

On The Mongolian Ovog

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Issue Details

Issue Details

Issue Title: 1(1)

Received: October 10, 2021

Accepted: January 12, 2022

Published: April 25, 2022

Pages: 64 – 69

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ASIAN STUDIES in Mongolia

Abstract

Today, surnames and personal names play an important role in identifying everyone in the world. For example, Mongolians have a lot of misconceptions about the concept of ovog, and they need to be clarified. The article compares the English "Family name" with the Chinese "xing 姓" and the Chinese "shi 氏" to determine that the Mongolian ovog's name is a family name and is used interchangeably throughout the family and the origin of Mongolian ovog.

Keywords

Mongolian ovog's name, terminology, origin of ovog's name, human name studies

1. Introduction

As the relationship between people living on the planet grew closer and closer, we can now hear the names of people and understand where they come from. Yamt or Tenaka is Japanese, Schmitt and Kroiger are German, of course, if Trinity or Vladimir is Russian, Zhang or Liu is Chinese, and Muhammad or Aimet is Arab. He could tell the difference between a Persian and at least an Islamic. A person's last name is closely related to the society and culture of the nation and is a new embodiment of the long cultural tradition of history. Ancient writings record human pronunciations and surnames, and by the present day, human surnames and names have already played an important role in society. From the beginning of human society to the present day, it has been successful in many fields of culture, and the human name has a history of its own origin and development as an important branch of human culture. After mankind began to live in groups and to form societies, people had to differentiate and call each other, and the human name came into being. According to scientists, the name of mankind appeared in the Stone Age¹. Later, with the advent of social and economic development, population growth, and the need for detailed identification of people in heritage or agricultural records, the name became narrower, and the surname was added to the name. In the course of the development of naming people by more than one name, the system of naming one person by two names, "surname" and "name", has become the main model for naming people around the world.

For Mongolians, the topic of Mongolian tribal research has long been unnoticed by researchers. Compared to the current rapid development of international nomenclature, there are still very few systematic studies on the Mongol ovogs². Among the many ethnic groups in the world, or even more so among Inner Mongolians, do we Mongolians have a *ovog* name? Is "Familyname", which means "father's name" commonly used in the West, exactly the same as a Mongolian *ovog* name? In answering this question, we are reminded of the importance of Mongolian surnames.

In the People's Republic of China, especially in the Inner Mongolia Autonomous Region, there is a wide range of information about the Mongol *ovog*, with the notion that "*Mongols have no ovog*" and "*Mongols have Chinese xing*" being widely accepted. Looking at the Chinese network information about Mongolian ovogs, such evidence can be provided. Such network information directly confuses many people with the misconception that "Mongolians do not have ovogs or have Chinese xings".

¹ Besüd, Serji (2010a) *Orčin čay-un mongyol kelen-ü onuyaysan ner-e-yin soduly-a [Forschung über die Termini mongolischer Namen in der Neuzeit]*. Ulaanbatar: MUIS.. 27.

² The study of the world's international surnames, especially the dictionaries of surnames, has yielded many, including Adjarian (1942-62), Bauer (1959), Bogdan (1974), Constantinescu (1963), and Cottle (1978). De Breffny (1982), De Felice (1986), Faure / Ribes / García, Antonio (2002), Leite de Vasconcelos (1928), Morlet (1991), Naumann (2007), Neumann (1977), Kohlheim & Kohlheim (2000).), Pymut (1999-2001), Reaney (1997), Söndergaard (1984), Unbegaun (1972), and Videsott (2000).

There is also a widespread belief among Western Mongol scholars that there is no such thing as a “Familyname” in the Mongolian name culture. “The Family name(fathers name) does not exist in our understanding of Mongolians,”³ while the third translator of the “Mongolian Secret History” into German, Mrs. Taube of the Federal Republic of Germany, described the Mongols as having no surname in the modern sense, Professor Fitz, another Mongol scholar who edited the German-Mongolian Dictionary and the Mongolian-German Dictionary, said that “for many years, a group of Mongolians, though not all of them, used the name of an ancient aimag”⁴. Sagaster, a professor at the Central Asian Linguistics Seminary at the University of Bonn, also translated *the ovog* “Clan”⁵. It is clear that the current Inner Mongolian *ovogs* and the “Familyname” used in Western countries give different meanings to people, especially non-Mongolians.

Based on the ancient Mongolian historical documents and the reality of the historical memory of the present-day Mongols, and especially the Inner Mongols, the Mongols have a *ovog*’s name, and this kind of name, like any other ethnic group, must have its own evolving historical development. Recently, in the Inner Mongolian Autonomous Region, the origins, meaning, distribution, use, and evolution of the Mongol *ovog* have been of great interest, and since the 1990s, a large number of *ovog*’s compilations have been published in contiguous form. This article analyzes the origins, record, structure, meaning, distribution, and Chineseization of the Mongol *ovog* from the perspective of the Mongol *ovog* in the Inner Mongolian Autonomous Region, or the China. This article will be divided into two parts.

First, the Mongol *ovogs* in the Inner Mongolia Autonomous Region, or the China, has undergone historical development in the past, gained social and political influence, and created the current Inner Mongolian *ovog*’s name. In the first part of the article, the theoretical part of the article explains the terminology used by Inner Mongolians in the past and is still used locally in history, the extent of Mongolian *ovogs* research, the situation of use of the Mongol *ovogs*, and how the Mongol *ovog* is changing due to social and political influences, in particular the *hanhua* of the Mongol *ovog*.

Second, one group of Mongolian *ovogs* out of a total of about 2,500 Mongolian *ovogs* with unique records collected by nominees in the Inner Mongolian Autonomous Region so far has become obsolete⁶. The second part of the article lists more than 1,500 Mongolian *ovogs* that are still memorized or used by Inner Mongolians, and includes a total of about 4,100 messages with a unique record of Mongolian *ovogs*. Each Mongolian *ovog* in this micro-dictionary is referred to as belonging to a species, its meaning, whether it appears in the “Mongolian Secret History”, whether the *ovog* exists in the name of an administrative unit, its distribution, Chinese form. The inclusion of the names of historical figures in the history of Mongolia is an indication of the existence of this surname among the Mongols, and is intended to refute the notion that “*Mongols have no ovog*”.

2. Mongolian *ovogs* terms

The *ovog* name is a collective name used by all people of the same father, and the *ovog* name has been used by the men of the family for generations⁷. For the Mongols, in the process of their historical development, they established a large empire that stretched the continents of Asia and Europe, benefiting from the cultural influence of the local peoples and using the term different *ovogs* due to time and place differences. In terms of science, these terms are very interesting and it is important to define the terms of the *ovog*’s name study in reasonable terms. From ancient times to the present, Mongolians have used the term *ovog*’s name, which includes the names of *aimags*, *elgen*, *esh*, *ongi*, *ovog*, *tribe*, *ug*, *hal*, and *ys* etc. Of course, some of these names are still used by a certain number of people in some places, and most Mongolians use the name of a *ovog*. The name originated in the

³ Taube (1995), p. 917. Professor Manfred Tabe (1928-) is a professor of Mongol studies and Tibetan studies at the University of Leipzig in Germany. 1989, second edition, 2005, translation), “Mongol studies, deposits of turpentine finds in Berlin” (Berlin 1993, with Dalantai Tserensodnom).

⁴ Vietze (2005) and Hans Peter Vietze (1939-2008) are professors of Mongol studies at the University of Berlin. His major works include The German-Mongolian Conversation Book (Leipzig 1963, Fifth Second Edition 1982), The Mongolian Secret History’s Tongoruu Doli (Leipzig 1968), and The Mongolian Language Textbook (Leipzig 1970, Fifth Second Edition 1987), “Mongolian Dictionary” (Leipzig 1975, with L. Zenker Dai), “German □Mongolian Dictionary” (Leipzig 1981, fourth and second editions Berlin 2012, Ts.Damdinsuren, G. Luvsan, with G. Nahi), “Mongolian-German Dictionary” (Leipzig 1988, fourth and second editions Berlin 2012, with K. Poppe, G. Nahi, and Tumenbayar Tashtsedn)) are available.

⁵ Sagaster (2002), p. 56. The term Clan has long been used in Irish and Scottish.

⁶ Otoyud, (2006) p. 1234.

⁷ Vietze, Hans-Peter (1998) Wörterbuch Mongolisch-Deutsch. 2. Aufl. Leipzig, Berlin und München: Langenscheidt.p. 167.

time of the tribal organization and, in modern terms, is similar to the Western "father's name". In this regard, the Mongolian-German dictionary This is an indication of the acceptance of the ovog as "tribe, bone, or father's name"⁸. When you look at the terminology of these ovogs in detail, there are still places of different origins.

1. The term "*aimag*" has historically been used by Mongolians in many forms and is now the name of an administrative entity. In Mongolia, the provincial structure is called the *aimag*, and in the Inner Mongolia Autonomous Region, the administrative structure between the province (*sheng*) and the county (*xian*) is called the *aimag*. According to historical records, the name "aimag" has been used by Mongolians for a long time, and before the establishment of the Great Mongol Empire, it was used as eight aimags, "Khereid aimag", "Mergid aimag", "Tatar aimag" and so on. It is clear that the Twenty-Eighth Dictionary defines "separate groups as aimags. Outer Mongolia as the four aimags of the Khalkha"⁹. This was the pre-state term for the formation of a large group of people who were not related by blood, following the disintegration of ovogs organizations. However, in some parts of Ulaankhad in the Inner Mongolia Autonomous Region, the word *aimag* is still used as a substitute for a *ovog* common to all Mongolians.

1. The word *elgen* is derived from the word *elgen*, which is the name of an organ in the human body. *eleg* is the *eleg* of one of the five nuclei of any animal. Living under the heart is the *eleg*. There are three divisions on the left side of the *eleg*, and four divisions under the right side" It is also not related to the fetus. One type of sibling or relative is called the fetus"¹⁰. The term *elgen*, which is now forgotten by many Mongolians, refers to people who have formed kinship ties as a result of the marriage process. Currently, the term "elgen" is used in the same sense as "ovog" by the descendants of the Oirat Mongols, who live in the Xinjiang Uyghur Autonomous Region and the western provinces of Mongolia.

2. Neither the "twenty-eighth dictionary" nor the "Mongolian dictionary" have a relative explanation for the meaning of the word "esh". In the last dictionary, the word "in-law: husband-in-law, ie daughter-in-law" is used only in conjunction to describe the relationship of relatives. Mongolian historian Gongor and Inner Mongolian autonomous region nominee Solonguud B. Buyn In the work of charity, "esh is the main line of kinship, that is, the sum of children. *esh* is basically the male side and covers all branches and generations descended from one great ancestor. Therefore, the *esh* forms the corpse of the relatives" This is consistent with the basic meaning of the tribe. Today, the term *esh* is used in some parts of the Ordos and in northern Mongolia by Mongolians in the same sense as *ovog*.

3. The term *ongi* is used by some Mongolians in the Xinjiang Uyghur Autonomous Region¹¹. Although the definitions in the *Ongi* dictionaries are not related to the relative clauses in terms of their basic meaning, the sub-meanings in the Twenty-Eighth Glossary suggest the same. "Holes for prophesying shovels, pickaxes, and other things are called *ongi*. The symbol of the tugrug, which loves and burns the thighs of horses and camels, is also called the *ongi* symbol." ¹² Therefore, it is not unreasonable to name a *ovog* as a symbol of human descent.

4. The word *ovog* is derived from the ancient Turkish words "omag, omaq, obaq, oba" and means "same, same" in Turkish. Kobayash, a Japanese Mongol scholar, accepted the views of Russian scholar Vladimir Mortsev (1884-1931) and interpreted the *ovog* as "blood relatives." However, this interpretation is clearly incorrect. Many nomadic peoples in Europe and Asia, including the Mongols, believe that they inherited their bones from their fathers and their blood and flesh from their mothers¹³. "The root of any human being is called a *ovog*. *Ovog* is called a root," explains the Twenty-Eighth Dictionary. This suggests that the interpretation of the two scholars was incorrect, as it was not possible for the Mongols to trace their ancestry to their ancestry. The word *ovog* has been used interchangeably throughout history. In the stage of a tribal organization, a *ovog* is the name of a group of people descended from the same ancestor and cannot interbreed within a tribe. However, since the break-up of the tribal organization, the tribe has still functioned as a "father's name." It immediately became a family name, and the rule that same-sex couples were not allowed to marry was abolished halfway through the 20th century.

5. The word *omog* has the same origin as the *ovog*. In many parts of the Inner Mongolia Autonomous Region, the word is no longer used in the written language, but is still used by locals as *ovog* instead of *omog*. The name of the male genealogy of this family was suppressed by the pressure of the written

⁸ Namjilm-a (2013), p.1.

⁹ *ibid*, page 78.

¹⁰ Otoyud (2006), p.7.

¹¹ Lévi-Strauss (1949), pp. 462-464.

¹² *ibid*, p. 122.

¹³ *ibid*, p. 126.

language and is now largely invisible in the literature. If we consider why the "father's name", which represents the family name, is preserved without taking the *ovog*, then the word *omog* means "The human mind is loud and proud. The edge of the ear is also called the ear strain. Also, the upper part of the fist is called the fist strain"¹⁴. It is widely used in the sense that the *ovog* has no other branch meaning.

6. The word *ug* means "the root of any grass or tree. The original source of something is called the *ug*. It is also called the root of man"¹⁵ The term is used throughout Mongolia and in some parts of the Inner Mongolia Autonomous Region. Especially in Mongolia, the word seems to be very popular, and the word "*ugiin bichig*" we call "genealogy" is called there.

7. *Khal* is a Manchu and Tungus word, which is interpreted as "family, clan, tribe" [15]. The term was gradually adopted by the Mongols of the Manchu-Tungus period in the Manchu Dynasty under the influence of great culture. Currently, the Khulunbuir city in the eastern part of the Inner Mongolia Autonomous Region and the Xinjiang Uyghur Autonomous Region, which borders the Manchu ethnic group in Hyangan Province, are known as the *Khal*.

8. "Bones" means that the body of any animal is made up of yin and yang, and the bones that are formed from the method are called *ys*. Thus it is called the human *ovog ys*.¹⁶ The term *ys* is similar in meaning to the *ovog*, but judging from the historical documents, *ys* is larger in scope than the *ovog*.

3. *Ys* and *ovog* differences

Normally, in the Mongolian tradition, people are divided into two groups by "ethnicity". It immediately became a "tsagaan ystan" and a "harts ystan". The "tsagaan ystan" was the golden lineage of Genghis Khan and his relatives. On the contrary, other or ordinary people are called "harts ystan". People of these two classes are clearly differentiated at the same time and it is forbidden to marriage with each other. If, in exceptional cases, the two classes were to marriage up, their descendants would also be called "alag ystan"¹⁷. Such a name was important in a society that favored class distinctions and continued until the early 20th century. Thus, the word "ystan" (*ethnicity*) was an important term for the division of social classes.

In addition to the rule of dividing all citizens into two types of *ystan*, each of the Mongolians had at least a number of indigenous peoples with their own *ys* and *ovog*. The two terms also have different meanings, at least in the context of the disintegration of tribal structures. The Manchu dynasty's historical records found in the Ordos Ezen Khoroo's *khoshuu* provide evidence of the difference between *ys* and *ovog*. Here, all the people are described in the order of *ys*, *ovog* and name. It seems that some women are minors because their *ys* and *ovogs* are written and their names are not written. For example:

Silibčin kesig-ün būdigerel sūdūsün yasutai, amaqai obuytai

Uriyangqan yasutai enggūd obuytai quray-a

Saljīd, ūčiyed yasutai, ursud obuytai

Bōkes yasutai, nūkes obuytai gōlūge

Jasay beyise batumangnai-yin keūken basqar yasutai, uyiqun obuytai

*Kūdū-yin qarīyan-u Čindaγ-a, činus yasutai, kemjīgūd obuytai*¹⁸

The terms "*ys*" and "*ovog*" were common among all Mongolians, with "*ys*" being larger than "*ovog*" and several *ovogs*, or a very large number of *ovogs*, forming "*ys*"¹⁹. As soon as society developed, the population of the same tribe increased rapidly, and new tribal names were formed to distinguish them, as groups of people were formed within them. The name of the old *ovog* gradually became the name of the "*ys*". For example, the *ovog* of Genghis Khan is "*Temujin of the Khiad yst and Borjgin ovog*", and based on the records of the "Mongolian Secret History", more than twenty *ovogs*, including the Borjgin *ovog*, were formed from the *Khiad ys*.

¹⁴ *ibid*, p. 140.

¹⁵ Hauer, Erich (Hrsg. Oliver Corff) (2007) *Handwörterbuch der Mandschusprache*. 2. durchgesehene und erweiterte Auflage. Wiesbaden: Otto Harrassowitz. p. 412.

¹⁶ Namjilma 2013 "Qorin naimatu tayilburi toli". Huhhot: Volksverlag Innere Mongolei, p 731.

¹⁷ Solongyod (2007a), p. 8.

¹⁸ Sayinjiryal (1987) Ejen-Qoruy-a qosiyun-u mongyolčud-un obuy [Die mongolischen Familiennamen des Ejen-Qoruy-a-Banners]. "*Türülki kele [Muttersprache]* 10, Ejen-Qoruy-a, pp. 3-14.

¹⁹ Aradnak'arba (1977) *Mongyol obuy [Mongolische Familiennamen]*. "*Öbür mongyol-un yeke suryayuli-yin neyigem-ün sinjilekü uqayan [Philosophie und Sozialwissenschaft der Universität der Inneren Mongolei]* 1977/2, page 115, and the Libyan Suwe (1981), page 62.

From the writings of Chinese genealogists, at least until the Qing Dynasty, the names “xing 姓” and “shi 氏” were used in the same way as the Mongolian tribal definitions. 氏” indicates a part of the genus²⁰. Therefore, “xing 姓” is closer to the “ys” of the Mongols, and “shi 氏” is similar to “ovog”.

Also, if we look at the use of the term “ovog” in different times, although the term “ovog” was used by everyone in ancient times, the meaning is different. A “ovog” in the case of a tribal organization is a group of people who live together from the same ancestor and are strongly tolerant of marriage within a ovog. Today, however, the ovog in the present tense is essentially the same as the “familyname” in the West, which means “father’s name”. Since the “ovog” of a family or father’s name is no longer the same as the “ovog” of the tribal era, it is no longer unacceptable for Mongolians to have people with the same ovog.

In general, the Mongolian terms *ys* and *ovog* have historically played an important role in defining a person. The term *ystan* has often been used to describe a person’s class.

4. The origin of the Mongol ovog

Although Mongolians have tribal(or *ovogs*) names, they have long been considered non-existent by other ethnic groups due to their nomadic pastoralism, literary traditions, and political influence. However, judging by Mongolian historical records and accounts, it is clear that all three Mongols used the family name has become a meaningful *ovog*. Of course, from the day of the creation of human society, every person has a symbol to represent him. However, at that time, it was enough to define a person by one name. Even today, it is customary for any nation in the world to call one ethnic group by the same name, among relatives, or among neighbors. With the growth of society, population growth, the proliferation of the same name, or the identification of one person in an important document of inheritance, many people have moved from one name system to another name system. Also, a number of countries use a three-name system. An *ovog*’s name is a name that has a special role in defining a group of people who are related to one another, and is a name that is passed down from generation to generation. This distinctive feature of the family name plays a special role as an adjective in addition to the pronunciation of the person. Lack of clarity, and more specifically, lack of a family member’s common “father’s name,” can lead to many problems.

Ancient Chinese history records the nomadic peoples of the north, and Si Maqian’s “Scriptural Notes” of the first century BCE state that the Xiongnu were inherited from generation to generation by the Hoyan shi(呼衍氏) and Lan shi(兰氏), followed by the Shibu shi(徐卜氏), and the three shi are of aristocratic descent. ”²¹[21] It can be considered as the origin of the *ovog*’s name of the nomadic nation of Central Asia.

If a researcher studies family history, the first thing that comes to mind is the person’s three names. It seems that the Mongolian family name in the sense of “father’s name” gradually emerged with the disintegration of tribal society. Until the end of the tribal society, the nomadic peoples of Mongolia lived at a distance from each other, and at that time the terms *aimag* and *ovog* were used to describe people. Section 38 of the Mongolian Secret Diary records an interview with Bodonchar, a tenth-generation descendant of Genghis Khan, and a girl. “... *What kind of person are you?...*” When I asked her, she replied, “...*I am from the Uriankhai tribe, which belongs to the Jarchid ovogs*” Tribal organization has had a significant impact on Mongolians, and men within the same tribe are descended from the same ancestors and cannot breed within the same *ovogs*.

Some of the people in the first part of the “Mongolian Secret History” have an additional suffix *ovog* next to their name. In chapters 8-49 of the book, the origins of the Mongol *ovog* are noted, for example, in section 42, “*belgunutei with belgunud became ovog. bugunutei with bugunud became obog. Buhahatigi with Hatagin become ovog, Buhat salji with saljuud become ovog, Butantsar munkhag with Borjigon become ovog*”²²etc. Therefore, at that time, the Khatgin, Saljud, and Borjigin tribes were not allowed to marriage with each other. These historical documents suggest that the Mongol *ovog*’s name was gradually formed in the 9th-12th centuries. But it is not a *ovog*’s name with the meaning of “father’s name”.

With the advent of the *ovog*’s name, the Mongols began to use the name widely. In most cases, men added the suffix “-дай” to their *ovog*, and women added the suffix “-жин” to express their physical origin. In the first part of the “Mongolian Secret History”, human names such as “*Borjigidai Mergen,*

²⁰ Ning, Yegao & Ning Yun (1995) Chinese Personal Names. Translated by Tang Bowen. Singapore: Federal Publications.

²¹ Si Maqian (1st century BC), Chapter 10 and Kobayash (1987), page 16. As noted in Chinese,徐卜氏，其三姓其其种也”and so on.

²² Thais (1985), page 12.

Mongoljin Goo, Bargudai Mergen, Barguzin Goo, Horilardai Mergen” are basically a suffix to a man and a woman, followed by his title.

5. Conclusion

With the growth of the population, the development of trade, and the emergence of large cities, the capacity of the family name gradually changed to form the meaning of "father's name." Aimags have been named after *ys*, and have been renamed by occupation, place of residence, nickname, and origin. So far, about 2,500 Mongolian ovogs have been collected nationwide across the country. Unfortunately, due to the lack of use, it is not possible to say that all Mongolian surnames have been collected so far.

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