

## TOPONYMS WITH MONGOLIAN TRIBAL NAMES IN THE TERRITORY OF ALTAI, RUSSIAN FEDERATION

O.Molchanova

The Altai Republic (formerly the Mountain Altai autonomous region) is a constituent part of the Russian Federal Republic. It is situated in the south of West Siberia bordering the Mongolian Republic and the Chinese People's Republic to the south-east, the Kazakh Republic to the south-west, adjoining the Kemerovo region and Khakasiya to the north and Tyva to the east. The Altai people live throughout the region, constituting the majority (from 55 to 90% of the population) in the eastern and central parts. The Russians live throughout the territory, as well as being the largest group (from 60 to 90%) in the north, north-west and south-west. The Kazakhs live mostly in the south-east. For almost three hundred years Altai and Russian peoples have lived side by side and this intercourse has resulted in the adoption of numbers of Altai names by the Russian people and of many Russian names by the Altai. On the whole the naming of places in the Mountain Altai by the Russians is sufficiently recent for the circumstances to be part of well-recorded history.

Of the 10,000 place-names of the Mountain Altai region I have at my disposal at present, slightly more than 7,000 correlate with the lexemes of the Altai (the language of the Altai people) and Russian languages and their dialects. Both languages spoken in the region have absorbed place-names of the former inhabitants, thus becoming receiving languages. At present the Altai and Russian place-names constitute the top stratum in the place-name continuum.

The problem is that no place-name in South Siberia was written down in Cyrillic before the 16<sup>th</sup> century and the earliest complete written records of geographical names were made at least three centuries after that. As many names in Siberia have existed for centuries in the oral tradition, the common practice of place-name investigation is out of the question here. With European names, a scholar must first make as complete a collection as possible of the early forms of each name and only then can he/she deal with the specific problems confronting him/her in the light of a thorough knowledge of all languages involved in the formation of place-names in the region, from the earliest times to the present day. To go beyond the often misleading appearances and to make a careful analysis of the changes which have taken place in the evolution of a place-name, scholars also need a profound knowledge of history, geography and archeology.

The point to be made here is that many places on the Altai land were known to Russian cartographers in their original pronunciation; that is why place-names are often found in a bewildering variety of spellings, some undoubtedly erroneous but all of them attempting to express the Altai people's pronunciation. The variation in the spelling of place-names on geographical maps and in historical and other documents is often a sign of ignorance of the Altai language and mispronunciation of native names on the part of the Russians. The better the Russian ear of the person in charge of writing down the Altai names, the closer these place-names were to the original forms. Philologists must work on material such as this. They have to interpret these spellings, eliminate errors and determine the original form of the name; then, and only then, can they attempt an explanation. The older the recorded forms and the greater their number, the more hope there is of success.

**О.Молчанова**

БНПУ, Щецинский их сургууль  
molchan@univ.szczecin.pl

**С.Чулуун, Э.Равдан, Х.Фүтаки, А.Камимүра**

*Монголын газрын зураг, газрын нэр судлал*

*"Адмон принт" ХХК хэвлэлийн газар. Улаанбаатар, 2015, ISBN 978-99973-0-702-6*

The landmarks that regularly have pre-Altai and, naturally, pre-Russian names are big rivers. As a rule these names are short, having arisen at an early date and established themselves in independent use, often superseding the longer compound names. As known, the universal feature of all geographical nomenclature is that the basis of big rivers designation is a lexeme meaning 'water; river; flowing; running'. Names of big rivers have a tendency to be preserved for centuries and the sources of their origin should be searched for in ancient languages.

Many of them are still mysterious and unintelligible and the location of the features to which they may refer is vague and indefinite, but place-name evidence has identified some and revealed traces of distant and otherwise unknown migrations.

As discovered, place-names in Altai have originated from different sources, the main ones in geographical nomenclature being respectively Russian, Altai, Mongolian, Samoyedic, Finno-Ugric, Yeniseian and possibly Sogdian. Although the first bit of evidence of Altai earliest settlers goes back hundreds and thousands of years, the problem of the depth and chronology of the strata in place-name reconstruction is one of the gaps in our knowledge and it requires the support of special techniques for its study. Also, the necessity of tracing the history of Siberian place-names in general and Mountain Altai names in particular is now generally recognized.

Since traces of place-names having Samoyedic, Finno-Ugric, Yeniseian and possibly Sogdian origins in the territory of Altai go back to a very remote past, each present name looks like a layered unit that may have interpretations from a number of languages involved in the formation of Altai toponymy.

It is common knowledge that the place-name continuum in any region is multilingual and multilayered. Place-name language identification begins with the separation of toponyms that may find a reliable explanation in modern languages (Altai and Russian in my case). Then a considerable group of place-names remains in which one may notice items with identifiable final elements, in particular place-names ending in *-nur/-nor*, *-usun/-uzun*, *-daba*, *-enir*, *-khangai*, *-uul*, *-xür*, *-šil*, and others. Mapping them revealed their clear-cut and dense distributions over the area within certain isoglosses testifying to the fact that place-names constituting them have been left by a people speaking a Mongolian language who not only went through the region but settled and stayed in it for a fairly long period of time so that they could pass place-names to the succeeding generation. Areal distribution of final elements seen on the schematic map excluded any chance coincidence, and was supported by other Mongolian place-names found within the same areal boundaries. Conversely, the sparse distribution of foreign place-names in a particular territory can only indicate the routes of an ethnic group's migration (for example, sparse Mongolian toponyms along the Chujski tract in the Mountain Altai).

As a rule, while migrating people try to repeat place-names of their motherland in a new place of habitation. A good example are English and Irish migrants who brought with themselves place-names of Great Britain to America, Australia, New Zealand, etc. With the building up of place-names on the same pattern the key to opaque toponyms and their deciphering should be searched for outside the boundaries of the region investigated. It is the case with Mongol-Kalmyk stratum in the Mountain Altai. First, the number of distributed Mongol-Kalmyk geographical names exceeds 1,500. Second, many of them are based on similar patterns that have been employed in Mongolian place-names registered on the medieval maps and compiled by M.Haltod. I compared the Mongolian place-names registered in the Mountain Altai with those given in his book *Mongolische Ortsnamen* and found the corpus of 13,644 geographical names from the book most useful for my studies on Altai place-names as it helped me to find similar forms of place-names in the territory of the Mountain Altai. It is obvious that the system of geographical names of Mongolia serves as a key to decipher Mongol-Kalmyk place-names in the Mountain Altai and it turned out to be a good proof for the Mongolian stratum. This stratum does not require both painstaking efforts on the part of a researcher and many years of search.

And now let me introduce some historical facts explaining the occurrence of Mongolian place-names in the territory of the Mountain Altai. For a very long period of time Altai and Mongol

tribes have lived side by side in South Siberia, this intercourse has resulted in the adoption of a considerable number of Mongol names by the Altai and other peoples. I share the viewpoint according to which there is a manifold typological convergence between the Turkic and Mongolian languages. First, in both groups of languages most place-names are built up on a similar pattern, in which a noun is preceded by a modifying adjective or a dependent noun. Second, in approximately 70% of cases a place-name is marked by a generic element denoting a topographic feature. Third, approximately 30% of lexemes with high and medium frequencies occurring in the Turkic and Mongolian place-name thesauruses (especially in the domains COLOUR, QUANTITY, SPACIAL DISTRIBUTION, SIZE, and SHAPE) are Turkic and Mongolian common words.

And now for brief historical facts of Altai-Mongol contacts. They began in the 4<sup>th</sup> century A.D. During the 4<sup>th</sup> to 8<sup>th</sup> centuries the Kidan fought incessantly with the Türks and other tribes, as well as with the tribes of China. By the 10<sup>th</sup> century the Kidan empire had been finally established. At the height of its prosperity it included the south-eastern and central parts of Mongolia and a considerable part of north-eastern China. Altai legend has it that the Altai people were subjugated and taken away by the Kidan from their territory. In the 13<sup>th</sup> century Genghis Khan descendants controlled a vast territory from the Dneestr river in the west to the Korean peninsula in the east. It included the Mountain Altai as well. And finally the Altai people fell under the influence of the Oirat whose supremacy lasted till 1756.

Having collected the group of Mongolian place-names from the data given by their areal distribution it turned out to be necessary to apply techniques of reconstruction in order to restore the original form of place-names in question lost with the passage of time. Here it is sufficient to note that there can be no doubt that people do not acquire foreign place-names by rote and then simply reproduce them in response to environmental stimuli, but adopt and assimilate them phonetically, semantically, morphologically and syntactically to their own speech habits. Due to reconstruction techniques applied I managed to single out around 1,500 place-names which the Mongolian tribes employed while staying in the territory of the Mountain Altai at different times of their peaceful contacts and war conflicts with the native peoples.

In Altai three strata (Altai, Russian and Mongolian) satisfy all criteria of place-name etymon reliability. What is also important in stratum identification is the number of place-names included into it as their mass presentation strengthens the reliability of arguments.

What can be said about strata that do not have dense place-name distributions? The process of place-name identification in the circumstances is brought to assumptions and suggestions often based on explanations taken from different languages. At the same time scholars who do their research on geographical names always remember that place-name lexicon of any people is built up of units with specificity of their own and on certain patterns which are stable and repeated throughout the entire Turkic, Mongolian, Slavic, etc. worlds. Place-name patterns are canonical and prototypical. They reflect the universality of human mind that does not allow the single word *both* for the Ob' river-name designation, *good day*, *fellow* or *farewell*, *the boat* for other topographic features.

It is well known that the comprehensive cartographic information about Siberia reached Europe only in the 13<sup>th</sup> century and was associated with the invasion of Mongol tribes known in Europe as the Tartars. Since that time a large country of Tartary has found its way into recorded history. The modern territories of the Altai region and the Altai Republic were situated within the boundaries of the former Grand Tartary.

Ptolemy's *Geography* was considered to have been printed for the first time in 1462 at Bologna; but this edition is now attributed to 1472 or even 1482. The metrical version of it (c. 1480) published in Florence contained not only twenty-seven old maps but four new ones. Ptolemy depicted *Grand Tartary* as a vast region extending from the Volga to the Ocean and from the Gihon to Siberia. Into Ptolemy's *Caspian (Hyrceanian) Sea* two rivers discharge themselves from the North, *the Rha* (the Volga) and *the Daix* (the Jaik or Ural), and two from the East, *the Oxus* (the Amu-Daria) and *the Jaxartes* (the Syr-Daria) [J.Baddeley 1919: ci].

From the days of Ptolemy few if any additions were made to European maps of Middle and Northern Asia. For nearly three centuries the information about *Grand Tartary* and the adjacent regions was drawn almost exclusively from Marko Polo. In his comments on Marko Polo's journey P.Pelliot [1959: 30, 31] gives a thorough explanation to what Altai meant in the 13<sup>th</sup> century. I shall relate it in brief. The name *Altai* first occurs after Marko Polo's paragraph on Qaraqorum and the history of Genghis Khan as that of a great mountain where all the great lords of the line of Genghis Khan are taken to be buried. Polo means by *Altai* the place somewhere near the sources of the Onon and the Kerulen. In *the Secret History*<sup>1</sup> of 1240 the name *Altai* occurs several times and is always applied to what is now called Southern Altai which is in Western Mongolia. Rashīd al-Dīn in his *History of the World* (1307) employs it in two forms: *Buzug Altai* and *Yākā Altai*, both meaning 'Great Altai' in Persian and in Mongolian. Here P.Pelliot draws the readers' attention to three facts: 1) Kāšyari, who does not mention any Altai, gives *Altunqan* as the name of a mountain in the land of the Uygurs, 2) when the Ming shih in its biographies says of a number of people that they were originally Tatar (=Mongols) of the Chin-shan, it is clear that it refers to the mountains in eastern or south-eastern Mongolia, 3) while Chin-shan is of early occurrence in Chinese texts and although we find *Altun-yiš* in the Orkhon runic inscriptions, there is no mention of the Altai nor of any Gold Mountain in *Hudūd al-‘Ālam*<sup>2</sup>.

In the so-called Borgian map of about 1410 we find *Ezina* (a town on the river Ezina, or Hei-shin, East of Su-chow) and one or two other names from Polo which are repeated with editions by Fra Mauro who also gives us *Monte Alchai; populi diti Mectiti; Mechrit; populi diti Bargu; regno Tenduch*, to mention only a few. As we see, among names given there is *Altai* and two tribal names: *Merkit/Mergid* and *Manchu (Bargu)*.

Abraham Ortelius (1527–98), one of the most known cartographers and map publishers (Antwerp), is famous for his publication of historical and contemporary maps. I will enlarge on the one entitled *Tartarie sive Magni Chami regni typus* (1570), in particular, on one place-name that is pertinent to the subject of the present investigation. Not only does Abraham Ortelius locate topographic features and their place-names but he often makes comments on them, for example, *Mons Althay* is described as the place, «<...> where all emperors of Tartary were buried» [K.Nebenzahl 2005].

And now for the Russian cartography source known as the Godunov map. Its history runs as follows: Starkoff and Bobarykin came back from their mission to Altin Khan in 1666 and brought with them a sketch-map of the country. The Tsar Alexei Mikhajlovich gave orders to his chief representatives in Siberia to supply one. These orders were carried out by the Tobol vojevoda P.Godunov who managed to compile a map of wholly unmapped regions between Russia-in-Europe on one side, China and Kamchatka on the other. The map was engraved on wood in 1667. Its original disappeared long ago and our knowledge of the map was due to the multilateral text which survived and to certain Swedes who made a copy of the Godunov map in Moscow, transcribing the names in Swedish. J.Baddeley [1919: cxxviii-cxxxiv] produces the lists of place-names collected from two copies of the Godunov map (1667, 1672). Among them there are the following ones concerning the subject of the present investigation<sup>3</sup>:

Abalatskoe	Riv. Ket	Tangutskaya (zemlia)
Altai (mountain)	Ketskoi (ostrog)	Telenguti (race-name)
Altin (lake)	Kotskoi (monastery)	Tubitsi (race-name)
Riv. Biya	Mugal	Uirungh (tract)
Kaimantsi (race-name)	Mundustsi (race-name)	Yamundustsi (race-name)

<sup>1</sup> *The Secret History of the Mongols* is the oldest surviving Mongol-language literary work containing about 400 years events. It is the earliest and only history of nomadic civilization in Asia.

<sup>2</sup> The book *Hudūd al-‘Ālam* (The World Boundaries) by an unknown author was written in Persian in the 10<sup>th</sup> century and contains an abound factual material on the world's history and geography.

<sup>3</sup> All place-names are given in J.Baddeley's orphography.

Kalmnitskoi Derbitskoi ulus	Mungaltsi (dwell here)	
Karagaitsi (race-name)	Riv. Ob	
Riv. Katunia	Sayantsi (people)	

Table 1 Selected place-names from the Godunov map of 1667

At this point I will attempt to identify places of tribal habitations on the Godunov map. Here *Sayantsi/саанцы* (people)<sup>4</sup> are located to the south and north from Teleckoje lake within a large territory (the north is at the bottom and the south is at the top of the map). To the east of them we may see *Kirghizi/кѣгузы*, to the west a small territory is occupied by *Ablaevui/аблаевы* and further on along the whole southern boundary of *Sayantsi* and *Ablaevui* the following tribes are located from east to west: *Tangutskaya* (zemlia)/*таꞑхтѣ*, *Mugal/мугалы*, *кѣтаицины*<sup>5</sup>. To the west of *кѣтаицины* *Kalmuiki/кѣмыки* are placed. It is unfortunate that the copy of the Godunov map attached to J.Baddeley’s book is dated to 1667 and does not contain all place-names J.Baddeley collected on the lists [J.Baddeley 1919: cxxvii-cxxxv].

And now I will describe another map called the Ethnographical map of 1673 which occurred in the Remezov Atlas. The goal of the map was specified in such a way: «That is a register of the Horde and other Lands and Peoples. This map is drawn to disclose the new known lands concerning whose rivers and [place] names whereabouts they are situated: also the Siberian districts and peoples dwelling under various names in the interior, others roving from one spot to the other. Likewise, it has been clearly specified and shown how each province borders on the other, because each people [tribe] recognised its own boundary divisions, not desiring to overstep them and to encroach upon other foreigners, but whenever the one people comes into the domain of the other’s sphere and trespasses in order to carry off cattle from there, or to catch and kill wild animals, thereover have arisen between them many quarrels, and plundering. This draft was made in the year 7181 [1673] on the evidence of the Siberian Metropolitan Cornelius, through many and various researches, enquiries, and also depositions of many people, who themselves had been in these districts, on which depositions of theirs, made to gain some knowledge of how the one land is situated in regard to the other, demarcations have been drawn. The same for conciseness have been delineated in different colours» [J.Baddeley 1919: cxxxvii].

The map dates from 1673, only six years later than the original Godunov map, and its likeness to the Godunov map is obvious. Its remarkable feature is that it embraces the least known parts of Asia, with its main interest and purport lying in ethnography. It is constructed to show the localities, districts, countries, inhabited by the various tribes and nations in Eastern Russia and Middle and Northern Asia, from Moscow to the Pacific Ocean. Of its ninety-odd names the majority are those of peoples, and among them such important ones as *Bogdoi* (Manchu), *Ghiliaks*, *Brati* (Buriats), *Lamunuts* (Lamuts), *Kamchadals*, *Koriaks*, *Chukchi*, *Yukagari* (Yugarsk land), *Yakuts*, *Tunguses*, *Dahurs*, *Urianhai*, *Ostiaks*, *Targuts*, *Khosheyuts*, *Zongors* (*Sungars*), *Durbets* (these last four being the well-known main divisions of the Kalmuks), to name only a few.

In Table 2 below are listed those peoples [J.Baddeley 1919: cxxxix] that turn out to be our concern in the present paper.

The Bogdoi [Manchu] land (№ 3)	Land of the White Kalmuks [Telenguts] (№ 25)	Land of the Votiaks (№ 60)
Land of the Yellow Mongols (№ 5)	Territory of Ablai taisha with stone-built towns (№ 26)	Land of Yugoria (№ 76)
Land of the Kazak Horde (№ 16)	Land of the Karatals (№ 28)	Land of Terskoi Samoyeds (№ 77)
Tangut land (№ 17)	Land of the Kishtims (№ 43)	Land of the Ghindish Samoyeds (№ 80)

<sup>4</sup> All names are written in the Latin script on J.Baddeley’s lists and in Cyrillic on the Godunov map.

<sup>5</sup> No Latin version of the name is given by J.Baddeley.

Land of the Black Mongols (№ 18)	Land of the White and Black Kirghiz (№ 44)	Land of the Piebald horde of Ostiaks [in the town of Surgut] <sup>6</sup> (№ 82)
Land of the White Mongols (№ 21)	Land of Tovui [that is of the river Tovui, the present Taüi. Remezoff mentions the tribe Taüt] (№ 51)	Land of many tribes of Tunguses and Samoyeds; in it the town of Turukhan (№ 83)
Land of the Urakhan [Urianhai] (№ 22)	Kamasinsk land [they dwell near the source of the river Mana which enters the river Yenesei between the town of Crasnoyahr and the Abakan] (№ 57)	Land of the Ural Samoyeds (№ 84)
Land of Sayan (№ 23)	Land of the Chulim and Achin people, and in it the town of Tomsk (№ 58)	Land of hostile Samoyeds (№ 86)
Land of the Altirtsi and Telenbintsi (№ 24)	Land of the Narim and Ket Ostiaks (№ 59)	

Table 2 Selected ethnonyms from the Ethnographical map of 1673

All lands mapped are numbered and painted in different colours (the map has the north at its bottom and the south at its top). I will start enumerating those peoples and lands that are within the scope of my interest. The lowermost row, that is the last southern part where proceeding along from west to east at number 9 there is the Land of the Kingdom of Bukhara; at 8 – the Kizilbash Land [Persia]; at 6 – the Land of Borotola; at 5 – the Land of the Yellow Mongols; at 4 – the Land of the Black Mongols; at 3 – the Bogdoi [Manchu] Land. Number 16 along the second (southern) row in the same sequence from west to east marks off the Land of the Kazak Horde; number 17 – the Tangut Land; number 21 – the Land of the White Mongols; number 20 – the Chapchut/Chanchut Land. Along the third row from west to east we see at number 29 the Kopchash Land; at 28 – the Land of the Karatal; at 27 – the Territory of Kuchum; at 26 – the Territory of Ablai taish with stone-built towns; at 25 – the Land of the White Kalmuks [Telenguts]; at 24 – the Land of the Altirtsi and Telenbintsi; at 23 – the Land of Sayan [the Sayan highlands – plateau and mountains; the inhabitants were called Sayantsi by the Russians]; at 22 – the land of Urakhan [Urianhai]. Along the fourth row in the same sequence from west to east numbers 39 and 40 mark off Great Tartary – land of highlands and all Inner Siberia [that is the lowlands of Western Siberia; by the highlands they evidently meant the eastern slope of the Northern Urals] and in it – the famous city of Tobolsk with many districts, Tara, Tumen, Turinsk; at 41 – the Barabinsk Land; at 43 – the Land of the Kishtims; at 44 – the Land of the White and Black Kirghiz; at 45 – the Yarensk Land; at 46 – the Argunsk Land. Along the fifth row from west to east we find at number 59 the Land of the Narim and Ket Ostiaks; at 58 – the Land of the Chulim and Achin people and in it the town of Tomsk; at 57 – the Kamasinsk Land; at 47 – the Land of the yasak-paying Buriats, in it the towns Irkutsk and Ilimsk. I commented on both maps in more detail in O.Molchanova [2011: 115–130].

In the following part of the paper I would like to present a number of reconstructed toponyms composed of Mongolian tribal names and collected in the territory of the Altai Republic. They are arranged in alphabetical order as entries of a small dictionary. At the beginning of the entry a restored or existing form of the place-name (in bold) is given, followed by the versions of the toponym appearing on maps of the 17<sup>th</sup>–19<sup>th</sup> centuries (in parentheses) and works by W.Radloff, if any are present there, and after them forms of the same name are cited that were taken from other maps or different Russian written sources, in particular, found in the works of geographers, biologists, historians, in general, people who have studied Altai or just travelled there. What follows the place-name is a kind (or several kinds) of a topographic object bearing the given name

<sup>6</sup> A.Ch.Lehrberg identifies the Piebald Horde with the people who inhabited, according to Abulghazi, the town of Alaktsin (piebald town) on the river Ikar or Ikran (Ob'), and bred, exclusively, piebald horses of giant size. There were rich silver mines in the neighbourhood [J.Baddeley 1919: cxlii].

(for example, river, stream, lake, mountain, pass, ravine, tract, settlement). The same name can serve as the label of not one but multiple kinds or multiservice topographic features, they are all included into the same entry. Topographical locations are shown through the main river passes, settlements and other administrative units (for topographic objects discharged from old maps, I had to specify their locations on a map available), given name and value appellatives in general. Mongolian lexemes are cited from dictionaries (with either Cyrillic or Roman spelling) without inserting any change into them. An entry also contains a historical explanation borrowed from different sources, mostly Russian and English, which I consider useful and helpful for a future reader.

**Bajuter** rv.; set. Baragash. Mo. *Bayad/Баяд* + Alt. aff. pl. *-ter*, i.e. the Bayads. They are a third largest subgroup of the Mongols in Mongolia. The Bayads were a prominent clan within the Mongol Empire. They are found among Khalkha, Inner Mongolians, Buryats and Oirats. Before the 17<sup>th</sup> century the Bayads inhabited eastern valleys of the Jida and Selenge Rivers. V.Ja.Butanajev [1995: 86] registers the brook *Baiit*, trib. of the Uzhur, and the settlement *Baiit* situated on the brook of the same name in Khakasija.

**Charas-Suu/Charysh** (W.Radloff: *Tscharysch*; on A.Jenkinson and S. von Herberstein's map of 1570 the settlement name *Chirai* is placed at the south-east corner of Teleckoje lake; on Iusto Danckerts's map before 1670 one can see *Czar Riv*; S.U.Remezov has ЧарА (Czaraz); Chaarash, Charas-Suu, Charashy, Choros, Chyrysh in other sources) riv., mt., set.; l. trib. of the Ob' (its length is 547km), r. trib. of the Buren', w. trib. of Teleckoje lake, l. trib. of the Katun' in its middle current, val. of the Alei, set. Mendur-Sokkon, set. Ust'-Kan; **Staryj Charysh** rv.; Ust' Kalmanski region; **Vershina Charysha** ws.; situated on the Charysh and was established in 1526, Ust'-Kan region; **Charas-Ichi**, the basin of the river.

There is every reason to associate the name with the Mo. ethnic name *Choros/Tsoros*, the ruling clan of the Dzungars and Dörbet Oirats who once ruled the whole Four Oirats and with whom the Altai people were linked till the middle of the 18<sup>th</sup> century, see also Bashkir ethnonym *charysh/harysh*.

It is known from all historical sources that Genghis Khan solved the problem of succession in the following way: in accordance with his will, the Mongol empire was divided among his four sons. His eldest son, Jöchi, received the lands west of the Irtysh and the lower Amudar'ya, i.e. the Khorezm state with its capital Urgench, as well as the lower Syrdar'ya: his headquarters were in the Irtysh valley. <...> The third son, Ögedei, was given possession of Altai, western Mongolia and Tarbagatai: his headquarters were situated in Chuguchak.

According to L.P.Potapov [1952: 35], «with the collapse of the Jöchi Ulus historical and ethnic development of Altai takes place under the strong influence of the western Mongols or Oirats, since the end of the 15<sup>th</sup> and the beginning of the 16<sup>th</sup> centuries Altai appears to be in the sphere of political domination of western Mongolian or Oirat khans. Western Mongolian tribes spread their nomad camps to the Altai Mountains. <...> Evidence of this process is the appearance of tribal names Choros, Dörbet, Tuman and others among southern Altai people. These are well-known ethnonyms among the western Mongols or Oirats as well. <...> The influence of the western Mongols on the ethnic composition of the Altai lasted till the middle of the 18<sup>th</sup> century, when the Dzungar state of western Mongols collapsed».

In accordance with W.Radloff [1884, 1893, 1928], S.A.Tokarev [1947, 1958], A.I.Jarkho [1947], and N.I.Aristov [1896], the Altai-Kizhi and Teleuts have the tribal name Choros, which N.I.Aristov, together with the Merkit, Kyrgyz, Sojon, Mongol, considered the one which «accidentally found refuge in Altai».

V.Kotvich [1914: 9] gives interesting information about the name Choros: «Western Mongols, or Oirats, represented the union of four main tribes: Choros, Khoids, Khoshuts and Torguts; later the Choros tribe split into two branches: Dzungar and Dörbet. The Oirats' nomad camps were in Dzungaria, between Altai and Tien Shan».

**Derbetta** (on E.Ides's map (1704) Populi *Durbetsi* are placed to the west of Teleckoje lake

(on other maps: Derbelju, Derbety, Terbeti, Terebety, Tirbeta, Törböti) riv., rav., tract (situated on the Katun' and was established in 1928); r. trib. of the Katun', set. Ongudai; **Terbeta/Terbety** (Alt. *Törböt*) riv., br.; r. trib. of the Katun', the Chuj valley; **Törböt-Söögi** place; set. Bichiktu, set. Kaspа. Alt. *Törböt söögi* – lit. the grave of a man from the Törböt tribe; **Törböttü** place; set. Inegen. Alt. *Törböttü* – lit. with the people from the Törböt tribe.

One may attempt to find its base in the Mongolian tribal name *Dörbet/Дөрбөд/Dörvöd*, people of which are considered to be the second largest subgroup of the Mongol in modern Mongolia and were formerly one of the major tribes of the Four Oirat confederation in the 15<sup>th</sup>–18<sup>th</sup> centuries. In early times, the Dörbet and the Dzungars were ruled by collateral branches of the Choros. The Dörbets are distributed among the western provinces of Mongolia, Kalmykia, and in a small portion in Heilongjiang, China. The name has probably been originated from *dörben* 'four', see *Dörbed* (pl. *dörben*) a tribal name [N.Poppe 1954: 70]. The Altai-Kizhi have *törböt* as the name of a tribe, with the Tyva people it is *derbet*. M.Haltod [1966] registers *Dörbed ayil* and *Dörbed örtege* as place-names in the territory of Mongolia.

**Kalka-Bash** mt.; upper reaches of the Cholushman; **Kalka-Nur** riv., l.; set. Kurai. Mo. *Khalkha nur* – lit. the lake of Khalkha Mongols; **Kalka-Kyshtu** mt. pass, gorge; the basin of the Ulandryk. Alt. *Kalka kyshtu* – lit. the winter stopping-place of Khalkha Mongols.

The *Khalkha* (Mo. *Khalkh/Halh/Xanx*) has been the largest subgroup of Mongol people in northern Mongolia since the 15<sup>th</sup> century. The Khalkha together with Chahars, Ordos and Tümed, were directly ruled by the Genggisid Khans until the 20<sup>th</sup> century. There were originally two major Khalkha groups, of which each ruled by the direct male line descendants of Dayan Khan. Unwilling to accept submission to the Oyrat at the price of unification, the Khalkha princes rallied more and more to the Manchu, who guaranteed their aristocratic privileges and titles in a great convention at Dolon Nor (To-lun), in Inner Mongolia, in 1691. With the added resources of Khalkha, the Manchu were then able to mount a long series of military campaigns in which they annihilated the Oyrat power with tremendous slaughter on the scale of genocide. This conquest, however, was not completed until 1759, and it was complicated by many events, particularly a major revolt against Manchu rule in western Khalkha in the 1750s led by the noble Chingunjav. Chingunjav was a co-conspirator with the Oyrat leader Amursana<sup>7</sup>, who in turn had first submitted to the Manchu and then rebelled against them.

**Kalmak** p.; **Kalmak-Kosh** (Kolmakosh) riv.; set. Jelanda; **Kalmachikha** riv.; r. trib. of the Bukhtarma, val. of the Chornaja Berel'; **Kalmyckaja** riv., mt.; trib. of the Chornaja Uba, the basin of the Koksun, set. Vladimirovka; **Kalmyckije jurty** set.; set. Talica; **Kalmyckij vzvoz** place; situated on the Charysh, between Vladimirovka and Korgon; **Kalmyckij log**; set. Talica; **Kalmyckoje pole** tract; situated on the Korgon; **Kamlak** (Kamlag) riv., rav., set. of the Shebalin region (85°39.7' – 51°37.4') (Alt. **Kamlak-Jurt**, established in 1835); **Bol'shoj Kamlak** riv., tract (established on the river of the same name in 1866, the Shebalin region); **Malyj Kamlak** riv., rav., tract (established on the river of the same name in 1806, the Shebalin region); r. trib. of the Kamlak, trib. of the Sema, set. Kamyshla; **Kamlak-Bazhy** mt.; **Orus-Kamlak** (Russian Kamlak) set. of the Shebalin region (established on the river Kamlak in 1835); **Altai-Kamlak** (Altaiskij Kamlak) riv.; **Kamlakskaja cave**; situated on the outskirts of the settlement Kamlak, its length is 61m; **Kamlatka** mt.; **Kamlachka** mt. On von Sebastian Münster's map (1544) there is a jurt drawn to the south-east of the Ob' with the inscription *Kalmuch* ordi. In Bashkir *kalmak* is an ethnonym.

The *Kalmyk people* or *Kalmyks* is the name given to the Oirats in Russia, whose ancestors migrated from Dzungaria in 1607. They created the Kalmyk Khanate in 1630–1724 in Russia's North Caucasus territory. Today they form a majority in the Republic of Kalmykia on the western shore of the Caspian Sea. Through emigration, small Kalmyk communities have been established in the United States, France, Germany, and the Czech Republic.

In W.Radloff's view [1928], *kalmak* is 1) Kara-Kyrghyz division of the tribe Sary Bagysh, 2) Kyzyl tribe subdivision, 3) self-designation of the Teleut group (Kara Kalmak), 4) one of the Altai

<sup>7</sup> *Amursana* is a very well-known person in the history of the Mountain Altai.



self-designations, 5) subdivision of the Tomsk Tatars, 6) the Black Kalmyks, a group of tribes of the Western Mongols.

M.Räsänen [1969: 227] quotes Chagat., Old Turk., Tar., Kazakh. *kalmak*, Kalm. *χāl:mag*, Mo. *qalimag*. S.I.Vainstein in his comment on W.Radloff's book [1989: 581] writes the following: «In Russian documents and travelers' evidence the Altai people were called Altai Kalmyks, Altai Tatars, Mountain, Frontier or White Kalmyks. The last name was especially frequent while speaking about the Teleuts. The Kalmyk name for the Altai people was due to the fact that for a long time they had been in contact with the Oirats, and since the 18<sup>th</sup> century most of them was part of the Dzungar khanate formed by the Oirats. The Oirats, Western Mongolian tribes, were known in Russian documents as the Black Kalmyks, unlike the Teleuts – the White Kalmyks». The word *Kalmyk* first appears in the Russian language in 1710 in the meaning of 'the Mongolian People; persons belonging to them'.

V.E.Ochir-Garjaev [1988: 150] points to a wide spread of this ethnonym within the Russian Federation.

G.F.Miller [2000: 659] writes, «Ethnic ancestors of the Kalmyks were Oirats, a group of Western Mongolian tribes (Dörbets, Torghuts, Ögeleds, etc.). The earliest records about them were contained in the Oriental sources of the 13<sup>th</sup>–14<sup>th</sup> centuries. The Kalmyks, their self-determination *хальмг*, entrenched among the Oirats from the middle of the 17<sup>th</sup> century. In Russian sources they are known from the 16<sup>th</sup> century under the name of Kalmyks, Kolmyks, Kolmaks, Kalmaks <...>. At the beginning of the 17<sup>th</sup> century part of the Oirat rulers (Dörbet, Torghut, and Khoshut noyons) under severe foreign policy situation and protracted internal crisis preferred an orderly migration from Dzungaria to the north-west borders of Russia. The process of the Kalmyks' entry into the Russian state took at least half a century <...>. In the 18<sup>th</sup> century conflicts within the ruling house of the Kalmyk intensified and repeatedly moved into military clashes. Initially, it forced the Russian administration strongly to intervene, and from the middle of the 18<sup>th</sup> century the government began a policy of agricultural Slavic colonization of the steppes, reducing the area of Kalmyk nomad camps, accompanied by the christianization of the Kalmyks. This policy ultimately determined the solution of Ubashi Khanate governor (1761–1771), and in January 1771 he headed the reverse migration of Kalmyks-Torghuts to Dzungaria (30.909 nomad tents moved east, within the Russian boundaries 11.198 remained). In October 1771 by the decree of Catherine II the Kalmyk Khanate was abolished. The remaining uluses were ruled by independent hereditary noyons under the control of Astrakhan governor and Russian police officers».

**Koshut** (Kozhut) riv., rav; l. trib. of the Ulu-Kem, set. Kupchegen.

The base of the place-name is possibly the Mongolian tribal name *Khoshut/Xouyyò/Khoshuud*. The Khoshuts are one of the four major tribes of the Oirat people. Originally, the Khoshuts were one of the Khorchin tribes in south-eastern Mongolia, but in the mid-15<sup>th</sup> century they migrated to western Mongolia to become an ally of Oirats to counter central Mongolian military power. The Khoshuts first appeared in the 1580s and by the 1620s were the most powerful Oirat tribe. In 1636 Güshi Khan led many Khoshuts to occupy Kokenuur (Qinghai), and he was enthroned as king of Tibet by the 5<sup>th</sup> Dalai Lama. Some time after 1645, his brother Kondeleng Ubashi migrated to the Volga, joining the Kalmyks. However, many Khoshuts remained in the Oirat homeland Dzungaria. Khoshut as a name is associated with Wr.-Mo. *qošiyu*, Mo. *xouyyu*, Bur. *хуууу*, Kalm. *көшүэ* – a jut, cape, pointed part of something and aff. *-ta*; Oir. *xošoud/xošuud/xošoyad* – a tribal name.

**Majma** (on S.U.Remezov's map (1687): *Naima/Naima/Koniama*; in other sources – *Naima*) riv.; r. trib. of the Katun', l. trib. of the Sajda; **Majma (Majma-Jurt)** set. of the Majma region (85°54.3'–52°0.9'). It is the biggest residential community in the Altai Republic, established in 1810. One may assume its link with the Mongol tribal name *Naiman/Найман*. According to A.I.Jarkho [1947: 11, 15], at present both the Altai-Kizhi and the Teleuts have a tribal name *naiman* (*maiman*). The connection between the Mongolian *naiman* and Altai *majma* was noted by many researchers, such as N.I.Aristov [1896: 341] who stated, «According to Professor I.N.Berezin, the name *naiman* is the Mongolian numeral *naiman* 'eight', and of course, it meant the union of eight

tribes. The Mongolian eight seems to me quite incredible for a Turkic tribal name but from the time immemorial the Naimans have been indigenous Turks, it is attested by the current Turkic language of this numerous tribe: the turkization of the originally Mongolian Naimans would not agree with the whole course of the history of Central Asia. It is natural to assume that the name comes from the river Naima, a tributary of the Katun' and that on it they originally lived. Passing straight to the south in western Mongolia the Naimans here after the fall of the Orkhon Uyghur kingdom, took the leadership over the local tribes of Tiele and Türkü and formed an alliance of tribes or the Naiman tribe. During Genghis Khan when two Naiman Khanates who occupied Mongolia from the Orkhon to the Black Irtysh were destroyed by the conqueror, most of Naimans was thrown to the west, to the lands on which part of them lives now, the remaining Naimans became mongolized».

The Naiman lived to the west of the Khereid camps, between the Khangai and Altai mountain ranges in the 11<sup>th</sup> and 12<sup>th</sup> centuries. In the 12<sup>th</sup> century, the Naiman and Khereid achieved considerable progress compared with other tribes. The Naiman Khanate was of the early-fedal state type, and the same can probably be said of the Khereid and the Khamag Mongols, the Tatars and the Ongud. «The Upper Irtysh is the place, especially revered by the Maimans, as the tribe escaped there during the war. Since the Maimans, surely, are the descendants of the people of the Naimans, once lived in the north-western Mongolia, it is quite clear that this is an interesting memory of their ancient homeland» [S.A.Tokarev 1947: 148]. «The Naimans, edging Kara-Khitans, formed a powerful alliance of hordes and tribes whose boundary to the west was the Irtysh, and in the south-eastern Turkestan. From this time and prior to the 13<sup>th</sup> century the Altai population was under the authority of Naiman khans, whom they paid tribute. Naiman distant descendants apparently survived in Altai to date. Naiman preserved in the name of some tribes of modern Altai» [L.P.Potapov 1953: 77]. «At the beginning of the II millennium AD the main political force in the north of Central Asia and in areas immediately adjacent to the Sayano-Altai mountains are Naimans. The territory of Naiman settlements included the Mongolian Altai – from the upper reaches of the Irtysh to the upper Orkhon; in the south they bordered the Uyghurs, in the north the Kyrgyz, in the east the Khereid. Based on all available data, the Naimans were a large and strong nation; only after their defeat the Mongols occupied a dominant position in Central Asia and had access to the adjacent areas of the Sayano-Altai mountains. Naimans' residence in the Mountain Altai is ascertained by written documents of the 17<sup>th</sup> century; there is evidence of their appearance here in the 14<sup>th</sup>–15<sup>th</sup> centuries <...>» [D.G.Savinov 1993: 119]. *Maiman/naiman* is a tribal name among Altai-Kizhi, Teleuts, Telengits; *Kögöl-maiman* – among Altai-Kizhi and Maiman. I.A.Dambuev and L.V.Shulunova [2005: 85] quote toponyms with *Naiman* as part of theirs recorded in the geographical names of Buryatia, the Fergana Valley, Crimea, and Moldova.

Apart from the given above etymology for *naiman* 'eight', the word may be linked with Wr.-Mo. *maitā* [< Chinese] ~ *maitayā* ~ *naima* 'trade', Mo. *маймаа* ~ *найма(н)* '1) trade, 2) obs. a Chinese'; Bur. *найма(н)* 'sale, trade'; Chinese *маймай* 'trade'; Alt. *маймаа* 'trade'. If we accept the view that the basis of the tribal name Naiman is the river-name in the territory of the Altai Republic, then we should also keep in mind that the original name for the river could be Sogd. *nāwan* – river [B.Gharib 1995: 233], see also Kam. *na?m'a* – a branch, a river branch and the river name *Na?m'i: zha*, trib of the Mimi.

Analyzing toponyms with Mongolian tribal names in their composition located in the Altai Mountains, I can not help mentioning another lexeme, widely represented in the territory I study. It is *Manjy-Todosh* as a tribal name of Altai-Kizhi. With it comes a number of place-names in the same territory: **Manjylu** (Maandjulu, Mandilu, Manjelu, Manjilu, May-Jylu) riv., spring, meadow, tract (established on the river of the same name in 1745, the Ulagan region); **Jaan-Manjylu** (Jan-Mandzhilu) riv.; l. trib. of the Bashkaus, set. Balykcha, set. Chibilju; **Manjylu-Bazhy** meadow; set. Balykcha; **Manjy-Tokoј** place; set. Ortolyk; **Manzhej** riv.; l. trib. of the Chuja; **Manzherok** (Mandirok, Mandjurek, Manjoruk, Manjyrok, Manzhurek, Mindirok) riv., mt. (8.430m), val., set. of the Maima region (Alt. **Manjürek-Jurt**) (85°46.6'–51°49.6'), established in 1856; r. trib. of the Katun', set. Ajula, set. Talda and other Russian derivatives with the same base: **Manzherokskaja**

**dolina, Manzherskij porogi, Manzherskij istochnik, Manzherskoje ozero** (85°48.3'–51°0.8'); **Man'cha** (Bayonet) riv.; basin of the Cholushman; on S.U.Remezov's map there is **Manzhi tarkhat** (Manz̄y Tarchat) as a dwelling place in the basin of the Katun', see M.Haltod: *Manju ayil* in Mongolia.

One may link all the place-names given above with Wr.-Mo. *manju* [< Skt. *banddhi*] – 1) a Manchu, 2) Manchuria; *manjuur* – Manchuria; Bur. *манжа* – Manchuria; pertaining to Manchuria; Kalm. *манж* [*манжъ*] – a pupil in a Kalmyk monastery; Mo. *манж* – a Manchu; pertaining to Manchuria; Khakas *манчу*; Chinese *маньчжоу* – Manchuria, a historical name for the north-eastern part of China.

G.Stary [1990: 113-115] writes, «The very first mention of Manchu relates to 1605 and is contained in the Korean report, sent to the Chinese authorities in Liaotung, where the territory of Nurhaci was designated with ideograms, which in Korean are pronounced *man-chu* <...>. *Manju* is a Tungus word that already existed in ancient times, expressing the concept of growth, majesty, power and authority». «*Manchu (Manzhou, manj)* is a Tungus people whose leaders ruled China and Mongolia in the dynasty Qing time. According to Chinese sources, the original tribal name of the Manchus was *Nüzhen*, they came out of the land *Zianzhou*, from the headwaters of the Songhua (Sungari) and Hun. Other sources call them *Nüzhi* or *Nuchen, Ju-chen, Jurchen (Jurchid)*. They were conquered by the Mongols and came under the power of the dynasty Juan (1271–1368)» [A.J.K.Sanders 2003: 194].

There are several places in the Mountain Altai with the tribal name *mogol* in their composition: **Mogol** mt.; the upper reaches of the Ujmen'; **Mongol-Chijgen** knoll; set. Ynyrga; **Moḡul-Jer** (Moḡoldur, Moḡuldyr, Moḡyldyr, Mongoldyr, Muuldyr) mineral spring, place in the upper reaches of the Karakol, riv., mt.; set. Boochy, set. Kulada; **Mool** (Mol) riv.; trib. of the Bashkaus; **Mool-Arzhan-Suu** mineral spring; set. Kulada; **Moolchok** (Molchok) br.; **Verkhnij Moolchok** br.; **Nizhnij Moolchok** riv.; trib. of the Tytkesken, set. Ust'-Apshijakta, set. Edigan; **Tazhy-Mongol** tract; set. Ak-Tal.

Altai-Kizhi and Telengits have the tribal name *mongol*.

As seen from the examples above, the tribal name acquired a number of forms in the Altai language and its dialects: *moḡul, mool, mongol*. Wr.-mo. *mongyol* < *moŋyāl*, Plano Karpini *Mongal*, Rubruk *Moal*, Pers. *muyāl* [B.Ja.Vladimircov 1989: 314]. H.Serruys [1982: 482], quoting different forms of the ethnonym registered in different sources (*mongyal/mongyol/mo'al/moḡal/moḡol*), excluded from the list *mangyus/mayus*, included in other materials into the same series of the tribal name.

In the mixture of tribes the name Mongol first appears in a tribal list recorded under the T'ang dynasty. It then vanishes, to reappear only in the 11<sup>th</sup> century, when the Khitan ruled in north-eastern and northern China and controlled most of Mongolia. The Khitan, who established the Liao dynasty of China (907–1125), were themselves a Mongol people, but their homeland was in north-eastern China rather than in what is now Mongolia.

Genghis Khan seems to have applied the term *Mongol* to himself to emphasize that he was the rightful ruler of the Three River Mongols. However, according to Meng Hung, the word *Mongol* may have been relatively unknown to the people under his rule. They were more likely known to each other as Tatas or Tatars. Over the following years yet more tribes joined the Mongol confederation. In 1207 an expedition under Jöchi, Genghis's eldest son, secured the submission of many of the forest tribes living along the Yenisei River in southern Siberia, including the Oirat and the Kyrgyz. In 1209 the Uyghurs of Turfan renounced their support for the Qara Qithay and were peacefully incorporated into the confederation.

«After Jöchi passed through Tyva and approached Tumen-Kyrgyz, i.e. the Khakass-Minusinsk depression, the princes of the Kyrgyz Edi-inal, Aldijer and Olebek-digin came to him with an expression of humility, though before that they said no to Genghis Khan's repeated demands to submit to Mongols. The expression of humility on the part of three Kyrgyz princes meant that from now on the entire territory of the Sayano-Altai mountains, including Tyva, the Altai

Mountains, Khakass-Minusinsk depression, which is before the Mongol invasion was ruled by the Yenisei Kyrghyz, became dependent on the Mongols» [Tajnaja istorija mongolov 1995: 94].

G.F.Miller [2000: 783] enumerates all Mongol names registered in Russian sources: the *Mugals*, the *Mugal people*, the *Mungals*, *Mugal'cy*, *Mugal'skije ljudi*.

**Mürküt** (Mjurgut) riv.; r. trib. of the Choot, basin of the Kamga. *Mörküt/mürküt* is a tribal name among Altai-Kizhi, Telengits, Teleuts: *Mörküt* I (Altai-Kizhi), *Mörküt* II (Telengits), *Mörküt* III (Telengits, Bayat-Kizhi). Here one can see the link with Mo. *Merkit/Mergid/Mэргид*. They were considered to be one of the largest tribes in the upper reaches of the Selenge in the 11<sup>th</sup> and 12<sup>th</sup> centuries. By the time Temüjin had united the other Mongol tribes and was given the title Genghis Khan in 1206, the Merkits seem to have disappeared as a separate ethnic group. Those who survived were most likely absorbed by other Mongol tribes. «Representatives of Merkit Teleuts had their origin from an eagle or a golden eagle, which they considered a sacred bird and never killed» [L.P.Potapov 1969: 40]. «On the northern slopes of the Sayan Mountains numerically small and fragmented “forest people“ dwelt, among whom were Ugric, related to the Ob' Ostjaks, and the Paleo-Asiatic peoples, close to the Yenisei Kets, and Türks, and even possibly Samoyed relics, which can be seen in mysterious Merkit. The latter were only “fragments“ among the Tölös, Teleuts, Kirej, Bashkirs and Torguts. Already in the 14<sup>th</sup> century Merkit descendants were called the Mongols, but they were not included into the Mongols before the conquest. They were ranked as equally likely to Türks and Samoyedic peoples; the latter seem more likely, but there is no direct evidence» [L.N.Gumiljov 1992: 263].

**Ojrot** riv.; **Orjady** riv.; val. of the Peschanaja. Mo. *Oird/Oйрад*, in the past *Eleuths*; Kalm. *өөрд[өөрдэ]* – Oirat; Oir. *Oirid/Orid* – *Oirat*. The Oirat (Oyrat) were also called Jungar (Dzungar or Züüngar).

After the collapse of the Dzungar state in the 18<sup>th</sup> century up to 1948 the term *oirat* existed in the territory of the Russian Altai in different forms: the name of the people – Oirat-Altai, the Oirat language, the capital – Oirat-Tura (1932-1948), the administrative name – Oiratskaja/Oirotskaja avtonomnaja oblast' (1922-1948), in 1948 it was renamed into Gorno-Altayskaja avtonomnaja oblast'.

The Oirat (Oirad) inhabited the area of Sekiz mörön, or the upper reaches of the Yenisei river. The most distant Oirat wanderers (mostly Torgut and Dörbed) migrated in the early 17<sup>th</sup> century from the Altai to the Volga. The Oirat, who in the past had led an armed struggle together with the Naimans against Genghis Khan and who had surrendered to him in 1208, made up the bulk of western Mongolia's population of that time. By 1434 all of western and eastern Mongolia had come under the rule of Prince Togoön-taishi of the Oirat. As early as 1635 the Oirat prince Baatar Hontaiji, in response to the invasion of southern Mongolia by the Manchu, established a quite powerful West Mongolia Dzungar khanate and actively opposed further Manchu aggression against other parts of Mongolia. According to G.P.Samajev [2005: 321], «under the collective term Oirots all the Mongol-Turkic nomadic population under the authority of Oirot Khan is understood». V.Minorsky [1957: 69] finds *Oryād* as a district name in Mukri Kurdistan.

**Oᅇdoi** (W.Radloff: *Angodai/Kongodoi*; Ongudai, Ongudaika, Ondoi) riv., r. trib. of the Ursul; regional centre (Alt. **Oᅇdoi-Jurt**), established in 1856; **Oᅇdoi-Ichi** place; Alt. *Oᅇdoi-Ichi* – lit. the basin of the Oᅇdoi.

Both the Altai river-name and settlement may be linked with the Mongol tribe *Ongud/Ongut/Ongot/Oᅇгүд* + Mo. *-doi* – aff. meaning ‘having something’, i.e. with the Ongud people. The Ongud lived in the territory of the Chinese Great Wall, in the northern part of the Ordos and to the North-East of it.

**Ölöti/Ölötü** (W.Radloff: *Ölötü*; on J.G.Renat's map № 2: *Oloitu nor/Ouljetou tchahan omo*; Jeleta, Elötu, Olötju, Olo-tuu, Ölötü-Suu, Uleta, Uletu, Ulita, Uljuta, Uljutu, Eleta) riv., br., mt., tract (established on the river of the same name in 1800), set. of the Ongudai region (86°13.1'–50°42.9') (Alt. **Ölöti/Ölötü-Jurt**); l. trib. of the Katun', r. trib. of the Ursul, l. trib. of the Kajyrlyk, val. of the Peschanaja, set. Jelo, set. Kajyrlyk; **Vershina Uljuty** mt.; 50°40'–85°59';

**Vershina Uljuta** mt. (2.375m, 86°00'–50°39.7'); **Evleti** riv.; val of the Ursul; **Ölöti-Ichi** rav.; set. Shashykman.

Most likely, we can talk about the relationship of all place-names given above with the Mongolian ethnic name *Ööld*, see also *Alet*, a mountain pass in Tarbagatai and the mountain in Tarbagatai – *Alety-al'-Cheku* (Mo. *өөлд ал тсоһио* – lit. өөлд's red rock) and also set. *Uljoty*, the *Uljotovskiy* district in Buryatia. M.N.Melkhejev [1969: 90] notes, «*Olot* (*өөлд*, *ööld*, *eleut*) is the name of one of the Kalmyk and Oirat tribes, who probably lived in these places in the past, (Buryatia. – OM). *Uletka*, *Ulej*, *Ulejgacha*, *Ulejgchin*, *Ulej-tui* et al. originated from this ethnonym. Buryats called Kalmyks *elöd*, *olöd*, Tyva – *ëlet*, Yakuts – *ileed*. There is an Evenki tribal name *ulet*».

The **Ööld** people (Mo. *Өөлд/Ööld*, Oir. *Öölöd/Öyilöd*, English: Eleut) are an Oirat sub-ethnic group of the Choros origin. They were one of the strongest tribes of the Oirats. The main population (ten of thousands) of the *Öölds* were killed by the Manchu Army during the fall of the Dzungar Khanate (1755–1758).

According to N.Ja.Bichurin [1834: 13], «the prince Eljutej was so famous in Mongolia, that his name and his entire generation were given the name *eljut*. The word Eljutej, in the Chinese pronunciation Olo-tai, in Mongolian pronunciation it should be written Eljutej, and the name of the whole generation came from this *eljut*. The Eljutej generation first roamed partly in Dzungaria and more from Khobdo east to the upper reaches of the Selenge River».

N.Ja.Bichurin [1834: 16] continues, «The Eljut Generation was still so numerous in the 15<sup>th</sup> century that by its joining to the Oirats all Kalmyks started to be called Dzungar Eljuts. Thus, the Western Mongols (or Kalmyks) by their country are called Zunghars, by nationality – Zunghar Eljuts, by generations – generations' names, by tribes – tribal names, by the union – Oirats».

«The ethnonym *Өөлд* appears in Mongolian sources only in the 17<sup>th</sup> century. It does not occur in *The Secret History of the Mongols*, or in Rashīd al-Dīn's works, although the latter says that Oirats were divided into several branches, one of which could be *Өөлд*» [V.P.Sanchirov 1990: 51]. See also in Tyva toponymy: I. *Ulet-Kul'* (the Kaa-Khem region) and M.Haltod *Ölötü-kötöl-ün oboγ-a* and others in Mongolia.

**Tarkattu** (Darkhatta, Darkhatty, Targitty, Tarkyttu, Tarkhata, Tarkhatta, Tarkhatty, Tarkhaty) riv., mt., mt. pass, rv., set.; r. trib. of the Ursul, l. trib. of the Chagan-burgazy, upper reaches of the Jelo, the Chuj steppe, val. of the Argut, set. Jelo, set. Kosh-Agach, set. Ongudai, set. Ten'ga, set. Tjudrala; **Vershiny Tarakhty** tract; the Kosh-Agach region; established in 1928; **Tarkhatinskoje** l.; set. Mukhor-Tarkhata; **Takkhaty-Bazhy** tract; set. Kosh-Agach. Alt. *Takkhaty bazhy* – lit. river source of the Takkhaty; **Tarkhytty** (Targat) riv.; set. Jelo; **Mukur-Tarkatty** (Mukhor-Tarkhata, Mukhor Tarkhatta) mt., tract (Alt. **Mukur-Tarkatty-Jurt**) set. in the Kosh-Agach region. Alt. *Tarkattu* – lit. with *Darkhad* people.

The place-name may be linked with the Mongolian tribal name *Darkhad/Дархад*, a subgroup of Mongol people living mainly in northern Mongolia. The Darkhad were originally part of the Oirat tribes. Between 1549 and 1686, they were subjects of Zasagt Khan aimag and the Khotgoid Altan Khan.

**Tatarka** riv., tract (located on the river Koksa and was established in 1892, the Ust'-Kan region), set. in the Majma region; l. trib. of the Koksa, trib. of the Nochnaja, set. Abai, set. Tjugjurjuk, set. Ust'-Kan; **Tatarochka** riv.; l. trib. of the Zeljonka, val. of the Katun'; **Tatarskij** spring, br.; l. trib. of the Kolbinoj, r. trib. of the Belokurikha; **Tatarskij belok** the basin of the Koksa; **Tatarcha** p.; set. Verkhnij Belyj Anuj; **Tatarchy** riv.; set. Shargajta; **Bol'shaja Tatarka** riv., set.; the basin of the Charysh; **Verkhnjaja Tatarka** p.; the Bijsk region; **Malaja Tatarka** riv., set.; **Poperechnaja Tatarka** riv.; **Pravaja Tatarka** riv.; **Levaja Tatarka** riv.; riv. source 54°29'–87°44', mouth 54°33'–87°46'; **Tatarja** br.; r. trib. of the Majma, r. trib. of the Ulalushka.

When the Khitan fell, their power in China was taken over and extended by the Juchen (Jürched), a Tungus people based farther north in north-eastern China. They took the Chinese name of Jun ('Golden'). In their tribal policy they switched their favour from “All the Mongols“

to the Tatars. Although the Mongols and the Tatars were not part of the tribal league of “All the Mongols“, centered in the Onon and Kherlen (Kerulen) valleys in the eastern half of northern Mongolia; the Tatars lived to the east and south of them.

«In that vast territory, which is located to the north of China, the longest country is divided into two provinces: Eastern and Western Tartars. The first is also known under the name of the kingdom Niuché=Neu-che, the second under the name of the kingdom Tanya. Deep-rooted feud has always existed between the two nations and China» [Etymologisch woordenboek 1990: 1].

«“White” Tatars was the name of nomads, who lived south of the Gobi desert and kept Boarder Guard Service in the empire Kin (Jurchen). Most of them were Turkic-speaking Ongud and Mongol-speaking Khitan. They were dressed in silk clothes, ate from porcelain and silverware, had hereditary chiefs, who studied Chinese literacy and Confucian philosophy. “Black” Tatars, including Khereid and Naiman, lived in the Steppe, far from cultural centers. Nomadic cattle-breeding provided them with wealth, but not luxury and the submission to “natural Khans” gave them independence, but not safety. Permanent war in the Steppe forced “Black” Tatars to exist in crowded conditions, enclosed with the ring of carts (kuren) for the night, around which the guards were set» [L.N.Gumil'jov 1992: 263].

Many Turkic peoples of Siberia call themselves Tatars: Khakas (*tadar*) and *Kuznetsk Tatars* and others. The Kumandins have a tribe *Tatar*. Originally *tataar* was a Mongolian tribe name. The first mention of the Tatars refers to the end of the 6<sup>th</sup> century in connection with the description of the funeral of the first Türkü Khan found in ancient Turkic Orkhon inscriptions.

One may find the etymology of Tatar in N.A.Baskakov [1973: 148] and many other authors. *Tatar* is also a Bashkir tribe division [N.Kh.Maksjutova 1981: 34]. D.Sinor connects the lexeme with the name of the Juan-juan ruler Ta-t'ar. «The first of these campaigns cost the life of the Juan-juan ruler Ta-t'ar (414-429), whose name was probably the first occurrence of the name Tatar» [D.Sinor 1969: 98].

Turkish gives the following entries concerning the lexeme in question: *Tatar* – Tatar; the Tatars; *Tatar böreği* – a kind of pastry (filled with ground meat and yogurt); *Tatar Bucağı* – hist. Bessarabia; *Tatar Kazağı* – the Cossack of the Dnieper; *Tatarca* – the Tatar language, in Tatar; *Tataristan* – Tataria, the land of the Tatars; *Tatarlık* – 1) quality and mode of life of the Tatars, 2) territory inhabited by Tatars; *Tatarsı* – resembling a Tatar, Mongoloid [NRTED 1968: 1104]. See Sogd. *tt'r/tatār* – Tatar [B.Gharib 1995: 392].

**Tangyt** riv., l., mt.; 1) riv.; upper reaches (49°44'–87°47'), mouth (49°38'–87°43'), the Kosh-Agach region, 2) l. (49°4'–87°42'), Kosh-Agach region, 3) mt. (2.273m, 49°41'–87°40'), Kosh-Agach region. **Tongut** mt.; located between the mouth of the Achyk and the mouth of Kara-Köl near the bank of the Shavla. On P.Godunov's map (1672) – *Tangutskaya* (zemlia); on the ethnographic map (1673) – *Tangut* (land).

The name looks like an ethnic name going back to Alt. *Tongut* and Mo. *Tangut*, both tribal names.

B.Ja.Vladimirtsov [1929: 173] writes, «Orkhon *taŋut* is the name of the country and the people of Tangut <...>. In living Mongolian dialects, and sporadically in the new Mongolian script the word <...> is used as a synonym for the name Tibet. *Tangyud* is also found in the list of Mongolian tribes». The question of the origin of this tribe has not been resolved so far, although in the history of the Turkic-Mongolian peoples Tangut appeared from the 7<sup>th</sup> century. According to M.N.Melkhejev [1969: 24], in the Angara region there are also place-names *Tanguty*, *Tanguj*, *Tangat*, in Bur. *Tangad*, see the *Tangad-Bumbajskaya* country mentioned in the Kalmyk-Oirat epic “Dzhangariada”.

**Shivej** riv., rav., mt.; set. Tjudrala; **Bol'shoj Shivej** br., rav.; **Vstavochnyj Shivej** riv., rv., mt.; **Malyj Shivej** (Shvej) riv., mt.; set. Talica, set. Tjudrala. Probably, the base of the toponyms above is the ethnic name Shiwei considered to be a term employed both Mongol and Tungusic peoples. They inhabited far-eastern Mongolia, northern Inner Mongolia, northern Manchuria and the place near the Okhotsk Sea. Records of theirs are found from the time of the Northern Wei (386–534 AD) till the rise of the Mongols of Genghis Khan in 1206 when the names of Mongol and Tatar

were used for all Shiwei people. Mongol Shiwei tribes were closely related to the Khitan people who inhabited the territory to the south of them.

According to Chinese sources, Mongols first appeared historically as the tribe called Shih-wei, who lived in northern Manchuria in the 6<sup>th</sup> AD. P.Pelliot found Mongolian words in the Chinese chronicles, as well as among the names of the rulers of Juan-juan, a leading force in the Mongolian steppes in the 5<sup>th</sup> and the first half of the 6<sup>th</sup> centuries. Ligeti comes to the conclusion that T'o-pa's language was Mongolian, the same can be said of Yü-wen, the founders of Western Wei and Northern Chou, emerged after the T'o-pa Wei. As for Juan-juan, they were Proto-Mongols [E.G.Pulleyblank 2002: 453 (IV)]. See also toponyms with *Shivej* in Buryatia: *South Shivej*, *North Shivej*, *Bo-Shivej*, *Shen'mokhyn-Shivej*, *Bol'shoj Shivej* [R.G.Zhamsaranova, L.V.Shulunova 2003: 23].

### Abbreviations

- Aff. – affix
- Aff. pl. – affix plural
- Alt. – the Altai language
- Br. – brook
- Bur. – the Buryat language
- Chagat. – the Chagatai language
- Hist. – historical
- Kalm. – the Kalmyk language
- Kam. – the Kamassian language
- Kazakh – the Kazakh language
- Khakas – the Khakas language
- L. – lake
- L. trib. – left tributary
- Lit. – literally
- Mo. – the Mongol language
- Mt. – mountain
- Mt. pass – mountain pass
- Obs. – obsolete
- Oir. – the Oirat language
- Old Turk. – the Old Turkic language
- Pers. – the Persian language
- Rv. – ravine
- R. trib. – right tributary
- Riv. – river
- Riv. source – river source
- Set. – settlement
- Skt. – the Sanskrit language
- Sogd. – the Sogdian language
- Tar. – the Taranchin dialect of the Uygur language
- Val. – valley
- W. trib. – west tributary
- Wr.-Mo. – the Written Mongol language
- Ws. – watershed

### References

1. Aristov N.I. Zаметки об этническом составе тюркских племен и народностей и сведения об их численности // *Zhivaja starina*. SPb, 1896, vyp. 1.
2. Baddeley John T. Russia, Mongolia, China. Being some Record of the relations between them from the beginning of the XVII<sup>th</sup> century to the Death of the Tsar Alexei Mikhailovich A.D. 1602-1676. Rendered mainly in the Form of Narratives dictated or written by Envoys sent by the Russian Tsars,

- or their Voevodas in Siberia to the Kalmuk and Mongol Khans and Princes; and to the Emperors of China with Introduction, Historical and Geographical also A Series of Maps showing the progress of Geographical Knowledge in regard to Northern Asia During the XVI<sup>th</sup>, XVII<sup>th</sup>, and early XVIII<sup>th</sup> Centuries. The Texts taken more especially from Manuscripts in the Moscow Foreign Office Archives. The Whole by John T. Baddley. In Two volumes. London: Macmillan and Company, Limited, St.Martin's Street, 1919.
3. Baskakov N.A. Russkije familiji tjurkского proiskhozhdenija, 9 // Onomastika Povolzhja. Ufa, 1973.
  4. Bichurin N.Ja. (Iakinf) Istoricheskoje obozrenije ojratorv ili kalmykov s XV stoletija do nastojashchego vremeni. SPb, 1834.
  5. Butanajev V.Ja. Toponimicheskij Slovar' Khakassko-Minusinskogo kraja. Toly Xoorajdagy Chir-Sug Attary. Abakan, 1995.
  6. Dambujev I.A., Shulunova L.V. Nazvanija gorodov i sjol Tsirkumbajkal'skogo rajona. Ulan-Ude: Izd-vo Burjatskogo gosuniversiteta, 2005.
  7. Etymologisch woordenboek De herkomst van onze woorden door dr. P.A.F. van Veen in samenwerking met drs. Nicoline van der Sijs. Van Dale Lexicografie Utrecht. Antwerpen, 1990.
  8. Gharib B. Sogdian Dictionary. Sogdian – Persian – English Dictionary. Farhangan Publications. 1995.
  9. Gumil'ov L.N. Drevnjaja Rus' i Velikaja Step'. M.: Tovarishchestvo Klyshnikov, Komarov i K°, 1992.
  10. Haltod M. Mongolische Ortsnamen. Wiesbaden, 1966.
  11. Jarkho A.I. Altaje-sajanskije tjurki. Antropologicheskij ocherk. Abakan, 1947.
  12. Kotvich V. Kratkij obzor istorii i sovremennogo polozhenija Mongolii. SPb, 1914.
  13. Maksjutova N.Kh. Arealy nekotorykh dialektnykh javlenij bashkirskogo jazyka // Issledovanija i materialy po bashkirskoj dialektologii. Ufa, 1981.
  14. Melkhejev M.N. Toponimika Burjatii. Istorija, sistema i proiskhozhdenije geograficheskikh nazvanij. Ulan-Ude, 1969. Reprinted in the journal “Дэлхийд тархсан монгол газар нутгийн нэр”. Уланбаатар, 2013.
  15. Miller G.F. Istorija Sibiri. Izdanije vtoroje, dopolnennoje. Tom II. M.: «Vostochnaja literatura» RAN, 2000.
  16. Minorsky V. Mongol place-names in Mukri Kurdistan (Mongolica, 4) // BSO(A)S 19,1957.
  17. Molchanova O.T. Razmeshchenije narodov na kartakh XVII veka (Territorija Juzhnoj Sibiri) // Jazyki korennykh narodov Sibiri. Vyp. 23. Sintesisizm i analitisizm v jazykakh Sibiri. Novosibirsk, 2011.
  18. Nebenzahl Kenneth. Mapping the Silk Road and Beyond. 2,000 Years of Exploring the East. New York: Phaidon Press Limited, 2004.
  19. NRTED – New Redhouse Turkish-English Dictionary. New Redhouse Turkish-English Dictionary (1968), Eds Alkim V.B., Antel N., Avery R., Eckmann J., Huri S., İz F., Mansuroğlu M. and Tietze A. Redhouse Press. Istanbul.
  20. Ochir-Garjajev V.E. O proiskhozhdenii nazvanija Altai // Voprosy sravnitel'noj etnografii i antropologii kalmykov. Elista, 1980.
  21. Pelliot P. Notes on Marco Polo. Imprimerie Nationale Librairie Adrien-Maisonneuve. Paris, 1959, vol. I.
  22. Poppe N. Grammar of Written Mongolian. Otto Harrassowitz. Wiesbaden, 1954.
  23. Potapov L.P. Oчерk etnogeneza juzhnykh altajcev // Sovetskaja etnografija, 1952, № 3.
  24. Potapov L.P. Etnicheskij sostav i proiskhozhdenije altajcev. L., 1969.
  25. Pulleyblank E.G. Central Asia and Non-Chinese Peoples of Ancient China. Ashgate: Variorum Collected Studies Series, 2002.
  26. Radloff W.W. Puteshestvije doktora Radlova cherez Altai k Teleckomu ozeru i reke Abakanu. Perevod sdelan N.A.Kostrovym. Tomsk, 1881.
  27. Radloff W.W. Drevnije aborigeny Sibiri // Zhivopisnaja Rosija. T. XI, Zapadnaja Sibir', 1884.
  28. Radloff W.W. Aus Siberia. Erster Band und zweiter Band. Leipzig, 1893.
  29. Radloff W.W. Etnograficheskij obzor tureckikh plemjon Sibiri i Mongolii. Irkutsk, 1928.
  30. Radloff W.W. Iz Sibiri. Stranicy dnevnika. M., 1989.
  31. Räsänen M. Versuch eines etymologischen Wörterbuchs der Türksprachen. Suomalais-Ugrilainen Seura. Helsinki, 1969.
  32. Samajev G.P. Znachenije oirotskoj pis'mennosti (todo bichik) i Oirotskogo gosudarstva v istoriji altajskogo naroda // Grammatika altajskogo jazyka. Sostavlena chlenami Altajskoj missiji. Izd. 2-e. Reprintnoje vosproizvedenije izdanija «Grammatiki altajskogo jazyka» (1869 g.). Gorno-Altajsk: Ak Cheчек, 2005.
  33. Savinov D.G. Istoricheskiye svidetel'stva o vremeni pojavlenija najmanov na Gornom Altaje //



- Problemy izuchenija istorii i kul'tury Altaja i sopredel'nykh territorij. Gorno-Altajsk, 1993.
34. Sanchirov V.P. «Илэтхэл шастир» как istochnik po istorii ojratov. М.: «Glavnaja redakcija Vostochnoj literatury», 1990.
  35. Sanders Alan J.K. Historical Dictionary of Mongolia. Second Edition. The Scarecrow Press, Inc. London, Maryland, and Oxford, 2003.
  36. Serruys H. Mongrol: moral and mangrus: marus. In: Acta Orientalia. Edited by F.Tökei. Tomus XXXVI, fasciculi 1-3. Budapest: Akadémiai Kiadó, 1982.
  37. Sinor D. Inner Asia. A Syllabus. Indiana University Publications. Uralic and Altaic Series. Vol. 96, 1969.
  38. Stary G. The Meaning of the Word «Vfnchu». A New Solution to an Old Problem // Central Asiatic journal. Vol. 34, № 1-2. Wiesbaden, 1990.
  39. Tajnaja istorija mongolov (istochnikovedenije, filologija, istorija). Novosibirsk: «Nauka», 1995.
  40. Tokarev S.A. Perezhitki rodovogo kul'ta u altajcev // Trudy instituta etnografii im. N.N.Miklukho-Maklaja. T. 1. М.-Л., 1947.
  41. Tokarev S.A. Etnografija narodov SSSR. М., 1958.
  42. Vainstein S.I. in his comment on W.Radloff's book "Iz Sibiri. Stranicy dnevnika". М., 1989.
  43. Vladimirtsov B.Ja. Geograficheskiye imena orkhonskikh nadpisej, sokhranivshiesja v mongol'skom // Doklady AN SSSR 1929. Вып. В, № 10. Leningrad, Izd-vo AN SSSR.
  44. Vladimirtsov B.Ja. Sravnitel'naja grammatika mongol'skogo pis'mennogo jazyka i khalkasskogo narechija. Vvedenije i fonetika. Izd-ije 2. М.: «Nauka», Glavnaja redakcija Vostochnoj literatury, 1989.
  45. Zhamsaranova R.G., Shulunova L.V. Toponimija Vostochnogo Zabajkal'ja. Chita, 2003.

## ТОВЧЛОЛ

Алтайн Бүгд Найрамдах Улс нь ОХУ-ын нэгэн бүрэлдэхүүн хэсэг билээ. Энэ нь Монгол улстай хиллэн Баруун Сибирт оршдог бөгөөд зүүн урд талаараа БНХАУ-тай, баруун урд талаараа БНКУ-тай хиллэн хойд талаараа Кемерова муж, Хакас, зүүн талаараа Туватай залгаа оршдог. Энэ бус нутаг даяар Алтай хүмүүс амьдардаг бөгөөд зүүн ба төв хэсэгтээ хүн амын дийлэнх хувийг (хүн амын 55-аас 90%) бүрдүүдэг. Энэхүү газар нутагт оросууд мөн амьдардаг ба хойд, баруун хойд, баруун өмнөд хэсэгтээ олноороо (60-аас 90%) оршин суудаг. Хасагууд голдуу зүүн өмнөд хэсэгт амьдардаг. Бараг 300 гаруй жилийн турш Алтай болон Орос хүмүүс зэрэгцэн амьдарсны үр дүнд Орос хүмүүс Алтай нэрийг мөн Алтай хүмүүс олон тооны Орос нэрийг хэл яриандаа ашигладаг болсон.

Одоогийн байдлаар миний олж илрүүлснээр Уулын Алтайн бүс нутгийн 10000 гаруй газар нутгийн нэрийн 7000 гаруй нь Алтай хэл, Орос хэл, тэдгээрийн аялгууны язгууртай хамсарч байна. Энэ бүс нутагт ашиглагддаг хоёр хэл хоёулаа хуучин оршин суугчдынхаа газар нутгийн нэрийг шингээсэн байна. Өнөө цагт Алтай болон Орос газар нутгийн нэрс энэ нутгийн нэрийн дийлэнх олонх байна.

Уулын Алтайн газар нутагт байгаа Монголын газар нутгийн нэрийн талаарх зарим түүхэн баримтын энд танилцуулж байна. Удаан хугацааны туршид Алтай болон Монгол аймгууд Сибирийн өмнө хэсэгт зэрэгцэн амьдарсаар ирсэн тул нэлээн олон тооны Монгол нэрийг Алтайчууд болон бусад хүмүүс ашигладаг болсон. Эдгээр монгол нэрүүдийн дунд монголын угсаатан ястан, овог аймгийн нэрээр нэрлэгдсэн газар нутгийн нэр цөөнгүй байгааг гаргахын тулд бид 2 газрын зургыг ашигласнаас Оросын зурагзүйн гол эх сурвалж 1667 оны Годуновын зургаас 20 орчим нэр, Ремезовын Атлас дахь 1673 оны Угсаатны зүйн зургаас мөн тийм тооны нэрийг олжээ.

Цаашилбал, бид Алтайн БНУ-ийн газар нутаг дээрх Монголын овог аймгийн нэрээс гаралтай хэд хэдэн газар нутгийн нэрийг түүвэрлэн дэлгэргүй тайлбарлаж бичил толь хийсэн. Эдгээрт Bajuter - Баяд, Charas - Suu/Charysh - Цорос, Derbeta - Дөрвөд, Kalka-Bash - Халх, Kalmak; Kalmak-Kosh - Халимаг, Koshut - Хошууд, Majma - Найман, Мыркът - Мэргэд, Ojrot - Ойрод, Ondoи - Онгуд, Цлцти/Цлцть - Өөлд, Tarkattu - Дархад, Tatarka - Татар, Tangyt Тангуд гэсэн нэрс багтаж байна.