāď orāď odba. Tere ɣojurni yalda šüläk-
sen Kürči irebe. »Ne, oda jatu-bi?« gežji
bäiyäď Relebe, tere Röbün nandu jumu Rēksen
ügä bilä, tünä eberäni däinä Röldü oröži
ükükü ʒübüni bilä, gebe; »ne oda tündü
utu nasu ökü jumuugebe. Tünäšün ɣürči
yarči irāď Relebe »Ne, oda či ɣäri, čamä-
du utu nasu ögʒbe« gebe. Tegäď Röbün tere
ɣürčitä aʒa-dü bolba, tere ɣürči dü Kükän
mana Röbündü ögʒbe; tünäšün mana Röbün
gertän irāď babäyayän abāď amüʒulon
ʒiryäď bäibe.

0093

89.

11. Ulu tüli.

Rezänä sänži bolŏnạ, nege Čolŭn-Xara Bātŭr gedeK bātur bäiDeK sänži bolŏnạ. Xurdun Kèr gedeK möriTä sänži bolŏnạ. Tere möriŋi mörin bolsonāsu (bolKsonāsu) nāran incäyäyäd ügä sänži bolŏnạ. Tere Xān irädügä jirenjisen žilīgi äilDeži me-DedeK, öŋgörād odKson najin žilīgi mar-tal ügä äilDeži mededeK Šikir Cayan Xatŭ-Xa sänži bolŏnạ. Teigeži bäiksen caktuŋi ese incäyädeK Xurdun Kèr möriŋi yurba incäyäyäd orKobạ. Tünäsün Xān Xatunāsun suroba »» ene mörin jün gèd incäyäbe?« gebe. TeiKülä Xatun KeleBe »» tanīgi ülāŋ düŋge šara cōXor moriTä ŭKür-Xara Bātur ämiten alan geži bäinä« gebe. Tünäsün Xān yarād jạbŏba; jạbŏži jạbŏtoluŋi, öm-nŏŋi nege Kün untuži KeptedeK bolŏ-nạ. Tünäsün Čolŭn-Xara Bātur Kürčŭirād dalin Xojur darād (coKād) yarād oJbạ. Tünä-sün ŭKür-Xara Bātur KeleBži bäideK bolŏnạ »» namāŋgi bōsön ideži bäinä, äli bürge ideži bäin-ŭ?« gèd, bosād irebe. Čolŭn-Xa-ra Bātur KeleBži bäideK bolŏnạ »» bičamāŋgi coKobạ-bi« gebe. Tünäsün ŭKür-Xara Bātur KeleBži bäideK bolŏnạ »» odạ bičamāŋgi

C094

cokŏxu jumun gežį Relād Čolūn-xara
Bātŭregį cokād mörištä bijętägini cokād
xojur ānį kèd alād orkoba: iMörūni šarā-
žį orkād dolān dolān dočin jisen xonok
bolzād untuba. Tūnäsün Čolūn-xara Bāt-
rūn babāyayāsŭni nēge Köbün xarba, tere
köbün ekäsün surba »manà àbă jayă-
la?« gebe. TeiKülä ekĕni Relĕbe» ecigi-ū-
ni ulāxn dūnge šara cōxor mörištä ŭKür-
xara Bātur alăži orkolą« gebe. Tūnäsün
köbün ekäsün surba» Manadu adūn bäi-
dek-bi?« gebe. TeiKülä ekĕni Relĕbe» šarā
doro saji žuva adūn bäidek; narā doro
näimen tümen adūn bäidek« gebe. Tūnäsün
köbün adūn talān yarād jąbŏba. Adūndān
küreį irād, adūčidān Relĕbe» nandu nēge
säin möri bäriži aca« gebe. Adūči nēge
žorą xara Kèr möri bäriād ögxbe. Tūnäsün
köbün gertän irād nēge mū emāl toxxād
nēge mū ülde abād, nēge mū malxā abād
yarād jąbŏba. Tūnäsün köbün KesekŽilsän
gülgād, KemŽilägä gülgeži jąbād tatād
zoksobą. Ömxnö bijĕdän xoilxän gekülänį
ulāin dūnge šara cōxor mörištä ŭKür-xara
Bātur ecigäni alād mörūii sarāži orkād
untuži KeptedeK bolŏną. 0095

491

Tünäsün Köbün Kürči iräd »bosu« gèd cokäd orkobą. » Kortą idèdek bösön bi? « gèd bosäd irębe. Tünäsün Ükür-ƴara Bätur Keležį bäidek bolŏną » ecigäni jasąn dère ükün-či, esegeži oŭdan ƴarartu ükün-či? « gebe. Teikülä Köbün Kelębe » ündü čigalädik biši bi « gebe. Tünäsün Ükür-ƴara Bätur Kelębe » Köksin bi cokŏąu-bi? esegeži zalu či cokoŋči? « gebe. Teikülä Köbün Kelębe » Köksin ta čigi cokodik, ügä bi? « gebe. Tünäsün Ükür-ƴara Bätur ulăn dünge ƴara cōƴor mŏrnä qudăr Kürči irăd cokăd ƴarăd odbą. Tere cokolząni Köbündü bösön idesen čigi bolži medegdek. sen ügä. Tünäsün Köbün Kelębe » ata najn bäbin malƴągi kündü junun geži medělä.. bi, gïken junun sänži, gèd inägäd ƴarăd odbą. Tünäsün Köbün külgeži Kürči irăd Ükür-ƴara Bätürgi cokăd, mörin bije dojn. rągini tas cokăd orkobą. Tünäsün Köbün ecigäni jasäini cuglulăd abăd, ecigän ämid. orülăd gerädüni ƴäriülži orkobą. Köbünä bijěni Ükür-ƴara Bäturin alopatu tala ƴarăd jąbŏba. Ƴąbŏži jąbŏtolni ardäsuni nège näriƴen ulăn tŏson ƴarăd ašidik bolŏną. Tünäsün Köbün Külägäd zoksŏbą; tere ašikson (ašson) Küni, mana Köbünä ekčinin Köbün sänži.

0096

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92

Tünäsün xojüron yarad jabŏba. Ükür-xara bätürün gertü irad bŭba. Ükür-xara batürün babäjajäsuni nege Köbün yaraksan bäidek bolŏna; tere Köbügüni alan gekülä Köbün kelebe ɔ namäŋgi bičigä alätaŋ, axaduü boluji ɔ gebe; tere Köbütä axa-dü bolba. Tünäsün Ükür-xara bätürün alopstüni nülgäd yarad jabŏba. Nülgeži abči irad, gerüni öŋrö bülyaži orkoba. Köbün tünäsün xojurbügän öŋrän näči (nadaži) bäitew. gèd bijüni ekči talan odba. Ekčindän sütolni nege jümun čiškäd odba; yarad xäŋän gedek bolsoni ekčini Köbügi Ükür-xara bätürün Köbün abäd kulad jabŏdik bolŏna. Tünäsün mana Köbün ardäsuni Köbe. Köksön bijeŋüni Kücügde. Zek ügä bolŏna. Tünäsün Köbün möriän xajäži orkäd, jabŏyär Kögäd alda yarartaŋ gülgül ügä Kücäd bäriäd absba. Ükür-xara bätürün Köbügi alad, ekčini Köbütä xojüron xäriži irebe. Tünäsün mana Köbün utu burul möritä Ulada gedek xäna Küke absba. Ekčini Köbündän Kükü olži jadäd bäibe. Tünäsün mana Köbün naran yaryu ürükTü bäidek Kükültü xän gedek xän Kükän ökči bäinä gekü ɔ äŋgi sorosäd yarad jabŏba. Resek žildän gülgäd, Remžil ügä gülgäd Kükültü xänadu Küräd irebe.

0097

Ul

93.

Tünäsün Röbün möriän tušüži orkäd. Yänadi orād sūba; orād sūxulāni Yän Relĕbe » ene Röbündü ärke (ärki) Rĕži ögĭ « gebe. Dalin Rün ärä geži dädik āyär dalin tabŭ üyād dakād surād bäibe, basa Yorin tabu ūba. Čün āya ärke üži orkād Relĕži bäidek bolŏņa » tanīgi RūRän ökči bäinä gekülä möradü.. ši orŏsu geži jabola-bi « gebe. Tünäsün Yän Relĕži bäidek bolŏņa » mini RūRünä möräši, mini RūRü zün RūRün dotŏrāsu tanīži abxu junun, gebe; ese olži abxula, biden čamāĭgi alāži orkokson-biden tere « gebe. Tünäsün Röbün mörindän gügäd Kürči irĕbe, Kürči irād mörindän Relĕbe » Yän namāĭgi zün RūRen dotŏrāsu-mini RūRü olži ab, tegād mini RūRü ab, geži Relĕbe « gebe. Ter Rülä mörin Relĕbe » tere zün RūRün-či. ni ädĕlä Yupcuxsusta, ädĕli zün RūRün boldik junun gebe; či Hedĕnīgi nege ürürä. sŭni abād, nege ürür Kürtülni Yälyāyäd jabŏ, Yäna RūRünä dĕrĕni nege šara batāYana nisād bäixü, tere batāYana Ründü ärä ürügdedek junun, či bolyāži Yälyā « gebe. Tünäsün Röbün Yäna RūRü tanīYär Kürād irĕbe; iren gedek bolŏni zün ädĕlä RūRün zergelād zoksād

0098

94. bäidek bolŏŋa. Röbün šünäšün nege üeü-
räšüni abäd nege üzür Kurtälni šäljä-
be, šäljäži bäitelni nege Kükünä dereni
nege bičiken šara batašana nisäd bäidek
bolŏŋa. Tünäšün Röbün, »ene Kükün ene
gäd tatad abäd irebe, tere Kükŭni mön
bolži yarba. Tünäšün Röbün šanäšu irad
dolan šonoktu näir žirgal Reži ortäd,
Kükŭigi abäd yarad jaböba. Gertän irad
Kükŭigi ekčini Röbündü babäja Rēži
ögübe. Tegäd dereni mana Röbünä babä-
yayäsu nege Röbün yaraksan bäidek bolŏŋa.
Tere Röbünä bijeni meltömöi boldik
bolŏŋa. Tünäšün tere Röbüigi öskälä-
ni tere Röbündü ečegeni šašamud (babä-
ya) šäibe. Tere Röbünä mön sületi naran
sütu üzüktü Abarsan šän gedek šän bäidek
bolŏŋa, tere šäna (šändu) arban tabun nasŭ-
ta Aragni-dänni gedek Kükün bäidek bolŏŋa,
tere küken mön sületi geži Kelčegänä. Tü-
näšün ekčini Röbün, Kürgün Röbün šojüron
yarad jaböba. Mana Röbün gertän üldebe.
šojüron jaböži jabötolni örnjöni nege
ŭla bäidek bolŏŋa. Tere ŭlaän öirö irad
šojüron untuba. Untuži untuži boson gedek
bolšŭlāni šojuragini nege ike cerek

0099

48

95. büsülăd abăd orkokson băidek bolŏnạ. Tünsün ẋojūron bosăd nēgĕni nege talkini čapčiba, basa nēgĕni nege talkini čapčiba; ẋojūron čapčiži čapčiži alăži orkăd, carăn yarăd jạbŏba. Jạbŏži jạbŏtolni ömnäsüni nēge nărĭxen ulăn tōsow yarči jạbŏdok bolŏnạ. Tünäsün afani kelĕbe » ene tōson bolokson yalzŭ čono gebe, ene čono mini xürkăi-mini orăd, dalai-mini yarxu, gebe, tere cak namăigi či mörŭnäsü-mini unŭyal ügä abči üze, gebese abči čadidik bolxula-čini, bi ükŭži odokson-mini tere « gebe. Čono Büsči irä Köbünä xürkăini orăd, dalaini yarsăd odbạ. Dăni afăn unŭyal ügä bărĭăd bă be. Tünäsün tere čonoĭgi alăži orkăd cărăn yarăd jạbŏba. Tünäsün ẋojūron Abarsan ẋanadu Küyči irăd suba. Tünäsün ẋăn Kelĕži băinä » ta ẋojur noxạ älidäsü älidărăn oči jạbŏna-ta? « gebe. » Undumini (undi-mini) ögăd, ügü-mini (učiri-mini) surŭ « gebe. Undŭ ŭži orkăd Kelĕbe » ẋăn kŭkăn ökŭni, ökăn Kele, ese ögödik bolxon-čăni-čini alăd kŭki-čini abxu-biden « gebe. Tünäsün ẋăn aryaügä bolăd kŭkăn ögbe; tegăd ẋojūron kŭki-ni abăd yarăd jạbŏba. Jestăn kürči irăd kŭkĭgi düdăn babăya kĕži ögăd, tündăn amŭyulon săixen žirgăd băibe.

0100

49 96

12. Utu tüli.

Ulaanbaatar.

Keränä sänži bolŏnạ, Ulada Bātur gedek bātur sänži bolŏnạ. Xojur tümen adūta, xojur säin boro möritä sänži bolŏnạ. Xojur boro möriän ger 3ēräп seležži arxatād, dolān xonok bolād adūyan oči xälxädek bolŏnạ. Nēge dolāxonād odād xälxān (xälen) gedek bolxoni, nēge tümen adūgīni nēge säin möritägīni čono idād orkokson bäidek bolŏnạ. Conŏin jạbād odokson xalyani acala temän üzügdeši ügä xamo uān xalya talād odokson bäidek bolŏnạ. Tünäsün Ulada Bātur ardäsŭni nekād yarba. Jạbŏži jạbŏži nēge nükünä amandu Kürād irĕbe. Tünäsün möriän tušuži orkād, üldän abād nükündi orād odbạ. Orād odon gedek bolxoni Kesek olon čono säixen olon ängi torxyar Reksen Kösügi 3otŏro Keptecēgedek bolŏnạ. Tünäsün Ulada Bātur üldän èndād tal dunduni xoksobạ. Tünäsün čonos bosād Ulada Bātur tu Kesek olon ängi xoto täbŭži ögxbe. Tündän žirxaži bäixād nēge Kökšin čon Kelĕbe » čini mön sätä-čini mana Kükün gebe; tegād čainägi manägi olži irĕži čadäxu ügä gegād nēge tümen mörin, nēge säixen boro möritägi-čini idĕlä-bidĕn, gebe,

0101

50) 97.

nege tümen mörin-čini, nege säixen boro mörin-čini kükünä dolik boltoya« gebe. Tünäsün tündän Ulada Bätur ~~žirgaži~~ žirgaži orkäd xärixü bolobą. Tünäsün tere Köksün čono Ulada Bäturtu nege bičixen čono ögbe. Tünäsün Ulada Bätur tere bičixen čonoigi gübseži orkäd yarad xulüba. Säixen boro mörin jamaran xurdun bolbą-čigi, tere bičixen čono nöži Rücäd jąbüldik ügä bolonąa. Tünäsün Ulada Bätur tere čonoigi gertän abči iräd xajäži orkobą. Tünäsün tere čono, ulus untüsumäsün xoran gereldüni adü manama, gegendüni üülü bärimä säixen babäya bäibe. Tünäsün Ulada Bätur nege caktu Kelebe »Či babäya, ödörtü basa ene Kebären bäiyäd bäixüün-čini!« gebe. Teikülä babäya kelebe »namäigi ene Kebär bäixülä, čamädu amar ügä« gebe. Teikülä Ulada Bätur Kelebe »ügä, junnun boltu ügä, ene Kebtän bäi« gebe. Tünäsün babäyanii ödör sö ügä säixen Kebären bäiyäd bäibe. Nege caktu Ulada Bätur adun talän odoxson sänži bolonąa. Nana Köbün šobučilaži jąbäd nege šobun du šobuyan täbiäd oroxson, tere šobänii Ulada Bäturin örkö dere süyäd bäibe.

0102

51/ 98

Хāна Көбүн тӯнāзӯн Күрčи ирāд » Ulada Bātur gertāн bāin-či? šobūgi-mini abči aca!« gebe. Tūnāsūn Ulada Bāturūn babāyani Kelēbe » Ulada Bātur gertānägä« gebe. Tūnāsūn Хāna Көбūn babāyagi ürü. ži orkād, degād sāixendüni хāljāyä bāi. ži gertāн Хāriхāн martād bāibe. Tūnāsūn Ulada Bāturūn babāyani Kelēbe » dērten sō bolži jabōna, Хāriхān-ten (Хāriхūin-ten)« gebe. Tūnāsūn Хān Көбūn Хāriži irēbe. » Хān Көбūn ecigdān Kelēbe » Ulada Bātur, tu sāixen babāya bāinä, tere babāyagi nandu abči ögjtön!« gebe. Tūnāsūn Хān Ulada Bāturūgi nāra gežī abād Kelēbe » ende nēge dala bāidek jumun, tere dalān öirögärüi übülžüngin yazar, Хabaržüngin yazar bolon namaržüngin yazar хāljāži ire« gebe. Tūnāsūn Ulada Bātur babāyadan irād Kelēbe » namāgi Хān tune tūne yazar хāljāži ire gebe« Tei. Külä babāya Kelebe » tere dalatan. Dolān Хonoya yazarāsu sorži abādik dala« gebe. Tūnāsūn babāya Kelēbe » gertān bāi-ten, kezā Хān ire geksen bolzoktuni odjtan« Tūnāsūn babāyani Kelēbe » übülzüngin yazar хāljāži jabōtol-mini, ürgön dalān Көbādü nēge šorgō meü meünēži bāiži,

0103

52/99.

tere šörgöün meŋgüni nege curγu bu-
layad ideži bäiži; tümäsün šörgö namäigi
üzäd Kelebe: ene curγu mini ideži bäiksen
γotoi-ni bulayad ideži bäinä, gebe; tümäsün
bi älidäsü bolbo-čigi olad idekü curγudu
zöb ögöksön-mini ügä, mü šörgödü zöb
ögγbe-bi, geži Keleden « gebe. » Tümäsün
γabaržiŋgin yazar γalγäži jabotol-mini öndör
modoni oro dere gekse gedek šobün meŋ
meŋneži bäiži, tere meŋgüni nege γar-
caγa bulayad ideži bäiži; tümäsün gekse
gedek šobün namäigi üzäd Kelebe:
ene γarcaγa mini ideži bäiksen γotoi-mi-
ni bulayad ideži bäinä, gebe. Tümäsün
bi älidäsü bolbo-čigi γoto olad idekü
γarcaγadu zöb ögöksön-mini ügä, geksedü
zöb ögγbe-bi, geži Keleden « gebe. » Namar-
žiŋgin yazar γalγäži jabotol-mini nege yurbun
alda mü arata meŋ meŋneži bäikseni nege
čono bulayad ideži bäiži; tümäsün arata na-
mäigi üzäd Kelebe: ene čono mini ideži bäik-
sen γotoi-mini bulayad idäd bäinä, gebe; tümä-
sün bi älidäsü bolbočigi olad idekü čonodu
zöb ögöksön-mini ügä, yurbun alda mü arata-
du zöb ögγbe-bi, geži Keleden « gebe. Tümäsün
Uada Batur γana ire geksen ödörtäni odba.

0104

53) 100

Tūnāsün χān mendelād surbą » jamaran
χazar, säin, mā-ja ?ugebe. » Mū biši, säin «
gebe. Tūnāsün Ulada Bātur babāχani » dele «
geksen üge (ügä) cuktuńi Relębe. Tūnāsün
χān Ulada Bāturīgi χāri gèd χārülži orkobą.
Tūnāsün dakād χāna Köbün ecīgän Ulada
bāturūn babāχa abči aca gebe. Tūnāsünχān
Ulada Bāturīgi ire gelgülād (gelgülād) abba.
Ulada Bātur irębe; χān Reležī bāinā » Rerā-
nā bi ene önχnö bijedü nēge dalada χapuli
orkolą-bi, tegād nēge curχu zün-χapulimi-
ńi abči odlą; tere χapuli-miń araraži
aca ! « gebe. Tūnāsün Ulada Bātur babāχa-
dān irād Relębe. Teikülāńi babāχani Relębe »
tereńi ünen, odą ta jąbōχon, dalada odād
eńgińi gübdād bäiten, tūnāsün tulu χayasun
tańīgi usu orūlād Kōkü; tere caktu mörinten
χurdun bolχula Kücügdül ügä, usun χorān ta-
tāχula, tulu χārdād jąbōži čadāχa ügä. Tere
caktu ebērän medeten « gebe. Tūnāsün Ul-
da Bātur χarād jąbōba. Dalāin Köbādü
Kürči irād eńgińi gübdād bäibe. Tūnāsün
tulu χayāsun usu orūlād Ulada Bāturīgi
Kōbe; Ulada Bātur Kücügdülügä odbą.
Usun χorān tatāχula, tulu χayāsun χārdād
χoksād bäibe. Tūnāsün tulu χayāsun Ulada
bāturtu Relębe »

0105

54) 101

» namāĭgi usunda orūl « gebe. Teĭkälä Ulāda Bātur Kelĕbe » usunda bäiksen zayasān yaryaži aca, tegād usunda orūl, su-bi « gebe. Teĭkülä tulu zayāsun Kelĕbe ne, sāin orūl « gebe. Tūnāsün Ulada Bātur tülkiād orūlži orKoba. Tulu zayāsun nēge tülʃād orKoba, usūna zayāsun xuyar Köbā dūni yarād irĕbe. Tūnāsün Ulada Bātur nēge curʃān gesen dotoro bäikseni ürād, tere curʃān gesen dotorāsu zūn yaʃuli yaryād abba. Ulada Bātur tere zūn yaʃulīgi ʃāndu asarži ögʃbe. Tūnāsün Ulada Bātur ger, tān irād bäiyād; ʃāni Köbün dakād ecĕgĕ dān Kelĕbe » Ulada Bāturūn babāyagi abči aca « gebe. Tūnāsün ʃān Ulada Bāturīgi ire gelgeži abād Kelĕbe » bi Kerānä ende nāran yaʃu ürüktü nēge dala bäidek, tere dalāĭn arel dotoro bi nēge šara cōʃor ükür orKolą-bi (orKolą-bi); odą tere ükür zūn bolokson bolʃu tere ükürmüdīgi nandu asarāži aca « gebe. Tūnāsün Ulada Bātur babāyadān irād Kelĕbe » namārgi ʃān Kelĕbe ende naran yaʃu ürüktü nēge dala bäidek, tere dalāĭn arel dotoro nēge šara cōʃor ükür orKolą-bi, odą tere ükür zūn ükür bolokson bolʃu, tere ükürmüdīgi asarāži aca, geži Kelĕbe. «

0106

55/ 102

Teĭ Rülä babäjani Kelĕbe »» tereĭni ünen, oda ta ünäsün odäd tere dalägi ergäd jabŏ-tow, jabŏži jabŏtol-tow nege žim ɣalya ɣaryatu, tere ɣalyär odäd, tere šara cŏŋor üKürtü calma ɣajäd čirädyaŋtaŋ, tere ükür yarɣula, nädäki ükürmüdüi čigi daɣäd yarad ireKü « gebe. Tünäsün Ulada Bätur yarad jabŏba. Tere dalady Kürči iräd, dalägi ergäd jabŏba. Jabŏži jabŏtolüi nege žim ɣalya ɣaryaldaba. Ulada Bätur tere ɣalyär orad šara cŏŋor ükürtü calma ɣajäd, bäriži abäd yarba. Nädäki ükürmüdüi basa dayäd yarba; Ulada Bätur ɣändu asaräži ögɣbe. Tünäsün ɣäm Köbügän ire gelgeži abäd, Ulada Bätur ebĕräni Köbün ɣojuragi öĭrän sülyäd Kelĕbe »» ta ɣojur sonŏsoži bäi-ten, gebe : bi Ulada Bäturŭgi übülzüŋgün yarar, ɣabaržiŋgün yazar bolon namaržiŋgün yazar ɣälɣäži ire geži ilgäbü-bi« gebe. Teĭ Rülä Köbüüi Kelĕbe »» tere ünen « gebe. »» Übülzüŋgün yarar ɣälɣäži jabŏtol-niüi örgön dalaŋ Köbädü nege mŭ šöräkä (kis šörgö) meŋ meŋ neži bäiži, tere meŋgüni nege aryn bulayäd ideži bäiži geži Kelälü?« gebe. Köbün »» Kelĕlä « gebe. »» Örgön dala gedekŭi bi, mŭ šöräkä gedekŭi ene Ulada Bätur,

0107

56/ 103.

meñni Mada Bāturūn babāya, curxu ge-
dekni či mini Köbün, či či! či jun bol-
bą-čigi xan Kūnä Köbün, babāya älidāsü
bolbą-čigi olži abxu biši-jū-či? ugèd Köbü-
gän nège tašād orkobą. »Xabar žiŋgin yazar
xalxāži jabŏtol-mini öndŏr modŏni oröšere
gekse gedek šobūn meñ meñneži bäiži,
tere meñgini nège xarcaya bulayād idži
bäiži gelü!« gebe. Teikülä Köbüni Kelebe
» tere üneu« gebe. »Öndŏr modon gedekni
bibi, gekse gedek šobūn ene Mada Batur, gebe,
meñni babāyani gebe; xarcaya gedekni
či mini Köbün, či či, či jun bolbą-čigi xan
Kūnä Köbün älidāsü bolbą-čigi, babāya
olži abxu biši-jū-či?« ugèd, Köbügän nège
tašād abxa. » Xabar žiŋgin yazar xalxāži
jabŏtol-mini xulŭsuna yurbun alda arāta
meñ meñneži bäitelni, tere meñgini
nège čono bulayād idži bäiži gelü?« ugebe
Teikülä Köbüni Kelebe » tere üneu gebe.
xulŭsun gedekni bibi, yurbun alda arāta
gedekni ene Mada Bātur, gebe, meñni baba-
yani, gebe, čono gedekni či mini Köbün čixi,
či jun bolbą-čigi xan Kūnä Köbün, baba-
ya älidāsü bolbą-čigi olād abxu biši-jū-či?«
gèd nège tašād orkobą.

56/

0108

~~Ky~~ 104.
~~Ky~~
B.

Tünäsün kän köbügän köži orkäd
Ulada Baturär köbügän kēži abäd am-
yuluñ. säiten žiryäd bäibe.

0109

105

13. Utu tüli.

Kezänä sänži bolnạ, nēge χän bäidek sänži bolnạ; tere χän nēge Rükütä sänži bolnạ. Tere Rükünä nerčini arban tabun nasär bäidek Aragni Dañni gežek Rükün sänži bolnạ. Kükünä ečigeni Rükendän kün Relāδ irečülä, tere Relčži ireksen Rügi alāδ bäidek sänži, kü ala bäiži alā. či maχāči χän gežį nere abba. Tere χäna alopsa doτoröńi nēge cökön örökτä (äi, mekτä) zäisen bäidek sänži bolnạ. Tere zäisen nege Köbütä sänži bolnạ. Tere Köbüńi nēge caktu ečigedän Relčbe „ába! χäna öirö oči. büje (aüje) „ gebe. Ečigeši Köbüńäńi ügü sonošāδ χäna öirö irčži büba. Tüńäsün Käbün ečigedän Relčbe „ ába! χäna Rükendü oči Kele „ gebe. Ečigeni nēge χoñyor möriän τoχoži unāδ χäna τala yarāδ jạböba. χänadu Rüsči irāδ örünäsü abon asτan (asuyan) (Rürtül sūži sü. yāδ yarči odbạ. Mañyadurtuńi basa tere Rebär sūži süyāδ χäriži irčbe, basa mañyadurtuńi oδāδ šūba. Sūži sü. tuńi χän Relčbe „ öbögön jü χäiyāδ jạböna-τa? „ gebe. Öbögön düyarduya bolnạ. Tüńäsün χän Relčbe „ 0110

[Ečigeni

q 3/11

2/ 106. „Öbŏgön aca geksen jumŭŭten öŋsü-bi „gebe. Tei Rŭlä öbŏgön Relĕbe „ Xän Rŭn nege zärlikstä, Xarcaya šobun nege šŭrŭlŭKtä (šŭrŭlgütä), gèd maXalayän abäd yazartu coRäd orRobą. „ Tana RŭRendü-ten Röbündän Relĕsü, gežį jąbŏla-bi „gebe. Tündäün Xän arya-ügä boläd RŭRän ökü bolbą. Xän öbŏgöndü Relĕbe „ mini RŭRü abXu bolXoni nandu teime teime jumŭ asarăži ögäd abăą gebe. Öbŏgön Röbündän iräd Relĕbe „ Xän teime teime jumŭ asarăži ögäd mini RŭRü abä gežį Rebbe „ gebe. Tündäün tere Röbün nege näižŭtä sänži, tere näižŭtä-yän Xojuron Xäna aca geksen jumŭ asarăži ögäd Xäna RŭRü abba. Tündäün näiži mana Röbündü Relĕbe „ odą nege dörbö taba XonoRson caRtu-čini ecügän ene Xändu alulsRson taban tün Xadŭdün Röbüd iräd čamăgi RelĕRü „: ende Xorin taban tolŏgata XoXŏXor Xara mŭs, arban taban tolŏgata atăXat Xara mŭs Xojur bäinä. Tere Xojur muntu säiXen adun bäinä; tŭnügi oči Rŏje, geRü; tedgežį RelĕRülädi či — odXuš-bi — gèd bäi gebe; teigežį bäiyäd teden RelĕRü: alači maXači Xäna RŭRe abäd öiräsüni yarči jadăži bäin-či?

0111

3. 107.

gekü; teigeži Kelekülāni či—ne odna-bi—
gèd bäi, gebe; tegād odkulārǫa nandu irād
jǫabŏ « gebe. Köbün gerän abād dörbötabu
xonokson cakkuni tabun zün ecigän xändu
alülokson tabun zün xäna Köbün irād
Köbündü Kelebe » ende xorin tabun tolŏ-
ǫata xotkorxara mūs, arban tabun tolŏǫata
atxar xara mūs xojur bäinä; tedenä adü
oči Röje « gebe. Teikülāni Köbün Kelebe »
odxši-bi (odku bixi-bi) « gebe. Teikülāni teden
Kelebe » alāči maxāči xäna arban tabŭta
Aragni Dänŭtgi abād öirāsüni xarči jadaži
bäin-či? « gebe. Köbün bäiži bäiyād Kele-
be » ne odnǫ-bi « gebe. Abaini ündüs
arād ulänügi Kötölād, eberäni ündük bu-
rūl möriän unād xarād jǫabŏba. Köbün jabŏ-
ži jǫabād Kelebe » ende nege Kün bäinä,
tümlä xaryād irenä-bi « gebe. Öirökinökö-
ni xaryalsūlulügä čikidüni abād jǫabŏba.
Jǫaboži jǫabŏži xojur müsün adündu Kürād
irebe; adunа nada bijāni ike modon xaša
bäidek bolnǫ; eden orŏǫu xazar olži jadād
bäibe. Jünäsün mana Köbün Kelebe » Kerä-
nä mana àbä Kelidek bilä: ene modon xata-
du nege bičixen žim xalya bäinä, gedek
bilägèd ergād doptolbǫ.

0112

108.

Ergä jąbŏži tere žim ɣalya olād abba. Jūnāsün Röbün Relĕbe » ene adūgi bi ene žim ɣalyār Rōgād tandu ɣaryaži ögsübi gebe; tere caktu ɣojur mūs ike cerektä Rūrād irĕkü; bi tandu ene adūgi ɣaryaži ögči orkād, bi möriān ene žim ɣalyadu Röndölön zoksąži orkād edentä ɣalcād bäisü-bi, gebe. » Rerä bi eulād ɣaraksąn caktu mana àbăin unŭsin ārād ulānigi nandu toɣoži ögstön « gebe. Jūnāsün Röbün orād, adūgi Rōgād ɣaryād orkobą. Ardāsuni ɣojur mūs Reset olon cerektä Rūrād irĕbe. Röbün möriān Röndölön zoksąži orkād ɣalcād bäibe. Röbün ɣaɣa bäiži coregūni cuktuni alād orkobą. Möriānni nēge bijĕ ni ɣälstüni Reset olon sumun ārād odkson bäidek bolną. Möriān unād ɣarād eulăba. Nö Rödān Rücüži irād Relĕbe » ötöi abăin unŭsin ārād ulānigi toɣoži aca « gebe. Tedenni möriini ögöl ügä eulād jąbŏba. Tēgeži jabād ārād ulānigi Rötölži jąbokson Rūn Relĕži » či cacayan ɣojur mūsta žirɣa, biden arban tabŭsta Aragni Dāniälä-čini žirɣaji-bide « gĕd möriini ögöl ügä jąbād odbą. Röbünä unŭži jąbokson möriini ārād odbą. ɣojur mūs Rūrči irād Röbügi corād Rūlād gertăn abči irĕbe.

0113

5. 109. Köbügi abči irād tömöi tergenlä tax[illegible] Kēd
külād orkoba. Külēži orkād χojus mūs Kelē-
be » orösonton cokād χarsön-ton cokād bäi-
-ten « gebe. Orösoni tašād χarsöni tašād
bäiksen bijēdüni Köbünä čirāni ulum säi-
χēr ād bäiden bolna. Tūnāsün arban tabun
tolöχata atāšar χara mūs Kelēbe » säinzalū
sänži, bičigä cokš-ton « gēd täilād abba.
Tūnāsün mūs Köbündü Kelēbe » ne oda čini
Uan tere alās[illegible] miñyan zalūgūn-čini miñyan ečigi-
ni abχulād, bi tedēnāsü sursu-bi; čamāiği
teden täbiχülä, täbitüyä, ese täbiχülä, bi
čamāiği tere ulustu öggči orköna-bi « gebe.
Tere ükükšön zalūsün ečigüni cuglulži abād,
ärχi: ökči bäiyād Kelēbe » ene säinzalū
sänži, säinzalūgi alāži bisi, täbiži
örkoji « gebe. Tere ulusūn örālini täbiχe
gekūni, örālini -uya, täbiχu jumun bisi,
gegä bäiži, cuyār 4 biden täbiχu-bisi-bi,
den « gebe. Teikülä mūs Kelēbe » ese täbi-
den bolkonton, abton tere Kūgān, gebeijayā-
na-ta. Regdnä-ta ebēränten duran « gebe.
Köbūgi tere miñyan öbögön abād yarba.
Abči jabād nēge baju šerkištü χulduži
orkoba. Tere baju šerkiš köbūn Kūken
ügä sänži bolna. Mana köbün šerkišūn
köbūn bolād bäibe.

0114

6) 110. Köbün tündän dolän sarä bolad orkok-
son caktuni, mana Köbünä ecige šerkešin
nege elegänäni (törölini) Kükini tana ata
tüšümülin Köbün abaŋ geži bäidek boloŋa.
Tünäšün Köbün ecigedän Kelebe » tere Kükü-
nä ögölgöndü oči oroŋa-bi « gebe. Teikülä
ecigeni » odo « geži Kelad nege kesek olon
adun Dotoro orülži orkad Kelebe » duruta
möriän bäriad unu « gebe. Köbün adun
dotoroŋär jaboži jaboštolni eberäni unu,
dik bürul mörinlä ädeli nege bürul
mörin jaboždik bolnaŋ. Köbün tere bürul mö-
rigi bäriad unuba; bäriži unad Kükünä
ögölgöndü Kürči irebe. Tünäšün mana
Köbün Kükünä yararāsu köpcök abči ulušu
bolbaŋ. Tünäšün Köbün Köpcögigi mörini
arü säire dere coroži orkad ügä bolad
odbaŋ. Ardäsuni Kesek olon durdun mö-
riär Köšün bijedüni tösun ögöl ügä jabad
odbaŋ. Mana Köbün tüšümüldü Kirad
irebe. Tüšümül köbügi üzüži orkad » mü
kaper kalimik či ata marya abči irebe-či «
gež gübdöbe. Tünäšün Köbün käriži irad
ecigedän Kelebe » namäigi tüšümül—čini
mörin yarči irebe—gež gübdöbe « gebe. Tünä-
šün Köbünä ecigeni Kelebe » kän kün bolbaŋ-
čigi olzodu durata boldik « gež

0115

7. 111.

Köbünäni xojus öbörär möngö dürügäd Kelebe »
oči xaryaca « gegäd ilgägäd orKobą. Köbün
xändu iräd Kelebe » tana josär eigäd küküna
abalyandu iräd uralda täbiksendü mini mörin
xarči irecksen bilä, tegäd tana tüšümül- nü
Kaper xalimik čini mörin xarči irebe - gèd güb.
döži orKobą « gebe. Tünäsün xän tüšümüligi
abxutäd Köbündü xan Kelebe » KöKšin kün
gegäd täbüži ögön-či, ese gekünni öšägän abon-či
« gebe. Tünäsün Köbün Kelebe » KöKšin kün
gegäd täbüži ögxaä-bi, rük gižigèdän bäiksen
šarxaini orom abna-bi « gebe. Tünäsün xän
Kelebe » ńe säm ab « gebe. Köbün öbögigi
» cäran xälxäyäd zokči bäisten « gežį Kelebe.
Öbögön cäran xälxäyäd zoksäd ögxbe. Köbün
malxäyäxxx öbögigi cokäd orKokson; öbögöni
xojus äŋgi šuxusäd odbą; cäni dosöKigi xam.
xa cokäd nège arčim garartu orülon cokäd
ebèrän biječi malxäyän ärä gežį tatažįab.
ba. Tünäsün xän tere Köbügär ebèräni
Köbügän Kežį abäd bäibe; xäna biječi alop.
tän medelügä Köbündü medüläd bäibe; bjè.
ni nège öbögön boläd gertän Keptebe. Mana
Köbün šerkešin oro erèläd bäibe.
Kerämä nège caKtu šerkeštü Kele bärig.
deksen nège xalimik bäideK sänži bolną.
Tere xalimik nège šerKešäsü mišyan arsa.
lan möngö abąkson sänži bolną. Tere
šerkešini »mönggi-mini aca « gedeK bolną.

0116

8 112.

Χalĭmiktu ögχdik möŋgön ügä bolad, tere Χalĭmik dotorăn sanăba »: mana Χalĭmik Kŭn Χăn bolži ese gelŭ, nandu röb (ese) ögdik bi? gèd šerKeštŭ Kelĕbe » Čamăsu möŋgö absaŋ uga-bi « gebe. TeiKŭlä šerKeš Kelĕbe » Χăndu oči zarya bărĭnä-bi « gebe. TeiKŭlä Χalĭmik » zarya bărije « gèd yarăd jaboba; Χojŭson Χăndu zarya bărĭbe. ŠerKešni tŭrŭlăd Kelĕbe » ene Χalĭmik namăsu miŋan arsalaŋ möngö abla, oda ökiš (ökü bisi) « gebe. TeiKŭlä Χalĭmik Kelebe » bi ünăsŭ möŋgö absaŋ-miki uga, ene χudŭlastăr namăĭgi möŋgö abla-či gèd bäinä « gebe. TeiKŭläni Χăn šerKeštŭ röb ögölügä, ebĕsăni Χalĭmiktăn röb ögχbe. Tere šerkes orŏson ger bolyondăn » Kaper Χalĭmik Kaper Χalĭmiktăn röb ögχbe « gèd Kelăd jaboba. Tere ügüni KökŠin Χăndu sonŏsogdoba; KökŠin Χăn tere šerKešĭgi ire geži abăd năimen äŋgi Kèd, năimen Kŭndŭ ŭrŭlăd năimen ürŭktala jabălăd orkoba » ünăsŭn χorăn Kaper Χalĭmik gežĭ
Lb Kelekseten ene Kepăr Kekä-bi « gèd jabălăd orKoba. Tere šerKešĭn Χăndu nege Kŭkŭn bäidek säŋži bolna; tere Kŭken arban yurbun nasăr bäidek säŋži bolna. Tere Kŭkŭnĭgertŭ mana Köbŭn odba. KŭKŭnä gertŭ orăd KŭKŭnlä jŭ bisi Kŭndŭži bäitelni Kŭ-
0117 Kŭn Kelĕbe » tanĭĭgi alăči mapăči Χăna arban tabun nasŭta dragni Dačaŋĭgi

q 113. abaksïten biden äigi nedĕnä-biden «gebe. Tünäsün Rükün Röbünäsü surban geräsän χärin-ta? «gebe. »Ee, χärünä-bi« gebe. Tünäsün Rükün nege tümgürcak ögbe» ene tümgürcegigi namäigi ögbe ged gerini Rüni. dü ögbön «gebe; Röbünä bijĕdüni nege tümgürcek ögbe. Tünäsün Röbün tere zaryacaži ireksen Rütägän χojuron yarad jabŏba. Jabŏži jabäd nege yazartu irädi tere χalimik χoto Rebe; Röbün untuži odba. Röbün untuži, untuži boson gedek bolkoni öiröni daχaži jabŏkson χalimikni möriini abäd gedergän šerkeš tala jabŏži oči. Röbün tünäsün jabŏyar yarad jabŏba. Jabäd jabŏtuni ike cusunyarar degür MM türgülä gügä jabŏdik bolna. Röbün jabŏži jabŏži nege χoi χäriülüken öbögöntä χaryaldaba. Röbün öbögönäsü surba» ene jün cusun bi! «gebe. Teikülä tere öbögön kelebe» Keränä nege afadü χojurbäidek sänži, düni šerkeštü kele bärigdeksen sänži bolna, tegäd afani dügän χäiyäd šerkešigi däilži jabŏna gelä «gebe. Tünäsün Röbün carän yarad jabŏba, jabŏži jabŏtolni ebĕräni unŭdik büral möriini ämis χäldüni χojur doräni χaryäd jabŏdik bolna; abäni unŭdik dräd ulani aräšŭn jasun χojustän Rüreksen ärä χataräži jabŏdik bolna. Röbünä näižini tere χojur möri unuksŭn Rürädi irebe.

0118

1.114. Röbün mendän surulcäd Kelĕbe »» aja, aja ene xojur möriän zobayäd älĭdärü älĭdäräno ĕči jaḅŏna-ta? «« gebe. Teĭ Külä tere zalü Kelĕbe »» Keränä nĕge dü-miñi šerKeštü Kele bärigdeksen bilä, tegäd tere dügän xäiyäd, šerkešĭgi ike zügüñi däilädä irĕbe-bi, jumun medegdeksen ügä, oda ene xojur möriän taxyalulzi bäiyäd, oda nĕge oči däilnä-bi «« gebe. Tünärün xojüron täñil. däd cäran yarad jaḅŏba. Jaḅŏži jaḅäd Röbünä gertü Küsäd irĕbe. Röbün gertän iräd eke ecĭgĕ, tägän täñildäd, basa Aragni Daññelären täñil, däd tündän dolän xonok näis žiryal Kĕbe. Näis žiryal Kĕži orkäd Röbün säki tabun zündadü. dün Röbüdĭgi irĕten gelgülädä abxalba. Tešĕñi irĕKülänñi ärĭki öĭči bäiyäd Kelĕbe »» biten. de xojur müsla žiryäži bäibe-bi; ta miñi arban tabun nasüta Aragni Daññilä žiryäži bäibeta! «« gebe. Düyardiĭ Kün ügä bolbaji tünärün Röbün tešĕñgi gübdöĭñi gübdäd, dbll aladigüñi alad täbŭži orKoba. Röbün tündän amŭ. ralon žiryäd bäibe.

7 tegäd

0119

115

18/11 Utu tüli.

Kerānā sānži bolna, xatāralži xara mörštā xān Torcok gedekxān, dūni [illegible] žibxa-
laūgūn xurdun zerdetā Žirγalčin Ulān-
xačir bolon Ginžižayan gedekdū Rūkū-
tāi sānži; xojūron bakxarγa modošta sānži
bolna. Xoloūn dāigi Žirγalčin Ulān-xačir
darādik sānži; öirūn dāigi bakxarγa modon
darādik sānži. Tegād Žirγalčin Ulān-xačir nē-
ge örūn aī šobū xarbaži jabštolni ömnāsūni
nēge tūlā bosād gūnā. Jūnāsūn Žirγalčin
Ulān-xačir tere tūlagi örūnāsū astan Rūrtūlū
Rōži Rūcūži jadād bāibe. Jūnāsūn mörindān
Relēbe ,, ene tūlagi astan naran, sūlu Rūrtūl
Rūcūži ese ökön-čini dörbön xara xarγ-čini
āγa Rēnā-bi; dörbölžin xara sāirār-čini ardad
Rēnā-bi ,, gebe. Teīgeži Reldād orRotulān,
mörin ömnō xojur Rölān örgönāsū ülūldād, arda
xojur Rölān sūldān orRād xurdulba. Astan naran
sūxūn aldandu mörūni dörbön turun doro nēge
junun erbes gebe. Tere erbes geksen jumžīgi
coRād orRoba; tegen geRūni tere erbes geksen
junun tere Rōži jabokson tūlagni sānži.
Jūnāsūn Žirγalčin Ulān-xačir tere tūlagi ger-
tān abči irād öböčiži bāitelni barūn či-
Rini xulxāsu nēge boro cāsan unūži odba.
Tere cāsīgi abād umšin gedek bolxoni: xarar
dēre ügā sāiken arban tabūta

0120

2. 116. Aragni Daŋni Rŭkŭn Žirgalčin Mäŋ-ƛačista il gäksen bičik säŋži bolnạ.» Ötör ireži oniŋi maryandu oro « geži bičiksen bäidek bolnạ. Tŭnäsŭn Žirgalčin Mäŋ-ƛačir žibƛalaŋgin yurdun serdŭgi tabŭni olži toƛäd, tere Rŭkŭni yazaŋni temeƛäd yarād jạbŭba. Tŭnäsŭn keseƛ žildäŋ gŭlgäd kemžil ügä gŭlgäd nege ŭndŭr tolŭyạ dŏre yarād dŏrbŏn žiläsŭ näran junŭ širtäd ügä dŏnŏn bŭrgŭdŭn nŭdären ŏmnäŋ ƛälƛäŋ gekŭni nege ạsor bŭči ügä oro cayan ŏrgä ürügdŏbe. Tere ŏrgädŭ Rŭsči irād oronge-dek bolkoŋi, nege säixen babaya yŏso ujŭži sŭdik bolnạ. » Belektä jumun « gĕd yar Rŭs-či orkād sŭba; sŭži sŭyād kelĕbe » ekči nada nege xoto ŏgtŏn, mordŏnạ-bi « gebe. Tŭnäsŭn babaya kelĕbe » ende xonād jạbŏton « gebe. Tŭ-näbŭn mana Rŭn emälän abād, niŋriän ŏbŏŋ-dŭ tăbžži orkād xonŭbạ. Maŋyadus ŏrŭn-dŭni mordād yarād jạbon geži bäitelni nege adƛa (atƛa) ümŭsŭ ŏgƛbe » ŏmŏrtŏn nege bŭru xaryaƛu, tere bŭru taŋgi Rŏ Rŭ; Rŭ cād ire-Rŭldäŋi ene adƛa ümŭsän cacād orkŏton « gebe. Tŭnäsŭn Žirgalčin Mäŋ-ƛačir yarād jạbŭba. Jạbŭži jạbŭtolni ŏmnŏŋi basa ne-ge cayan ger ürügdŏbe. Tŭndŭ irād oron gekŭni nege bäƛạn bere ŭsän samlaži sŭdik bolnạ:» belektä jumun « gĕd sŭba. Sŭži sŭyād kelĕbe » 0121

3)

117. ekči nada χoto öggtön, jąbŏna-bi «gebe. Jūnäsün tere babăγa tündü χoto ögäd, dĕrĕni basa nēge alten bilcik ögjbe» ene bilcigigi ömöktön nēge dala taryaγu. tere dalaγu γajăd orkŏkula alten burum, möngön burum χojur γarγu; Jegäd tere burŭmud dēgür γatalta- «gebe. Jūnäsün γarăd jąbŏba. Jąbŏži jąbŏtolni basa nēge ger ürügdöbe. Kürči irăd oron gedeη bolγoni, nēge băγaη Kŭkŭd Kŭn čigenäsü tosŏ abăi băiži bolną. Jegäd gerstü orŏži sŭγăd kelĕbe» ekči nada nēge χoto öggtön, jąbŏna-bi «gebe. Jūnäsjūn tere Kŭkŭd Kŭn χoto ögäd, basa nēge toryon kebes ögjbe» ene toryon kebes dēre säγăd orkŏkula äli samaksan γarartu kürgüdek jarmun «gebe. Jūnäsün Žirγalčin Mŏη-χačir γarăd jąbŏba; jąbŏži jąbŏtolni ömnäsüni nēge arban Kŏkšin öbŏgödŭ jąbŏcaγaži jąbŏdik bolną, Mana Kŭn tedendü Kürči irăd kelĕbe» mende jąbŏcaγaη-ta, χaγäsu χärdŭn jąbŏcaγaži jąbŏna-ta?« «gebe. »Bide čamăla ädĕli čaηγa čirik χalŭs bilä-biden, ende arban tabŭta Aragni Dañni Kŭkŭndŭ χŏrim irĕži gekŭlä jąbŏcaγala-biden, oda tendü Kürči jadăd gedergän χäriži jąbŏcaγanabide, gebe; Či χamarăn oči jąbŏna-či?« «gebe. »Bi tēgen oči jąbŏna-bi, gĕd, säiχen mende

0122

118.

Xärïtenugeži Relād yarād jąbŏba. Jąbŏži jąbŏtalni zün öbŏgön ömnäsüni xaryalsaba »» mende jąbonta?« gebe. »Jąbŏna-biden« geži Relĕcegäbe. »Xayäsae xärän oči jąbŏna-ta?« gebe. »» Bide ende arban tabŭta Oragni Dañni Rükündü xąrim irĕži gekülä oči jąbŏla-bide, odą degäd xolo bolād, Küči jadād xärïži jąbŏna-biden« gebe. »Mende jąbŏton gĕd yarād jąbŏba. Tarän jąbŏži jąbād möriän šaraň šaya Reži orkād, xabtayalāži orkobą; bijeni toryon Rebesdöre sūyād Rükünïyarartu Küräd irĕbe. Küči irād usu abdik xudugüni öirö čačir tatāži orkād untuba. Untuži Repteleni öirögärni arban tabŭta Oragni Dañni Rükün Köšŏči Küküdän daxulokson näji jąbŏdik bolną. Näči jąbād nĕge Rükän Relöži bolną »» tere untuži Repteksen Rügi odād serülži ire« gebe. Degäd tere Rüken tüni öirö Küči irād serülži orkād bultād güyād jąbŏži odbą. Degäd mana Rün bosād möriän toxād Rükünïgertü odād üdün xoron du sūba. Sūži sūyād degären ögöngeksen ärkīgi bulāži uyād sūba. Tünäsün Rükün tere Rügi jün Rügini medel ügä öirän sükšön Kürgün Tögö Bükün dü Kulük Böködü Relĕbe »» bosād tüni tašād yaryaži orko« gebe. Teikülä Žiryalčin Män-yačir tašan geksen Rügi ömnäsüni teberïži abād kükünï öbördere šibĕži yarči odbą.

0123

Lorkād

s. 119. Gerläsü yaraksga caktuńi nēge carān činān
gesĕtä, carcaran činān yuyata mū xara Jaya.
ta Kŏbūn irād Kelĕbe» bāxan aśa bi tańi mō.
rińi žolą bārĭnä-bi« gebe. Teīkülāńi Žirgal.
čin Ulān-śačir Kelĕbe» uśga! či bārĭži čadă.
xon-čini uga« gebe.» Uga, čadăśu-bi« gebe.
Teī Külāńi» ńe, bāri« gebe. Jūnāsün teden
cuyar» Kŭkŭn Jēräsü marya Kēje« gebe. Nēge mar.
yańi mōri uruldaśu, nēge maryańi kŭ noldośu,
basa nēge maryańi bŭ xāśu, ene yurbun marya Ren
kūn abna, tere kūn kŭkŭigi abśu mön gecĕgäbe.
Jūnāsün mōri uruldaśu junun gèd dŏčin jisen dūna
yazartu bäiksen yurbun ulān älĭmä bulāldužži
abči irĕkŭ junun gèd mōri uruldaba. Tegād ma.
na kūńi mōrĭgi sāki mū Kŏbūn unŭna-bi gegä
bäiži unād doptolbą. Nadki ulusńi nēge xes
xoŭšorta, zergenä šilbitä, xuduk nūdŭtä, xum.
xa cayan emĕge uruldandu täbĭbe. Jūnāsün urul.
da täbikseńi xoinŏ närĭxen ulān tōson yarči
jabŏdik bolną. Tegād emĕgeńi ezen Kelĕbe»
degäčin Kŏbūn, degägān jasătąn, bučin Kŏbūn,
bŭyān jasătąn, calmačin Kŏbūn, calmān beldĕken,
xātąn mana uruldandu täbiksen emĕgen yarči
ašŭna« gebe. Teīgeži bäitelńi mana Kūnä mōrin
yarād ašdik bolną. Tegād mōrińi mōrāgīgi abči
orkād Kelĕbe» nēge mōrā mana bolbą« gebe. Teī.
Külāńi cuyār» bolbą« gebe. Jūnāsün bŭxāśu
junun gèd, ükŭrün sülün ujūńi olži xād, ūrūkkā
külāńi dēsūńi olži xād, cāńi jisen poltą tūšnŭr

0124

420 šatayāš sumuni yar ɔēran xablaži abāš kūkūni yar dēre tābiše jumun gebe. Tegāš teden cuyārešāš xāš xōson yarāš bāidek bolnạ. Mana kūn xāš, sumuni ürüktä šulāni ɔēse olži xāš, ükürün šülün üjeni olži xāš, yarārān xablāži abāš kūkūni yar dēre tābibe.» xojus mörā mana bolbạ« gebe. Tünäsün dakāš kū noldoxu jumun gèš, teden nēge ike xara tergendü jisen xara möri tataksan, kün dotoro nēge ike kū sulyāš abči irebe. Tegāš endäsüni mana kūnä möriči säki mū köbün»bi noldonạ-bi« gebe. Tegāš ezeni»noldo« gebe. Tünäsün tere ike kün tergenäsü bülügä bäiži kelebe» nadäla noldoxu kün älüki-bi?« gebe. Mana mū köbün gügāš odāš kelebe» čamäla noldoxu kün bi bi« gebe. Teikülāni tere kün» nama nadä bärin-ta?« gèš gedergän yarạn gebe. Min teikü-
/ n läši mana köbün güži odāš barün xalxāni sašāš yärikläyāš orkobạ; kün xalxāni tašāš külük gem ögāš orkobạ. Tünäsün tere kün »xortạ elēner bi!« gèš saš baš bäriläšod-bạ. Noldoži jạbāš, mana mū köbün abči bäi-yāš cokāš orkoxulāni ükūži odbạ. Tegāš yurbun möragīni abāš kūkšīgi biješän babāya kēži abba. Tünäsün teigeži bäisteli möriini kelebe» kün elketä či bäisüyä, yarar elketä bi yaržan sanäba-bi« gebe. Tegāš ezeni kelebe» žili cāran!« geži kelāš bäibe. Tünä-sün möriini sōrši örälädü tāš basa kelebe

0125

7. 121

Basa sere Rebāi »žili «gèd bäibe; basa öründü..
ni irād Relĕbe; basa »žili cāran! «gèd Relĕbe.
Jūnāsün mörin sülän örgöži orkād Relĕbe »
Čama ese jąbŏxon-čini, bi jąbŏna-bi «gèd yarād
jąbon gebe; yarād jąbon gekülāni ereni jąbŏxā..
ra šivĕbe. Jūnāsün möriān šaya Rĕži orkād
bijĕni möriči Röbŭtägän, bäišüntägän toryon
Rebes šĕre sūyād yarād jąbŏba. Mutakšĕrän
iren gedek bolxoni, ügü surxu öničin Röbün čigi
ügä, ölök nuxą čigi ügä bäidek bolną. Jūnā..
šün Röbün »mini ata xān Jorcox xān nada nĕge
jumun jayaži ese täbiksen bi? «gežį nutuyān
ergežį jąbŏtolni nĕge cāsąn keptešek bolną.
abād umšād ürün gedek bolxoni, bičik bičišen
bäišek bolną » ardāsu mini bičigä ire, bije-mini
ata dü yurbun šara mangus däilād Rele bäriād
abči odbą; ämüni bijĕdüni ügä, ireksen xoinŏ
čama čigi alātu «gežį bicigātä bäidek bolną.
Jūnāsün Žirgalčin Ulān-xačir arza ūži amani
xalād, xorzo ūži xotoni mutur xalād teči (tesči)
bäižį jadād yarād jąbŏba. Ardan ebĕräni babą.
ya basa möriči mü Röbügän üldegād jąbŏži očі
bolną. Jąbŏži jąbŏtolni ömnüni nege Resek
olon adā Qäriülöksen Kün jąbŏdit bolną; tere Kün,
dü Kürči irād Relĕbe » mende bäin-ta? «gebe. »Bäi..
nä «gežį tere Küni Relĕbe. Jūnāsün burbasene
adün-tąn Renä bi? «gebe. Rerānä xalāralxjj
či xara möštā xān Jorcox xāna bilä, öją

0126

8. 122.

aša dü yurbun šara mañyusün bolbą "gebe. Da-
kād surba: χān Torcok χān säin bilü? ese geži
ene yurbun mañyus säin jü? ugeži surba. χān
Torcok χāna caktuńi adūčin mū adūči bilä-bi,
odą ene yurbun aša dü irād josun säin adūči
bolbą-bi "gebe. Jünärün mana kün "čamä!"
geži dotorān sanād, cārān yarād jąbŏba; jąbŏ-
ži jąbŏtolńi ömnöńi nēge Resek olon temād χä-
riülöksen kün jabŏdik bolną. Tere kündü kür-
či irād "mende bäin-ta? "gebe. "Bäinä "geži
tereńi gebe. Tegād "ene temād-ten kenä-bi?"
geži surba. "Kerānä χān Torcok χāna bilä,
odą aša dü yurbun šara mañyusün bolbą "ge-
be. Dakād surba "χān Torcok χān säin bilü,
ese geži yurbun šara mañyus säin-jü?"
gebe. Teikülāńi tere kün Relād ulŏba: χān
Torcok χāna älikńi Relĕnä-či, tere χānla
ädĕli χān manądu älidäsü oldŏχu-bi?"
gebe. "Ne, mende bäisten!" ged cārān ya-
rād jąbŏba. Jąbŏži jąbŏtolńi ömnöńi nē-
ge Resek olon ükür χäriülöksen kün jąbŏdik
bolną. Kürči irād Relĕbe "ene olon ükür-
ten kenä-bi?" gebe. "Kerānä χān Tor-
cok χāna bilä, odą yurbun šara manyu-
sün bolbą "gebe. χān Torcok säin bilü,
ese geži yurbun šara mañyus säin-jü?"
gebe.

0127

9. 123. Teiküläni »šän Jorok šänla jün ädeličešu-bi?« gebe. Tegäd cärän jabäd, tere jurbulän ku-tuyär orad ireibe. Biječi nege mü Köbün bo-läd, möiän šaya Reži šaptayalaži orkäd, zama gertü irad bäibe. Bäiži bäiyäd nege ödörüdü-lä tere jurbun šara mañyusin koto čanaži bäik-sen zama Künäbü nege bičišen šölö makajaju surba. Teiküläni zama Relebe »šälšä! ene mü Köbün šäna kotoin dežji iden geži bäišäni« gebe. Teiküläni Köbün tere zamägi arcik koronduyärni šütatäd orkoba, tegäd Köbün makägi cuktuni ideži orkoba. Säki zamün nökidšäni šändän gügäd odba, odäd Relebe: »nege mü Köbün irad aša zamägi alaži orkäd kotägi bulayäd ideži orkoba« gebe. »šän Köbügi abšulad surba« jüngèd či aša zamägi alži orkäd makägi idebe-či?« gebe. Teiküläni Köbün Relebe »jir, bi aša kü alaju bišı, kulyunän šamaräsu cusu yaryaži čadaju-jü-bi?« gebe. Teiküläni šän »žili-ten cärän« gèd Köži orkoba. Tümäsün Köbün eberäni Ginži cayan dü Rükän tere jurbun mañyus dü Köbündän babaja Reži ögöksägi ürübe. Tümäsün Köbün dü Rükän yaryaži abäd surba: »ene čini ralügin sümä-sün älidü bäidek bi?« gebe. Teiküläni Rükün Relebe »nadäsu nege Köbün yarla, tere Kö-bügi bi asšandän šöbögäd šadäšasu-bi, te-gäd sümüsüni sursu-bi« gebe. Tegäd šöläni babaja Köbügän märišen šöbögäd

0128

20. 124. Хадаҳад orкоба; tere Көбүүні ulüba; teiKülä-
ni ecigeni surba: „ene көбүн jün gèd ulüba?“
gebe. Tere cakta babaya Kelebe „abälärən [sümü
sän nege yararta täbinä-bi „gèd ulüži bäinä“
gebe. TeiKülәni eciгeni Kelebe: „ende naran yar-
xu üzüktala nege öbögöndü arban xojur jaman
bäidek, tere jamasün išKesüni nege ike bodoo
irèži idèdek, tere bodoodu mana sümüsün bäi-
dek „gebe. Tümäsün öründüni babaya ataдän
sümüsüni käži ögöbe. Tümäsün atani nan-
yadur öründüni naran yarxu üzüktala, tere
öbögöndü odba; Küsči irčKülәni öbögön surba:
„Či jün Көбүн bi-či?“ gebe. TeiKülä Көбүн Kelè-
be „Көбүн ügä Kündü Көбүн bolsu geži jabö-
na-bi „gebe. Öbögön Көбүgi gertän abäd bäi-
be. Tümäsün Көбүн nege örün eciгedän Kelebe:
„èbä, bi önödör enejamasigi xärül-nä-bi“
gebe. TeiKülәni eciгeni Kelebe „xärül“ gebe.
Tümäsün Көбүн jamayan tüyäd Kèrel irčKülәni
nege ike xara bodoo güži iräd yurbun dörbö-
jamani išKesigi idèži orkoba. Көбүн tümäsün
xälžäži bäiyäd güži odäd, tere ike xara bo-
doogigi xojur äügi čapčiad xajad orkoba; čap-
čiäd orKoxulәni gesen dotoräsüni nege modon
xäircek unüži irebe. Tere xara bodoogön bijèni
„eiгeži amardik ma „geži Keläd bosäd gügäd
jabüži odba. Tümäsün Көбүн tere modon xäirce-
gigi üdulba, modon xäircek dotoro möögön
0129 xäircek bäiži, möögön xäircek dotoro alten
xäircek bäiži, alten xäircek dotoro yurban
bičixen šobüna žulžuxa bäiksen sänži.

125. Tere yurbun šobūna žulžuka misād jabō-
ži odbą. Jūnāsün Köbün xoju yarderängal
šatayād nadāki bijēdüni xaraūyu šuryą
tatāži orkobą, tegād tere yurbun žulžuka
darād nisād kürči irēbe. Köbün tedēnīgi
bārūži abād öbörülži orkād xārūži irēbe. Xārū-
ži irād abādān jamasīgi öljēi orkād, bijēni
yurbun šara maūyus tala odbą. Odād tere
yurbun maūyusūn āmin žulžuxasīgi alād
orkoxulāni tede yurbun maūyus basa
üküzi odbą. Jūnāsün Köbün xamuk alop-
tīgi cuktagīni (cuktuni) nūlgād xārūži
irēbe; xārūži irād ömnöki Keptēn žirgād
amārād bāiži bolną.

0130

126 15. Utu tāli.

Kerānā sānži bolna nēgētādān nēge bāirīn āmi ebdeksen, xojurtadān xojur bāirīn āmi ebdeksen, yurbutadān yurbun bāirīn āmi ebdeksen, dörbötādān dörbön bāirīn āmi ebdeksen, bēreči dörbön üzügīn xāgi nomdān orūloxson, tabutadān tabun bāirīn ama ebdeksen, Taisal xāni Kürül ebdeksen, Erlek nomīn xānla teīsel bulaldak, sān Kecü Berke gedek bātur bāidek sānži bolna. Irād ügä jiren jisen žilīgi aldatügä äildeži mededek, öngöräd odoxson najin žilīgi aldatügä tāži Kelidek Namžil Ulān xatunta sānži. Yurbun temān žodobuta sānži bolna. yurbun temān žodobān örūn astan xojurtu yaldān yurba ēdek sānži bolna. Nēge örūn ēži bāitelni yartāsuni yurba alburād unād oči bolna. Tīnāsūn xān xatundān Kellbe »ene žodobu jūn gēdsenba?« Teīkülāni xatun Kelebe »tānīgi nuxur xara üldüsä Soxor xara bātur ämitten alād alopsīten nülgeži abon geži bāinā, 19 gebe. »xabal amāta xara noxāta sānži bolna, tere xabal amāta xara noxāni ūrlād orokson Kümüni yurbun žildü manurād bāidek bolna, tū yād orokson Kümüni xordunī dīnerād ükūdek bolna. Tīnāsūn xān »yurbun xaltar mörī-mini abči ireži tokso« gebe, xān tūnāsūn yarād jabōba.

0131

L. 127.

Borzatūn boro ūla šere yarād roksoba; teigeži
Talsen bāitelni naran yaxtu ürügāsü Namžil|Ködä
Lǐ talāsu närixen ulān tōson žigād ašqik
bolna. Muxar xara übütä Soxor xara bāter
Kürči irād Keležī bāiset bolna „ äläžän älä
xataksqn, älixendān tümür šataksqn, török-
sön buxu bolokson, tošokson yoždoli bolokson
elčmer! xayāsu xarān oči jaboña-či? „ gebe.
La Tei Külä xān Kelčbe „ äläžän älä xataksqn ge-
küni či či, älixendān tümür šataksqn ge küni,
či či, törökson buxu gekūni či či, tošokson
yoždoli gekūni, či či, biječ-čini xayāsu xārān
oči jaboña-či? „ gebe. Tei Külä šereni Kelčbe:
Ližigä Erem cayan Ködädü oči bāire kēn-či?
Lb ese geži berād, Kükädün naxam bolži ündü bāire
kēn-či? „. „ Ližigä Erem cayan Ködädü oči
bāire kēnä-bi „ gèd yarād jaboba. Külügün dörbön
turūgi soliboldatala toñxo (čañyar) tataldaba;
toröm temān ünütä šāži toryon büsügān šasartala
čañyar tataldaba; yuyūn xara maxanāsu adxaldād
āyin činān xara maxāgi abād šibeldebe; örün irekšen
noxa šobūn üdülä cadaži yarcāyaba, üdülä
irekšen noxa šobūn esxan cadaži yarcāyaba. Tüna-
sün Kecü Berke Kelčbe „ öbösön Rütä mal[illegible] zo-
bāži biši, ere bijār üzülceje „ gebe. Tünāsün
xojuron möriināsü būyād, möriān törörün säi-
yar šodöjolād, bolodūn säigär boyo čiād, bolod
azamžiār arxalād orkoba; bušān arāson šal-
burān bulčiu Kürtülän ebkād; takūn arāson
šalburān takom Kürtülän ebkād,

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bürünägär mekšeldäd, buxanayas olildäd, ülä yacäsu šürüldäd, usun yacäsu žegeldäd taš baš bäildäd odbą. Resek žildän noldäd, temžil ügä noldäd odbą. Tünäsün "Recü Berke" öžü nen gesenäsü yarsąnäsu näran eŋgel möŋgön tašan žerän kümü tokta ąži üzäd ügä-bi "gèd abad cokäd orkobą." "Ämi-čini alăna-bi, ar. ya-čini bäin-ü?" gebe. Teikülăni tere Relčbe "batlas gežį bäriži bäi, basa čigi yurbun säin tuliyan bäinä" gebe. "Tuliyaran bol" gebe. Teŋgerin odo tölon tuliäd orkobą, tegeš säindän aldasąn ügä, yazarin öbösö tölon tuliäd orkobą, yabšun säindän aldaksąn ügä, usuna žirmetä tölon tuliäd orkobą, uk mudän aldäd orkobą. Dakäd taš baš bäildäd odbą. Sosor xara bätur dolän tolöyą yadăca šibäd orkobą; tereni teigeži xaltăži bäitčläni gügäd küräd irčbe. Dakäd taš baš bäildäd odbą; tünäsün Sosor xara bätur abad cokäd orkobą; dunda čimegini xuyu cokäd nege toką surši orulad orkobą. "Ar. ya-čini bäin-ü?" gebe. "Batlas gežį bäriži bäi, basa čigi yurbun tuliyan bäinä" gebe. "Tuliyaran bol!" gebe. Teŋgerin odo tölon tuliäd orkobą, tegeš säindän aldaksąn ügä; yazarin öbösö tölon tuliäd orkobą; yabšun säindän aldaksąn ügä; usuna žirmetägi tölon tuliäd orkobą, uk säindän aldaksąn ügä. Teigäd

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Tulia bäiži dörbön toχa turši obba. „Ne oda arya-čiŋi bäin-ü?“ Teitülä Recü Berke Relö-be „aχa dü χojur boluji“ gebe. „Čamägi dörbön toχa turši orülži orkäd aχa dü χojur bolχu bilü-bi?“ gebe. Χäna χatun äilbeži nedäd, χabal amäta χara noχaŋi-ca, čiŋi ere-čiŋi kün alăži bäinä“ gebe, noχa-ŋi χurdulad orkoba. Tere noχaŋi tereχo-jurän baragiŋi abči jabad, nege conok nü-kündü kölŋi orad, alaχo abči unäd yolŋi tasarad ükäd obba. Tümäsün χotor χara bä-tur χägi alăži orkäd bosχulargan čig-ürü-gän alvaži orkoba; yurbun žilün turšar yä-rektäbe. Teigeži bäiyäd gentečken serek-
[b sen kün kečtä serebe. Tümäsün „bi ün-dü jü kežži bäiksen ene bi ? geži sanäba.“ Ebä, bi Recü Berkigi ündü ese alätü-bi?“ ged möriän χäiyäd olži abba. Min tümäsün möriän unäd möriŋi χurdar kürči irad, germüdiŋi ögsor büčiŋi Recčiäd „ötör nüten“ ged jabad ob-ba. Tümäsün χäna χatun „šara cöχor bäiŋäŋin jo-al elken dëran ükürün činän utän čolu šabiäd küčiär ereži bäiyäd yaryäd orkoba. „Altan χudugin Rer-dek χöson jayaži orkoχu-bi?“ ged χäna adüni aχažo-valakči gün basa elken dëran ükürün činän utän čolu šabiäd küčiär šabun sarätsa unäyän yaryäd orkoba. Nege šolöyö dabäd odχulaŋi köbün yan ged uliba; geder(gän) χäriži irad kökän ögäd ustulži orkoba.

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130. Xojus solǒẓą dabăd orkoxulăni basa yaŋ gèd
ulǐba: gedergăn xărǐẓi irăd Kŏbŭn ögăd untul.
ẓi orkobą. Tere kebăr năimen solǒẓą dabăba;
jisedekči dabąn geẓi jąbǒxulăni yaŋ gèd ulǐba.
„Odą aryan ügä, xăni xakăn xatŭ" gèd yarăd jąbŏ.
ba. Tŭnăsŭn Kŏbŭn băiyä băiẓi ösăd xabŭsăr
sunu Kēgăd xaryanăr Kŏpči Kēgăd nutuk dere
sŭkson boksiryägi xarbăd xotăn tezĭägăd
băibe. Usundu yaxuli orkăd zayăsu bărĭẓi abăd
băibe; usundu sŭkson nuyusu xăd abăd xotăn
tezĭägăd băibe. Nege sŏ erek-dŭrek geẓi Rep.
seselni ŏrkŏ deregŭrni nege jumun „tabŭsadăn
tabus băirŭn ămi ebdeksen. Tarăsal xăni Kŭrŭl
ebdeksen, Erlek nomŭn xănlă teŋsel bulaldak.
sąn Recü Berke „gèd ecĭgĭni nerĕni Kelăd jąbăd
odbą. Kŏbŭn ösŏrăd bosbą: xălxăn gekŭni ju.
mun üregdekŭ. Maŋyadur sŏdŭni Kŏbŭn untal
ügä sŭba; teĭgeẓi sŭksŭn cakta ŏrŏkărni
nege jumun sarsar gèd orŏẓi ašąra: xalack.
cayan (xaltacayan) üsŭtä, xara ulăn zalŭ orăd
irĕbe; ömnŏŏni irăd „alder aba, nojin bäba
amąr mende băin-ta?" gèd ömnŏŏni irăd sögŏ.
dăd sŭba. „Băinägebe." Ken gedek xăni Kŏ.
bŭn bi-ta?" gebe. Teĭ Kŭlăni Kŏbŭn „bi Ken
xăni Kŏbŭgăn medĕkŭ bĭsi-bi" gebe. Teĭ Kŭlăni
zalŭ Kelĕbe „ta Recü Berke gedek Kŭnä Kŏbŭn-ta,
gebe, ecĭgĭten muŋsur xara ŭldŭtä doxor xara bă.
tur alăd aloptŭni nŭlgăd abči odlą gebe;
odą ta jąbŏton, ömnŏten ecĭgĭnten năiẓi
nege xăn băinä, tŭndŭ odton, gebe.

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bi tani xajači-bi „gèd jabon gekülani Köbün Kelčbe" bi jayaži oltu-bi?" gebe. „Mañyadur öründän xojur erkenäsü xojur arxamži ujü.. Ögl Ub ži sü-bi," gebe; tünügi bäriäd gügäd jaxö -son!" gebe. Mañyadur öründüni Köbün bosäd xälžän gekünü xojur üdenäsü xojur xama ulän xalya tatäd orkokson bäinä. Köbün tere xojur xalyär gügäd yarba. Dolän dolän dö. čin jisen xonoktu gügäd küräd irčbe. Tünäsün Köbün „xän Künä gertü nücügän jayaži orö. xu-bi?" gèd. nutuk. Tere Kepteksen xara xurmus Köröräd gügäd oröži odäd barun tulyän širedü sögödöži süyäd Kelčbe „alder aya nojin bäba amar amüžulon bäin-ta?" gebe. Ləlžen Jeükülänü xän „äläden älä xataksan, dän tümör šataKson, töirökön butu bolok.. son, tošokson yodoli bolokson elčmer" gaži Keläd Köbügi tašäd orkoba. Tünäsün Köbün Kelčbe „Kecü Berkin Köbün bilä" gèd eräd unäd odba. Jeükülänü xän xatun xojur bulyun toryon xojurär auglad abči odäd Kelčbe „sayada, ya čežidän sanäd oräd irčkär, amandän süyäd oräd irčken-čini" gebe. xän Köbügän kežü abäd bäibe. Köbün tümäsün arban tabun na.. Le Le sunda Kürkülörän ečigdän Kelebe „äba bi onutur xara ülüstä Soxor xara bätürügi oči alänä-bi" gebe. Jeükülänü xän Kelčbe „bäi.. 0136 ze, xokči! nasun-čini baya" gebe.

132. Jūnäšün Köbün arban näimen nasunda
Küsči orkäd dakäd Kelebe; basa nasun-či-
ni baya geži Kelād bäibe. Jūnäšün Köbün
Xorin nasunda Küsči orkäd Jakäd nege Kele-
be. Jei Külä Xän „ ne, od „ gebe. Köbün bü-
näšün šaran Köl dorökä saji tümen adün-
dän Küsči isäd unüku tasta möri ese olbä;
naraäni Köl dorökä näimen tümen adüsdän
isäd basa unüku zöbtä möri ese olbä; Xälžä-
ži bäiyäd Köbün nege Xara Kèr möri bäi-
ži abäd unüži ürebe. Möriu däži jadäd nu-
yuni Xuyuräd üküži odbä. Basa Resek
olon möri unüba, cuyas däži jadäd ükäd
bäinä. Köbün nege šara Kèr möri unüži
ürebe, tere möriu däba, tere möriären üs-
bül äd Xäriži irebe. Jūnäšün Köbün ambarär
nege emälässü abäd tofoži orkäd mordon
Lä gekünü emälün Xapcusun tastasäd Xanta-
räd bäinä. Jeigeži bäitelsü möriäi nuyun
Xuyuräd üküži odbä. Jūnäšün Xän Kelebe
„ čini unüku zöbtä möriu nügä, eberäu čini
alsla Xudugun Kerdekšü Xaiyan Xara möriu
bäinä; tūnäšü öndan unüku zöbtä möriu
nügä „ gebe. Jūnäšün Köbün küna šurbüšün,
Külügün šurbüšün Xojuräs Kèksen aryanži-
Ll an gi abäd, dalärdd tataži orkäd gügäd yar-
ba. Xän Kelebe „ šara cōlor bäišüngün oraäi
ürügšü Külä šaraä žöojüü bolād mölkö „
0137 gebe. Köbün gügäd jabüba.

8 133. Šara šōxor bäišiŋin oŋoni ürügbükülä šaraŋ žögürü bolād mölkebe, mölkād küsād irebe. Alta xudugin kerdekkü orād keptebe. Mörin öbösö ideži bäiyād usu utār küči irād öŋgeži xälžä ži bäiyād xäd butād yarād odna: yurbum sö yurbum ödör teŋgād usu ülügä bäibe. Köbün tü, näsün xäikirbe » ese ##### gekünі ene altan xudugin kerdek nurun geži bäinä, ese gekünі ene xaŋyan xara mörin ükün geži bäinä « ged xäikirād orkoba; teikülāni mörin irād usu ūba. Köbün eŋgeŝere yarād xäikirād orkoba; mörin xād butād yarba. Köbün xajād orkoba, orād odba, Köbügi ŝirād ŝende tende ösörgād jaboŋa, xada iškilād tatāba, xamxačiād odba; butu iškilād tatāba. ~~butu iškilād tatāba~~. ~~bulik~~čiād (bulyačiād) odba; bel küscagān yazartu orād tatāba, šöŋgö tatād odba; küzü cāgān orād tatāba, aryamalžin nege mösē. ni tasārād, nege mösöni ülebe. Mörin Kelebe » ozen bi-či? erlek bi-či? unüxu röbtä kün bi-či? unüxu röb ügä kün bi-či? unüxu röbtä kün bolxuni Kele, ar. yamalži-čini tasulād, ämi-čini alāxu čidel bäi. nä « gebe. Teikülāni Köbün Kelebe » unüxu röbtä, joson küŋ-čini biugebe. Teinäsün Köbün xazaxlan gebe, amān aŋyas ged ögbe; mordon gebe, nuruyān xotos ged ögbe. Bödün öbösö bökülzülül ügä žoralād, närin öbösö näxelü. lül ügä žoralād kürād irebe. Eberän bijeni bödün xara modtigi xayalād en ül Keži abba. Teinäsün Köbün ambarār negen üldäsü

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134. abād, zaŋyād orkoŋuni, xojura bolād unād bäi-
nä, tēgeži bäitelni ülbe čilēži odbą. Xän tūnäsün
»Zajayär oldokson nēge kōbündü-miŋi däindü
bäriži jaboŋu ülbe ügä bi.« gèd ürlād xoton xoron-
du jaboži bolši ügä xaraŋyu xara budu tatād
orkobą. Tūnäsün xäna arban yurbun nasär bäi-
dek Aragni Daŋni Rüküni ekedän kelebe »ma-
na àbą jündu ürülgba?« gebe. Terkülüni eke-
ni kelebe »Zajayär oldokson nēge atadu-čini däin-
dü bäriži jaboŋu ülde ügädü ürulži bäinä«
gebe. Rükün kelebe »Kerānä Kecü Berke
nēge übe dürüllä, tügi ökküni, àbä ürulgu-
-jü?« gebe. Ekeni kelebe »àbä-čini amārād odku
ügä bi!« gebe. Terkülüni Rükün abči ögbe.
Kōbün zaŋyaži ürebe: äöb bolbą. Ambarär
nēgen sadik bäiksendü kōbün abād deležži
orkoŋuni sadik xojura bolād unād bäibe. Xän
tūnäsün »Zajayär oldokson nēge kōbündü-miŋi
däindü bäriži jaboŋu sadik ügä bi!« gèd ger
xorondu jaboži bolāši ügä xaraŋyu xara budu tatād
orkobą. Tūnäsün Rükün ekäsün surubą »mana
àbä jündu ürulbą!« gebe. »Zajayär oldokson
nēge atadu-čini däindü bäriži jaboŋu sa-
dik ügädü ürulži bäinä« gebe. Rükün
kelebe »Kerānä Kecü Berkün dürülöksen sa-
dik bäinä, tüniži ökküni, àbä kereldčkü-jü?«
gebe. »Àbä-čini amārād odku ügä bi!«
gebe.

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Rükün abči ögbe. Röbün delëži ürëbe: eöb
bolba. Röbün mordäd barün amatatäd yarba:
»» Cuyar mende säiken bäiken!«« gebe. Röbün tü-
näsün Resek yildän gülgäd, kemžil ügä gülgäd od-
ba: nëge Resek olon adä yäriülži jaboksoo
Rün ürügdebe. Röbün möridän kukuka zerde
daya Rëd: bijëni öräsün bijäsüni örö cübürü-
sen,- öräsün bijäsüni ötön idëksen-Röbün bo-
läd šabšab cokäd dabdab katarärad Rürär
irëbe »» mendësen bäin-ta?«« gebe. »» Bäinä,
gebe; Röbün älidaisü älidgrän oči jabona-či?«
gebe. »» Bi kana jisen cayan temä gëži orkäd
jise arba xonäd ölsöži (ölösči) jabona-bi,
nëge möri ögi-tä!«« gebe. Tei Rüläni zalü Relë-
be »» Reränä Recü Berkün cak bolloni öRü
jumun sänži, oda ökči [illegible] ügä-bi«« gebe.
Röbün Relëbe »» ögi-tä!«« gebe. Zalü nëge xaŋ-
xal dokšin möri bäriži ögbe. Röbün tere mö-
rügi čiki abči bäiyäd, aryaržini yaryaži ögäd,
mörügi dorožiyarni arban šoro šorläd, amär-
ni arban šoro šorläd, idëži orkäd, zalügida-
xan mordäd jaboba, zalü alaŋ bolad bäibe.
Trünäsün cärän jaböži jabötolni nëge Re-
sek olon temä xäriülöksen öbögön xaryal-
daba. »» öbögön mende bäin-ta?«« gebe. »» Bäi-
nä, gebe; Röbün jü xäiži jabona-či?«« gebe. »»
xäna jisen cayan temä gëži orkäd ölösči
jabona-bi, nëge temä ögi-tä!«« gebe.

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1216. Teŋkülāŋi öbögön kelebe „ kerānä kecü berkin cak bolxoŋi ökü jumun sänži, odą öŋči bolši ügä “ gebe. „ Ögitä! “ erād bäibe. Öbögön nege emnek doksin ata bäriād ögbe. Köbün amārni arban šoro šorlād, xošoŋyārni arban šoro šorlād ideži orkād dalan mordād jąböba; tere öbögön alaŋ bolād bäibe. Köbün cārān yarād jąböba; basa nege resek olon ükür xäriülöksen öbögön xaryalbaba. „ Öbögön mende bäin-ta? “ gebe. „ Bäinä, gebe; köbün jü xäiži jąböna-či? “ geb. „ Xäna jisen cayan temä ǰeži orkād ölösči jąböna-bi, nege ükür ögitä! “ gebe. Teŋkülāŋi öbögön kelebe „ kerānä kecü berkin cak bolxoŋi ökü jumun sänži, odą öŋči bolši ügä “ gebe. „ ögi-tä “ gēd erād jąböba. Öbögön nege doksin cār bäriād ögbe. Köbün basa [illegible] arban šoro šorlād ideži orkād dalan mordād jąböba. Öbögön xälŋäži bäiyād sanāba „ Ča basa, kecü berkin südulta jumun bi! “ gebe. „ Nama medād orxoba bilta “ gēd önnsökäsün müyar jąböba. Basa resek olon xöi xäriülöksen öbögön öbögön xaryalbaba. „ Öbögön mende bäin-ta? “ gebe. „ Bäinä, gebe; köbün jü xäiži jąböna-ä? “ gebe. „ Jisen arba xonād ölösči jąböna-bi, gebe. nege xöi ögitä! “ gebe. „ Kerānä kecü berkin cak bolxoŋi ökü jumun sänži, gebe, odą öŋči bolši ügä “ gebe. „ Ögitä “ gēd erād jąböba. Nege xöi bäriād ögbe. Xöigi amārni arban šoro šorlād, xošoŋyārni arban šoro šorlād ideži orkād dalan mordād jąböba. Öbögön xälŋäži bäiyād

amārni

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dotörän »ča basa, Kecü Berkin sündulda jumun bü!« gèd sanäba. »Kama medäd orkoba bildä« gèd örnnökäsün müyar jaböba. Jünäsün cärän yasäd joson Rebtän yarči orkäd jaböži jabötolni nège tolöyän cädu bijedü nège emegen Resek olon tu.. rul Xäriülöksen, nège žora alakči gü Rötölöksen, Resek olon mišik üta alascokoži orkokson, arya.. sa tüži jabödik bolna. Emegen mörindän Reležži jabödik bolna »säki šara cölor bäišügün joral.. du Xajäži orkokson Köbün-mini čigi arbas ädeli bökö bolži iräd, dakäd nilxarän Kökö-mini Kökö.. sün bolži, züdündü-mini oröži bäiži «gebe. Teikü.. lani mörin Kelebe» mini čigi züdündü sabaaltn Xudugün Kerdektü Xajäži orkokson unäyun-mini Xanyan Xara mörin bolži iräd dakaži nilxeräd Köki-mini Kökösön bolži bäiži «gebe. Köbün so.. nosči (sonsoži) orkäd döräsüni doptolad orad ireBe. »Mende bäin-ta?« gebe. »Bäinä« gebe. »Ëži, ëži jü gebe-ta?« gebe. Teikülärii »jumun gesen ügä.. -bi« gebe. »Ëži, Köbün-ten bi bolži-bi« gebe. »Bije-mini bičigä dambarla, aryasän tünä-bi« gebe. »ügä, bi mön bolooza-bi« gebe. »Bije-mi.. ni bičigä dambarla, čamala ädeli säixen bäišü bilä« gebe. »Ëži, Köbündüken jamasan temdek bilä?« gebe. Teikülärii emegen Kelebe» šine yarxu cakkuni barün dal dörčini xumsun tölün činän ulän menge bilä, oda näimen terentä, gerün bürün činän bolokson bolla bilä« gebe. Teikülärii Köbün örnnöni büyäd xupcän täi.. läd üzülbe: emegen xarakca (Xaryaca) xaryäd odba.

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Kö. 138

Köbün ekïnin Kökïni Kököbe. Jünäsün yasäd jaböba. Ezigä Erem-cazar Ködädü iräd bäišin sosyäd bäibe. Ekëni ömnöki Kebtän iräd ügä jiren jisen žiligi äildeji medeJek, öügöräd odoksor najin žiligi täži medeJek Namžidulän katun Kebtän yarba. Tegäd tünäsün Köbün ekeJän Kelë. be »» ëži, ëži, mutuskara üldütä Sokoskara bätü. rügi oči alänabi «« gebe. Tei Külänï ekëni Kelëbe »» bičigä odo, ecigi-činï alaksan kün, odo bije. činïi alänа «« gebe. Köbün ekeni ügä sonsolügä yarad jaböba. Sokoskara bätürün bäišiïni üzüg. dekün aldandu ara casarmüdïni dogolad bäibe; küsäd ireksen cakturi bäišin ködöläd, casarmüdïni oïxo bäigäd odbo. Köbün küsči iräd, bäišingïni dörbön talki öncögïni abäd šibäd orkobo. »» Mutuskara üldütä Sokoskara bätun bäin-či? närän yar! «« gebe. Gügäd yarči iräd »» Kükün eime abirä! «« gèd Köli. ni teberäd kisäd odbo, Kömülži abäd, möröä del šëren orkäd yarad jaböba. Abči jaböd Kelë. be »» abïni-miïi jasïni žäži aca! «« gebe. Te. gäd tere abïni jasandu küsgäd abäd irebe. Jasïni cuglüläd, jumu salyal ügä olži abäd Köbün Kelëbe »» Ne odo abïni-miïi Resekolon žildü bäiksen yazar, bisi-jü?, oromduni ča. mägi täbïži jumun «« gèd aläd mašïni Rer. čiäd üzük ürüktü karayäd yajäži orkobo.

0143

139 abūni jabūni šara cōfor alčurtān bōyād
gertān abči irād, oron dēren tābiād eb ebtūni,
tegād cayan emāt kūrkiād ämidürülād
abba. Ebčräni alopstān bolon Sokortarabā.
šürün alopšigi nülgād abād yarba. Nülgād
abči irād, ömnöki kebtān toxorbą. Rö-
bün sāki ecige boldik xāna arban yurbun
masār bäiset Oragni Dąūni Kükäröni xa-
tān kēji abba. Tegād amurtaan säišen
žirgād bäiži bolną.

0144

140 Xal'imǰgün (öirädün) ger abalyan.

Lmik Kerbe Xal'ün kün ger abaŋ gekülärän türüün urida, Xama kükütä ulus bäicaŋana, teŋeni gertü etüŋär otči kükütüni šinžildek. Kerbe jamarän bolbo-čigi kükün tere kündü tasaŋdaksaŋ bolǰula, tere kükünä žil nasuni keb jaŋzaini bolon üile ügüni čigi äilin ulusäsu čigi surduk mön. Tegäŋ tünäsün gertän Xäräži iräŋ zurǰačidu otči kükünä nasun bolon bejeini nasuigi ibegel, ibegel bišini otči surduk. Tere caktu zurǰači zurǰan nomdän Xä-

Lläz J̌äǰäŋ, teŋeni ibegel, ibegel bišini keležži ögǰdök mön. Kerbe ibegel bolokson caktu köbünä yazarāsu kükünä yazartu ärǰki abči odoŋdok mön. Žügär kükünä yazar täü-rün Xojǰr abči ireksen ärǰkini jün učirär abči ireksini medelügä üduk. Yurbuduk-či ärǰkini abči ireksen caktän köbünä yazar žöb žügän Kelešek. Tere caktu kükünä cke ecigeni bolon aXa-düni ebärüni šiderlekči elgen saŋundän ene tuski učirän Kelešek. Kerbe teŋeni žöbgeŋek bolǰula, yurbuduk-či ärǰkini üyäŋ, žöbini ögäŋ, tere ärǰki abči ireksen ulusägi Xäriülžük. Elgen saŋuni žöb ese geŋek bolǰula, ärǰkini žil ügä köži orkodok.

0145

141

Kerbe zöbän abäd χäiräksän ulusni kü-
künä yazartu dörbödükči irelgendän teden-
dü kürgü üzüldük mön. Tere caktu
kürgünä yazarāsu nēge cökön kün ärčki,
χöinä maχa, cäi zer zemeštä odoodok
mön. Tegäd tüni χöinöni kürgünä yazarāsu
dakiži χojur yurbun kün kükünä eke ecēgedü
odäd, teden kezä kükän ökü bolna, tere učir
zügüni surduk mön. Kerbe kükün baya nasu,
ta bolokson caktu dörbön tabun žildü külä-
dek. Kezä bolzokson cak öirtöži irkkü-
lä, kürgünä ger abalyandu bolon kükē ögöl,
gendü kerektä χamuk züsün zuil edeēgi kükü-
nä ecēge ekein gertü abči odoodok. Tere χa-
mok edeēgi χuldu gežu nerädedek. Tere χuldu,
ta χamdaŋi basa šayāta gèd abči odoodok.
Šayāta gedekni činäd bolokson ükürä, χöi-
nä maχa, nēge cökön bedĕrä ärčki, nēge
cökön bükülk cäi boldok. Kerbe kürgün
baj[illegible] bolχula, ene šayāta jeke boldok,
ügätä bolχula, biĕčĕän boldok.
Kükē abχu caktän χorim gèd, ömčnö ša-
yāta gèd abči odokson jümata ädĕli jüma
abči odoodok. χorim abči irekäsü ömčnö
kükünä ecēge ekän gertü dolän näiman
χonoktu kesek olon öbögödüd emēgedüd beräd
kükäd bolon zalus čigi cuglurduk.

0146

142 Kürgünä yazarāsu jaboksan ulus odzu yazar,
tän kürči irekäsün ömdnö xojär kügi xojär
yurban toŋxo ärdki, nege bolyokson xöinä
madatägi kükünä ečige ekän gertü ilgädek.
Ene abči odokson ärdki madaigi tere cuglurāži
bäiksän ulus ücayaži idečegäži bäitelni,
xorimigi abči irād, kükünä ečige esegeži axa
jün ügö kelekünni külägäd gerin yazā sü,
li cayadak mön. Kerbe tere xojdän negeni ger,
tü orültan (xadäk) geži kelekülāni, gertü
zorültcayadik [xorültcayadik]. Žugär gertü oröšasu ömdnö, tere
olon beräd kükid ärdkini örälini bulāyād
ui abād oŋdän gertü orkodok. Tere xorim
abči ireksen ulus gertü oron ken axa dü,
gärän sücayadik; zugär kürgün ämitäin
süldü südik. Ene gerdotoro bäicayaksan
ulustu xamuk xotoini kürgün kürgeži ögdžök.
Tegäd üni xöinö dolän näiman xonoktu
näir žiryal boldok. Kerbe ene näir nä,
dundu kürgün ičiäd bilel žulal ügä bäi,
xültä, beräd kükid tüniigi modär esegeži
malāyār cokocayaži bäiyäd küčiär bilül
dük, dülülduk. Kükünä yazar, kükünä ed-
le tavartadžd barün bijedän onco xuräži orko,
dok; tegäd kükü abxu dēre, tere ed-tavartu
bolon kükündü čigi türülži nege kün yar
0147 kürdük josošta.

143. Ene yar Kürdüš küńi kürgünäsü oŋdaŋ
kükündü jibĕgel kün mön. Tegäd tünäsün
zurčāči kükügi jamārāŋ caktu abtuyai
geksen bolŋa, tere caktuńi bolčulä, tere
yar Kürdüš kün edtü yar kürkülä, tüńi
darüńi köbünä yazarāsu ireksen ulus tere
edĕgi abäd temändü ačidiš. Tere caktu
küküd beräd edĕgi ögöl ügä modär bolon
malʼäyär cokodok. Teŋgeži bäiksän bijĕdü.
ńi eden gertü orād edĕńi abäd temändäŋ
ačidiš. Temändäŋ ačiži bäiksän caktu kü,
küd beräd temägiŋi čigi cokād bosčād
ačilul ügä bäidek mön. Tere bijĕdüńi edĕńi
ačiäd orkodiš. Kezä acäŋ yarād jaŋbŏ,
ži odokson caktu, darüńi kükündü yar
Kürkü kün yar kürkülä, kürgünä yazarāsu
Li ireksen ulus cekčamtu kükügi bulädič.
kükügi bulāži bäičülä, kükü bolon beräd
zalusĕgi cokād, ör kükün kesek caktu ögöl
ügä bäicayadič. Abčāsun öŋčnö köbünä
yazar/zurčāčidu kükĕgi jamārāŋ züsütä mörin,
dü sülyaži abtuya geksen bolŋa, tere mörin
dĕrĕńi nĕge čaŋya kün mörinä ara säiri
Li dĕrĕńi sūdič. Tegäd kezä kükĕgi teden
örgäd ögčnä.

0148

144 Tere zalū tūnīgi emāl ǯēre sūlyāǯ abāǯ yarāǯ odḳǯok. Abāǯ yarāǯ odoksoni ẋöinö kūkünä eke ecĭge bolon aẋa-düni, basa ǫ̈irö, ni bäikstn olon berāǯ bolon kūkūd cuyār uilācayadiḳk. (~~Tūnāsün kūkünä eke ǫ̈irün dolǫ̈n nāeraa kütä tedenīgi gertäni kürgü. dökt~~) Zura ẋālyaǯu kūkūigi nēge lapčiyār bürkükü ǯēre ömnögärni kösĭge tatāǯ jaǫ̆ǒdok. Teǯen ger ǫ̈irdäẋülä ẋura. ši du uruldun gēǯ uruldu täbčǯdk. Türün yarči ireksen mörindü ulān cōẋor alčüürīn ürürtü cayan möngö boyāǯ ögḳǯök. Ene ulusīgi ẋotonǯu kürči irĕtelḳ köbünä ger gegāǯ ecĭgeni arčǯa nēge cayan ger bärideḳk. Ǯere gertü kūkünä yazarāsu ireksen eǯ tavarīgi ẋurāḳk. Kūkü abči ireksen ẋöinö geleñgüǯ irāǯ jasalya ǯaralya kēǯek. Geleñgüǯ ẋärĭži odokson ẋöinö köbünä cäi čanadiḳk, cäi bolokson cakta, tere kürgün köbünä eke ecĭge bolon aẋa bolon töröl sa. duīni gelgeži abāǯ, tere cäi ögḳǯök. Cäigin sūlär kūkünä yazarāsu ireksen olon cengen, Ld jašli, torǫon ẋebelmüdīgi teǯendü ömösköǯök. Ürri ẋöinö ene köbünä gertü kūkūd berāǯ cuglurāǯ wäir žiryal kēǯek. Sōdüni köbünä ecĭgäni gertü ẋöigi alāǯ, yal täiyāǯ kūkūigi köbünä ecĭgäni gertü ire gelgeži abāǯ, cayan širdegīgi üǯen ẋoronǯu ǯeb. säǯ

0149

145.

tere širdek ǯere kūkūgi sūlyād ömǰnögär, ni Rösige tatād, tūndü bičiǰän bičiǰänär utuluksun āyata ökö ögǰdök; tegād kūkūgi türün bolži abaksan caktu, tūndü bolon ed tavar, tu yar küreksen kün tünügi ene kebär mörgǰ dek: tere kün kükünä tolöyǰyän bäržži bäiyād »burǰandu mörgömü « gèd mörgülkülä, kükün nēge ökö abād yaldu ǰajädiǰk; tegād darüni »kürgütägän säin säiǰän jaböǰu bol. toyą či !«gèd, nēge mörgüldek, basa nēge ökö yaldu ǰajädiǰk; tünäsün cārän »köbünä eke ecige aǰa dügüni bolon töröl saduni kündülži jaböǰu boltoyą či « gèd, basa nēge mörgül, dek. Üni ǰöinö köbünä gertü kükün ireksen caktu, nēge cökön babāyat, bičiǰän kükūd bolon köbüdigi jabülži orkād »üsü ǰayalaña« gèd kükünä üsügi ǰojǰr talāni gürād, si, birlek zügād orkodok. Tegād tünäsün dere neülülnä gèd ǰojörāgini nēge yazar untul, duk; mañyadurtuni kükügi kürgüži ireksen ulus ǰäriǰdǰk. Edenēgi ǰäriksän ǰöinö kü, künä bürkegüni yurbun ǰonoktu abdǰkügä. Ene yurbun ǰonok öñgöröksen caktu bür, kegüni abči orkodok. Tünäsü aban biči, ǰän bere geži tölogdodok mön. Tere biči, ǰän bere kürgünä eke ecige aǰanarüni bolon teǯeni babāyarmüdāsuni bolon töröl saduāsu

0150 ni ǰadamandǰk (ǰadamanadǰk)

146.

Хадамана gedekni ene doro bičigdeksen kebär boldok. Tere bere eběräni kürgünäi. ni eke ečigeni ēži āba ese geži bāba āka geži kelědek. Ulanarāsuni bolon tedeni babă, yarmūdāsuni bolon töröl sadunāsani Хадама. nasulārgan, tedeni (bereigi köbün kükuni nerär kele, Udek, bere tedeńigi eke ečige keledek mön.

Ene olon Хадаman kezä bolba-čigi gerdän
Lč orŏži ireksen cakta, tere bere bosŏži ögŏ, dök, joson nereini ükükü kürtelän keldek ügä, nereini ese keledü dere tedenäsü ičiäd, tedendü ürügdül ügä jabŏxan Хaidiŏk. Tere učirär kezänä olon öbögön berän üzül ügä ükŭži bolna geži mani Хalimŏxud keledek mön. Oda teime jümun ügä, zügär ene olon Хadamadud ene berei.
Li gi eběräni jaryaksan kükün mete sanadŏk mön.

0151

8) 147. Халимӑгин нӳдӳл.

Мани халимик цактӑн ишӗгӑ гертӑ болӑок. Халимик гер болӗи бӑригӡӑсекни (зурга) ese-geži näimӑn, ese-geži arban, ese-geži arban хойӗр (u) термӑ; хараӑи дӧннӧдӧк жирин, далин, najin jiren unin, basa нӗге erken. Термӑсни хорондӑн неилӗчегедек мӧн. Неилӡӑсӳни нӗзӑгӑӡ хӧшӧлоӈ бӳчитӑ болӑок, терехӧшӧлоӈ бӳчиӑр ujӑдик мӧн. Дӧрбӧн тӳрӯа, хойӳр dӗber, zurgan irgeшӧчи ese cuyar бӳчитӑ boldok. Бӳчитӑ болӑок ичирни: ger бӑрик. sen цактӑн хӳк термӑсӳ татӑӡ ujӑдик мӧн. Хабактu халимӳгӳдӳгӳ ӳбӳлгеӈгӑсӳ (l ž) jarӑӡ нӳжӳ jӑбӧшӧ цактuни соӈинjӳman болдок, ичирни тере цактu mal екелжи šine gekӳleksen нилха хӳгӳӡ хӧиӡ malилӡӑӡ, ӳкӳrмӳӡ tuгulmuӡ мӧрелӡӑӡ, temӑӡ bulilӡӑӡ, хара jazar кӧкӧрӑӡ, кӳмӳн ujӑдӑшӳ mete ӓbiri гӳsӳn гӳilӳ adӳsun jarгадik мӧн. Ӳбӳлгеӈгӑсӳ нӳжӳ бӓiхӳlӓrӓn gerӳn ezen, babӑгаӯ, medӓtӓ кӳкӳn bolon кӧбӳn бӓiksenlӓ нӧхӧӡӳӡ gerӑn cucadik мӧн. Gerӳn ezen кӳn ӳкӳr, хӧin ese-geži adӳгan tӳгӑӡ bӳriӑn хӓlхӓхӓr tӳrӳlži jӑбӧdok мӧн. Гӳgӓr olon büli ӳgӓ bolхula babӑгa zalӳsгаn хойӳrӑn gerӑn ačidjik мӧн. Ene Кӧdӧlmӧš čileksen caktu zalӳt ulusni

0152

148

möri unädik; babäyarmüdni· ačita temän
bēre sūyād, yanzadān tämkiän nerēži
tatād xoromdän kündād jabočayadik mön.
Zügär gižigětä kükūd möngötä ermäl xa-
zar toxād unädik mön; zatū ulus bolon
möri unaksan gižigětä kükūd ömnän xoton
ese-gežī būri öiradeksen caktu, urulda
täbičayädek, maryata čigi urulčdik, maryan
ügä čigi urulčadik. Zäisän kün örän Rosek
olon kütäči daxūlād, tedentägän urulda
täbüdek. Zäisän künä gergeni daxūli gèd
kükūd daxūldčk mön; zatū ulus ädäli urulda
täbüdek. Bäriču irād būksan caktan cuyär
gerän bäričayadik; bärüži orkād cäi čana-
dik. Cäiyän yaryād sūži orkād dēži gèd
nēge bičiken cökčidü kēgād žēdü bijēdän
täbüdek; Sanayadu nēge üsär cäi abād üdärän
zuluk gèd cacadik mön. Uru tatakšan
caktān učirni xabaxžiryāsu übülzeñ tala
nüdeksen caktan ömnö keleksen metär
nüdek mön; zügär xamuk malnūd ömnö
kebär küsün zül äili yaryadik ügä. Ene xalū
mitkin mödelägi cön ügär bičibe-bi, zügär
ekenäsüni abān sül kürtülü bičidek
bolxoni, oñdān oroni kündü unsixudu
soñin jümasa bolži medegdekü bilä.

0153

149 χalimχyüd jayaži malän χärüldek tuskini.

Manii χalimχyüdtu bäidek maluni dörbön züsün boldok mön: χöin, ükür, temän, mörin ene dörbön mön. χöigi χalimχyüd χabar, zun, namur ene yurbun caktu χärülχülären, χöindü yurbun Kükün esegeži yurbun Köbün oldoki; örüni šara gerellä bosäd χöiyän tüyäd säin öbösütä yazartu oči (otči) örünäsü üdü (üde) kürtülü (kürtele) χäriüldek. Tegäd üdüläžüni (üdü bolχula) geräžän (ger žerän) tüži iräd, χöiyän nege bäšan zürü kebtülži amäräži bäiyäd, bijesni üdän (üdein) χotän gertän oči udχk. Tegäd yurbun Kün χöiyän usulna gäd χuduk tala tüdük mön. Tere yurbun küna χojurni χudugin amandu iräd, χudugin amen žere šabarär kēksen žender žere χöi usulχu oŋyocän täbidek. Dender gedekni abdarla ädeli dörbölžilä obolokson šabar boldok. Oŋyocani abdarla ädeli kebtä boldok, zügär tündü orχoni utu. Tegäd nege šurugin üzürtü utüχur ujuduk mön, tere utüχurigi χalimüyüd utüχuca geži neräžedek. Tere utüχucär nege Kün χudugin kerdek žere zoksoži bäiyäd utüχucär χuduyäsu usu utüχudχk. Ondän Kün tere utüχuži ögöksön usuigi χabalži abäd oŋyocadu kēži ögdök, tegäd Kavle oŋyocaigi žürüksen caktu, tere χöi tasalži bäiksen kügi "χöi täbi" geži düdudχk mön.

0154

14) 150

Tere χudayāsu χolo zoksazi bäiksen
kün χöiyän tasalχulāran önyocaδu bakta-
ži usu üži čidaku δüngegär, arbadär tasalāδ
güilgüδek. Teigeži χöiyän yurbūlan usulāδ
dakāδ geräδän tüži irāδ üδülüδek mön.
[illegible] sabāk [illegible]
üδülüleksen χöinö yurbun köbük esegeži yurbun
kükük usun boza χojarīgi nēlüleksen čiδem-
geδek unδaigi nēge sabaδu kēži abāδ, χöiyän
χaryaži asχran naran sūku Kürtelε χärül-
ži üδülδek mön. Tegāδ naran sün gèδ
irekülä χöiyän ger talān δelskülži üδülži
jabāδ, naran sūksun caktu gerδerän abči
irāδ orkodok. Kerbe ulus malān Kereksen
(Kirecksen) caktu, tere χöiyän χotonδān onül-
ži kebtülži orkodok. Tegāδ sōδüni čono χulā-
χa bolnā gèδ manülsèk mön. χabartu χöi sā-
χulārān, üδülāδüni sāyāδ χuryuδüni nelδüläδ
asχran kürtülü χärülži jabāδ, asχranδun ger
δerän [illegible] tüži irāδ χuryuδüni ekenāδüni
jilyaži abāδ könnödü orksdok, esegeži ergenä
sitem δotoro sulu onülži orkodok. Nādki
suburta χöidigi χuryuδtaigini süve χöiδ
geži nerädeδek.

0157

12) 151

Maŋi ɣalimǯyüd ükürän örün erte bosäd keräg-
äsǯüni täilädǯ nege tala yaryaži orkodok; züg-
är tuyulüni ger dörän orkäd ekeüni
ireckü kürtülü kükädär ɣälyälyädükän mön. Tere ükürmüd örüni üdü kürtülü öbösö
idežji jabäd, tegäd örüni üdüläd-
üni eberän irecegedekmön. Kerbe ese ireksen caktu kün
nayäsuni odäd tüyäd abči irädek mön.
Li Tegäd ekeüni aš-ksan caktu tuyulüni abči
irädǯ, dzeläsü ujužji orkodok. Kerbe ekeüni
zel dere tuyulüni öirö ireksen caktu gerün
kükäd kün nege tuyuligi ekedüni täbižji
ögöd, tegäd tere tuyuligi ibelkülüni tere
gerün eren, kükäd kün
Lik [illegible] sädükän. Säɣulärаn doj[illegible] ɣor-
mayän šürdaži, dojän ɣancän šamalži or-
käd, arcikän ɣorondän malün aräsär kežji ujak-
sаn (ujaži kčksen) sülya bäidelta bortoɣän
täbižji sädükän. Züg-är säži orkäd, dakäd tu-
yulüni ekedüni täbiži ögdök. Tere tuyulän
dakäd ujužji orkäd, nege äya ese geži tabak
Li abäd sädükän. Tere säži abaksan üsün ɣöitö
ibelcen geži neräd-edek. Säin üsütä üküräsü
nege sülya esegeži nege bortoɣa üsün yar-
dükän; mü üsütä üküräsü öräli sülya ese
geži öräli bortoɣa üsün yardükän. Säksan
ɣöinö tere ükürmüdän usulädǯ bäiren talädni
yayaryaži orkodok. Tere ükürmüdni tere bijärän

jabǒži jabǒži aš-
ɣan naran sükšun
caktu irčdek; irek-
šen caktuni basa
sädükän mön.

0156

152

Mańi χalimčyuď temägän örün erte bosäď
kerägini täläď χuďuktu usulaď temä χäriülďek
Kündü χäriülyändü ögďök; temä χäriüldek
Kügi temäči geži neräďeďek. Tere temäči
kün χalüńi caktu jeke unďu čidem abäď,
örünäsü abgn asχan bürülä kürtülü χäriül-
dek mön. Bürülä bolokson caktu ger ďere
abči ireďek. Abči ireksen caktuńi temäďin
ezďńi eběräńi temägän tus tustän
jilyaži abäď ürü χälχalyäži keräďek.

0157

153.

Mani χaliməχyūd adūyan örüni üdäläsü usulād, basa asχan bürülä šidar usuldik. Usulnə geksen caktān kēre yarči odokson adūyān χuduyadu kesek kün möriär χamži abči odād, tasalād tasalād usuldukt mön. Nēge cōn kün usu üksun möridigi χārān yaryaχu bolnə, tere yazar talāni yaryadik; žügär gügi ödörtü zurγa esegeži bolə šādik.

0158

194

Xalimŭgin malin üsünä tuski. 0159

Xalimŭgŭd xabarin cakta usär jü kēdek

Xabarin türün sarăla xalimŭgin mal bükül. žuk. Xalimŭk kün tere cagla bajăsči elbedek. Malinän üsü xalimŭgin kükŭd säyäd, säksan üsän yurbun talŭta (utŭran) amăta temänä arăsär kēži utalaksan arxadtän kē, gäd bülüži iskädek. Iskäksen üsüni äirek gežil. Tünäsün xojurese gežil yurbun güni sämä, du bülüdük. Bülüksen caktuni äireyäsü toson unüžk; unuksan tosoïni šanayär cuglülži abäd tabaktän kēži yarärän cokoži čigän güni yaryadik. Tere bülüži abaksan tosän güränžü kēgäd cäiyän tosolŏžok. Tosoïni abaksan xöinö arxadtaki ülžül üsüni čigän gežil neräžedek. Bülüksen čigägärän xalimŭgŭd ärki nerĕdek. Ärki nerĕkülärän tere čigägi ärkin ike xäisänžü kēdek. Ärkin ike xäisän yurbun költa tömör tulya žēre täbüdek; täbiäd žēräsüni xojur öräli modon bürkäsär bürküdek. Tere xojur modon bürkäsünžüni xojur žorbön talta nükün (nüken) bäüdek; tere nükünä nēge talki nükünžüni xabxak täbüdek, nēge talki nükünžüni coryo täbüži yojürär šabädik. Coryo gežek jümuügi kēkülären xojur öräli matŭ. yar modoügi maltäd

(5) 155. tegäd nēldülži näyäd, utŭsär čaŋyar bōyäd
ʒērāsŭni mörĭnä geseĭgi säinär uyayäd ümüs.
käd, yazä marandu säitür ɣatäʒik mön. Coryoŋ
biĭeŋi utärăŋ ɣojŏr arčim, bödünär tögä.
leŋdäŋ kücü dundur söm, nükŭni uitɣunär tögä.
leŋʒäŋ nēge söm boldik. Teĭme kebär kēksen
coryäŋ nēge talki bijeʒŭni bičĭɣäŋ ɣōson bakarsa
täbĭʒek; tere bičĭɣäŋ bakarsäna ʒēreŋi tögörik
bürkäsü täbĭʒek, ʒoröŋi dörbön talta moʒon oŋyo.
cǫ täbĭži, tere oŋyocǫdu küten usu dürgüži
kēʒek. Bakarsäna bürkäsündüŋi nēge ike
baya ɣojŏr nükŭn bäiʒek; ike nükündüŋi cor..
yǫ täbĭži šabäʒik; bičĭɣäŋ nükärni kezä
ɣäisäŋ ʒoro yal tülĕkülä ärki jǫboksoŋ ese
jǫboksŭni meʒeʒek. (yaldu tüleʒek moʒon ügäiŋ
tölädü ɣalĭmikŭn, ükürün ɣatäsǫŋ bäsär
tülä kēži yalʒäŋ tüleʒek, tere tüleʒek bäsui,
ni aryasun geži neräʒeʒek, ükürä bäsun, mörĭ.
nä bäsun, ɣöinä ɣoryoson, temänä ɣoryosun
jama ɣoryosun ene tōtaĭgi cuglülži nälülräd
šabäži nüstäd kĭtse kēʒek). ärki jǫboksoŋ
bolɣulǫ, tere bičĭɣäŋ nükär ür yarči meʒe.
ʒeʒek; ärkĭgi boloksǫŋ ügäigiŋi amsürär
amsaži meʒeʒek. Amsürĭgi temänä zogdo.
rär kēʒek, amsürün išĭni suɣa bolon züsün
küile moʒär kēʒek. Amsürün üzürtüni ʒörbön
talta nükün bäiʒek, tere nükär temänä zogdo.
rĭgi orülži amsür kēʒek.

7 tegäd čigätä ɣäisäŋ ʒoro yal tülĕkülä čigäni bucaläd, ɣalün ür yarči coryäŋ nü.. Kär güigäd tere ɣōson bakarsandu ʒusun bäiži ike ɣara ärki boldok. Bakarsäna bür. käsüni

Lg

0160

16) 156

Amsäjularän türülad bakarsana bičiťän
nükär ür yarakson cagla amsürün zogdorta
talki bijeńi tere bičiťän nükär düräd, yar.
yaži abťularän tere nirokson zogdorägi
bičiťän cögöce žere bazyaťula, tere zogdoräsu
nege šülme ärki bazyagdaži yardik. Tere
ärkigi žokšin žöilöńińi mededek, zöbtän yar.
sän ärkińi žöilön amtata boldok, zurma yar.
sän ärkińi yašun amtata boldok. Ärkigi ike
baya yaraksini medekün töläsü amsürün
soböyor üzürini bakarsana bičiťän nükündü
düräd, kedü ťuryun ärki yarsini amsurün üzür
rär kemžiälži mededek. Ike ärki yaraksän
boltula žörbön ťuryun kemžiän boldok; baya
ärki yarson boltula yurbun ťuryun Kem.
žiätä, zurma yašün amtata ärki yarak.
sän boltula ťojr ťuryun bold ik. Ärki bolok.
son caktu ärkinen ťabťagińi, abäd, ťara
yojürär šabaksän šabasän ťülad ärkiän yar.
yadik. Ärkiän yaryäd cacüťularäń türülad
yaldän cacudik. yaldän cacuksän ťöinö
teńgeräsü cacüťularäń kelešek: »Kökörökči
Kökö teńger! ene žildän eigeži ärki
nerülkü bolbo-čigi, ťöitendän ünäsü
ikär nerülkü bolton« gežį jöräšek,
törägäd baraän talaän cacüdik, baraän talaän
cacäži orkäd, üšenädän cacüdik. Tegäd
gerün ezen (Xbaldäi babäyadän kelešek: »Näd
ka! yarad ťotöna öbögödüdügi ire gežį
kele« gäd babäyayän jabülad orkodok.

17) 157

Ärkin ike χäisändüni čanagǯäd ärki yarād üldeksen üsčini bozo geži neräδeδek. χalün bozo dēre üsü kēkülä, üsün bozolą neilüki-
lären ötkörδek. Tere χalün bozolą neilülži
[gežį neräδe-δek; ötkörülεksen üsüigi maχan ēδemek[kīten bozoigi üsünlä χolīäd üδik. Tere χolīksąn bozo üsün χojurān χöirmäk geži neräδe-δek. Tegäd bozoigi körgeži bäiyäd kenčirär mišik kēži ujäd, mišigin χojik öncöktüni bütü ujäd, tere bütügäsüni termein tolǒyąδa ölgöδök. Mišik δotorǒni bozoigi därgüži kēδek; kēksen χöimöni tünäsün usuni šüg-žüži yarδik. Tere šügǯüži yaraksąn usuni aδmügin šara usun geži neräδeδek, üldül ötköi-ni aδmik geži neräδeδek. Tegäd tere üldüksen ötkärni šürmük bäridek. Šürmügigi bäri-χülären türüläd cayan kenčir δelgäd, tere cayan kenčir δere yarārąn bazyaδik, cayan kenčir ügä boltula, zeksen širδek δere χatāži bäridek; yarārąn bazyaksąn aδmägigi waranδu χatākuląni šürmük geži neräδeδek. χataksąn šürmügän χabarin caktu ükürä šara tosonlą χoliži öδmögin oromδu iδeδek. Šürmügigi χabarin caktu eläδär χatāži ab-δik. Tere χatāži abaksąn šürmügän χöinä arāsär ujuži kēksen utuδän kēgäd amčini ujäd baränδän χuraži orkoδok.

0162

1874
d 158

Übülin aaktu šurnügär budän amtata bolyaδik. Budägi kēkülären šürüläδ šulya δēre ɣäisän neräδ, nereksen ɣäisändän üsu kēgäδ δēräšüni yojur eacuδik, tere budän buculkula δēräšüni yojur ɣutɣuδik, zügär budän amtata boltoyo šurmuk täbiäδ maya išKäδ, segäδ δēräšüni üsü kēδek. Yalinš, yüδ übüldü ɣotän eime kebär kēδek. Tere budani ötkären šaldäran saksala äδēli boldok.

11
11 gèd

0163

18/P 159.

χöinä üsün.

χöigi säχulärąn türülāδ χojur χöigi bäriźi abāδ, nēgčiñi nēge χöinäñi sülīñi χälźäl, yülāδ zoksąδiźk; tegäδ noson kilyasun χoju. rär tomöźi kēksen aryamalźiär χolboźi orkāδ ~~bäsakisbi~~ küküδ ese geźi köbüδ χöinä arä bügüstüñi (aru böksödüñi) süyāδ, bor.. toχän ar ~~cik~~ χorondän täbiāδ, ara bijäsñi sä. ~~dik~~. Sädi ~~k~~ χöiyän nēge nēgendän säta kürgünä gāδ kesek bičźän küküδ köbüδ nēge χotonąsu onδän χotondu kürgüźi odo. dok. Säksąn üsän ike χäisändü kēgäδ, tün zotorän χuryuna χatasan χoto täbiāδ örü. näsü asχan kürtülü bucul yaksąn üsüñi östköräδ ezěge boldok. Ezě. gän (ezěgein) dōro χäisänä joroldu ülδüksen usuñi ezěgän šara usun geźi neräδedek.

L 2

0164

19/2 160.

Gūnä üsün

Xalimăjgud gūgi sāxulāran türülād zel tatădik. Zeligi xalimăjgud nōson kilyasun xojurār tomŏži kēdek. Želin xojur üzür. tüni nēžägād bütü kēdek; tegād zeligi tatăxulāran zelin xojur üzürtüki bütüdüni xojur yāva orūlād, xojur üzürāsüni čanya. da tatăži bāiyād, tere xojur yasaigi šerāsüni modon šāburār yazartu xöinöni suyurăži yarši-ügägär cokoži orūldik. Tegād tere zeldän čikta ujădik; čiktaigi nosār tomŏži kēdek. Čiktain üzürtü modo bōdik, tere modoigi unŭyuna tolŏyo. du jaboksan noktain bütüdü orūldik. Noktoigi nōsār tomŏži xazartu ādĕligi kē. dek. Gūgi ödörtü zurya šakaži sādik, gūgi čigi xalimăjgin kükŭd kün sādik, sāyād ar. xastān kēgād bulŭdik. Tere günä čigän šerĕni usu kēdek, tegād dakād bulŭdik. Tere günä čigägi öbŏgödüd bolon babyarmŭd, zalus čigi ŭdik. Olon adūta kün günä čigägän xuvel. du kürgüdek, kürgüksen caktuni tüginü geleŋgüd ärkin oromdu ŭdik. Günä čigän šere ükŭrä üsü kēkülä bisrik ǧeži nerä. ǯedek. Bisrigigi nerĕkülä, yaraksan ärki. ni arzа geži neräǯedek. Arzaigi bisrigle ži šakād nerĕkülä xorzą geži neräǯedek. Adūgi xabarin caktu zalus ödörtü yurba usulāǯik.

0165

161

Adūgi zalū ulusńi ödörtü χärüldek,
bolbą-čigi södüńi χulχa čono χojurāsu
äiži manādik. übülēn caktu malīn öbösün
čileksen χöinö, adūγān öbögödüd bolon
zalūs χabarār χadal ügä orkokson öbösü.
tä γazarīgi χäiži, adūγan tuγā jąbā
jąbǒži übülēn χoron kītendü šuryandu
gerān olži čadal ügä adūta bijětägän
körtü daragdād ükūdek. übültü χalímik
kün usun ügä bolχula, casa χäilži tü.
gär χoto kēži üdik. übülēn cakta χalímiff.
γüd malīgi usulādik ügä, malni eběrän
undasχulārąn undān casār χärüldek.

0166

162

0167

Mańi ɣalimăɣud jayaži ɣöiyän ɣäi-
čilĕdek (kiryadik) tuski.

Mańi ɣalimăɣud ɣöiyän ɣäičilĕdek cakńi
ẓuńi ẓuńdu sara, namarīn türün sara bol-
dok mön. Namarla ɣäičileksen ɣöińäńi
nosoīńi möčir geži neräděcegädek, ẓuńi sara,
du ɣäičileksen nösän utu geži neräděk
mön. Ɣalimăɣud ɣöi ɣäičileɣülär en türü,
läd ɣöinäsü ɣäičileɣü ɣöiyän šüži abă,
cayadik mön. Tere šüži abaksan ɣöidän
zeldü köńnäd ese-geži šitem bäriäd tün,
dü orülži orkäd, ken ɣöi ɣäičilĕdek bolna
tereńi ɣäiči abäd, ɣöin ẓotorăsu nēge
ɣöi abči iräd uńyayäd, dörbön kölüńi so-
liži köläd, nēge kün šitem bäriäd, tere
šitem dotoro ɣäičileksen nösoīńi täbădek mön.
Kerä teden ɣäičileži dü suksun ɣöinö
tere nösoīgi sabana gäd ɣojus gurbun tēr-
me debseži orkäd, tere neräděksen tērme
ẓēre ükürä ese-geži jamārän bolbă-čigi
arăsa depsedek mön. Ene arăsaīgi mańi
ɣalimăɣud adasta geži neräděk mön. Ke-
zä tere nöson sabaksan caktu resek olon
köbüd, küküdīgi bolon babăyarmüdīgi nära
geži abdik mön. Tere babăyarmüd iräd
sabana gäd küni ɣošoyäd näriɣän modo abäd
sabă cayadik mön.

ene saba modon geži neräδeδek mön. Tere sa-
baksan nōson δotoro nēge bāχan χuryunī no-
soīgi eke geži täbičäyädek, tere sabak-
šan nōsān saba nōson geži neräδeδek. Kerä-
nosoīgi sabaži čileksen caktän tere nosoīgi
zulži iškä kenä gäδ kesek olon emēgeδüδ
bolon babäy armūδīgi cuglulži abäδ, tere noso-
gi zulāna gäδ χojur yurban χāca neilδül-
ži ujäδ, tere χāca δēre χojur iškä depsäδ,
tün δēre zulāna gäδ tasalāδ täbičäyädek
mön. Kerä teδen tere neräδeksen χojur
iškägän dürgüži zuluksun caktän, tere
zuluksun iškägän utuluñduñi ebkäδ, yarä
yaryäδ orkodok mön. Tegäδ nēge χojur
yurban jeke χäisän usu χalūläδ tere iškä-
gän dakäδ δelgeži orkäδ, tere χalūluksun
usuīgi cacadik mön. Usu cacaži orkäδ,
tere iškägän dakaži ebkäδ, aryamalžiär
Köläδ, Kesek olon tērme δēre täbüδek mön.
Kerbe kerä χamuk jüman belen bolokson
caktu, nēge χorin kü iškädü oröčuya
geži cuglulži abδik mön. Tere nära geži
abaksan ulusni iräδ, iškädü oröna gäδ
šalbūrän yujuδän ebkecegägäδ, zergelži
sūyäδ, tere iškä kölöksön aryamalžiäsu
abäδ δürün öbδögärän örgäδ tērme δēre
iskägi miñyan tabun zü cokäδ yargadik.

0168

2164.

Tere iškägi nege iškägäsü külzi abäd, tere iškädü oroksoŋ ulus kölän žigäd, köl ǯerän täca ǯelgäd, šine iškägän täca ǯere täbiäd ǯerěni usu cacadik mön. Tegäd tere iškägän täbi bäriäd, cayan örgärni yaryadik mön. Tere metär ǯola bäriǯek mön. Tere kölän žiži süksun ulus dakiži öbdögölži süyäd žün täbi toxtoldäd yaryadik mön.

0169

165.

Xalimžyūd jayazi šobūyār anyučildigin tuski.

Xalimžyūd šobūyār anyučilaďik šobūďni: xarcaya itelge, šoñxor, način šoñxor bürgel bolďok. Xalimžyūd šobūyār anyučilxu sana zāk̈ü. lārda šobūgi bičixān yūžimal bijeni bāri, ži abďik. Tūnigi bāriži abaksan caktān xojir kölüni šilbār nārixān utu surār ba.. talži čanyar tušād, tolōyaďuni maxāla ü.. müskübek. Tere maxālaďi zuzan širār ese-geži ulān satijāyār kēksen bolďok. Bolxulārān xojir nūďüni darulaksan jūman ürüši ügān tölä tolōyaďüni orāďu zöb bičixān šobōyor maxāla bolďok. Ene maxālaigi ümüskükülārda xojir nūďüni bür. käd ümüskübek, učirni tere šobūn nūďüni bürkä ügä bāixulārān šilibkād ende tende yāräidād, maxa xoto üzēkülārda yaräidād bāiži, kölān xuyulži orkoxu gād tere učirār nūďüni že geži ižildükülüni bürkätä bāiyūldik. Tere šobūni zoro mönkendü nēge usztul mete modon doskā bāidek. Tere doskā žēre tūnigi mönkendü xojir kölüni tušatagüni tere neräďeksen utu surüni üzürāsü maxāla ulāxāži arxa. lāži sūlyadik. Tere ustul mete doskaigi tor geži neräďedek.

0170

Lübek

166.

Šobünžu ögžök xotoni ödörtü xojor ese-gežī yurbu nēžägäž alīxan činän maxa ögžök. Ürgülžiž šobügi bärīžī šine abči ireksen caktän izilžükü kürtülxi mön ene Rebär bäilyažik. Tegäž xöinöni ene šobünäsu tere maxalaigi abči orkožok. Tegebe-čigi cür abdik ügä, xäja ümüsküžek. Asä yandu maxa ökülärän tünügi dalaba žu yaži orkäž tere šobünžu üzülkülä šobün ebĕrän yaräžäž sürži abxän xäžik. Emgen teiügen dörbö ese-gežī tabu šürüläž tere maxän ögžök; Učirni tere šobügi dalaba šürülži dasxaxun töläžü teigeži Rešek mön. Dalabažu sürži dasxulärän šobü čigi šürküžü žasaltata boložok, učirni ene žalaba šobünla äžäli mön. Jamärän juman büi žäž sur xun-šani, xara šobüni bükülü tabun zuryan jeke žiber bolžok. Tere žibermüdigi xamžuni baglāž boksonmön, teikülä tere žibermüž šobün üzültä bolna. Tere šine suryuži bäixü šobügi asxan bolyon narän sükšan xöinö yazā yaryaži xamžok šobü cime teime juman üzülži dasayaži bäilyäž izilžäž ireksen caktuni šoskā šēreni sülyažik. Mön ene Rebär tünügi asxan bolyon ömnöki Rebärni sülyaži bäilyäž cür sulu täbiži orkožok. Bäxan zura ergeži nisülāž žalā bayārān žalažāž xäikiržik. Xäikärxülärän

0171

Šut χäikirād bäidek ügä, ǯarū ǯarūni ǯuγän
sonosχu ǯüngegär χäikirǯek. Tere nisēži j̣abok.
sąn šobün ǯalābayän üzülkülärän sāki
maχan bäinä gäd šut ǯalābalärąn irād
zurulbād odǯok. Ene ǯorōni ömönöki maχan
ögǯök. Ēigetele ǯeigetele maχän ödör bolγon
ökči bäiyād surād ireškülāni χojir χonād
ödör önzād, tūnäsün ǯakād ödör bolγon čigi
ögǯök. Ene šobün nisēži irād, martalügä
dalāba šürǯek bolγulāni basa nēge kesekto.
noktan bäilyād χöinöni šobündu ekelēži
täbǯek. Nēge teǯiämel yalūni tolōγǯu
zöb särüsün maχāla ümüskedek, zügär χojir
müǯüni ile yaγata boldok; särüsün maχālän
ǯerāsü šikertä maχa ujuži orkād, tere
yalūgi tabakārni närixän surār šabǯād
täbǯek. Tūnī ardāsuni tere suryuži bäiksän
sobūgi täbün zurγan ǯünä yazarāsu täbǯži
orkād, möritä kün tere šobūdün ardāsu šop-
toldok. Ene kebār χojir zurbu ǯakiži tere
šobün yalūgi bäriksen caktuni, tūni sül
bärilyändüni tere yalūgi šalād, zürkü
ni tündü idūldek. Ēime kebār surak-
sąn šobün χöinöni zerlek yalūgi, nu-
yusīgi, χunaīgi oŋdän čigi sürük šobūdīgi
bärǯek. [illegible]

0172

2168.

Mani [illegible] / namarin saradu
šobučilana gäd xošor šobūdigi xaiyad
odošok. Jabošularan xurdun möriunäd, dalä
bayan bolon šobū šušuduk šulxu neräeksen
[illegible] jüna
abäd šobüyan barün yar šēran abäd jabo-
dok. Bolšularan nücügün yar šēran bišī
zügär tere yartuni zuzan bäršäi kēksen
xuryunä bēlä bäidek. Bēlägi yartan ümüs,
käd šobū bäriži jabošok, ese-gekülä kölni
tušäta bijeni xumusaran yartuni xoro Rüs-
güdek mön. Ene kebär abči jabäd, kerbe
šobūd üzügdekülä ardan bäriži bäiyäd
jēkšen šibešan kebtä xajan täbiäd orkodok.
Tegäd tere šobügi kögäd kücäd šürži bäriäd
üzük čik ügä ezän irētele yazar jēre
jaräd zügäd alāži orkodok. Ezeni möriin
xurdär Rürči iräd šobüyan abjdek. Türün
darüdän šobündu täbilyändän tere bäršen
yazartuni maxa ögdök, učirni šobū bäriül,
ži suryuxun tölädü ögdök. Žügär sürük šo-
bün xaryadik bolxuni, nēgeni abči bäiyäd
jērāsü bū tustulni yazar cokoži orkäd
dakäd čigi kögäd tünäsün bäridek. Narcaya
šobün jērāsü nēge šürād šobügi bäri-
dek. Kerbe ene šürülgendän bäriži ese
čadaxularan jakäd kōjökügä. Tere učirär
mani xalimžyudin nēge ülgür čigi bäi-
dek mön » xän kümün yurban (nēge) xarlikta,
xarcaya šobün nēge šürülgetä gedek.

0173

169.

Xalimǐd yüd šobünäsu ǯegäd jeke olxa üzĕ. ǯek mön. Učirni ügätä xalimäk šobučilad ǯolän xonoktu arban xuna bäriülži abdik bolxuni, tündü tere arban xuna arban mörin bolži tustik mön, učirni tere arban xuna arban bajän xalimäktu belek kürgüži odxuni, ügä geksen bijäni nege möri ögdök. Žugär ene xuna bäričayadik šobüyär belek kürgüži odxuni mörin ǯere arban ese-geži arban tabun arsalaŋ mönǧö, zarimdän ündü orxoni čigi jekär ögdök. Tünäsün abaŋ tere bajän xalimäk čigi šobüči bolži yaradik. Mañyat mani erketen xojär kezänä ebtä jabodik caktu mani šobüči xalimädyad mañyadun säidüstü šobüyar belek kürgüži odäd, möri unäd, ǯebel ümüsäd, mönǧö xaptayalad iräšek bilä. Mañyadun šobučinar mani xalimädyad mañyadun säidüstü šobüyar belek kürgüži iräd, basa čigi möri unäd, ǯebel ümüsäd mönǧö xaptayalad xärišekbilä. Oda ǯeren teigeži bäixüš, xorondän malmüdän kölsäd, küdän alalsäd ǯegäd eb ügä baidek učirär. Möne bičigǯeksen kebär mani xalimädyad šobüyär arıyučilad olxa üräšek mön.

(Baldarēn Müškaj

0174

Urulʒan, nōlʒan, ɣulɣa.

ɣalĭmiɣk urulʒandu, nōlʒandu, ɣulɣāʒu ʒurāta bolʒok. Urulʒa kēnä gegāʒ aʒūta ulus ɣur. ʒun mōriän unāʒ, nēge kün kün cuglurāʒ, ɣojĭ bi̯rin (bi̯rän) ɣazarāsu urulʒuʒāk, ken künä mōrin türülʒi ɣarči irĕnä, tere mōrinʒü mar, ɣan gegāʒ, nēge mōrin, nēge toryon ʒebel basa mōŋgö ögʒök.

Nōlʒona gegāʒ nēge nutuk ʒotoron ɣamuk bökö ulusīgi šüži abʒik. ɣoro ɣoronʒuni nōl. ʒulʒik. Ken cuɣārāsüni bökö bolna, tere küni ene eběräni nutuktu erken bökö bolži tōlog. ʒoʒok. Üni ɣöinö oros gegāʒ oñdan nutugīn bö. kötä nōlʒülʒik. Tere ɣojurän ken ʒilnä, tündü marɣa gegāʒ jeke jüma ögʒök, basa ʒeräni eběräni nutuɣa ulus tere kündü nēgemōri ögnä, nēgeni mōŋgö ögnä, nēgeni temä ögnä, nēgeni toryon ʒebel ögnä.

ɣalĭmüɣyuʒ ɣulɣa kēnä gegāʒ, nēge ɣorin kün cuglurāʒ, ese-geži arban kün cuglurāʒ ɣara maŋɣaʒāsu, šerkešāsü, ɣazaɣāsu ese-geži eběräni nutuktu orɣoni oñdan nutuɣāsu aʒü ese-geži temä, ese-geži ükür kōʒök mön. Kerbe ene malü ʒägi abči jaboksani ezeni üzĕkülärän arʒāsu. ni kōʒök; kōgāʒ kücāʒ irĕkülä, nēge tabun zur. ɣan kün sörgönä gegāʒ teʒeniği ömnāsüni sör. gāʒ zoksoʒok, Kerbe tere köži jaboksan ulus sörgöži bäiksen ulusāsu äixülärän

0175

171

Zoksäd bäidek, ese äidek bolxula, tere sör-
göži bäiksen ulusigi kõdök, tedeni bijän
kücäd ireksen ulusin mörini büyäd xayad
aldik, ese-geži žēreni jaboksan kügini büdün
bobunayär (šürügär) cokoži unuyayäd mörini
abäd jabäd odožok. Kerbe köži jaboksan
ulus xulxači ulusäsu bäriäd abdik bolxula,
tere kügini tedem ükütüli gübžäd köläd
gertän abäd bäidek. Tegäd malin ezendü ma-
lini abči odoksan ulus kelüldek. Malän
abäd kügi-mini ögjten gegäd nege xuja
yurban kü ilgädek. Malin ezen kügini, kel-
žek malï-mini ögäd, žēreni eime jüma ögjten
gegäd — ögdök ügä. Tegäd xulxačinar nial
žēreni aca geksen jümaini ögäd, kügän
abdik. Kerbe malin xulxačinarāsu kü ese
bäriži abdik bolxula, gertän gedergen xäriži
iräd, nege žolan näiman mör mördäd jabožok.
Malin mör kenä xotondu oröna, tere ulusäsu
malän abdik. Kerbe malin mör olžolügä bäi-
xülä, malni üräd bäidek. Xulxačinar tere
abči ireksen malän xubaži abdik.

0176

172

Ačі jeketä ēži àba xojurtu.

Ačitu burxaŋi ibelär cuknejdärän xoršal-
tan ügä amur amüyülaŋ bäidegi-ten ŋaŋi
naxda postarär bičiksen bičigäsü medäd
bolon taŋi nada belek geži ilgäksen ar-
ban arsalaŋ möŋgöigi abäd, ügätä kü-
mün ürgan saŋ olži abaksaŋ mete baja-
säži bäinä-bi. Bi čigi xor šaltan ügä men-
de ačitu burxaŋi ibelär bolon olon taŋigi
kündülün jaboksär dasäžu zöbtä noman
säinär dasäži bäinä-bi.

Ačі jekete ēži abä xojurtandu üŋi darü
künükči-miŋi: odo nēge sarāsu namäigi
erke bisi irektü gèd xälxäjäd bäisten, učir-
ŋi dolaŋ näimen xonoyāsu šülgegänögäd
xärin gežu bäinä-bi. Odo 3eren ebäräŋi ada
Nadbid tu yonodoži bäinä-bi, jün učirär gedek
bolxoŋi, tende, ende miŋi bäik[sen] balyasenda
irežu xuldaktäksen bijeŋi, miŋi nom ürüži
bäidek gertü irežu nada xolyosun jumun ügä

0177

173.
B

Ene tuskäigi bi kün äsu sonosbg-bi. Nada su mini egexi Bajasxalan, aja Nadbid, dü Narandu mende Kelexten.

Tani ügär boldok mü Köbünten. Badma bičibe-bi.

Ene tömör möčin žilin noxa saran nege šinedü.

0178

374.

Istelgeltä ür Muškadu.

Abarakči cuxuk dēdü burxan, yurban erde.
nīn ibelär xor šaltanügä säixen mende bäi.
yäd, däxu zöbtä üülän küceži bäidegü.
-ten šaŋi nada bičiksen bičigäsü sonō.
säd mäši jekedü bajasäži bäinä-bi. Žügär
bičigi šere mete xor šaltan ügä säixen
mende üülän küceži bäinä-bi.
Ülni darū istelgeltä ür šanāsu mini kēksen
būrūigi šäbiži ökörigi kösörön erēži bäi.
nä-bi, učirni bejēdän udän bičik bičibe gèd
bi udän beregär ebēdäd šandu bičik bi.
čiži čidaksan-mini ügä.
Oda dēren šanigi šabar kürtülü nada
jayäd bolba-čigi irēži zolyoxu bīxa gèd
xälšäyäd bäixü bi. Žügär säixen mende bäi.
yäd ulan čiräyärdn xaryalcaži säin ügün
kündüjä! Ende mini bäiksen balyasundu
šandu bičikü säin žäŋgi ügä.

0179

175

Erketen nutugūn parbalendü (parablendü)

Ene nutuya ɣarnūt ängi (zäisäñ Neken ɣañyažin äimek) Žamban Očirūn

[e [relge:

Öngörökson žilūn ɣonin (köön) saran arban dö.. böndä bideńi ɣalimägūn josär eberäńi kö.. bündän mańi nutuya Merket ängi - zäisen Badma Cereńi äimek - Čiži yarä geček küna kükügi keležži bolokson bilä-bi.

Odo bi šidär sonösožodän tere yarän kükügi tedeńi nege ängūn Arzaban Zamban Corom geček küń köbündän bulāži abči ögbe gekügi sonosbo-bi.

Üńi nutugūn parbalendü gerčilen kösörön erekči-mińi: dere neräeksen Čižibin yarägi bolon Arzaban Zambägi abɣūtäs möškä kēži tedeńi Ren burūta bolži yarna, tünäsüńi caktän yaryaksan yarūgi-mińi abči ɣäiren bolkügi erebe-bi.

0180

3176
d)

Xošūt nutugin parbalendü.

Ene nutuya Doyŏlud ängi - zäiren Čiči.
bin äinek - Ülümžin Očirin

Jerčilgen:

Ene sarāin Jolān ödör Öndör seleńi Xavril
Saranžob gedek mužik nöködārān arban
yurbun kün xotondu-mińi irād arban yur-
bun ükür-mińi Rögäd abči odba. »Eime
ükürmüdi-mińi jün učirar abna-či? «gežī
suruksandu-mińi »Čini xotoňi šidärtü nādāsu
xulya aboksan arban xojur ükürin mör irād
gēgdeži odba; »eime ükürmüdi-mińi olži
ögād, eběräńi ükürmüdän xäriülži abe gežī
dēre neräderen mužik Saranzob Kelebe.
Üńi dēre nemekči-mińi: bi dēre neräderen
mužiyūd xotondu-mińi ireksen cakta žineken
xalimik-bazarāsu ireksen bilä-bi. Učirńi
tende züsün eběräńi tabun ükür, xojur mör,
yurbun temān xuldād irelä-bi. Üńi xalimik-ba-
zārin asāračin dekertü bičülüksön dēre tende
bazartu eběräńi bodokčin gertü xojur xonok-
sondu-mińi bodokčin biješi čigi gerči bolxu
mön. Učir eime boldoyār, üńi nutugin parab-
lendü gerčilen Rösörön erekči-mińi;

0181

32/177.

ene tuski učirigi dēdü jeke afală činartu
kürgüži, nadāru Saranćvbin sanāyar
Rōži odoksan mălīgi gevergen ťărülži abă
ťăiren bolfu dēre, sanāyar malimüü Rōži
odoksan mužik Sarancobigi ťatü cažība
ťaryülfüügi erčbe-bi.

0182

3178.

Xalimŭĝin šaŝa abdigin tuski.

Malān xulxaŝu ögöksen kūn eběränī äilīn ulusta tere xulxa abaksaŋ malīn mör xäiŝek. Xerbe möŕni oldokson caktu, tere malīn ezen öiren olon nökŏd datūlaŝ malīni mör mörŝöŝek. Tegäŝ tere mörŝöksön möräŋ kūnä xotonŝu orūlŭksoŋ caktaŋ tere xotoniŋ ulusīgi »mör iŕeži üze-ten u gežji kele gèŝ ebĕräni nēge nökŏsäŋ ilgäŝek. Tere ulus möŕini iŕežji üzäŝ. Kedŭ mal xulxa abaksaŋ bolna tere malīn tōyār möŕini ebĕräni xotonāsu yarγaži ögsök. Xerbe malīn mör ese yaräŝ, ebĕräŋ bijäsüni xulxalaži abaksaŋ boltula malīn ezendŭ teŝen keleŝek » xanī maligi biŝen abaksaŋfügä-biŝen, istegeŝten, ta čigi zarlaži xäi-ten, biŝen čigi kir čiŝälaŋ nōl ügä xäiyä-biŝen ugežji keleŝek. Teŝenīgi istegäŝ tere malīn ezen xäriži ireksen xöinö zöbär uŝäŋ boloksaŋ caktu, orūluksaŋ ulusīn äilāsüni nēge kūn iräŝ » xulxa abaksaŋ malīn-ten zaŋgīni sonosba-bi, ne näŝa möŋgö ögŝtenugèŝ möŋgöni abči orkäŝ, malīni kedŭ kūn abči ireksen bolnaŋ, jamārtāŋ möriŝär jaboK. saŋ bolnaŋ, tere tuskīni cuktuni cäilyaži Keležji ögäŝ, jaboŝji oŝŏŝok. Ene zaŋgi sonos, xulārgaŋ malīn ezen zaryaŝu otči xulxāči ulusīgi abxulāŝ nürceži zarya kĕŝek.

0183

34/179 d

Xultā čini gördäd »gereč̌iān abči ire« gežī
kelēdek. Kerbe xulxa zarlaksan kūni»bičige
kele«gežī bolzoksan bolxulā, ese-gežī malīn
ezen »kelēkū bišī-bi« gežī andayarān ögök.
sen bolxulā, »xultā čänarīn nēgenäsūni šaxa
abna-bi« gežī kelēdek. Tere šaxani šūtäigi
ilētegežī orkād, zula šatāyād »Činī malīgi
bi abaksan ügä bilä-bi« gežī tamlaya xaral
täbižī, burxandu mörgöžī zula untarāxu.
Žügär basa ordān šaxan bäidek. Tere šaxandu
jeke jūma xulxalažī abaksan kūigi orūl.
dik, ese-gežī ariun ceber jūmandān xordo.
žād šaxa ögdök. Eime jeke šaxanda abaxa
xara yalzan ükürigi alādik. Alaksan ükürīn
zurkūn, arāsun xojīr kerektä boldok. Ene šaxa
abxu caktu cerigelge tatād, zula bäriād
ükürīn čiktä arāsuigi ūdān xorondu sel.
gād, zurkūnī šatažī bäiksen zulatn
öirö šidere tere täbīdek; basa ūdān xoron.
du xojīr kūn xūra dāriār sumulaksan
xojīr bū bäriād zoksodok. Šaxandu orxu
kūn xamuk xuxcasān täildžī orkād
yancaxan šalburtayan tere örgödü orō.
dok. Tūnigi orokšan caktu xamuk būrä
bišкūr tatād, nom unšiād bäidek, ūdendü
bäiksen xojīr kūn būyar xādik. Tere kūn
arāsun žegūr jaboži šütendü mörgād, zu.
lanī untarāyād, zurkündü šudūnī orom
orūlal ügä šaxanī ulustu abči irežī
ögdök.

0184

37/180

Tere ulustu zürkündü kerbe šüšünï orom oroksan bolzula, jalaïni tere kün ögdök. Šüšünï orom oroksan ügägïni üzešek, türün uridа oroksan caktan sürdäd arа, sunda tošäd unüdik bolzula, jamäran yarü yaraksan bolna, tere tolaïni ögdök mön.

III

0185

181.

Xalimŭgin ükül.

Xalimŭgyud eběräni čaŋya maxamädtu icäkülärän emnülkü xäicayadik ügä, zügär gerini uryayar eděgekügi xäicayadik. mön. Eden äimšiktä kučiär gemtä bolxulärän emčigi keregledek. Kezä jamärän čigi xalimik ükükücä gemtä bolxultä tüni gerini bülüsni emčidä bolon geleŋgüdtü ilgädek mön; učirni teden ireži emnekü šere mörgöl unšituya gäd. Kezä teden ireksen caktu, emči geleŋ ene küni gemini šäsärni bolon sudusuni cokolyär medäd, tünšü jamärän em kerektä bolna tuginі zäži ögdök mön. Tegäd mörgöl unšiju šere, gemtä küni tolo-ya šere zuradin sudus gedek šektes unši-dik mön. Ene zuradin sudurigi gemtä küni tolŏya šere unšixutä, gem yäiyä boldok gezi geleŋgüd kelečegädek učirär maŋxa-limŭgyud öbödöksen caktän zuradin sudus unšixusu tegäd sudta boldok. [Gemtä xalimik ükükülä olon geleŋgüd abči irědek. Tegäd zurxači geleŋ tere küna zürk[illegible] xälxälyaxu šere jasaŋgi Köndädek, basa tünigi orošuhxu yazarini zäži ökü šere jamärän xupcanä-su ümüskeküni čigi keleži ögdök, bijeni uyaxu ese uyaxuni čigi. Tegäd tünäsün zura-din jöräl unšidok. Tere caglani nege mörgi emälleži toxodok.

[N] üüni

0186

182

Tere emälńi köpcök ügä bolsok. Tere emälin yanzayadu aryamalži yäsa bolon toryon šebel yanzăyalulăd sögăš orkošok. Tünäsün tere kŭnä jasą šereńi žaŋya bolon danžik gedek nom uńšišik. Ene nom tögösök. sön xöinöńi kerbe tere kŭnä asa šŭ bolon töröl saduńi ötä jaboksąn bolxula, ögińi nomär surulži tere kŭnäsü abdik. Kerbe säin xupcasu ümüskäš orošiulxu jüma gežį kelekŭlă, tŭńigi xalŭn usär uyayăš, tŭndŭ eriül caktăn ümüsči jąbošok xupcasuini ümüskäš ükŭksen kŭ täbišek xäircäk ügăn töläši abšir šotoro täbiăš abči, odăš orošiulži orkošok. Ene kŭgi orošiulži orkoksąn xöinö dörbön, arčim cayan kenčirigi šörbön äŋgi kegăš, uyăraduńi nom šürgulži bičiăš šörbön modoigi coxorlăd, tere modondu šörbön kenčirigi nežäšär xujăš, tere kŭnä šörbön ŭzŭktüńi xatayăš orkošok. Ene kenčirtä šörbön modoigi măńi gežį nerä. šešek-mön. Ükŭksen kŭnäńi bujindu aršaki gerińi bŭlŭs olon mal möŋgö bäršek. Šeleŋgüš tere kŭgi orošiulži ireksen caktăn nom uńšiăš gerińi ariulšik. Žugăr zurxači geleŋ öŋgöröksen kŭńi xonokńi kezä kŭcükŭńi kelezį ögšök. Ene nerädeksen xonokńi kŭcüksen xöinö yal täišik.

0187

183.

Kerbe geleŋ manži kün üküšek bolʒulä, mön ene Rebär kešek, zük mäńńi ulanär ese-geži šarär Rešek. Kerä lama, bakši, nojon zäiseŋ bolon säin neräta töräta geleŋ öŋgöröksen caktu jürün ʒara ulusla äšeli orošuldok ügä, činderelšek (tülešek). Činderelšek ʒararńi tolöyą ʒarar bolšok. Öŋgöröksön kügi činderelšek tolöyą ʒarar šere kün süzi bolʒu düŋgegär čolštäbiäš, ene ädäbä čolštäbiksen orom kürtülü nege čökön geleŋgüš čem šeräŋ tere kügi abči irešek. Žärim geleŋgüšni ʒuruluʒu tatašek büre biškür bolon ʒaʒama gešek zer-zebe tatäš jąbödik mön. Činderelšeksen relnä gedekńi ene ʒoro bičig-Rebär (bolšok). šere neräšeksen čolun šere jeke ʒoso orkäš, basa čolńi šörbön üzüktüńi šülä orkäš, tegäš tere ʒoson šere tere kügi torʒon ʒupcasütäŋi sülyäš šatašik. Ińi köŋnö ene ʒararʒu čolyär ese-gežži mošär dörbölžin kebtä bičiʒän ger bäriäš, öŋgöröksen küńi nerär neräšeksmön. Ene gerńi caca gežži neräšegšeksmön. Cacaŋ šoʒoro bäišek jümüńi: šüsten, šoʒoro tere küńi činšertä bičiʒän ʒäircek bolon ödör sö ügä ürgülžidü šatäš bäišek zula mön. Bäirin (bäiran) bolon jąboksan čigi ʒalimäń jüš ʒäircek šoʒoro möŋgö orkodok. Tere cuglurasaŋ möŋgön ʒamšik cacaʒu kerektä jumandu orožok.

0188

184

Kerbe cecek gemäs kün ükükülö tünö
bujuni tuñ tere ödös kēdek ügä, döčin jisen
konok öngöstükšalä, boloksan xöinö kēdek;
ene döčin jisen konok öngörültülü gerini bülüs-
ni andän künä gertü orödok ügä. Mani
xalimöjyüd öngöröksen kügän ene kebär orö-
šulcayadik mön.

0189

Addendum

The following Kalmyk texts are included only into the Chrestomathy of the Grammar:

1) *Äidärkhän gedek balghasun'i*
   The town named Astrachan
   Page 189–190 (168–169)

2) *Atshi yeketäĭ ēdshi âba xoyortu*
   To (my) beneficent parents (mother and father)
   Page 199 (178)

3) *Khoshût nutugîn parbalen[ṅ]dü*
   To the administration of the tribe Khoshūt
   Page 204 (183)

168)

2.

Äid ärkhän gedek balghasuñi
Ärbin ike balghasun böî;
Äidärkläñi surghûlin köbûdñi
Äli biskiäsüñi tsuglurăna.

—

Tabun salâtaî tshondshiñi
tasarkhaî öndör tshondshi böî;
Tabâran ösöksön köbûdñi
tabâd arbâdar tsuglurăna.

—

Kökö tsholin gertüñi
körkö köbûdñi tsuglurăna;
Körkö bitskikhän köbûdigi
Kökö tengerñi örshöötügăî!

—

Ēdshi ăba gedkñi
eldeb enker yumun böî;
Elgen sadun gedekñi
enker nökûdäsü dĕre böî.

—

Ene olon köbûdñi
elgen saduĭghan martăna;
Elgen saduĭghan martabatshigi
ēdshi abăighan martăkkush-la!

—

Ektse arban saraduñi
ēdshi ăbaiñi kholŏdshina;
Edshi ăbaiñi kholŏdshiba-tshigi
ergedshi zolghodokñi khoboz la!

2.

The town named Astrachan
is a very large town.
The schoolboys of Astrachan
come together from all parts.

—

Her five branched tower
is an exceedingly high one;
The boys grow at their ease
come together by five, by ten by ten.

—

To the blue stone house
the poor boys come together;
(B) May the blue sky bless
(a) the poor little boys!

The words "father and mother (parents)"
(contains) many lovely things;
those, called Kindreds, are
more than dear friends.

—

These many boys will
forget their kindreds,
But though they forget their Kindreds,
they never forget their parents!

—

Just for 10 months
the parents (father and mother) are far,
though the parents are far (from them),
(they i.e. the boys) return and visit them rarely.

Khabar bolkhoïn aldandu
Khärïkhu sananiorŏna-la;
Khärïkhu sanani orŏba-tshigi,
Khärïdäk zakâni ugha la!

The spring hardly comes,
(yet) the thought of returning presents itself;
(and) though it presents itself,
there is no order to return.

—

Zuni türiün saraduni
Zusumalïnan ghazarân temĕtsenä;
Zurăduki olon däisüügi
Zuni kabân gegän ibetügäi!

Baldirün Mushkä.

In the first month (May) of the summer
(the boys) tend to their summering place;
from the many midway evil
may the Buddha Tshonkava save them!

1. Ge- (to say, name) 2. balghasun (a town, city) 3. arbin (increasing) 4. yeke (great) 5. böï = bî (is) 6. surghäli (instruction) 7. köbün (son, boy) 8. ali bishi (whatever) 9. tsuglura- (to come together) 10. tabun (five) 11. salâ (branch, division, twig, salâtaï having do.) 12. tshondshi (a tower) 13. tasurkhai, tasarkhaï (broken; final -most) 14. öndör (high) 15. tab (ease) 16. ös- (to grow) 17. tabâd (five by five) 18. arbâd or arbăvar (ten by ten) 19. kökö (Klu. kĕk blue) 20. tshokün, tshilün (the stone) 21. ger (a nomadic house, tent cf. Indian ghar) 22. körkö (pitiable, poor) 23. bitshï. khän, bitshiken (little cf. Klu. pitsi and Dem. pitsike) 24. tenger (the sky, heaven) 25. örŏshŏ (to have pity) 26. edshi ēdshi (the mother) 27. àba (the father Klu. apa) 28. elseb (different) 29. eükĕr (love, lovely) 30. yumun, yumun (thing) 31. elgen (the over; superior) 34. ene (this) 35. olon (many, much; cf. Turk. bol, Man. fulu Germ. viel) 36. marta- (to forget, Yamil marâ- idem) 37. ektse (just) 38. saran sarä (moon, month) 39. kholo-dshi- (to be far) 40. erge-, ergi- (to turn, to be turned, to return) 41 zolgho- (to visit) 42. khobor (rare) 43. khabar (the spring season) 44 bol- (to become) 45. aldan-du, alda-da (about, not within reach) 46. khari-, khäri- (to return) 47. sana-n (the thought, mind) 48. orŏ- (to enter, to go in) 49. la (rhythmical addition) 50. zakân (the order, command; from zakâ- East-M. dzakia- to order cf. Russ. zakon) 51. ugha = ügäï not, there is not cf. Man. akû, Turk. Kas. yok, yuk) 52. zun (the summer cf. Eng. the sun) 53. zusu- (to summer; zusumal the summering) 54. ghazar (the earth, place) 55. temetse- (to tend to, towards, Kas. peto) 56. (t)zura (the middle; zuradu in the middle, zuraduki that being in the middle) 57. daisun, däisän (the enemy) 58. gegän, gegen (the splendor, a title of high lamas and Buddhas) 59. ibe- (to defend etc.)

178) Letters.

1.

Atshi yeketäĭ ēdshi-ǯâba khoyor-
tu.

Atshitu burkhani ibelâr tsuk
neiderän khor shaltan ügäĭ
amur amŭghulan bäidegîten
tani nada postarâr bitshiksen
bitshigäsü medâd. bolon tani
nada belek gedshi ilgeksen
arban arsalan mŏrgŏĭgi abâd,
ügäĭtäĭ Kümün ürkhan shan
oldshi abaksan mete bayastshi
bäinä-bi. Bi tshigi [illegible]
atshitu Burkhani ibelâr khor
shaltan ügäĭ mende bäighâd
olon tanîgi kündülün yǯuksâr.
dasăkhu kŏbtäĭ nomân säinâr
dasadshi bäinä-bi. Nadâtu mi-
ni egĕtshi Bayastkhalan-akha
Nadbid-dŭ Naran-du mende
kelĕten.

Tani ügâr boldok mŭ
kŏbŭnten Badma bitshi-
be-bi.

1.

To (my) very beneficent parents (mother and father).

As I took note by the letter you sent me by the poste, that you all are by the grace of the bounteous God safe and sound and I received the 10 rubles, you sent me as present: I am rejoicing like a poor man who has found a hidden treasure. As for me, I am too by the grace of the bounteous God safe and sound, and while behaving myself to honor you all, I am studying my lesson to be learn-ed. Greet from me my elder sister Bayastkhalan (Rejoice), my elder brother Nadbid and my younger brother Naran (Sun).

I wrote this, who am your obedient vile (bad) son Badma.

After the Russian style
1872.
On the 15th of the month Mouse (October).

Orvosaghâr: ene minghan
näiman kün
dalâän (dalan) khoyordutskhi
dshilin khulǯhuna saran
arban tabundu.

+) Note. It is a characteristic tenderness of the Mongolians for the female sex, that the mother must be named before the father and the sister before the brother, and I think they (overall) deserve this priority in the family life.

183)

2.

Khoshût nutugin parbalendü:

Ene nutughaï Doglûd ängi zäi-
säni Dshamban Monkö Ubushin
khärü (kharin):

Nutugin parbalen ene dshilin öngörökthi
takâ saraïn arban dolgandu 181-
-dükthi diktäägär zakâksan za-
käni khärüdu kösörön ankharghak-
tshi mini: neräseksen zakându
bäiksän, mini äimäghaï Zambân
Azâd, Sholdorân Danbil gedek
khoyor kün ükäd (ukün) oldan
ghurban dshil boldshi bäiksäni ene;
tedéni arduni (arüdüni) üb aghürä-
sun üldüksün (üldeksen) yuman ügäi,
zügär Zambân Azâd arduni näi-
män nasüta köbün üldüksün,
teréni khotoni akha Bembedin
Ubushin asaramdshidu bäinä.

2.

To the administration of the Tribe
Khodût.

The report of the chieftain Mönkö Ubushi
(son of) Dshamba of the clan Doglûd of the
mentioned Tribe.

In reply to the writ issued by the Tribe-
court under N^o 181 bearing the date from
17th of the last month June, I have the
honor to report that:

the two persons named in the mentioned
writ and belonging to my division i.e.
Azâd (son of) Zamba and Danbil
(son of) Sholdorâ are dead these three
years; and behind them there is nothing
of goods or property left, but behind
Azâd Z. a son eight years old has
remained (and) that is under the tutelage
of the elderman of the hamlet.

Ubushi (son of) Bembed

1. khariu, kharü (the answer reply) 2. 181-dükthi = zün nayan nägedükthi (hundred and eighty first) 3. dik (the number of official papers; diktäi having N^o) 4. zakâ- (to order) 5. zakân (the order, command) 6. bai- (to stay, to be, to be contained) 7. ükü- (to die) 8. arü (the hinder part; arüdu behind) 9. üb (goods, property, übaghüräsun idem) 10. ülde- (to remain) yuman, yuman (thing) 11 zügär (but, prop. by the corner) 12. nasu-tai (having age) 13. khoton (the unity of some few tents) 14. akha (elder brother) asaramdshi (the tutelage).