

ЭТНОГРАФИ VERSUS УГСААТНЫ ЗҮЙ

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Since 1921 many loan words have been introduced into the vocabulary of the Mongolian language in order to bridge the gap between the vocabulary of a nomadic society and that needed to express twentieth-century cultural, economic, political, sociological, scientific and technical concepts.

The following questions come to mind in conjunction with the introduction of foreign words: To what degree do loan words survive in Modern Mongolian? Are they always accepted? Or are they used synonymously with native counterparts which over a period of time have absorbed the essence of the meaning of the loan word? Or are they displaced by indigenous terms?

The purpose of this paper is to examine the current status of the loan word *этнографи* with respect to its acceptance into Modern Mongolian, its alternation with native terms, and/or its displacement by indigenous terms.

The occurrences of *этнографи* and its native counterparts were observed for a consecutive seventeen-year period--that is, from 1961 through 1977--in articles focusing on social science topics or in sections of general articles dealing with social science subjects.

The data presented in this paper were taken from available issues of *Шинжлэх ухаан* (Science) published in Ulaanbaatar from 1961 through 1964, its successor *Шинжлэх ухаан амьдрал* (Science and Life)¹ published in Ulaanbaatar from 1965 through 1977, and *БНМАУ Шинжлэх Ухааны Академийн Мэдээ* (Transactions of the MPR Academy of Sciences)² published in Ulaanbaatar from 1962 through 1977.

"Ethnography" is expressed in Modern Mongolian either by the loan word *этнографи* or by the following two native terms: *угсаатны зүй*,³ literally translated "science of peoples," and *үндэстнүүдийн аж байдал, ёс заншил ба соёлыг судлах ухаан*,⁴ literally translated "studies of the way of life, customs, and cultures of nationalities."

During the seventeen-year period studied, *этнографи* was noted once in 1962, three times in 1963, once in 1964, twice in 1966, once each in 1967 and 1970, four times in 1971, once in 1973, twice in 1975, and six times in 1976 for a total of twenty-two times.

Угсаатны зүй, the first indigenous term examined, was observed seven times in 1962, nine times in 1963, thirty-four times in 1965, eight times in 1966, nine times in 1967, seven times in 1968, eight times in 1969, six times in 1970, seven times in 1971, once each in 1972 and 1973, four times in 1974 and once each in 1975 and 1976. Thus, *угсаатны зүй* occurred for a total of 103 times.

Neither *этнографи* nor *угсаатны зүй* were observed in 1961 and 1966.

During the seventeen-year period investigated, the other indigenous rendition

үндэстүүдийн аж байдал, ёс заншил ба соёлыг судлах ухаан was never noted.

Of its twenty-two occurrences, этнографи appeared in the genitive case fourteen times. The genitive form of этнографи modified both loan and native words. Examples of этнографи in the genitive case as a modifier of loan words include the following:

этнографийн материал "ethnographic material"
этнографийн музей "ethnographic museum"
этнографийн экспедиц "ethnographic expedition"

Examples of этнографи used in the genitive case as a modifier of native words include the following:

этнографийн судлагаа "ethnographic research"
этнографийн үзэсгэлэн "ethnographic exhibition"
этнографийн шинжилгээ "ethnographic investigation"

Furthermore, seventeen of the twenty-two occurrences of этнографи were in the immediate vicinity of another loan word, such as археологи and палеонтологи.

Of the 103 occurrences of the indigenous term, угсаатны зүй occurred in the genitive case fifty-two times and modified both loan and native words. Examples of угсаатны зүй used in the genitive case as a modifier of loan words include the following:

угсаатны зүйн атлас "ethnographic atlas"
угсаатны зүйн материал "ethnographic material"
угсаатны зүйн отряд "ethnographic unit"

Examples of угсаатны зүй in the genitive case as a modifier of native terms include the following:

угсаатны зүйн зураг "ethnographic map"
угсаатны зүйн судлал "ethnographic study"
угсаатны зүйн холбогдол "ethnographic significance"

The ratio of use of этнографи to угсаатны зүй was 1:7 in 1962, 3:9 in 1963, 1:0 in 1964, 2:8 in 1966, 1:9 in 1967, 1:6 in 1970, 4:7 in 1971, 1:1 in 1973, 2:1 in 1975 and 6:1 in 1976.

It is evident from these ratios that in 1963 and 1966 there was a slight tendency to use этнографи interchangeably with its native counterpart. However, this tendency became stronger in the seventies, especially in the years 1971, 1973, and 1975. In 1976, этнографи for the first time actually challenged the indigenous term.

It is clear from the above discussion that этнографи, both as an independent word and as a modifier, is gradually being accepted in Modern Mongolian and that its use seems to be somewhat dependent on whether another loan word is nearby. It is too early to predict whether этнографи will only be used synonymously with the indigenous term or whether it will ultimately advance to the role of the preferred term.

Notes

1. This journal is sponsored by the Academy of Sciences of the Mongolian People's Republic and the Mongolian Society for the Dissemination of Knowledge and regularly contains articles focusing on a variety of subjects.

2. This periodical is a publication of the Academy of Sciences of the Mongolian People's Republic. It includes scholarly articles of various lengths dealing with a broad range of topics.

3. T. Damdinsüren, *Орос МОНГОЛ ТОЛЬ* (Ulaanbaatar, 1969), p. 818; S. Natsagdorj, *Орос-МОНГОЛ ТОВЧ ТОЛЬ* (Ulaanbaatar, 1976), p. 403; and E. Vanduy, *Орос-МОНГОЛ нэр томъёоны ТОЛЬ* (Ulaanbaatar, 1964), p. 556.

4. G. D. Sanzheyev, *Орос МОНГОЛ ТОЛЬ* (Moscow, 1960), p. 769.