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SOME KALMUK NOTES BY G. J. RAMSTEDT

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G. J. Ramstedt's Kalmuk folklore materials were published partly by Ramstedt himself and partly by Prof. Pentti Aalto.¹ The present publication contains some additional samples of Kalmuk folklore as found in G. J. Ramstedt's field notes. The latter part consists of stories and legends without the original text, as they were taken down by Ramstedt in paraphrased Swedish translations only. There are also some episodes from his experiences in Chinese Turkestan in 1905, as related by himself.

I. KALMUK TEXTS

1. Buddhist song

arjāwallīn nert'ē	He has the name Āryāvalo(kiteśvara)
arwɔn negn nigūrt'ē	(and) is provided with eleven faces
alīgāwēr nidutē	(and) as many eyes as you please (?) ²
āmī't'īg üzüksəŋ	watching the living beings
manzɔširīŋ gegētē	with a brilliance like that of Mañjuśrī
ūtā-šan ūl'tē	(who resides) in the Wutai Shan mountains,
bodīn modɔn ort'ē	having an abode like that of the Bodhi tree,
gundə zambo tsetsəktē	provided with <i>gündü dzambu</i> flowers,
tšinər sät'ē tšilūtē	with stones of precious quality,
zindɔnmi agūrtē	(and) with <i>cintāmaṇi</i> -like aloe-wood ³ ;
arsɔlɔŋgīŋ k'ülökt'ē	he has a lion as (his) battle horse (=vāhaṇa)

¹ Kalmückische Sprachproben I: Kalmückische Märchen 1-2. *MSFOu* 27,1-2 (1909, 1919).
Kalmückische Sprichwörter und Rätsel. Bearb. und hrsg. von Pentti Aalto. *JSFOu* 58,2 (1956)
Kalmückische Lieder. Bearb. und hrsg. von Š. Balinov † und Pentti Aalto. *JSFOu* 63,1 (1962).
Torgutische Lieder. Bearb. und hrsg. von Pentti Aalto. *JSFOu* 67,3 (1966).

² If understood as *ali ber* 'whatsoever' and referring to the more than one thousand eyes of the eleven-faced Āryāvalokiteśvara ("Āryapāla"); cf. AALTO 1962, 76-77: *ilγai/alγan bürēn nidūtei* 'hat bunte(?) blinzelnde(?) Augen', and 84-85: *aniq (?) bēr nidūtei* 'hat blinzelnde Augen'.

³ Cf. AALTO 1962, 85: *čindamani aγurtai* 'hat den Mörser aus dem Wunschedelstein'.

aršānī undv̄tē.
 ömnö üzögīḡ sömdö
 ökīn tenḡar šütētē
 urdīḡ zurvḡ t'endə wē
 zajjānī šütē ende wē.
 χöet üzügīḡ sömdö
 χut'vgtīn īsəḡ ajūšī wē
 ene ts'agīḡ amīḡtīḡ
 awvrvlvktšī itəḡəl.
 ödö üzögīḡ sömdö
 χutvgtī jīsə ajūšī wē
 ene ts'agīḡ amīḡtīḡ
 awvrvlvktšī itegəl.
 t'awaḡ üzügīḡ sömdö
 t'äk'īl bürē šütētē
 taḡšīḡ lam^vāḡ šadžīnde
 t'ögös džirvvlvntē orv m bē.
 duḡar asḡv duḡvndö
 duḡ bürē t'atāt
 t'ö mōḡ χuvvrvḡ ts'uglvrvāt
 egīšḡīldžī nomlvwā.
 tšəḡχv dūtē χoḡχv wē
 tšīnər säetē zulv wē
 ūsk'əḡ dūtē arambvrv wē
 ūnvr säetē k'ūdžī wē
 ūk'ülīḡ k'emdzē irk'īḡ urdv
 üzüg mānī umšī-t'ā.

(and) a beverage of *rasāyana* (=ambrosia).
 In the temple of the southern direction,
 with an image of the Ökin Tenger (=Lhamo),
 there is an old picture on that side
 (and) a fate-determining image⁴ on this side.
 In the temple of the northern direction
 are the Khutvgtu's nine Amitāyus (burkhans),
 (who conduct) the living beings of the present time
 as protectors to refuge.
 In the temple of the upper direction
 are the Khutvgtu's nine Amitāyus (burkhans),
 (who conduct) the living beings of the present time
 as protectors to refuge.
 In the temple of the five cardinal points,
 having all kinds of sacrificial images
 for the religion of the Marvellous Lama⁵,
 there is a place of complete bliss.
 In the main assembly hall of Dugar Asga⁶
 the conch trumpet is blown,
 a myriad of monks gathers together
 to recite the scriptures harmoniously.
 There are bells with a loud sound,
 there are butter lamps of good quality,
 there are ḡamaru-drums with a low sound,
 there is incense with a pleasant scent.
 Until the measure of life (is completed)
 you have to read the letters of the Maḡi prayer!

From an old man in Sarepta, spring 1903.

Literary Oirat version in AALTO 1962, No. 44 B (pp. 84-87 + glosses on p. 122; almost identical) and No. 40 (pp. 77-78 + glosses on pp. 119-120).

⁴ Among the burkhans of a temple the specific burkhan of each family which is believed to determine the fate of the family members. (IH)

⁵ Ramstedt has first written *ta m š ī k* and then replaced it by *ta ḡ š ī ḡ*; cf. KWb 379b *ta ḡ s^v ḡ lam^v 'ein freundlicher lama'*. AALTO 1962, 87 leaves *Tamšiq-Lama* untranslated.

⁶ The meaning of this term is unclear. Cf. AALTO 1962, 87: "Im Versammlungshaus von *Duḡār Asyan* (?)".

2. Pilgrim's song

zūi gedək gazarŋ!	The place called Lhasa
zuryān sarīŋ gazar lā.	is a place of a six months' journey (afar).
zūr zawsərīn dāesīg	About the enemies on the way
zūnkowīn gegēnd aelḅḅχī.	let us inform the Tsongkhapa Gegeen!
zaŋ möriŋ ussŋ	The water of the Tsangpo River
zandḅn gawrīn amtḅtē.	has the taste of sandalwood and camphor.
zalūχḅn dūrtē bogdḅ-tandḅ	To you, the youthful looking Holy One,
zajjān dālyḅdž mörgiā.	let us pray entrusting our fate!
iddzil möriŋ ussŋ!	The water of the Volga River
üzüm šikrīn amtḅtē.	has the taste of raisins and sugar.
ünen süzügērŋ jowsīg	Those, who wander in true devotion,
dalā lamdān dālyijā.	let us entrust to the Dalai Lama!
ölö būrvl buyḅn!	The grey-spotted deer
ölgön gedž orḅŋgodnē.	bleats aiming towards the sunny side of the hill. ⁷
öwgön būrvl āwdŋ	The old grey-haired father
mānīyā gedəgīn mayḅttē.	is certainly uttering his Maḅi prayer.
säeχḅn χaŋgā buyḅn	The beautiful deer of the forest land ⁸
salāyān ödəldž orḅŋgodnā.	bleats ascending the lower hillside. ⁹
säeχḅn būrvl ēdžŋ	The beautifully grey-haired mother
mānīyā gedəgīn mayḅttē.	is certainly uttering her Maḅi prayer.
sal toxöē modŋ	The trees in the Sal River ¹⁰ valley
sambḅrŋ tsetsək nāmtšŋtē.	have leaves like <i>sambural</i> blossoms.
sanāndŋ ugē bāetŋŋi	As long as no one has it yet forgotten
gendən k'ürēt irijā.	let us visit the Gandang monastery! ¹¹

⁷ Cf. COLOO 708 ölköŋ I 'southern side, southern slope (of a mountain, etc.); gedž seems to express a wish here; orḅŋgodnē is onomatopoeic rather than descriptive of movement (IH). "Jumped on and got lost (into a trap)" (K). AALTO 1962, 89: "rennt, weil eine Wiese da ist (?)"

⁸ AALTO 1962, 89: "Der hübsche Stier (?) von hohem Wuchs".

⁹ "Jumped on and got stuck with its antlers" (K). AALTO 1962, 89: "rennt, sein verzweigtes Geweih hochtragend".

¹⁰ Southern tributary of the river Don. Cf. AALTO 1962, 89: "Der Baum in der Krümmung des *Salu*-Flusses"; *ibid.* 123: "vielleicht *Salu*, ein der Flüsse des Kalmückengebietes".

¹¹ Cf. AALTO 1962, 89: "Während es noch keinem im Sinne ist, / lasst uns lautlos heranschleichend kommen!" This is based on the obviously erroneous reading *geden* instead of *gendən*.

dörböldžīŋ šar džowoyo
dötīŋ zamār zalvriijā.
dörwön ördīŋ tendəŋ
duy^unē burχvt jäwētχā.

To the square yellow House of the Lord¹²
let us proceed the straightest way!
Those of the four Oirat tribes being there
may the burkhans of the temple protect!

kökö nūrīŋ köwödəŋ
kölög bījā amvriijā.
kürē dēd šütēnde
kürtš χamtv mörgijā.

At the shores of Köke-nuur
let the kölög-horses rest themselves!¹³
To the supreme image of the monastery
let us pray when arriving together!

šarv yolīn köwēd^o
šal^og bījēn amvriijā.
šalyvdvk dēt šütēnd
šamdvdž kürtš mörgijā.

At the banks of the Yellow River
let the šal^og-horses rest themselves!¹⁴
To the distinguished main image
let us pray when hurriedly arriving!

altā gedək gazarāsŋ
alvk borör mordijā.
älī jowχv jowdvliŋ
atšitē lamvdān dālyijā.

From the land called Altai
let us set out with the speckled grey!
Whatever we have to do
let us entrust it to the Benevolent Lama!

At Oroin-buluk on Maundy Thursday, 1903, supposedly from the Malodörböt servant monk Bosgomšī.

Literary Oirat version in AALTO 1962, No. 44 C, pp. 86-89 + glosses on pp. 122-124. According to RAMSTEDT 1978, 105, Oroin-buluk was situated c. 40 km to the SE of the Gniloaksaisk station on the railway leading from Tsaritsyn to Caucasia. At Oroin-buluk there was the Bāza-Bakši's temple. In POZDNEEV (p. XI) the song is ascribed to Galdan-Tseren, also known as bakša Džidžēten. It is said to have been composed by him in 1756 in connection with a pilgrimage to Tibet. Galdan-Tseren was a descendant of the Dörböt noyon Dalai-taiši and died in St. Petersburg in 1774. Aalto's transliteration of Galdan-Tseren's song, as rendered by Pozdneev, is found in AALTO 1962, 123.

According to HABUNOVA 128-129, this pilgrim song forms the initial part of a religious cycle which she calls "Oirat hymns" (*oordiin častj*) idealizing sacred places, Buddhist cult objects, representatives of the clergy as links between the ordinary man and the heavenly realm, etc. K. N. Jackovskaja says that the people used the term *šaštr duu* [i.e. *šastar* < Sanskr. *śāstra* 'religious treatise'] for songs reflecting Buddhist symbolism. (JACKOVSKAJA 68)

¹² AALTO 1962, 89: "Durch den viereckigen gelben Hohlweg". The enigmatic word džowoyo is treated on p. 123, note 7a. My interpretation is based on Tib. *Jowo khang* "The Lord's House", i.e. the big temple of Lhasa, although Tib. *jo-bo* is normally pronounced *zū* in Kalmuk. — At the border of Oirat Dzungaria, on the southern slopes of the Tarbagatai Mountains directly west of Chuguchak, lies Dörböljin ("The Square", see RAMSTEDT 1978, 142), former capital of the province, but has it any connection with this strophe?

¹³ COLOO 571 kölög, хөлөг 'runner, trotter'; AALTO 1962, 89: "lasst uns unsere Pferde und uns selbst ausruhen!"

¹⁴ Cf. KWb 308b: sa j^og 'halbpassgänger' (IH), Khalkha *salga* 'litter drawn by a horse'. AALTO 1962, 89: "lasst uns unseren *šalbaq* (?) Körper ausruhen!"

3. Offering the only son to Heaven

awɔrɔm gedek ^kχūŋ χojjɔr gurwɔn gertē ^kχürt'ē¹⁵ emegən öwgön χojjɔr sandžɪ. iχə bajjɔn altɔtē möngötē sandžɪ. ^kχökš'irēt irsən tsag-ń bolnā. k'üwūt tsayār ük'üdž-otš. en: "t'engger nadɔ neg k'üwün ökkö-n jānɔ?" gene, "ökkölē-ń küwün χorɪn kürkülēr bi tenđer tāk'int küwüger gal taexɔ bilē-w." k'igēt bāetɔl küwün garnā.

küwün garāt χörɪn χürnā. "odō bi tenđer tākidžā, gal täenāw" gedž, es ũləw utχɔn bülüdēt abba. "tš'amār bi gal täenā" gedž sanɔlā. ńē, āwɔ alχɔlā gar-ɪn ^kχöndörēt bījɪ-l tšɪn tsoköt orkkɪn-w. χojjɔr garɪ-n tak ^kχülnā. utχɔn awāt "utχɔlɔŋ" genā. tegēt utlɔŋ geχón garɪn agdāgāt wāenā.

kīkēd χojjɔr burχɔŋ kürdž irēd tenđer k'elgəwā: "ene bitš'ɪχɔn k'üwüg bitš'igī allɔ!" "tenđer gal täenā-w" gēgēt santš'ɪχɔlā, "allɔl-ug^uē baeš-ug^uē-w." "t'ünd neg t'aryɔn säeŋ χón bāenā. tūg gal tae!" gedž tenđer ^kχeləwā. tegēt χөгөs üzēt abdž irēt, k'üwüŋ t'egēt tawɪnā-w. utχɔlɔŋ χón bāedžɪ. χөгə awāt kürts irnā gertē. küwügā tawitš'ɪχāt, χөгə allāt gal täenā. gaχtsχɔn küwüger gal täesɔn addɪl bolwā. debtədž tinēdž bolnā tenđer.

There was an old woman and an old man with the name Awaram who had two or three yurts in their yard. They were very wealthy, possessing gold and silver. Having reached old age, their time had passed. Their sons had died in the course of time. He said: "Could Heaven possibly give us (still) a son? In case it does, as soon as he has reached the age of twenty, to worship Heaven I'll sacrifice the son as a fire offering¹⁶." Such being the case, a son was born.

Being born, the son then reached the age of twenty. "Now I'll worship Heaven and sacrifice the fire offering," (the father) said without crying, grinding his knife and grasping it. "I sacrifice you as a fire offering," he pondered. Now, as soon as the father moved his hand in order to kill, he cut himself. He bound both hands tightly. Taking the knife he said: "The offering!" Then his hand, destined to cut, was cramped.

So, there arrived two burkhans and the deity uttered: "Don't kill this small boy!" "I sacrifice a fire offering to Heaven," said (the man), "and it cannot be fulfilled without slaughter." "To that end a fat good sheep can be used. Sacrifice it as the fire offering!" the deity replied. So he chose from among the fat-tailed sheep, intending then to release his son. The offering was (to be) a sheep. Taking his fat-tailed sheep, he came to his yurt. He released his son, slaughtered the fat-tailed sheep and offered it as the fire offering. It happened just the same way as if he had sacrificed his only son as a fire offering. Heaven poured water and calmed down. (1905)

¹⁵ Cf. Mo. *kürtei/xürtē* 'abundant, rich, sufficient'.

¹⁶ KWb 142a: g al tãχɔ 'dem feurgott opfer darbringen'. — The worship of the fire-deity took place by means of an offering-ceremony at which the breastbone of a sheep is offered in sacrifice. (HEISSIG 70)

4. The master thief

kezēnē sandži, neg aχ dū gurwun kūwūn sandži. t'egēt aχ dū gurwun kūwūn ik aχań xō χārūlāt bajan bolnew gedži. dundtki dūn tarā-tārāt bajn bolnew gedž, otχon dūn χulχāilāt bajan bolnew gedž. tegēt χulχā kegēt bāidži. neg ik nutukt χulχā kegēt baidži. neg nutukin ulus odāk χulχātšig bāridž aptš. bāridž awā(d) χāndān zādž. χān: "ik χulχai kedž tšidnū-tš?" gedž. tīkļē χulχātši: "tšidnē" gedži. "mini mi'angan χoen dotor neg ike šar tolyāt irge bāinā, tūg χulχāldž aptš tšidsan, χōeno bi tšamad ik albat ögnē, bawgā aptš ögnē", gedž χān aηχardžē. χān tere ik irgān aptš irēd örgēnēn gazā ujāt dütšin kedū zalū dādž irēd irgēn tögēlülēd untöldž. t'egēt tere χulχātši irēd: "alwan¹⁷!" gedž irdž. dütšin kedū zalūgīn dēgūrń garādāt ordž irdž. tegēt irgīg alāt maχīn arsūdń tsuglād χānē širē aptš irēd tāptšikāt dērāń tāwāt gertŋ [jowdž/irdž].

χānē örgēde neg dōs¹⁸ bāedži. tere dōsīn dāen bōl, χōlē ta'ttak bišgūr bāedžē. t'erūg χānē χatŋnē amŋdn külēt orkitšidži. χānē gusŋ dotŋ irŋŋ bāsīg kīgēt χānē kūkŋnē tsāwi zabsarīn gūzēgīn ūlēgŋ¹⁹ tāptšiχāt jawdž odwā. tegēd kūkŋ serēd: "ēdži!" gēd dūdži. ēdžin serēd: "ā!" gekļē biškūrŋ dū garād dōs serēd: "tši jūn kirtē dān-ūgē bāitļ mini biškūrīg jūn kirtē tatanē-tši?" gēd bosād tšokidži. tīkļē χān serēd gusān ūmsūdž: "japwā" gedž. "mini gusŋ dotŋ im ik šaldŋraŋ bāsŋ bāwā" gedž. "irgī-tšin jū kidž altšikidž keptē" gedž χatŋ kelwā. "minī amŋda biškūr küldži orkidži χulχātši külsŋ keptē. tanē gusŋ dotŋ bāsŋ bānā xōinē bāsŋ keptē. χān mörļdž gartŋ!" gedž χatŋ kelwā. χān garχalē dütšin zalū tšuk untadž otši. irgīg alād širēn dēr tāptšidž, arsūdń tsuglād. χān garād zalūsīg tšokidžē, tsuyār serēd bostši, kūkül külülērŋ kelketšidži sandži odāki χulχātši. χān garād tšokkolē: "minī kūkülēs jūŋ kert tatanā-tši" gedž dütšin zalūs gübdeldedžē, utχār bījē šāldadžē. "zalūs, zalūs zoksotŋ" gedž χān aηχardžē. "mini irgīg χulχātši jāydž ordž alwā" gedž χān aηχarwā. "bidŋ untadži otši widŋ" gedž zalūs kelwā. tekļ χān zalūs tsuyār jawudži χulχātšig χādž. "irtŋ!" gedž χān aηχarwā. zalūs jowād χulχātšig aptš irwā. "mini irgīg jādž alaw-tši?" gedž χān aηχarwā. "zalūs dēgūr garādāt orād alw" gedž kelwā. tegēd χān aηχardžē: "ünēs χōrān t'uj bitškē χulχā kē" gedž, "bi tšamd albat öksūw, bawgā öksūw, edeldž barš-ugē mal

¹⁷ KWb 9a: al'wŋ, āl'wŋ 'scherzhaft, spielend, spasshaft' (Mo. *albin* 'demon, devil'). Cf. alwŋ, alwŋ 'zwang, verpflichtung, tribut, abgabe in natura od. arbeit'.

¹⁸ Cf. Khalkha doχ iōtš 'signalman'; Chin. *dōushi* 'fighter'.

¹⁹ Cf. KWb 294b ölgē 'wiege'; if not ūlēgēt 'having blown it up'.

öksüw." tegēd malān awād, al^aptān awād, bawγāyān awād nojn boldž aptš.

tegēt dākāt neg χān dūdūldži χulχātši otši. otχolēn surdži: "tšamāg ike χulχā kedīm gedž soṅswī. odā nand χulχā kedž as!" gedž k'eldži. "mini χatunē amṅ sūldṅ biltsok bānē, tūg χulχālād aptš tšadsan χōno bi tšamd ik al^apta ögnēw" gedž χān aṅχardž. tegēd tere χulχātši χulχāldž awχṅ bolōd jowdž otš. sō kürtš irklē χatunē biltšigīg χān awād amandān zūdž aptš. tigēd χān keptedž nāyād šēsṅ kürtš, χāṅ γarād šēχlērṅ χatṅnē: "mē, ene biltsig bāridž wē!" gedž öktšē. χatṅ bārāt keptedž wēdž, χān γartši. χān ūdēr garχalē χulχātši dēd bījērṅ ordž. "tsāt-tšin garā χulχātši wāna, biltsigīg nār as!" geklē χatṅ öktš, biltsegīg awād gartši. χān ordž irdž: "biltsig jāywā?" gedž χatṅnēsṅ surdži. "men odā awlā-t!" gedž χatṅ keldž. "ugow, bi awṅṅuow" gedž χān keldž. "tiklē, ken abba?" gedž χatṅ keldž. "tiklē jū jāylēw? odāk χulχātši aptš otsṅ boldži-p" gedž χān aṅχarwā. kūgēt χulχātšīg χālyād aptš irwā. χulχātšās χān surdž: "mini biltsigīg jāyād apbū-tši?" gedž χān surdž. "tanīg γarād šēχlēr, bi dēd bījērṅ orād 'ās šulūn nār ök!' gedž, 'tsāt-tšin χulχātšīn bānā' gedž kelwā, tīgedž χatṅ nanda ögwā. kelklē min χatṅ 'mā!' gēgēd ögwā. tekklēn awād jowdž odwē." tegēd χān al^apt öktš. "ūnēs χōrān χulχā bitskē k'e!" gedž aṅχardž.

alaptan awād χāridž otši. al^aptan nutuktṅ būlyatšilāt bījīn neg ger awād neg ike χad dotṅ odād gerān būlgatšidžē. ger dotṅ neg ik zūχ kegēd neg ik χāsṅ nertšikidž. bayāⁱm šar zus aptš irēd butsalagadžē orkidži. neg ike bāndin utu širē aptš irē(d) tāptšikidž. zusān butsalyād wādž bātṅn erlök nomīn χānē eltši χojor nütsgṅ šulṅ kürtš irēd, bāndiṅ dēreṅ χojor χuryṅ zusān (zusīg) tsuktṅ šaldatšikād, endēn χāsṅnē örō sūyād, χojor šulmīg: "širē dēr sūtṅ!" gēgēd sūlayatšixidžē. zusṅ dēr sūχlēr χojṅ šulmīn χošyonok nāldād otši. zalū odā χojṅ šulmān gesṅdə butsalaksṅ zus ögēd bāidž. ges dotṅn bārildēd, χošχonogīn dora zslā nāldād otši. š...[unfinished]

Once upon a time there lived three brothers: (two) elder and (one) younger. Then, of these three brothers, the eldest became rich by herding sheep. The middle one is said to have gained wealth through agriculture, and the youngest one by stealing. Then he carried on with thievery. He practised stealing in a big country. The people of a country caught this thief. Having arrested him, they showed him to their khan. The khan asked: "Are you able to carry out big thefts?" Then the thief said: "Yes, I am." "Among the thousand sheep of mine there is a big yellow-headed ram; if you can steal it, I'll give you lots of

bondsmen and I'll bestow a wife upon you," said the khan respectfully. The khan brought that big ram of his and tied it up outside in the yard. When more than forty men had come to guard it, he placed them around it to sleep. Then the thief came and said: "Joke!" He leaped in over the more than forty men. Having slaughtered the ram, he wrapped the meat in the skin, brought the khan's table, set it up, placed [the meat] upon it and [entered] the yurt.

There was a sentry in the khan's palace. In case the enemy appeared to that sentry, he had a whistle to blow. (The thief) bound (the whistle) quickly to the mouth of the khan's wife. He put ram dung into the khan's bootleg and placed its inflated rectum on the khan's child and departed. The child awoke and shouted: "Mama!" The mother awoke, and the shriek of the whistle sounding "Eee!" wakened the sentry who said: "Since there are no enemies (here), why do you blow my whistle so much?" And he stood up and hit (her). Such being the case, the khan awoke, pulled his boots on and said: "I'm coming, (but) there is so much loose dung in my boots." "Concerning your ram, it seems really to be slaughtered," the wife said. "A whistle is fastened to my mouth, as though by a thief. In your boots there is dung like sheep dung. The khan should come out!" the wife said. When the khan came out, (those) forty men were all sleeping. (The thief) had slaughtered the ram, placed it on the table and wrapped (the meat) in the skin. After coming out the khan beat the men, and, awaking, they all jumped up together: the thief had knotted all their braids together. At the same time as the khan came out and beat (them) the forty men cried: "Why do you pull my braid?" and repeatedly hit each other and stabbed each other with knives. "Men, men, please stop!" the khan commanded. "How has the thief come in and killed my ram?" the khan asked. "We were sleeping," the men said. Immediately the khan and the men went out together to look for the thief. "Please come!" the khan commanded. The men went and fetched the thief. "How did you succeed in killing my ram?" the khan asked. "I jumped over the men, came in and killed," he said. Then the khan spoke respectfully: "Hereafter don't steal anything! I would like to give you bondsmen, wives and cattle which, once yours, cannot be taken away." Then (the thief) took his cattle, took his bondsmen, took his wives and set about to be a prince.

Then a khan had the thief called to him. When he came, (the khan) asked: "I have heard it said that you can carry out big thefts. Now you have to steal for me! The life-securing (talismán) of my wife is her ring; after you have succeeded in stealing it, I'll give you bondsmen," the khan said respectfully. Then this thief promised that he would steal it and set out. Immediately after nightfall the khan took the his wife's ring and kept it in his mouth. Then having lain restlessly the khan had to urinate; as he was going out to urinate, the khan said to his wife: "Now keep this ring!" and gave it (to her). The wife took it and lay down and the khan went out. When the khan went out of the door, the thief entered from above. "The thief is appearing behind you, give me the ring!"—when (the thief) spoke, the wife gave it (to him) and, taking the ring, he went out. The khan entered and asked his wife: "Where is the ring?" "Surely you have just taken it!" the wife said. "No, I have not taken it," the khan said. "In that case, who took it then?" the wife asked. "Well, what has happened? The thief has taken it and left," the khan said. He ordered a quick search for the thief and (the thief) was brought (to him). The khan asked

the thief: "How did you take my ring?" "When you came out to urinate, I entered from above and said 'Give it quickly here!' (and) 'The thief appears on the other side of you', so (your) wife gave it to me. When I spoke, (your) wife said 'Take it!' and gave it (to me). So I took it and went away." Then the khan gave (him) bondsmen. "Hereafter you should not practise thievery!" he said respectfully.

Taking his bondsmen, (the thief) returned home. He let the bondsmen settle down in his home country, took for himself a yurt and, having gone into a place (inside) big rocks, he put up his yurt. He made a big stove in the yurt and filled a big cauldron. He put thick yellow glue to boil. He brought a big plank for a long seat and put it up. When he was boiling his glue, two naked demons arrived as messengers of the Erlik Nomun khan. (The thief) smeared the glue two fingers thick all over the plank and sat down on the side near the cauldron and said: "Please, sit down on the bench!" letting the two demons take seats (there). Immediately when they sat on the glue, the posteriors of the two demons stuck there. Now the man served the glue, boiled in the cauldron, to the two demons. When the intestines inside them had stuck together, they were fastened by glue under the posterior. [...]

[From among the Torguts in 1905.]

Cf. AARNE-THOMPSON No. 1525A (The Master Thief; Theft of Dog, Horse, Sheet or Ring) and No. 1536B; BENNIGSEN 68-75; LŐRINCZ Nos. 365-370; Xal'mg tuul's 194-199 ("Хулжац").

5. sartāktē bātār sanā-ugēdān üküwē

(sārm-nūrt kölīn üzūrēr deḡse)

neg sartāktē gedek bātār, deged kūtštē bātār sandži. tīged neg kümün: "marya keji!" gedž keledž, "tši sārm nūrt-n kölīn üzūrēr deḡsēd mōs kōrtl̄ zoksodž-ē, tegēd mōs örgödž dānū-tši" gedž kelwē. nē, sartāktē tere ügḡt orwā, bātār kümün aḡχūn²⁰ boldāk-lā, manē josōr. bīdēn kūtšindēn itkēd, tīgēd mōsīg jāydz örōkkö? tere tsāt kümün tūnš ewerēn juldēr tolyāyīn tšāptšiwā – oḡdān jülde dādūk-biši. sartāktē bātār sanā-ugēdān üküwē gedegḡ tere.

How Sartaktē Bātar died of thoughtlessness

(stepping into the Sairam-nūr with the tip of his foot)

A bātar called Sartaktē was a very strong bātār. Then a man said: "Let us make a bet! If you step with the tip of your foot into the Sairam-nūr and stand still until the ice freezes, can you then lift the ice?" Well, Sartaktē entered (it) accordingly; the heroic man went first, as is our habit. He relied upon his own strength, (but) how could he then lift the ice? The other man severed his companion's head with his own sword—no other sword would have accomplished that. It is said of Sartaktē Bātar that he died of thoughtlessness.

From Arsha at Olon-bulak, November 27, 1905.

²⁰ KWb 11a: aḡχōn 'anfang, erst; im beginn'; cf. 12a: aḡχūn 'einfältig, dumm, träge'.

6. Phrases and words

"gaχts kümᅇ kümᅇ bolduyē, gaχtsa tsuts'ul γal bolduyē."

"A man cannot alone become a human being, a single firebrand is not enough for a campfire," (said Arsha when he couldn't meet a certain *gelüng*.) (IH)

"dügān oχumar! utχv zūdek kišig-ügei-tš."

"Fuck your younger sister! You don't deserve to bear a knife," (said Arsha to himself, when he thought about the knife he had lost.) (IH)

kūnē mū ārilχa-š, dētsin mū šulūn.

Although common people's vices disappear, the vices of the upper class remain. (IH)

Cf. kūni muu arilχu ügei, tegri jin muu ariluna 'Bad men do not improve, bad weather does' (AALTO 1950, No. 81).

tsarūk, Sart čoruq, Kirg. tšaqa i 'goatskin shoes'; cf. COLOO 836 tsarāk 'sole'.

kök türᅇᅇ 'blue flies' (harmful to horses); cf. modern Kalmuk түргн 2 [түргене] 'овод'.

II. STORIES AND LEGENDS TOLD BY ARSHA, RAMSTEDT'S KALMUK ASSISTANT

1. The old woman who became a wolf

Once upon a time there was a Kalmuk living by the roadside and earning his daily bread by selling firewood. Mostly it was the old woman who collected the firewood while the man himself tarried with the neighbours on the steppe. During the absence of the man the wife frequently disappeared from the house, leaving her two children home alone. The man believed that the old woman faithfully cared for the household while he was absent, but at last the neighbours informed him about the real situation. The old man, having noticed that his wife had gotten thinner and that her eyes now had a frightful and piercing lustre, decided to watch the situation. He asked his wife whether she was ill. "No, there is nothing wrong with me," she replied.

One day when he was leaving, the man said to her: "Now I'm going away for a couple of days. Meanwhile take good care of the children and the household!" The old man hid himself near to the tent. The wife prepared food, washed clothes, and said to the elder child: "Take care of your younger brother while I go away for a moment!" Then the wife left home and ran away, faster and faster the farther she went. There was a place where a family had once lived and lots of ashes were found nearby. When the man got there he saw his wife, undress and roll herself in the ashes, and immediately she was transformed into a big grey wolf which rushed away with great speed. The man took her clothes, hurried home and, taking the children along, went to the nearest neighbour. There he sat until evening. Late at night the wife—again a human—came back to her husband. "Where have you been?" the man asked. "That is impossible to say and equally

impossible not to say, as you already know." "Tell me everything without concealment!" the man said, "You ought not to have any secrets from me!" "The matter is as follows. From heaven I got a message that I must become a wolf and devour people here and there. It was God who told me to annihilate ungodly people because of their sins." The man could not say anything to that.

All man-eating wolves have similar orders from God. When God wishes, there are lots of such wolves.

2. About the stallion who fought with a tiger

At Barlik there once lived a Kirghiz who owned a large horse *tabun* and, among other things, an excellent stallion. One day when the Kirghiz came to the herd of horses, he was surprised to see how in fury the stallion drove the herd to stay together, keeping the foals in the middle and the others with their heads towards the center of the circle. When the herd was put in good order according to all the thoughts of the stallion, he took himself away, shaking his mane and sniffing around like a dog searching for game. The Kirghiz rode slowly behind, not daring to approach the stallion, who had rushed towards the reeds. When he arrived, the Kirghiz saw a big tiger spring upon the stallion and how the stallion defended himself. A fight developed which was horrible to watch. The Kirghiz naturally hurried home and got his rifle, but when he came back the fight was almost over. He fired on the severely wounded tiger while the stallion lay there barely alive.

3. The Camel's Neck

At Shara-khulustu there is a cliff projection called *Temēn küzūn*, and it really resembles a "camel's neck". Whenever the wind blows, a most powerful storm always rages there and three tents, a short distance from each other, help travellers to find the way. In ancient times a rich Mongol (*bātor*) slaughtered 70 oxen; with their skins and a big stone he blocked the hole where, according to the legend, the winds are born, and that helped for many decades. The skins have decayed now and storms rage there as in olden times. Only when the weather is fine is the place traversed. When a mandarin is delayed on his journey, he is punished and deprived of his rank; only he who is delayed at Shara-khulusun can find the Bogdo Khan's mercy. —*Temēn küzūn* is situated SSE from the monastery at *Dörböljin*.

Retold in RAMSTEDT 1978, 148.

4. What an old lama related

The *Öölöts* were first called *Ööröt* [Oirat], and they don't have any prince of imperial descent. All sons of Chinggis Khan were divided among the Chinese, Mongols, Kirghiz and Russians (sic!), so that finally the *Öölöts* were left without any. When they asked for a prince, Chinggis Khan gave them one of his servants called *Zartsatai* (*zartstē*). He was the Emperor's trustee for a long period.

The Torgut princes are of "white descent", not imperial blood but Buddha blood. Their princely lineage comes from India through Tibet, China and Mongolia. The

Mongols didn't want to have (Zartsatai), but elected 500 men, 25 years old, slim and tall (turuk utu) along with 500 beautiful girls of 18 years of age and gave them to the godly son who wandered with them towards the west. This is the origin of the Torgutss.

5. "Gänge-Rolf" (Rollo)

Gänge-Rolf (Jawgon-bātor) lived formerly in the area of Ili. His bones were recently dug up by a Russian in Turfan and sent to Russia. Why were they stolen? For what purpose were they needed in Russia?

Another old lama, who brought 3 Burkhans from Erēn-Khabirga, declared that the bones of Gänge-Rolf could not have been stolen. They don't remain in the earth any more, that is true, but he was not stolen; instead he has been resurrected and strolls around. The Bogdo Khan has sent messages around the world in order to know where he is, but nobody knows, as Gänge-Rolf hides himself and prepares himself for the last great fight of the Öölöts, which will take place at 'Šambolīn dājinī tsakt' [i.e. "at the time of the war of Shambhala"]. Even Chinggis Khan is said to have been resurrected, and he will come to liberate the Mongols. That year the Bogdīn-Gegen will be a khan, šara džiṅsetē (with a yellow *jingse*).

6. The father and his three sons

There was a father who had three sons. The eldest one was 32 years old. He had learned how to make tent poles. The second one was 31 years old. He could make saddle frames. The youngest had no other skill than coition. He maintained that he would be able to feed his father in his old age with this (skill). He went to the khan's court, where he warmed his šodā [= penis] at the fire. The queen saw it and told the khan that her brother was paying a visit to them. The khan was happy and did not suspect that his wife was untrue to him. (Arsha did not continue the story, as it was all too obscene in his opinion.)

7. The Dungan uprising at Manas

At Manas very few Dungans were visible. In the evening, when we had arrived at Ulān-usun after a difficult journey through mud and mire, Arsha told us the reason.

At Manas lived a rich merchant called Mā San who had shops in all the cities of Eastern Turkestan. One day a mullah came to him, the rich and cautious Mā San, taking him aside for a discussion between the two of them. "You are rich, you are blessed with all the best gifts of God, you are created for something better than just doing business for all eternity. The Prophet Muhammed—blessed be His name—was even himself a merchant. You are chosen by God to become the king of a large state and the days of your reign are close." Mā San was surprised and did not want to take the words of the mullah seriously by any means. In his mind he thought that it was just an attempt to lay hands upon his property and good name.—"If you don't believe it, and I see that you don't, I'll show you certain signs which God will let you see and perceive. The mullah drew a large square on the wall, read some spells, blew and lo—the wall fell down and instead of the drawing of the square there was a hole, although Mā San's house was recently built and the wall rather thick.—Mā San shook his head and still didn't believe it. Then the mullah

bade him come out and took him to a pond. On the surface of the pond the mullah threw some leaves of poplars which were standing at the waterside. "Walk over the pond and your shoes shall not become wet," the mullah said. "Oh," said Mā San, "surely I would drown, for the pond is deep." The people gathered at the waterside exhorted Mā San to try. In the end Mā San had the courage. The leaves supported him and when he reached the opposite shore of the pond, his felt shoes (*šāhā*) were as dry as before. Everybody was greatly impressed and exclaimed: "Mā San is a protégé of God!" Now Mā San could not doubt any longer. He was the future king predestined to liberate the faithful ones from the Chinese yoke. The mullah persuaded Mā San to start the holy war. The Dungans gathered together in secret meetings and finally decided to wipe the unbelievers out of Manas in just one night. The Sarts, who also are believers, did not participate in the plots of the Dungans. The day was already determined and all preparations carried out. However, two Dungans revealed the secret to the Chinese authorities. They could not believe in the possibility of an insurrection and slept the sleep of the unconcerned. Night fell and the Dungans set about the massacre, but the soldiers had remained ready, and the following day the slaughter of all the Dungans in Manas began. The Dungan farmers from the outskirts of the city had been cautious and stayed away, thus saving themselves. Everything is now peaceful again. At Manas there are only two or three Dungans, i.e. those who had warned the Chinese. They have been sentenced to death by all the Dungans of other cities, and therefore they never leave Manas.

[September 16, 1905]

Retold in RAMSTEDT 1978, 183-185.

III. STORIES TOLD BY THE DĀ-LAMA

1. "Little Claus and Big Claus"

The Dā-Lama, my teacher of Tibetan, told me in the evening of July 19, as an example of how the witty one (*uχātē*) wins over the stupid, the story of Little Claus and Big Claus in its Tibetan fashion.

There was a poor son with a mother, a goat and a brass saucer. In the neighbourhood lived a rich man, thievish by nature. The poor one let the rich one believe that his saucer was of precious stone (*erdeni*), and when the rich one broke his way through the wall in the night in order to steal the saucer, the poor son had placed a big wooden box there with the saucer on its edge. In the dark the rich man got ahold of the saucer, and, believing that the box contained more similar things, he crept into it. The poor man captured the rich one in the box and asked for 10,000 *liang* of silver as ransom money, which he received. He took his mother, his goat and his money. To the goat he gave 40 *liang* mixed in porridge. Coming to an inn, he paid with the money he squeezed out of the goat. He sold the goat for another 10,000 *liang*, having squeezed 30 silver coins out of it. He sent his mother along the road, and he himself rode another way.

2. The virtuous enemy

There was a khan who had a monkey. A thief, who wanted to steal the khan's jewels in the night, broke his way into the royal palace. Just when he intended to take the jewels and get away, he noticed the monkey handling a sabre and, holding it, approach the khan's bed. Seeing that the monkey intended to kill the khan, (the thief) forgot his original purpose and grasped the monkey by the arm. As they wrestled the khan woke up and asked the thief: "Who are you and what are you doing here?" "I came to steal your treasures, but I saw that the monkey intended to kill you, so I decided to rescue you. I have rescued you, and you can now punish me for my planned theft, as I cannot escape any more."—A virtuous (mergen) enemy is better than a foolish (muŋχak) friend.

3. The donkey in a tiger's skin

A man who possessed a donkey wished to let it pasture in another's field, but the people chased it away. Then he took a tiger's skin and put it on his donkey (irbisin arsār bürkēwe). The people and cattle took flight, being out of their minds with fright, but the owner of the field, a courageous and reasonable man, observed the tiger and noticed that it grazed in the field. He understood that it could not be a tiger, as tigers don't eat hay. He went home, took his gun and shot it dead. The man who wanted to cheat others was himself cheated.

Cf. Grønbech-Krueger 30, The Ass in the Panther's Skin (from the commentary to the Subhāṣitaratnanidhi).

4. Can the son be better than his father?

A khan wanted to test the fidelity and understanding of one of his servants by giving him a mule to be kept and fed. After some time the khan ordered one of his people to steal the mule. The khan came to see how the mule had got stout and he asked it to be let out. When the servant saw the khan coming, he asked his father to obey him and began to teach the father manners and customs. The khan was very surprised and asked what he was doing. "I teach my father, because he is a good-for-nothing and ignorant man." "It is not customary that the son should teach his father," the khan said. "But my father is bad (mū)." "A father is never worse than the son," the khan said. "Indeed!" the son said, "In that case it might be so. You gave me a mule; I'll keep it for myself and to you I give an ass, as the ass certainly is the father of the mule and according to what you said (zārlik bolwa) the father is never worse than the son. So for you an ass is better than a mule." To that the khan couldn't give any answer.

5. The Cunning and the Strong

Šara-xubstē and the Garudī²¹ were constant enemies. What Šara-xubstē did for the spread of Religion, the Garudī destroyed. Then Šara-xubstē planned the following trick. He flattered the Garudī by saying: "You are a big, strong, fast and exquisite creature. I like you. Therefore, ask me for a favour and I'll give it to you." The Garudī replied:

²¹ Garuda, the mythical King of the Birds, functions as the vāhana of a transcendental buddha, the green-coloured Amoghasiddhi; cf. Šara-xubstē 'The Yellow-robed'.

"How is that appropriate? I am big and strong. You should request from me, not I from you!" "No, you request from me!" "No, no! I am the stronger, I'll give you what you want!" "Well, in that case I wish that in the future we would help each other, and I'll ride on your back." And so it was. Since that time the Garudi is Šara-xubstē's unā, kölgen²².

IV. A STORY TOLD BY THE MONGOL COOK OF BAYAR WANG FROM JIRGALANGTU

The Chinese colleague of Bayar Wang's Mongol cook had with his last money—120 liang, if I remember correctly—bought himself a beautiful Chinese girl. They had had a lucky time in the wealthy house of the Wang; there was an abundance of food and a nice house. The Wang's secretary (bītšētšī) was an old unmarried man. He cast sideways glances at the cook. Now one day the cook asked the Wang for a horse and rode to Shiho and other places. Then the secretary gave notice to the Wang that a thief had robbed him of 300 *liang* of silver, eight silk dresses and other things, altogether worth a considerable sum of money. The secretary said that he suspected the cook, and the cook was later arrested by the Chinese authorities. He didn't declare himself guilty and maintained that the clerk had not had any silver; in fact, nobody could ascertain whether the clerk had possessed silver and silk dresses or not. The cook, who did not confess, was flogged according to Chinese custom. He could stand 100, 200, 300 lashes without moaning. At 600 lashes, when the flesh was hanging in strips and the blood running abundantly, he confessed to have stolen the lost property. A protocol was made up and so the matter was really revealed. But the cook could not be persuaded to tell where he had hidden them. He mentioned several places, but nothing was found anywhere. He then had to pay back what he had stolen, but, possessing nothing, he was incarcerated for many years. The only thing he had was his wife. She had accompanied him to the prison and suffered all the hardships together with her husband. Finally, the man had to urge her to return to the Wang's house, where food was abundant. The Wang would certainly take care of her. Having returned, she was, however, taken possession of by the clerk as a modest compensation for the lost valuables. She now belongs to the clerk, but the Mongol cook could not say whether she has become his wife or not. He supposed that she avoids her lord, his not being her husband, as much as possible. This is a little romantic story which attests to passions, even among the Chinese.

V. STORIES TOLD BY G. J. RAMSTEDT

1. Arsha and the white camel

This happened in Gürtü, the first night on the road from Dörböljin to Shiho. We sat out in the yard sipping tea, a felt carpet spread under us and my basket serving as a table. I had already prepared myself to sleep in the cart, and Arsha kept lying on the blanket, having the saddle-pad as his pillow and his opium lamp in front of him. He was saying something, or rather muttering, as was his custom when smoking opium. Suddenly he jumped

²² kölgen = 'mount, vehicle, *vāhana*'.

up and shouted out: "tsagān temēn, the white camel!" and followed with utmost horror the movements of a tiny creature: a spider like a fine dorbeetle. While shouting "mandžuširi-men, mandžširi-men," he looked for a stone and with it he then smashed the poor creature. The Chinese host also came forth and together they examined the dead animal. The sun had just set in the west, the clouds were red, and in the yard Arsha ran around moaning with the Chinese. I gave Arsha the place in the cart, and I myself slept in my camp bed. At all following stations Arsha told about his adventure with the *white camel*. tsagān temēn is the Kalmuk designation for a poisonous spider. I cannot say whether it really was the white camel or not. Opium smokers see tremendous dangers everywhere.

2. A tiger in the forest

At 8 o'clock on Sunday evening on August 6, we departed from Chipeize, where we had stayed at a Sart. The horses walked step by step, as the road was soft, consisting of loose loess. Here and there the water canals of the Chinese had flooded over and filled the road which during our journey was mere dung and mud pools in places. At midnight we arrived at Tūtai where we turned into a Chinese man's yard (dian) in order to let the horses graze and to drink tea. The gnats bothered us much, so we made a fire in the man's fansa. After the horses had rested for an hour, we put the harnesses on them, when suddenly a hoarse bleat like that of a sheep was heard three times in succession. The birds took wing in the wood, the horses opened their eyes and trembled. Arsha praised the Gods that we had not yet progressed outside the gate, because if we had, we would have been lost. I don't know whether the tiger waited for us or for something else, but in any case we were lucky to have been warned and waited until daybreak before leaving at 5 o'clock and arriving at 10 o'clock at a guanze (where Arsha forgot the whip and the oatsack). The same day (Monday, August 9) we reached Shiho.

3. About subterranean cities

On the evening of August 8, a Sart called Abdulla, son of Zait (abdulla zait balasy), sat at our lodging place with the Sart host telling about subterranean cities. Among others there is a city a day's journey from Turfan (the man was a Turpanlyk) with an open main gate, the streets and houses still in habitable condition. If one travels there well provisioned (there is no water), one can find vessels, utensils and money by the walls inside the houses, everything out of purest silver and gold. But when one wants to leave, the gate is found to be closed. Only after putting back in their proper places everything one has found, does the gate open, and one can freely come out of the city.

In another place there are traces of a city. The city was big and rich, and now it lies buried deep under the sand. It is said to have suddenly been covered up by a sandstorm. Spending the night at that place is very risky. One lies down to sleep and is just falling asleep when suddenly a dog barks, a rooster crows, a donkey brays and carts creak. One hears human voices, children shout and men quarrel and do business. All the sounds that can be heard in our oriental cities are also audible there from the earth. The sleeping

traveller becomes frightened, kindles a light and reads his *na maz*. Then the subterranean voices die out and everything becomes peaceful; only the desolate sands of the desert are visible around. But if one tries to fall asleep, then the subterranean noises start anew. With a small piece of gold the treasure-hunter hurries away, having no desire to try his fortune once again. The finds consist of pieces of gold in the form of small bars (like pencils), coral, pearls and precious stones, which once have been worn by women and children.

The brother of Abdulla had dug and found a sack filled with gold pieces which the Kitai Beg (*kitat noyon*) "ate up". Abdulla is very familiar with all the places, and he promises to act as a guide to such places in case I intend to come again to make investigations about similar matters.

*

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