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Analyses on *buqa'u* a word from *The Secret History of the Mongols*

Abstract

This paper stresses the importance of studying the transformation and inheritance of the words and compound words in modern Mongolian from the vocabulary of *The Secret History of the Mongols*, by thoroughly analysing the evolution of word *buha'u* which occurs repeatedly in five different chapters of the chronicle.

The conclusion is that the name of a punishment instrument worn on criminals' neck and wrists was gradually transferred into a name of an ornament and further it was changed into the name of a body part, the lower end of the forearm in some Mongolian dialects such as Khalkha. In some Oirat dialects, for instance, Dörbed, Zakhchin, Torgut, Ölöt, Uriangkhai, Bait and Khoton, both wrist and bracelet share the same name *buyuu*. The paper also tackles the problem of the common origin of words *buka'u*, *bugi*, *bugiya* from *The Secret History of the Mongols*.

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„Мисир (Египет) хэмээх эртний улсын хөшөө дурсгалын зүйлд хоёр гараа ардаа холбуулан хүлүүлж боолгосон олон боол, олзны зовлонтны дүрс нүдэнд, эл боол гэдэг монгол үгийн гарлыг бодоход үзэгдэх мэт агаад, хүн төрөлхтний өнгөрсөн түүхийг нэхэн бодоход маш гашуун дурсгал төрүүлэх үг ажаам.”

Academician B. Rinchen

„Монгол бичгийн хэлний зүй”, (Авиан зүй), 1966

The Secret History of the Mongols is the most important monument of Middle Mongolian by its content, extent and vocabulary. Although the different aspects of *The Secret History*

of the Mongols have been studied in a number of works by scholars from Mongolia and other countries in different periods, many subjects still are waiting for their researchers.

I always emphasize the importance of the studying the transformation and inheritance of the words and compound words in modern Mongolian from the vocabulary of *The Secret History of the Mongols* and therefore I have been conducting as many studies as I can.

Here I am going to write about the word *buha'u* from *The Secret History of the Mongols*. This word occurs repeatedly in five different chapters in the text as following;

81: ...*qurim-un haran-i tarqa'ulun tere gelbüri kö'ün-eče buqa'u tataju abču, heki inu niken-te deledü'et güyijü... usun-u qarkin-tur gedergü kebtejü buqa'u-ban usun huru'u urusqan ni'ür ile kebteba* (1-31)

83: ...*qa'a otqu tere buqa'utu gü'üh ke'eba* (1-32)

84: ...*buqa'u minu a[b]ču sulalaju qono'a'ululai* (1-33)

85: ...*buqa'u inu čučalju gal-tur tüleju* (1-33)

112: ...*qa'ata-darmalay-yi... abčiraju qa[b]tasun buqa'u emüsgejü qaldun-burqan-na jori'ulba* (1-46)

Lets see how researchers transcribed in modern Mongolian and translated into other languages *buqa'u tataju abču, buqa'u-ban usun huru'u urusqan, buqu'atu gü'ün, buqa'u minu a[b]ču sulalaju, qa[b]tasun buqa'u emüsgejü* from the above-mentioned passages from the Secret History.

In 1917, in Urga (present Ulaanbaatar), Tse n d gūn, an aristocrat from Barga region who was the deputy foreign minister during Bogd Khan's reign (1911–1921) for the first time transcribed *The Secret History of the Mongols* into Mongolian script from its version in Chinese characters. *The Secret History of the Mongols*, handed down to our generation is a historical chronicle originally written in the Mongolian script and in the late 14th century transcribed into Chinese characters followed by concise Chinese translation after each chapter along with an interlineal Chinese translation.

Besides his Mongolian transcription, Tse n d gūn also translated into Mongolian the concise Chinese translations, which were added after each chapter. A noteworthy thing here is that his transcription followed the Middle Mongolian in the Chinese transcription and his translation of the concise Chinese translations was made into more understandable Modern Mongolian.

Buqa'u, the word thoroughly studied here can be taken as an example. The passage *buqa'u tataju abču, heki inu niken-te deledü'et...* in the chapter eighty-one of the *Secret History* is transcribed by Tse n d gūn as *buqayu tataju abču, heki ine nigen-te deleddüged...* (2-129) according to the original and its Chinese translation and is translated into Modern Mongolian as *terekü öčüken köbegün-ü toluyai-yi modu-bar čokin unayayad* (2-130). Here the Middle Mongolian words *buqa'u, heki* and *deledkü* are translated into Modern Mongolian as *modu* 'wood', *toluyai* 'head' and *čokiqu* 'to beat', respectively. The remaining four examples of *buqa'u* in the *Secret History* are translated by the word *döngge* 'cangue', which is easily understandable to the readers.

Since it was the first attempt to transcribe and translate *The Secret History of the Mongols* into Classical Mongolian, some mistakes such as misspelling of the names of person and place can be found because the translator could not thoroughly recognize the functions of the additional signs in the Chinese characters. But his work played a vital role for modern researchers and readers to gain a proper understanding of *The Secret History of the Mongols* (3-23). Especially, it should be postulated here that a further study that will compare his transcription of *The Secret History of the Mongols* with his translation should be an important work.

Both Academician Ts. Damdinsüren (4-50, 51, 68) and Taičuudai Mansang (5-51, 53) transcribed *buqa'u* as *döngge* and Academician D. Tserensodnom as *döngge* (3-48, 49) and *yaba* (3-49), while Professor Bayar transcribed it as *bayuu* (6-168, 178, 182, 318) and Professor Yekeminyadai Irinčin *buyayu* (7-52, 53, 54, 55, 79), scholar Sh. Gaadamba *bayu* (8-33, 34, 112), and Eldendei and Ardaĵab as *bugayu*. Scholars such as Taičuudai Mansang, Yekeminyadai Irinčin, Sh. Gaadamba, Eldendei and Ardaĵab added footnotes with brief explanations to this word.

From my review of the translations of *The Secret History of the Mongols* in foreign languages, Pelliot translated it as 'entraves' (10-137) in French, Haenisch translated *buqa'u* as 'Schandkragen' and *qatasun buqa'u* as 'Holzbrettkragen' (11-21) in German and Cleaves translated it in English as 'wooden collar' and 'cangue' (12-277) while Urgunge Onon translated it as 'wooden halter' (12-13). Kozin translated as 'kolodka' (14-27) and 'sheynaya kolodka' (14-28) in Russian and Ahmet Temir translated it in Turkish as 'bukagi' (15-31, 32, 50) while Stanisław Kałużyński translated it in Polish as 'dyby' (16-233). Cleaves, Ahmet Temir and Stanisław Kałużyński made explanations for their translations of this word.

In the above-mentioned translations, the scholars translated *buqa'u* in their respective languages as 'cangue', 'wooden collar', and 'fetters' depending on its Chinese translation and its position in related sentences. It is interesting that *buqa'u* is translated as *bukagi* in Turkish, one of the Altaic languages.

Japanese scholar Professor Ozawa wrote a six-volume work in Japanese, entitled *The Complete Commentary on the Secret History of the Mongols*. He translated *buqa'u* by the Japanese equivalent of 'cangue' in his work and in his explanation in the footnote he mentioned a word *bygau* (17-113, 114) from Radloff's *Versuch eines Wörterbuches der Türk-Dialekte*, the dictionary of the Turkic languages and dialectics. He reconstructed it as *bugayu* (17-454) in Mongolian Script. Similarly to Prof. Ozawa, Eldendei and Ardaĵab mentioned the Radloff's dictionary and they considered *buqa'u* as a Turkic word *bygau*.

In its interlineal Chinese translation of the Chinese transcription version of *The Secret History*, *buqa'u* is translated as *jiā* (18-725) a Chinese word with meaning of 'cangue' and 'fetters'. The 'cangue' is called as *kao* in modern Chinese and it is interesting that the key character for *kao* is with meaning of wood while the meaning of key character for *jiā* is iron. It will be an evidence that wooden cangue was used to punish a criminal in ancient China and later on, it was replaced by an iron handcuffs.

Majority of the researchers have recognized *buqa'u* as a word of Turkic origin because its morphology and semantics are close to Turkic. But *buqa'u* is a Common Altaic word, which is preserved in different Mongolian languages and dialectics with different morphological and semantic transformations. Its situation is similar in many different Turkic languages.

A word *buyayū luy* (20-150, 156) with the meaning 'with a cangue' (20-159) is found in *Altan gerel* i.e., the "Golden Beam", Sanskrit *Suvarṇaprabhāsa*, a Buddhist manuscript in Uighur that Russian S.E. Mal'ov found in the Northwest China (East Turkestan) in 1910.

This word is found also in the following *boyayū*, *boqayū*, *buqayū* forms, with meanings explained as 'cangue' or 'fetters' put on criminals in the Arabic-Turkic dictionary by Maḥmūd al-Kāšgarī (1072-1074 A. D.), a Middle Turkic literary work, and other Turkic texts found from Turfan. The person who punishes the criminals and put the cangue and fetters on them was called a *buqayūci* or *boqayūci* (19-112, 125).

The word *buqa'u* is found with different forms in different Turkic languages, for example *bokak*, *boyau*, *buḡayū*, *bukagy* 'fetters for foot' in Chaghatai (21-87), *bogoo* in Kyrgyz (22-271), *bugau* in Karakalpak (23-326), *bukagi* in modern Turkish (24-88) and *bugau*, *bugaulyk* in Kazakh (25-191) and all have the same meaning of 'cangue' or 'fetters'.

It is also observed that the primary meaning of this word, 'a cangue put on criminals' is transformed in some Turkic languages. The primary meaning of this word became obsolete. From the time when the Altaic peoples started to use iron chains instead of binding the criminals by straps and ropes and put wooden halter (*buqayū*) on them, different versions of *ginji* 'chains' appeared in these languages. For example, *kinchi* (26-349) in Tuva, *shynjyr* (23-570) in Karakalpak, *zanchir* (27-621) in Tadžik, *zenjir* (28-474) in modern Uighur (*buyayū* in ancient Uighur is mentioned above, Sh. Choi ma a), *gav ginj* in Khalkha, *tümer genje*, *genje shüder* (29-358) and *tömr chödr* (30-227) in Kalmyk. In Jannasi wrote the chains as *γabji* in his work *Köke sudur*, "Blue Chronicle".

Mongolian historical works also prove the above-mentioned elements. The following passage from *The Secret History of the Mongols*: ...*qurim-un haran-i tarqa'ulun tere gelbüri kö'ün-eče buqa'u tataju abču, heki inu niken-te deletü'et güyijü...* resembles the following passage *qurim-un haran-I tarqayuluyad tere kilbar-a keüked kümün-i ginji bayu-bar-ıyan ekin-i inu deledüged güyijü...* (31-14) in Luvsandanzan's *Altan tobči*, "The Golden Chronicle". It is obvious that when Luvsandanzan, the 17th century historian used the source in Mongolian script he added *ginji* 'chain' to explain the *bukayū* since meaning of this word became obsolete. When we examine the different manuscripts of concise version of *Altan tobči*, about the Taichuuds' capture of Temüjin it is narrated as *Temüjin-i bariyad ger-tür-ıyen abačiju, ginji bayu bayulaju nigen kilbar kümün-ıyer qadayalayuluju talbiba. Temüjin tere kümün-i ginji-ber čokiju orkiysan-tur tere kümün bosuyad barkiran dayudaba* (32-24). Also one needs to notice that the compound word *ginji bayu* did not appear in some texts. The above-narrated event is written in Sayan Sečen's *Erdeni-yin tobči*, "The Precious Chronicle", as following: ...*tedüy-e barin abču oduyad, temür ginji temür tusiy-a emüsgen, ger bürıde ularıju qadayalan abai. tende jun-u dumdadu sar-a-yin arban tabun-a, tayıçıyud yeke qurim kiju arkidan büküy-e söni bolqui-dur köl-ıyen tusıyan-i quyu musgin,*

tere sakiyči kümün-i ginji-ber čokižu orkiyad dutayažu odbai (33-135). The historian Sagan Sečen wrote it in words *temür ginji* 'iron chain' and *temür tusiy-a* 'iron fetters' more understandable for his contemporary, but he did not mention the obsolete word *bukayu* in his work.

On the basis of *temür tusiy-a* 'iron hobble' in the *Erdeni-yin tobči*, we may speculate that at ancient time Central Asian nomads probably put the wooden fetters on the neck and hands of the captive and took him away on the back of a horse. But it seems that using an iron hobble for the feet must be a later invention.

Buguu (*buyayu*), a deverbal noun of Common Altaic language derived from the verbs *boyuqu* 'bind' and *baylaqu* 'tie', lost its primary meaning and became obsolete and at the same time its meaning was transformed to name of ornaments wear on the neck and wrist.

In the first ever explanatory dictionary of Mongolian *Qorin nigetu tayilburi toli*, "The Twenty Two-Volume Explanatory Dictionary" (printed in 1717) there is an entry that explains *Altan mönggü jerge-yin yayum-a-yi esebesü moyulčuy esebesü qabtayai boljun tobin¹ üyileddejü qoyid-dur tobciyurlan čimegsen sanjilay-a uyažu ekener-üd küjegün-dür jigükü-yi bayuu kememii*. "Bayuu is a ladies necklace made by gold and silver which is embossed either plate or is round in shape and adorned by inlays and pendants" (34-228). This explanation reveals that the long-winded explanatory name *khüziünii züült* 'an ornament of the neck' (in Modern Mongolian) only recently started to exist.

One may say that *buyayu*, *qurayu* 'wrist' and 'finger' were the part of the body of ordinary people on which they wear their ornaments. Therefore, a number of versions of the names of these ornaments can be found in different Mongolian languages and dialects. For instance, the ornament worn on the wrist is called as *buguivch* in Khalkha dialect, *bugaag*, *bugaavsha*, *bugabshi*, *buguivchi* in Buryat, *buguu* in different dialects in Inner Mongolian such as Khorchin, Dörbed, Ar Khorchin, Baarin, Ongni'ud, Sönid, Naiman, Kheshigten, Kharchin, Tümed, Chakhar, Ordos etc. and *bugaa* in Gorlos and Jalair, *buguivchi* in Avga and Darkhadmyangan (35-91) (44-126); *boogo* in Üjümüchin dialect (35-91) and *bugaa* in Khamnigan dialect, *bagie* in Daur language, *boyobči* in East Yogur and *bayaur* in Monguor.

Buguu, a name of a punishment instrument worn on criminals' neck and wrists was gradually transferred into a name of an ornament and further it was changed into the name of a body part, 'the lower end of the forearm' in some Mongolian dialects such as Khalkha (36-123). But in some Oirat dialects, for instance, Dörbed, Zakhchin, Torgut, Ölöt, Uriangkhai, Bait and Khoton, both wrist and bracelet share the same name *buyuu* (37-123).

Thus the evolution of *buka'u*, which appears five times in *The Secret History of the Mongols* from the Middle Mongolian to Modern Mongolian Khalkha dialect, is here briefly presented.

Also it should be mentioned how the morpheme of *buqa'u* (*buyayu*) and its versions were preserved as stems of words by phonetic transformation. The ancient form of the word *buqa'u* was *biyayu* as stated in Radloff's dictionary and the vowel *i* in the initial

¹ *Tovigu* – (43-179) 'to raise in relief in iron or other material'.

syllable was assimilated with the next vowel in the second syllable and the following versions *ba-*, *bo-*, *bu-*, or *ba(γ/k)*, *bo(γ/k)-*, *bu(γ/k)-* existed. Versions like *be(g/k)-*, *bö(g/k)-*, *bü(g/k)-* probably existed too. Let see some words, which preserved these versions of the stems.

In Ancient Turkic

- boy* – dushit' ('to throttle'), sdavlivat' ('to press, to squeeze') (19-109)
- buq* – sgibat', podgibat' ('to bend, to fold') (19-125)
- bay* – okovy, uzy ('chain, bond') (19-77)
- bayla* – privyazyvat' ('to tie') (19-77)
- boyaz* – gorlo, glotka ('throat') (19-109)
- boyla* – svyazyvat' v uzel ('to knot') (19-109)
- boyum-boyım* – uzel, sustav, sochlenenie ('knot, joint') (19-109)
- boyuq* – opukhal' paryv na gorle, zob ('swelling, abscess in the throat') (19-109)
- bek* – zamok, zapor ('lock, bolt, bar') (19-92)
- beklä* – zapirat' ('to bolt') (19-92)
- bök* – zaprujivat' ('to close, to shut'), perekryvat' ('to cover, to cover up') (19-117)
- bökän* – pregrajdat'sya ('to be shut, to be tied up'), zakryvat'sya ('to be covered') (19-117)

In Written Mongolian

- bayalaqu* (баалах) – 'to fester'
- bayaljur* (багалзуур) – 'larynx'
- bayla* (багла-) – 'to tie in bunches or bundles'
- bayuu* (бузуй) – 'forearm'
- bayubči* (бугуйвч) – 'bracelet'
- baquu* (бахуу) – 'goitre, human and animal larynx's disease'
- bayalčay* (багалцаг) – 'wrist, the joint between forearm and hand'
- baki* (бахь) – 'pincers, metal nail extracting tool'
- boyus* (боос) – '[about animal] having a fetus'
- boyuči* (богоч) – 'a tie for lying up front leg of an animal'
- boyučila* (богочло-) – 'to tie the front leg of an animal in a bent position'
- boyumi*² (боомь) – 'lasso'
- boyum-a* (боом) – 'the joint between vamp and the shaft of a Mongol boot'
- boyum* (боом) – 'ravine'
- boyu* (боо-) – 'to tie up, to bind'
- boyul* (боол) – 'slave (in the early Mongolian written monuments a word *boyal* was used, not *boyul*)'

² In the Middle Mongolian *bomo* meant 'a hanger' (42-415).

*boytu*³ (бoэм) – ‘stirrup-bone, stapes, animal marrow-bone between shin-bone and shoulder’

buyuyili (бyзyйл) – ‘long lasso for catching horses’

buyulay-a (бyлaа) – ‘yoke, bent pulling beam for harnessing’

buyla (бyлa) – ‘to fester under the skin’

bögle (бoглo-) – ‘to block, to shut, to cover’

bögeji (бoгeж) – ‘ring, decorative or strengthening item’ (36-96)

beki (бeх) – ‘strong, firm’

bekile (бeхлэ-) – ‘to secure, to fortify’

böke (бoх) – ‘wrestler’

bökele (бoхлo-) – ‘to fix, to strengthen’

Regarding the phonetic assimilation, dissimilation and alternation, and transformation of the word meaning in Altaic linguistics, the word *buka'u* from *The Secret History of the Mongols* shares the same stem with above sample words such as *boy-* ‘to throttle’, *buq-* ‘to bend’, *bay-* ‘chain, band’ in Ancient Turkic and *boyu-* ‘to tie’, *boyuči-* ‘tie’, *boyumi-* ‘lasso’, *bayla-* ‘to bind’, *bayuu* ‘wrist’ in Written Mongolian. Further; the meaning of this word became more distant from its primary meaning and meanings such as the names of the swelling and boils, which are caused by binding and strangling, and names describing other similar conditions appeared.

More evidence can be also found in Manchu-Tungus language materials. According to investigations of E.V. Sevortyan, similar words such as *bok-* ‘to tie, to hold, to sand up’ in Evenki, *boki-* ‘to link’ (45-30) in Nanai and Ulcha can be compared with the above examples. Words from Written Manchu language such as *bugda-* ‘to bent’, *bugdari* ‘(paper) folded’, *bohiqu* ‘wrapping’, *bohi-* ‘to wrap’, *beki* ‘strong’, *bekile-* ‘to secure’, *bagsalaha* ‘tied in bundles’ (38-213, 220, 235, 240, 21) can also be mentioned here.

The conclusion that the name of a punishment instrument was not only transformed into an ornament name, and that the lower end of the forearm, the part of body on which a bracelet is worn were called *buguu* (*buyayu*) in some Mongolian dialects such as Khalkha language, was mentioned above. Then a question, as to the name used in ancient time for the wrist or the lower end of forearm arises here. The problem can be solved by the following words: *bile* Ger. ‘Handgelenk’ and *bilečeg* Ger. ‘Ring, Armband’ in Mongolian, *bilēn* Ger. ‘Handgelenk’ in Evenki, *bilēpen* Ger. ‘Armband’ in Lamut, *biläk* ‘Armband’ in Azerbaijan and *bilä* Ger. ‘Umschlag an Kleidungsstücken, Eng. Fist’ (39-117) in Yakut mentioned in a Comparative Reference Grammar of Altaic languages by famous Mongolist Nicholas Poppe (*Vergleichende Grammatik der altaischen Sprachen*, Wiesbaden, Harrassowitz, 1960). According to the studies by V.D. Kolesnikova *Names of the Body Parts in Altaic Languages* (Leningrad 1972), *biläk* was a name for the ‘wrist’ in Ancient Turkic and its transferred (modern) meaning is ‘fist’. Except for its slight phonological differences, all the meanings

³ It was also called *boytus*, *boytuγusu*. In *Монгол үгсийн язгуурын толь* by Сэцэнцогт also the meaning of ‘radius’ is given. Probably it might mean ‘a human calf’, ‘animal front limb’ or ‘marrow bone’.

indicate 'wrist' and 'fingers' in languages of Turkish, Turkmen, Tuva, Azerbaijan, Bashkir, Tatar, Kazakh, Kyrgyz, Kumyk, Nogai, Uzbek and Uighur (40-97). Cuff of a dress and turn-up shaft of a boot is called as *bilä~bilä* in Yakut. In Udehe a sub-branch of Tungus language, *bile* indicates the same meaning as in Yakut, cuff of a dress, turn-up shaft of a boot and decorative edging of a garment. In Altaic languages words with a stem *bile-* indicate not only the wrist of hand, but also indicate other thin and slim parts of the body on which one can wear the ring-shaped ornaments, belt and bands. As to the Mongolian language, there are many words which have similar morpheme with *bile* such as *belzeg* 'ring', *bel* 'waist ornament worn by women', *belkhüüs* 'waist', *belkheneg* 'waist band', *belkhentseg* 'waist' and *bnelkhemj* (1. 'belly band', 2. 'special girth fasten to the saddle and saddle cushion') (36 22) in the central Khalkha dialect of Modern Mongolian.

A ring-shaped ornament worn on finger is called as *bögj* in colloquial Khalkha dialect while in Classical Mongolian it is called as *belzeg* (in many versions). From the evidences in Ancient Turkic language, it is proved that the meaning of *belzeg* is a ring worn on the *bel* (*bile*). The structure is a compound noun *bilek* + *üzyk* 'wrist+ring' and bracelet is generally called as *biläzük* in Ancient Turkic, *belezek* in Tatar and Bashkir, *bilaguzik* in Uzbek, and *bileiuzuk* in Uighur (40-98) (41-106).

Also two interesting words, which have relations in word stem and primary meaning with *buka'u* in *The Secret History* and *biyayu* of Proto Altaic language, are found in *The Secret History of the Mongols*.

Researchers and translators explained ...*bidan-ača kemleksen kem-eče oqor bugi duta'ulu'asu...* (1-173) in the chapter 208 and *bütün beye'en buru'udun bugiya moritu buquyin horim horimlaju...* (1-40) in the chapter 103 different ways: E. Haenisch, S.A. Kozin, F.W. Cleaves and Urgunge Onon explained *oqor bugi* as *uyaya degesü* 'string or robe', Ts. Damdinsüren as *shidmes* 'piece of string', D. Tserensodnom as *okhor dees* 'short robe'. Yekeminyadai Irinčin, Taičuudai Mansang and Sh. Gaadamba transcribed it as *bugi* while *Eldendei* and *Ardajab* transcribed it as *oqor bugi* and they mentioned that a robe is called as *buy* in the colloquial Khorchin dialect. Evidences in Manchu-Tungus and Mongolian language and dialects prove that the interlineal Chinese translation, which gives the meaning 'a robe' is correct. (On the morphology of this word, compare the above-mentioned examples that explained the word *buqa'u*. Sh. Choimaa.)

Researchers transcribed or translated *bugiya moritu* in the section 103 as 'болхи бохио морь', 'бүтэн (дан) морьт [болж]' 'буухиа морь', 'бүхиа морь'. It is translated as 'a hobbled horse' in the interlineal Chinese translation. Ts. Damdinsüren translates this part into modern Mongolian;

... бүтэн биеэ
Бүтэн нуугдаж
Бүдэг замыг
Мөрдөн дагаж
Бугын мөрийг
Мөшгин хөөж... (4-57)

and *bugiya moritu* is probably translated wrongly as *büdeg zam* “dimmed track” in his translation. This is because he followed the wrong transcription of the 17th century historian Luvsandanzan. In Luvsandanzan’s *Altan tobči* it is written *bütün biy-e buruyud-un bükey-e mör tü buyu-yin orum orumlaḡu*. This word probably was not clear in the manuscript written in the Mongolian script which Luvsandanzan used as a reference for his work and also it shows that the word *bugiya* had already become obsolete and its meaning was not clear in 17th century.

When Eldendei and Ardaḡab explained the compound word *bugiya moritu* they mentioned a Daur word *bokigu* ‘to bind, to tether’ and explained that a transferred meaning of *bugiya* is ‘tether’ and ‘hobble’ (9-243). This enriched the above-mentioned evidence and examples by a proof in one more language. The derivation of *bugiya* is adding deverbal noun suffix *-ya* to a common verbal stem *bug(i)* ‘to bind, to tie, to wrap’ in Altaic languages and dialects, when compared with another samples of Mongolian language, *tusi+ya→tusiya-a* ‘hobble’, *uya+ya→uyaya* ‘tie’, *aryamji+y-a→aryamjiya* (‘tether’), *bayla+γ-a→baylaya* ‘wrap’ etc.

The passage ...*бүтэн биеэ буруудан, бугиа морьт, бугын ором оромлож*... in section 103 of *The Secret History* is mentioned repeatedly as having similar meaning as ...*ганихан амиа хайрлан, ганц морьт, хандгайн ором оромлож*... in a following section. This passage shows how Temujin escaped from Gurban Merkids to the forests of Burkhan Khaldun Mountain with his only horse (*уяаны ганц морь*). When we read this passage we can immediately recognize his difficult situation. It is also necessary to consider the derivation of *-tu* (*-tü*) suffix in the compound words *bugiya moritu* and *yaqča moritu*. This suffix is added to the nominal stem to designate possession of or containment in something. For example, *dabusutu* indicates something containing *dabusu* ‘salt’. So *bugiya moritu* means ‘with a horse for tethering’.

Further comparative studies on the aforementioned materials will prove that these three words in *The Secret History of the Mongols buka’u*, *bugi*, *bugiya* have identical origins.

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