

外文书库



INTRODUCTION

History of the Mongolian Dictionary Project

In our time, when all the languages of the world and especially those of the Orient have become the object of scientific research as well as practical study, the publication of a Mongolian - English Dictionary does not seem to need justification. Yet, because the Mongolian sector of this field of research is still little cultivated, although the spadework was done more than a hundred years ago, a few notes on the events that led to the compilation of this dictionary may be of interest.

The father of Mongolistics is the Dutch scholar, I. J. Schmidt (1779-1847). Living in Russia, he became interested in Mongols, and took up the study of their culture and language. He published the results of his research in a number of valuable works, comprising several texts with translations, a grammar, and a small dictionary (1835). His dictionary was soon superseded by the monumental work of the Polish scholar J. E. Kowalewski, whose "Dictionnaire Mongol-Russe-Français," was published in three volumes in Kazan, 1844-1849. It included a substantial part of the difficult Buddhist terminology with Tibetan and even some Sanskrit equivalents. In this respect the book is even now without parallel in Mongolian lexicography. Golstunski's "Mongolian-Russian Dictionary," which was published in 1893-1896, was basically a revision and expansion of Kowalewski's work, without the Buddhist terms, however.

Although the work of these two pioneers created much interest in Mongolian studies in Russia, it aroused very little response elsewhere in the Western world. In fact, systematic study of the language outside of Russia did not begin until the last years of the nineteenth century, when my teacher, Professor W. Grube (1855-1908), an outstanding Sinologue and a student of the eminent Russian Orientalist W. P. Wassilyev (1818-1900), inaugurated courses in Mongolian at the University of Berlin.

In the United States, the first seat of learning to include the Mongolian language in its curriculum was the University of California, Berkeley, where instruction has been offered since 1936. This course had to start from scratch: there were no substantial facilities for study. A few years later, the general upsurge of American interest in "uncommon languages" that followed the outbreak of World War II led to the initiation of a special intensive course in Mongolian at the same University, and this made even more evident the need for instructional material in English. As a first step in providing this, I, although not a Mongolist in the strict sense of the word - for until 1942 I

had concentrated my research chiefly on Mongolian Buddhist texts — submitted to Dr. Robert G. Sproul, the President of the University, a plan for the compilation of a Mongolian dictionary. The original plan, which met with Dr. Sproul's full approval, called for a dictionary in three parts: (1) Mongolian-English, (2) English-Mongolian, and (3) a Dictionary of Buddhist Terms in Mongolian, Tibetan, and Sanskrit. The work began in 1942 with a minimum of personnel and a minimum of source material: the staff consisted of myself, Dr. Richard C. Rudolph, now Professor of Chinese at the University of California, Los Angeles, and one part-time secretary. Our source materials were limited to the Mongolian-Russian dictionary of modern terms by Cheremisov and Romyancev, loaned to us by Prof. Gaylord Simpson, now at Harvard University, to whom I feel deeply grateful on this account.

The work was begun with the hope that even with no more material than this at hand something useful might be produced within a few years. Unfortunately Dr. Rudolph left the University shortly after work on the dictionary had begun, and there was no one who could take his place. I continued to spend what time I could spare from my other duties on the compilation, but after the war in Asia was over and communication with Mongolia was restored, I found that the linguistic picture in Mongolia had changed radically. A literary revolution, inspired by new political developments, had swept away the literary language in which all serious works — such as annals, inscriptions, and official documents, as well as the Buddhist Scriptures — had been composed for the past seven hundred years, and replaced it with the spoken language, namely the Khalkha dialect. The Uigur-Mongolian script had been relegated to the dustbin and, after a short-lived attempt to use the English alphabet instead, Cyrillic characters, notwithstanding their shortcomings, were taking its place. Many old texts, and much new material, were being published in this new form. Where there had been almost no source material before there was now so much that no single worker could hope to exploit it within the available time.

Further, it became obvious that free access to China would soon be impossible, and I felt impelled to make one last trip of exploration there before the gates were closed. This trip was made in 1947-1948. When I returned to Berkeley, funds for even clerical assistance were no longer available. The Mongolian Dictionary Project seemed to have capsized in the maelstrom of world affairs.

It was salvaged by the concurrence of two events. In 1949 I reached the status of partial, and in 1952 that of full emeritus, and was thus able to spend the greater part of my time on the dictionary. The second favorable event took place in 1950: the Institute of East Asiatic Studies was founded. Its first director, Professor Woodbridge Bingham, placed the Mongolian Dictionary Project within the framework of the Institute with a staff of its own under my direction. Following the reorganization of the Institute in 1957 as part of the Institute of International Studies, this arrangement continued under the Committee

on International Studies, of which Professor Paul S. Taylor was chairman, and Professor Thomas C. Blaisdell, Jr., executive secretary. The staff comprised a research linguist, Mr. Serge Kassatkin; a Mongolian research assistant, Mr. Mattai Haltod; and later, a secretary, Miss Zoya Pourtova.

Mr. Kassatkin brought with him an enviable knowledge of the languages needed on the project, namely his native Russian, English, several European languages, both spoken and written Japanese and Chinese, and a basic knowledge of Mongolian, especially of its grammar. Far from limiting himself to the office schedule, he gave many hours of extra work to the project, hours that he could ill spare from his own personal research. After severing his relations with the Institute in order to accept a position on the academic staff of the University in 1959, he continued to give voluntary assistance until the dictionary was ready for publication.

Mr. Haltod, our first Mongolian assistant, had not only a thorough and specific knowledge of his native language, acquired by practical experience in lexicographical and grammatical research, but also a sound understanding of Japanese and Chinese. His zeal and thoroughness throughout his tenure deserve warm recognition. He left the project for reasons beyond his and our control.

A most satisfactory replacement for Mr. Haltod was found in the person of Mr. Hangin, who, besides having a fine command of Mongolian, Chinese, and Japanese, knows well both written and spoken English and even acquired a knowledge of Russian during his tenure. He had earlier helped prepare a Mongolian reader and other teaching materials. He, too, has the remarkable interest in minutiae so indispensable to a lexicographer.

For a short period in 1952 the staff had the privilege of working closely with the eminent Mongolist, Professor Nicholas Poppe, of the University of Washington. The value of the energetic assistance and authoritative advice he gave so generously, even after his official connection with the project had ended, is acknowledged with great appreciation.

We were also particularly fortunate in securing the services of Miss Zoya Pourtova. She did not limit her efforts to turning out a completely satisfactory typescript; the important Cyrillic index, containing some 32,000 single entries, is almost entirely her work.

Mr. Albert Dien, a graduate student in the Oriental Languages Department, joined the staff in 1959-60 as a research assistant. His linguistic competence enabled him to prepare with me the index of ambiguous readings, an addition which should prove a great convenience to users.

It may seem surprising that with such a competent staff I should not have been able to bring the project to a speedy conclusion, but a number of unanticipated events interfered with progress. Each time new lexicographical material became available, it was necessary to revise the work already done, making improvements and corrections. After a final draft of the dictionary had been prepared, a file of a modern Mongolian newspaper

was received and several hundred new words had to be added in their proper alphabetical positions. Because of the official adoption of the Cyrillic alphabet by the Mongolian government, it was decided to add the modern forms of the keywords, as far as feasible, and to prepare a complete index of these forms. This was tantamount to preparing a dictionary in two languages as far as the keywords were concerned. Then, when a typewriter with the old Mongolian script (the property of Mr. Hangin) became available, it seemed advisable to increase the dictionary's value by giving the script form of each keyword, and this in turn made the compilation of an index of the dubious or ambiguous readings inherent in the Uigur-Mongolian script a necessity.

As the number and complexity of problems became evident, the original plan of issuing a dictionary in three parts had to be abandoned: neither time nor money was available for its fulfillment.

The plan for an English-Mongolian dictionary that would complement the Mongolian-English was first amended to one calling for a simple English index to the definitions in the main dictionary. It was finally decided to eliminate even this, but it is mentioned here because the choice of English definitions was partly determined by the original plan.

The list of Buddhist terms given on pages 1159-1192 is all that remains of the original plan for a third volume. It was at one time believed that it would be impossible to include even a selected list of the more important terms, but when the main dictionary had been completed, it became evident that a supplement containing such terms could be accommodated. Consequently, with the assistance of Dr. Alex Wayman, I hurried to compile such a list. Because of the limited time at our disposal, there are doubtless inaccuracies, omissions, and inconsistencies, but the list should be of aid to the reader of simple Buddhist texts. Our main source was the *Mahāvīyutpatti*, and extensive collection of Buddhist terms in Sanskrit with Tibetan equivalents that was compiled in the ninth century, and to which Mongolian was added in the eighteenth century. Other sources included old Buddhist texts and Kowalewski's dictionary.

While the work on the main dictionary was in progress, I had begun collecting "uncommon" or "rare" words from various books and articles written by Western Mongolists. Only a small selection of these, with indication of the sources, could be accommodated in the list of Additions and Corrections on pages 1195-1216.

Acknowledgements

In concluding this historical sketch, I wish to express my profound gratitude to the many persons who have shown interest, or taken part in the work which has occupied me during the last eighteen years. Without the encouragement of Dr. Robert Gordon Sproul, President of the University of California, Emeritus, the dictionary might have never been begun. Without the sympathetic attitude of his successor, President Clark Kerr, it might never have

been finished. Professor Woodbridge Bingham, with insight and patience, charted the course of the dictionary from 1950 to 1957. After the reorganization of the Institute of East Asiatic Studies, Professor Paul S. Taylor and Professor Thomas C. Blaisdell, Jr. helped preserve the dictionary. Dr. Esther Morrison, assistant to the Executive Secretary of the Institute of International Studies since 1956, has followed the progress of the work with understanding; her efficiency and her encouragement have helped us at all times. My sincere appreciation also goes to Mr. John S. Gildersleeve of the University of California Press for his skilful editorial assistance.

Sources, Scope and Arrangement

The dictionary has been compiled from sources of the following type: dictionaries in Russian, Japanese, Chinese, French, German, and English; printed texts, chiefly historical, such as the Altan Tobci and Erdeni jin Tobci (Sayan Secen); such modern publications as textbooks, newspapers, and magazines.

Excluding the strictly archaic language, the dictionary contains the vocabulary of all periods from 1940 on, including the modern terminology developed since sovietization. A limited number of religious terms, largely those that have become part of the common language, have been included in the main body of the dictionary; strictly technical Buddhist terms and expressions, however, are presented in a special Supplement.

Mongolian words have been transliterated into the English alphabet (with the addition of Γ, G, K, Q, Š, Z) and arranged alphabetically according to this transliteration of their literary form. The modern Cyrillic transcription of each word follows on the same line as the main entry, separated from it by a solidus; the old Mongolian script form of the word is given directly below the entry — words that have been divided in order to fit a limited space should be read from left to right.

Etymological explanations, if any, and references to alternative forms are given in brackets on the first line under the key word. The designation of the part of speech (v.t., v.i., adj., adv., etc.) precedes the definition. It should be noted, however, that for many words there is no formal differentiation between, for instance, substantive and adjective, or adjective and adverb, and the designation can give only an approximation of the function of the keyword. In the transliteration of verbs, endings are dropped and the omission is indicated by a hyphen, although these endings are given for the old Mongolian and Cyrillic forms. As far as feasible, the various meanings of the keywords are arranged in a logical sequence, the basic meaning, if ascertainable, coming first. Words closely related semantically are separated from one another by commas; more distantly related words or different parts of speech are set off by semicolons.

The definitions of most keywords are followed by examples of usage, given on separate lines, in which two hyphens (--) represent the keyword. For words with two or

more widely divergent meanings, the definitions are listed separately (and designated a, b, c, etc.), and examples are given under each definition. If a word has several variant forms, it is, as a rule, defined under the most common form, the examples are given there, and cross references are made from the variants.

Optional inclusion of letters in Mongolian words, and of words in the examples, is indicated by giving the letters or words that may be included in brackets.

If a word, or a particular definition of a word, was found only in one source and could not be verified, that source is given in brackets preceding the definition: [Ko.] - Kowalewski, [Go.] - Golstunski, [SH] - Secret History, etc. (See List of Abbreviations).

If a Mongolian word or compound is a loan-translation of a foreign word or phrase, this is indicated in parentheses, immediately following the definition or example.

Transliteration

For technical reasons we have not always followed current usage in the transliteration of Oriental scripts. Deviations from commonly accepted forms are here listed separately for each language.

Mongolian

For Mongolian we write:

c	instead of č	ai	instead of ayi
ø	instead of ö	ei	instead of eyi
x	instead of q		
y	instead of ü		
z	instead of ž		

In the suffixes *ijar/ijer*, *bar/ber*, *aca/eca*, *ijan/ijen*, *e* is always used instead of *a*, etc. Palatalization before *i* can be readily ascertained by referring to the Cyrillic form of the keyword in question, therefore diacritics indicating palatalization have been omitted.

Sanskrit

The palatal *s* (ś) is written *ç* and the retroflex *s* (ṣ) *sh*; The dot is not used on the anusvāra *m* unless its omission would cause ambiguity; the dot is also omitted from guttural, palatal, and cerebral (retroflex) *n* if the structure of the word permits it.

Tibetan

For Tibetan we write:

ng	instead of ṅ
ny	instead of ñ
dz	instead of ḍ
zh	instead of ṣh
ç	represents the palatal s
h	represents the a chung

The silent basis of initial vowels is indicated by an apostrophe.

The bases of the words are not marked by capital letters, and the individual syllables are not separated by hyphens or dots, but simply by spacing: *hdod pa*, not *hDod-pa* or *hdod·pa*, etc.

Chinese transcriptions are those given in "Chinese-English Dictionary", H. A. Giles, 2nd edition.

Berkeley, California

May 10, 1960.

Ferdinand D. Lessing

MONGOLIAN ALPHABET

(According to Vladimircov's Comparative Grammar)

Initial	Medial	Final	Old value
ᠠ	ᠡ	ᠢ ᠣ ᠤ	a
ᠡ	ᠢ	ᠣ ᠤ ᠤ	e
ᠢ	ᠣ	ᠣ ᠤ	i
ᠣ	ᠤ	ᠣ ᠤ	o u
ᠣ	ᠤ	ᠣ ᠤ	ö ü
ᠠ ᠡ	ᠢ ᠣ	ᠣ ᠤ	n
ᠢ	ᠣ	ᠣ	ng
ᠢ	ᠣ	ᠣ	q > x
ᠢ ᠣ	ᠣ ᠤ	ᠣ ᠤ	γ q
ᠣ	ᠤ	ᠣ	p b w
ᠣ	ᠤ	ᠣ	(p)
ᠢ	ᠣ	ᠣ	s
ᠢ	ᠣ	ᠣ	š
ᠠ ᠡ	ᠢ ᠣ	ᠣ ᠤ	t d
ᠢ	ᠣ	ᠣ	ʃ l
ᠢ	ᠣ	ᠣ	m
ᠢ	ᠣ	ᠣ	č
(ᠠ)	ᠢ	ᠣ	(j)
ᠢ	ᠢ ᠣ	ᠣ	y
ᠣ	ᠣ	ᠣ	k g
ᠢ	ᠢ	ᠣ	r
ᠢ	ᠢ	ᠣ	v w
ᠢ	ᠢ	ᠣ	(h)

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LIST OF ABBREVIATIONS

adj.	adjective	M.	Mongolian
adv.	adverb	Ma.	Manchu
AG	Altan Gerel	masc. g.	masculine gender
anat.	anatomy, anatomic[ally]	Math.	Mathew, Dictionary
anc.	ancient	meas.	measure
approx.	approximately, approximative	metaph.	metaphorical
Ar.	Arabic	mil.	military
AT	Altan Tobci	Mo.	A. Mostaert (Dictionary)
attrib.	attributively	mod.	modal
auxil.	auxiliary	multipl. num.	multiplicative numeral
biol.	biological	myth.	mythological
Bo.	Bodhisattva	n.	noun
Bsm	Buddhism	n. a.	nomen actoris
Bu.	Buddha, Buddhist.	n. d.	descriptive noun
card.	cardinal	neg.	negative, negation
caus.	causative	nom.	nominative
Ch.	Chinese	n. p.	noun proper
Che.	Cheremisov	n. u.	nomen usus
chem.	chemical	num.	numeral(s)
cf.	confer	obs.	obsolete
class.	classical	onomat.	onomatopoeia
coll.	collective	opp.	opposite
colloq.	colloquial	ord.	ordinal
com.	comitative	orig.	original
conj.	conjunction	P.	Pali
contempor.	contemporale, contemporal	part.	participial, participle
conv.	converb	pass.	passive
coop.	cooperative	pl.	plural, plurative
copul.	copulative	P. Gr.	N. Poppe, Grammar
cpd.	compound	polit.	political
dem.	demonstrative	poss.	possessive
deriv.	derived, derivative	postpos.	postposition
dim.	diminutive	pr.	present
distr.	distributive	precl.	preclassical
eccles.	ecclesiastic	pred.	predicate, predicative
ED.	Edgerton	prep.	preposition
elev.	elevated	pres. part.	present participle
epist.	epistolary	pron.	pronoun
esp.	especially	pronom.	pronominal
ET	Erdeni jin Tobci	Pt.	Part
exclam.	exclamation	q. v.	which see
euph.	euphemism	Ra.	G. J. Ramstedt
fig.	figurative[ly]	rec.	reciprocal
fr.	from	refl.	reflexive
freq.	frequentative	rel.	relative
fut.	future	relig.	religious
gen.	genitive	Ri.	A. R. Rinchine
gram.	grammar, grammatical	S.	Sanskrit
Go.	Golstunsky	SH	Secret History
GR	V. I. Grubov	sing.	singular
GS	Grammata Serica	SS	Sayan Secen
Gu.	Gunzel	subst.	substantive
hend.	hendiadys	suff.	suffix
hist.	historical, history	supra	See above
hon.	honorific	syn.	synonym[ous]
i.	intransitive	T.	Tibetan
id.	idem (the same)	t.	transitive
imp.	imperative	Tr.	D. A. Troxel
imperf.	imperfect[ive]	transcr.	transcription
infra	See below	transl.	translated, translation
interj.	interjection	thr.	through
interrog.	interrogative	Turk.	Turkish
Kaz.	V. A. Kazakevich	v.	verb
Ko.	J. E. Kowalewski (Dictionary)	v. i.	verb intransitive
Lauf.	B. Laufer (Sino-Iranica)	VI.	Vladimirtsov
lit.	literally	v. pass.	verb passive
limit.	limiting	v. rec.	verb reciprocal
loc.	locative	v. t.	verb transitive
Lu.	A. Lubsandende	vulg.	vulgarism
		Yhk.	Yung-ho-kung

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The knowledge, which "Dictionnaire Mongol-Russe-Français" was published in three volumes in Paris (1841-1843). It included a substantial part of the difficult Buddhist terminology with Tibetan and even some Sanskrit equivalents. In this respect the book proved to be without parallel in Mongolian lexicography. Subsequently "Mongolian-Russian Dictionary," which was published in 1891-1896, was basically a revision and expansion of Swobodski's work, without the Buddhist termal. However,

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A

A, 1. / AA
 [-a - a] interj. A! Oh! Well!
 --, jam[b]ar saixan bui! Ah, how beautiful it is!
 --, kögerykei! Oh, what a pity!
 --, tegel! Yes, do that!
 --, telmy yy? Oh, is that so?

A, E, 2. / AA, 33, 00, 00
 interj. Exclamation used in direct address following the person addressed: O! jeke xayan a! O Great Emperor! keyked e! Children! näkyd e! Friends! Comrades!

-A, -E
 Suffix of the dative-locative case and adverbs.
 cerig yn alban-a tataxu. To draft for military service.
 daruxan-a. Immediately, forthwith.
 ene zabsar-a. In the meantime, at this juncture.
 yazar-a. In the place; to the place.

A-
 v.i., aux., and copul. To be (not all forms of this verb are used; see examples also under abacu, abasu, atal-a, axul, azu, azuyu).
 --zi. Past tense used instead of azuyu (q.v.).
 bi ene yazar --suyai. Let me stay at this place.
 bui --mui. There is.
 kylijen --ysayar edyr udaba. [I] have been waiting for many days.
 sain sayatazu --mui uu? How are you? (lit.: are you living well?)
 tegyn y --ysan yazar. The place where he had been.
 tein --xul-a. If it is or were so.
 tende --tuyai. [Let him] be there!
 tere oruzu irekyi dy bi sayuzu --bai. When he came in I was sitting.

A-A / AA
 See A, 1.

AB, 1. / AB
 Intensifying particle before certain adjectives and adverbs with initial a.
 -- adali. Absolutely similar or identical.

-- ariyun. Completely clean or pure; very holy, immaculate.

AB, 2. / AB
 n. Witchcraft, sorcery, charms; temptation, allurements, enticement.
 -- tur oruxu. To be allured, yield to temptation.

AB- / ABAX
 v.t. a) To take, grasp, get hold of.
 --cu ireky. To bring.
 --cu jabuxu. To take and go, take away; to take care of.
 --cu odxu. To take away, carry off.
 --uyad ire! Take and come! Bring!
 yar tayan --xu. To take in one's hand[s].
 xojar yar ijer --xu. To take or receive with both hands (out of politeness).
 zisij-e --xu. To take as an example.

b) To receive, obtain, gain, procure, acquire; to collect (as taxes); to buy; to absorb, draw in; to adopt; to conceive.
 ama --xu. To promise, pledge.
 ami --xu. To save life; to take a rest.
 amisx-a --xu. To breathe; to take a breath; to take a short rest.
 amta --xu. To acquire a taste for.
 ary-a kemzij-e --xu. To take measures or steps.
 azil du --xu. To hire for work.
 cigig --xu. To absorb moisture.
 cimege --xu. To obtain information.
 egyn ece --cu yzebesy. Looking from this viewpoint.
 ekener --xu. To take a wife, marry.
 ezelen --xu. To take possession of; to occupy.
 gergei --xu. To take a wife, marry.
 kegel --xu. To become pregnant (of animals).
 kycyn --xu. To gain strength; to grow fat (of animals).
 kylijen --xu. To accept, receive.
 os --xu. To avenge, take revenge.
 salki --xu. To catch a cold.
 sanay-a --xu. To conceive an idea, grasp the meaning.
 sanal --xu. To get someone's opinion, gather opinions.

- sezig --xu. To become suspicious.
 taryu --xu. To gain weight, grow fat (of animals).
 terigyn i --xu. To take first place.
 usu --xu. To get water; to absorb water; to be flooded.
 xurijan --xu. To receive; to collect; to confiscate.
 yge --xu. To be receptive to somebody's request; to take or follow advice.
 yge ji --xu. To interrogate, question, give a hearing; to receive testimony or statement.
 ynyr --xu. To smell or get the odor or scent of.
 yrecilezy --xu. To adopt a child.
 zzygyr --xu. To occupy first place, stand at the head of.
 ziruy --xu. To take a photograph, have one's picture taken.
 c) To remove, take off.
 ami --xu. To take one's life, kill. See also b.
 emegel --xu. To take off a saddle.
 malay-a ben --xu. To take off one's hat or cap.
 toluyai --xu. To decapitate.
 uryuca --xu. To reap, harvest.

d) As an auxiliary verb preceded by imperfect or modal verbs describes the action as performed in the interest, on behalf, at the wish, or in the direction of the subject.

- bicizy --xu. To write down or note.
 surcu --xu. To learn, study.
 tatan --xu. To attract to oneself; to win (as supporters, etc.); to recruit.
 xarazu --xu. To take notice.
 xudaldun --xu. To buy.

e) As an auxiliary verb preceded by the perfect verb describes the action as momentary.

- barlyad -- ! Grab him! Grab it!
 coklyad --xu. To strike a blow.

f) The modal and perfect verbs of this verb preceded by the ablative case have the meaning of "beginning with, from, since."

- ekin ece --un. From the beginning.
 orlyge ece --uyad. Since morning.
 tende ece --uyad ende kyrtel-e. From there to here.

ABA, 1.

See abu.

ABA, 2. / AB

- n. Chase, hunt, battue.
 -- goryge. Hunting.
 -- kiky. To go hunting.
 -- talbixu. To begin a hunt; to encircle the game on a battue.
 -- taraxu. The hunters spread out for the battue.
 -- xurijaxu. To call a finish to a hunt.
 -- zarlaxu. To invite or call for a hunt.
 ang -- . Hunting, trapping.

ABACI(N) / АБЧ(ИН)

- n. Hunter, trapper.

ABACI- / АБААЧИХ

- [= abayaci-, abuyaci-; contraction of abuyad oci-] v.t. To remove, take away with one, carry off

- xu egky. To take something to a person, deliver to.
 cayaza ber --xu. To execute, put to death; to prosecute according to law.
 circy --xu. To drag away.
 dayudamu --xu. To summon, call, recall.
 ger tegen --xu. To take to one's home.

ABACID / АБЧИД

- Pl. of abaci(n).

ABACIYUL- / АБААЧУУЛАХ

- v. caus. of abaci-.

ABACU / АБЧ

- [concess. conv. of a-] Though, although, nevertheless.

- bui -- . Although there is.
 teimy -- . Although it is so.

ABAD / АБД

- Intensifier of negatives: (not) at all, absolutely (not).

- ireky ygei. Does not come back at all.
 -- qsky ygei. Does not grow at all.

АБАҒ-А, 1. / АБҒА

- n. Paternal uncle.
 -- ax-a. Father's brother, uncle.
 -- bergen. Wife of father's brother.
 -- egeci. Aunt (father's sister).
 -- eke. Sister of father, aunt on father's side; wife of father's brother.

АБАГ-А, 1.

- kyrgen ax-a. Husband of father's sister.
- nar. Relatives on the father's side.
- bay-a -- . Father's younger brother.
- joke -- . Father's elder brother.

АБАГ-А, 2.

- n.p. Abaga, tribe inhabiting the Eastern and Western Abaga banners in the Shilingol league of Inner Mongolia.

АБАГАЦИ-

- See abaci-.

АБАГАЙ

- n. Wife of a prince; lady; during the Manchu period was used in the meaning of M. age (q.v.); sometimes used instead of abuyai (q.v.).

АБАГАЙЛА-

- v.t. To call someone an abayai (q.v.); to treat politely.

АБАГАЙТАЙ

- adj. Having a wife, married.

АБАГАЛДАЙ

- n. A shamanistic idol; a mask representing a shamanistic god; larva, chrysalis.

АБАГАЛЫ

- [= abali] n. The first wife or husband; legitimate wife or husband.
- ekener. First wife, legitimate wife.
- er-e. First husband; legitimate husband.

АБАГАХАЙ

- [Buriat and Kalmuk] n. Spider.

АБАЙ

- Term of address expressing respect or endearment (obs.).

АБАЛА-

- v.t. To hunt in a group or in a battue.

АБАЛИ

- See abayali.

АБАРИ-

- [= abira-] v.i. To climb, clamber, or crawl upon something; to climb over or across.

АБЦИУ[U]

- xu ebey. Climbing plant, vine.
- xu yaxu. To climb up.

АБАРИГ-А

- n. The act of abari-.

АБАСУ

- [cond. conv. of a-] H, in case.
- bui -- . H there is or are.
- dayusuy-san -- . H it is finished.
- tein -- . H it is or were so.

АБАУ

- Interjection of fear or indignation; oh! ah!

АБАХАЙ

- n. Princess; daughter; young lady.

АБКАЛДУ-

- [= abucaldu-] v.i. To be in contact, be coordinated; to correspond mutually, agree.
- xoyarundu ben --xu. To agree mutually.

АБКАЛДУГ-А(Н)

- [= abucaldug-a(n)] n. Mutual contact or correspondence; interaction.
- ygei jartij-a. Incoherent speech.

АБКАЛДУГАТАЙ

- [= abucaldugatu] adj. Having mutual contact or correspondence.

АБКАЛДУГАТУ

- See abucaldugatal.

АБКАЛДУГУЛ-

- [v. caus. of abucaldu-] v.t. To bring in contact, coordinate; to adapt, fit.
- oml i yiledylge deger-e --xu. To coordinate theory with practice.

АБЦИ-

- v.i. To shrink, contract.

АБЦИУ[U]

- adj. Tight (of clothes); narrow, cramped, small (of space); vivid, hasty, restless, pushing, impatient.

ABCIMAL

ABCIMAL / **АВЧИМАЛ**
[n. d. of abci-] Shrunk, contracted.

ABCIRA- / **АВЧРАХ**
[a contraction of abcu ireky] v. t. To bring.

ABCIRAḠUL- / **АВЧРҮҮЛҮХ**
v. caus. of abcira-.

ABCIRE-
Same as abcira-.

ABDAR / **АБДАР**
n. Trunk, chest.
all du eriky ber -- tayan eri. Instead of looking [for something] at your neighbors, look [for it] in your own chest (proverb).

ABDAR-A
Same as abdar.

ABDARLA- / **АБДАРЛАХ**
v. t. To put in a trunk or chest.

ABID
n. Intestines (obs.).

ABIDA
[= caylasi ygei gerelty, S. Amitābha] n. "He who possesses immeasurable splendor," the Buddha Amitābha who presides over the western Paradise.
-- burxan. Same as above.
ulayan -- . The Red Amitābha (red is his usual color when represented in a painting).

ABLI-AN / **АБЛА(Н)**
n. Sound, tone, voice; noise.
-- yaryaxu. To make a sound.
--n zyl. Phonetics.
--n zyl jin bicig. Phonetic writing.
-- ygei. Soundless; tacit; voiceless, mute.

ABIJAS / **АБЬЯС**
[S. abhyāsa, "practice," but in meaning it often corresponds more to Buddh. Sanskrit vāsanā, T. bag chags] n. Passion; inclination, tendency, pre-disposition, propensity; talent, gift.

ABLIḠ-A

-- bilig. Talent, gift.
-- cidaburi. Talent, gift, ability.
-- mayutal. Having a bad tendency.
-- tur singgeky. To abandon oneself to passion.
-- tur xudxuydaysan sedkil. A mind agitated by passion.
-- ygei. Untalented.
törylki -- . Innate talent.

ABIJASLIḠ / **АБЬЯСЛАḠ**
adj. Talented, gifted.

ABIJATAI / **АБИЯТАЙ**
[= abijatu] adj. Having sound or voice; audible.

ABIJATU / **АБИЯТ**
See abijatal.

ABIR / **АБИР**
-- siber. Onomat. expressive of whisper.
-- siber jarilcaxu. To whisper to each other.

ABIRA-
See abari-.

ABISIT
See abisig.

ABISIG / **АБИСИḠ**
[= abisiy, S. abhiṣeka] n. Consecration by sprinkling holy water, consecration in general (as of kings, buddhas, saintly persons, laymen); powers conferred through consecration or blessings; ordainment.
-- abxu. To receive consecration or ordainment.
-- obxu. To receive consecration or ordainment.
-- agy. To bestow consecration, ordain a monk or priest.

ABISUN / **АБЕСУН**
n. The wife of an elder brother in relation to the wife of a younger brother.
-- azin. Sisters-in-law.

ABLA-
v. t. To allure, seduce; to hurt through magic incantations.

ABLIḠ-A / **АБЛИḠА**
n. Illicit profit; bribe; extorted fees (obs.).