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B. CSONGOR, K. CZEGLÉDY, G. KARA, J. NÉMETH, S. TELEGDI

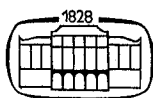
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L. LIGETI

HOC VOLUMEN REDEGIT

G. KARA

TOMUS XXV



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ACTA ORIENT. HUNG.

A NANAI SHAMAN SONG SUNG AT HEALING RITES

BY

V. DIÓSZEGI

When I was a second year student my teacher, Professor Ligeti, speaking about research into shamanism, praised the exemplary method of a Hungarian archaeologist who had painstakingly gathered all the materials, drawings and texts concerning his field of interest, thus securing the totality of the sources. Inspired by his words I decided to follow this example and to obtain information on shamanistic material kept in European and Asian museums. Since then I have collected a great many of copies and photos of objects, their description and the relating literature, as well as tapes (for example, of old wax records) etc. This was the foundation of our Archives on Shamanism¹ and it is from these Archives that on the occasion of my teacher's seventieth birthday I offer the text of a hitherto undeciphered shaman song of the Nanais.

Though songs form an inevitable part of the shamanist rites, we have few Nanai examples.² The smallness of the number of available texts is obviously due to the difficulties in recording shaman songs. Being familiar with the puzzles of deciphering such texts and though aware what a laborious task it is to transcribe them even when they are recorded on tapes, I have striven to complete the outdated or fragmentary translations of the texts already published³ and to publish new material.⁴

The song I present here was recorded together with other pieces of shamanist lore, on the first three days of August, 1909, by the Hungarian

¹ Diószegi, Vilmos, *A Néprajzi Múzeum «Sámánhit archívuma»: Néprajzi Értesítő* XL (1958), 247—54.

² Cf. A. A. Popov, *Materialy dlja bibliografii russkoj literatury po izučeniju šamanstva Severo-Aziatskich narodov*. Leningrad 1932.

³ V. Diószegi, *Schamanenlieder der Mandschu: Acta Orient. Hung.* IX (1960), 89—104.

⁴ V. Diószegi, *Libation Songs of the Altaic Turks: Acta Ethnographica* XIX (1970), 95—106; V. Diószegi—N. O. Sharakshinova, *Songs of Bulagat Buriat Shamans: BOH* XIV (1970), 103—117.

ethnographer Benedek Baráthosi Balogh⁵ from Oninka Bogdan, son of a famous Nanai shaman, Toakunga. Oninka performed the song at Torgon, a village appr. 25 *versets* from Troickaja. This text with nine others, forms a part of Baráthosi's manuscripts acquired in 1946 by the documentation department of the Budapest Museum of Ethnography. There are two copies of the text in question: one in a note-book from 1915 (invent. no. EA 000968), text 22, pp. 70—72 (in this paper: text A), the other is found in another note-book which contains, according to the title-page, Baráthosi's texts collected in 1908 and 1909 (invent. no. EA 000963), text 4, pp. 8—11 (here: text B).

The two variants differ slightly; variant A consists of 34 lines, while variant B in which the same text is broken into much shorter units contains 41 lines. Variant readings are mainly due to misspelling,⁶ but in a few cases we have to deal with obvious emendation.⁷ The interlined Hungarian and Russian words in variant A show that Baráthosi attempted to interpret the text.⁸

I completed the translation of his ten Nanai shaman songs in 1950. In 1957 the original texts and my translations were checked by the Nanai philologist S. N. Onenko of the Leningrad Institute of Linguistics. He found them correct on the whole, but suggested some corrections, for which I am much obliged to him. I am also grateful for his Cyrillic transcription of the text according to the modern Nanai literary orthography; this Cyrillic form follows here the xerox copy of Baráthosi's manuscript. Since Nanai shaman songs, like those of the Manchus, South Siberian Turks or Buryats, are rather difficult to interpret, I supplied my translation with a glossary to give a proof of my interpretation.

⁵ For his investigations see: Diószegi, Vilmos, *Egy magyar mandzsu-tungúz kutatás: Ethnographia* LVIII (1947), 144—146.

⁶ A2 *uḡčuxumbuö* ~ B3 *Uḡčuxghumbuö*; A3 *gazo* ~ B4 *gažo*; A4 *däi sövuön*; ~ B6 *dai söuön*; A5 *angosiu* ~ B6 *angosju*; A9 *boadū* ~ B14 *boadq*; A9 *bizörö* ~ B11 *bižörö*; A9 *kupčingömbi* ~ B15 *kupčigömbi*; A10 *naḡeva* ~ B16 *Nauva*; A11 *önusini* ~ B18 *Önusini*; A11 *olgien* ~ B19 *Olgien*; A12 *ḡixa* ~ B20 *ḡixa*; A13 *pörgögui* ~ B24 *porogui*; A13 *ögdi* ~ B25 *Öggie*; A14 *angusiuri* ~ B26 *anggsiuri*; A15 *nuḡio* ~ B27 *Nuciö*; A16 *anggosiuri* ~ B28 *anggsiuri*; A17 *assi* ~ B30 *hassi*; A21 *halula horagu* ~ B37 *Halauli horagu*; A21 *amban sövömdö* ~ B38 *Ambien söuömbö*; A24 *haulē* ~ B43 *Halule*; A24 *guḡiesi gumī* ~ B44 *Guḡiesi gumī*; A25 *čimana* ~ B46 *Čimmana*; A26 *olgiumbö voauri* ~ B47 *Olgiambö voauri*; A26 *dai olgien voauri* ~ B48 *Daḡi olgien voauri*; A27 *ögdi ḡöluri* ~ B49 *öggi ḡöluri*; A28 *ḡḡöluri* ~ B50 *ḡöluri*; A30 *budī(v)uidöḡöm* ~ B55 *Budī vuidḡöm*.

⁷ This is why we find A10 *naḡeva ullaḡ* instead of B16 *nauva ullaḡ*, A13 *pörgögui sövömbö* instead of B24 *porogui sövömbö*, A17 *amba amban assi* instead of B30 *amba amban hasi*, and A21 *haulula horagu* instead of B37 *halauli horagu*.

⁸ To my greatest regret, interlined interpretation occurs only where the translation of the text raises no problem.

Baráthosi's Manuscript

A

22. Hypanommon, cupen-utlu. Betejgiigiti si-ut

1 omusi, omusi loocori, dubbo ullin

2 tauri, uyy cupunluo silinuu, qisil

dumbu

A

(H)

3 yuzo, iusi albuze dollo igiro puzo

idz. utlu. utlu

B. puzo

4 simon biethu, ullin dda simon

B. ut

5 uyyasin, dollo talunaga loocori. (Inda)

B. ut

6 seltidi ambanta guburi ciaytha nd

B. ut

idz. utlu

B. puzo

7 kuroto, ciygdaba bi, duso badi

B. utlu. utlu

idz. utlu

B. puzo

8 duggu l'bi, ciygdaba badi, ciyga

B. utlu

idz. utlu

B. puzo

9 igiro pabdu badi, kups ciygi

B. utlu

idz. utlu

B. puzo

10 nashu ullin gologu, baiduda jamar

B. utlu

idz. utlu

B. puzo

11 inasini marpu boragui bly en uui

B. utlu

idz. utlu

B. puzo

12 zija buri, omis buri, sieli buri, b-

B. utlu

idz. utlu

B. puzo

13 sona buri, puzo si ombi ingde

B. utlu

idz. utlu

B. puzo

14 buri, loori, thamba daju uyya

B. utlu

idz. utlu

B. puzo

E.A. 000368 (fl.)

67

- 15 *niuri, micio imurto aygosuri*
id est hact
- 16 *totepe horigu aygosuri, ullion*
id est hact
- 17 *boa niuri, ambe amban passor.*
belga test vortay vortay nam lam
- 18 *sinor ujurto imurto praxiam.*
lonilo elisade Rhavaraiton) lilek
- 19 *banu yolo ydigiuri, boayni boago.*
nam, hact, nam
- 20 *axinn, boayniro ulon boayniro*
nam, na idem pit. ne na idem
- 21 *naibudli, hactula horagu ambay*
neglectat, hact. ne bit magygyd
- 22 *ponomdo cernana aygosuri, hault*
- 23 *horaynidi cernana mouri goi*
neglectat, nam
- 24 *exomta mouri hactule munda gu.*
hactul, hact
- 25 *horaynuri, hault cernalego, cernana*
nam (hact) hact. ne bit passit
- 26 *sinur olgimbo vauri, dei olgion*

4. Betay qyöggilötänün dal
 B₁ Onusi, onusi, taociori
 2 Dalbo ullön tauri
 3 Ngyingghambuo silinul
 4 cysil qazo inusi allogo.
 5 Dalbo qoröfugu sonuon horku
 6 Ullön dai sonün angogju,
 7 Dalbo dunaia taociori
 8 Unda sollido amburba galun
 9 Ciurmba boadu iingdata lin
 10 Dusör boadu
 11 Dungu l'ebi
 12 Corgda boado
 13 Cotoxan tižaro
 14 Kubdu boado
 15 Kupsäi qimbi
 16 Naura ullon qologu
 17 Haiduda xaman
 18 Onusini manga koragui
 19 Mogen wari
 20 jiza buri
 21 ciise buri
 22 si lo buri
 23 Bowa buri
 24 korogui sorombo
 25 Öggie buri, to buri.

E A 000363

5.
10

- 26 *Chanta daja angasuri*
- 27 *Kucio omumbo angasuri*
- 28 *Tatafi horigu angasuri*
- 29 *Ullon toa nöuri*
- 30 *Amba ambu hatti*
- 31 *Suri upuri omusihi*
- 32 *Paniam bani.*
- 33 *Jölöngdöquri*
- 34 *Baogui baogasinu*
- 35 *Baoguthe ullon*
- 36 *Baogosi naitugi*
- 37 *Halanti horagu*
- 38 *Ambien tönömbö*
- 39 *Cimana angasuri*
- 40 *Halanti horaguido*
- 41 *Cimana nöuri*
- 42 *Goi epmba möuri*
- 43 *Halule mindu*
- 44 *Gugiesi gunu*

- 64
- 45 Hauke čuday
46 Emmana sindu
47 Olgiambo vodarui
48 Daji Olgienu warui
49 Nai oggi góluri
50 Kösie góluri
51 Nagjerai Kösöduini
52 Hauke koragu
53 Nai ullow Kösöku
54 Kaira nai, ullow nai
55 Bugi vudöjom
56 Sanga qöarui
57 Pajani bičin
58 Hauke balijjo
59 Gorom Kaerangi
60 Boa Kösöduini
61 Hauke koragu
- i —

Onenko's Cyrillic Literary Nanai Transcription

энуси, энуси, таочиори
 долбо улэн таори
 унгчухумбе силиусу
 гисилба эуси гадё! алого!
 долбо ихэрэвэ пугу!
 сэвэмбэ хэрку!
 улэн, даи сэвэмбэ ангосио!
 долбоду таочиори ая
 индасалби-да амбамба гэлэгуй
 дианкан⁹ боаду чиндаопи,
 дусэр боаду дунгулэури
 чонгдо боаду чочахан бидерэ.
 кубду боаду купчуйгэн би.
 наива улэнди гэлэгу
 хайди-да энуси най манга хорагой.
 олгиамба вару.
 дихава буру.
 онива буру.
 сэлэвэ буру.
 босова буру
 пэргэгуи
 сэвэмбэ эгдивэ бувури.
 тэвури
 иламба даива ангосиори
 нучивэ эмумбэ ангосиори.
 тотапи коригоачи ангосиори.
 улэн боаду нэури.
 амбан амбоаси
 сиури [сиур энэй] уюн най энусини
 панямбани гэлэндэгувури.
 баогой баогоаси-ну?
 баогой-ка улэн
 баогоаси най, буди
 хаолиа хорагу!
 амбан сэвэмбэ чимана ангосиори.
 хаолиа хорагой-да, чимана мэури.
 гой ихомба мэури.

⁹ In my transcription and translation I have adopted Baráthosi's *ĕiankan* instead of *diankan* proposed by Onenko.

хаолиа минду гидиэсигуми
 хаолиа чиндагу.
 чимана синду олгиамба вавори.
 даи олгиамба вавори
 найва эгдивэ гэлэури
 кэсиэ гэлэури
 сагди най кэсидуни
 хаолиа хорагу
 най улэн, кэсику
 кайран най, улэн най буди
 уй-дэ хэм сонгой-гоани
 баян най бичин
 хаолиа балдигу!
 гэрэн най кайранди
 боа уэсидуни хаолиа хорагу!

Phonetic Interpretation

- 1 *enüsi, enüsi taučiyuri,*
- 2 *dolbo üllen tauyri.*
- 3 *ünčüxümbüč silüsü!*
- 4 *gišil gažy eüsi! allogv!*
- 5 *dolbo ixere pügü!*
- 6 *seüen xerkü!*
- 7 *üllen, dāi seüen anğvšy!*
- 8 *dolbodyn aja taučiyuri.*
- 9 *indaselbi-de¹⁰ ambamba geleri.*
- 10 *čiankan boady čindalapi*
- 11 *düser boady düngülepi.*
- 12 *čonđo boady čočaxan bižere.*
- 13 *kübdü boady küpčigembi.*
- 14 *naičewa ülle gelegü!*
- 15 *xaidy-da [?] xamasi*
- 16 *enüsi ni maŋga xoragvž.*
- 17 *olgen wčari,*
- 18 *žixa bčuri,*
- 19 *onič bčuri,*
- 20 *sele bčuri,*
- 21 *bosoa bčuri.*
- 22 *pergegüi.*

¹⁰ Instead of the usual *inda-sal-bi-da*.

- 23 *seuembe egdië bÿri.*
 24 *teyÿuri.*
 25 *elamba dāi[ɥ]a anɣuʂuri,*
 26 *nüčie emũmbe anɣuʂuri.*
 27 *totafi korigu anɣuʂuri*
 28 *üllen boa neuri:*
 29 *amban amboasi,*
 30 *siuri uÿu ni enusini.*
 31 *pañambani gelengdeguri.*
 32 *baɣɣi baɣɣasi-nu?*
 33 *baɣɣi-ke, üllen,*
 34 *baɣɣasi, nai büdi.*
 35 *ɣaɥ'è ɣoragɥ!*
 36 *amba seuembe čemmana anɣuʂuri,*
 37 *ɣaɥlè ɣoragɣi-de, čemmana meuri,*
 38 *goi exomba meuri*
 39 *ɣaɥ è mindi güdiesigumi*
 40 *ɣaɥlè čëndagɥ!*
 41 *čemmana sindü olgẽmbe wɣaɣri,*
 42 *daië olgẽn wɣaɣri!*
 43 *nai egdi geluri [= geleuri]*
 44 *kesie geluri [= geleuri]*
 45 *sagzi nai kesidini*
 46 *ɣaɥlè ɣoragɥ!*
 47 *nai üllen, kesiku.*
 48 *kaëra nai, üllen nai büdi,*
 49 *üi-de ɣem songoi-goani.*
 50 *baian ni bič'in,*
 51 *ɣaɥlè balzigɥ!*
 52 *geren ni kaërandi.*
 53 *boa kesidini! ɣaɥlè ɣoragɥ!*

Translation Attempted

- 1 (There is a) sick (person), (there is a) sick (person),
(he must) be healed (by the shaman).
- 2 He will be well healed at night.
- 3 Dry the drum (by the fire)!
- 4 Bring the drumstick, give it (to me)!
- 5 Blow out the lamp (to)night!
- 6 Wreathe the idol!
- 7 Prepare a good, big idol!

- 8 (It is) at night when it is easy to shamanize.
- 9 My dogs will search for the evil spirit.)
- 10 Released in the projecting place (*i.e.* on the promontory),
- 11 seized in the receding (?) place (*i.e.* in the bay?)
(Baráthosi: «shady», Oninko: toponym),
- 12 he may be hidden in the hollow place,
- 13 (but) he will be thrown out (*lit.* protruding) in the hilly place (*i.e.* on the hill):
- 14 search well for the man!
- 15 Wherever (you are, come) back!
- 16 The sick (man) will be healed indeed (*or*: will come indeed to himself).
- 17 (It is necessary) to kill a pig,
- 18 to give money,
- 19 to give objects for compensation:
- 20 to give iron,
- 21 to give cloth,
- 22 (and then) I shall try (to heal, to shamanize).
- 23 Give (*i.e.* prepare) many idols
- 24 to be the residence (for the spirits)!
- 25 Prepare three big ones,
- 26 prepare a single small one,
- 27 then build a shrine!
- 28 It must be erected in the right place,
- 29 (where) the evil spirits cannot reach.
- 30 The living man (passing?) besides gets ill.
- 31 (One must) search for his shadow-soul.
- 32 Will it be found? Will it not be found?
- 33 If it is found, (he will be) well.
- 34 If it is not found, the (sick) man will die.
- 35 Come to yourself anyhow!
- 36 Tomorrow (one has) to prepare an idol in the shape of a tiger.
- 37 Tomorrow (it is necessary) to shamanize so that he may come to himself
anyhow.
- 38 (I) have to go to shamanize in another village.
- 39 Anyhow, be merciful to me and,
- 40 anyhow, release him!
- 41 Tomorrow I will kill a pig for you.
- 42 I will kill a big pig.
- 43 Many people are to be invited (*lit.* called, requested).
- 44 (One has to) call for happiness (*or*: mercy).
- 45 For the old man's happiness,
- 46 come to yourself anyhow!
- 47 (This) man is good and fortunate.

- 48 (This) pitiful man, (this) good man is dying.
 49 Everyone is weeping.
 50 He was rich.
 51 Anyhow, let him live!
 52 Everyone feels sorry for him.
 53 For Heavens' mercy! Come to yourself anyhow!

Glossary¹¹

- aĩa* good, well; NP. *aja*, OP. *aja*.
allogy! give!; NP. *alō-*, OP. *alū-*.
amba tiger; amulet in the form of a tiger against sickness; SSch. *amba*.
amban evil spirit; NP. *amban*, OP. *amban*.
ambo- to reach; NP. *āambo-*.
amboasi not to reach; NP. *āmbovasi*.
angusy- to make; NP. *angosi-*, NPr. *angusi-*, *angusu-*.
bañan rich; NPa *bajan*, OP. *bajan*.
balži- to live; NPa *banze-*.
-bi singular first person possessive suffix.
bi- to be; NP. *bi-*, OP. *bi-*.
bičin was; NPa *bičin*.
bižerę probably; NP. *bidere*.
boa place, universe, heaven; NP. *boa*.
boso cloth, textile; NP. *boso*.
bū- to give; NP. *bū-*, OP. *bū-*.
bú- to die; NP. *bužini*.
-büę accusative suffix.
čëmmana tomorrow; NP. *čimna*.
čenda-, *čindala* to release; NP. *činda-*, NS. *činda-*, *čenda-*

¹¹ In the glossary I quoted the following works:

- Avrovin, V. A., *Grammatika nanajskogo jazyka* II. Moskva—Leningrad 1961 [NAvr.]
 Grube, W., *Goldisch—Deutsches Wörterverzeichnis mit vergleichender Berücksichtigung der übrigen tungusischen Dialekte*. St.Pbg. 1900 [NG]
 Onenko, S. N., *Russko—nanajskij slovarj*. Leningrad 1959 [NO]
 Petrova, T. I., *Kratkij nanajsko—russkij slovarj*. Moskva—Leningrad 1935 [Naikha dial.] [NPa]
 Petrova, T. I., *Nanajsko—russkij slovarj*. Leningrad 1960 [Naikha dial.] [NP]
 Petrova, T. I., *Uljšskij dialekt nanajskogo jazyka*. Moskva—Leningrad 1936 [OP]
 Poniatowski, S., *Materials to the Vocabulary of the Amur Gold: Bibliotheca Universitatis Liberae Polonae*, Fasc. 10. Varsaviae 1923 [NPo]
 Protodjjakonov, Pr., *Goljdsko-russkij slovarj*. Vladivostok 1901. [Ussuri dial.] [NP.]
 Schmidt, P., *The language of the Samagirs*. Riga 1928 [SSch]
 Sunik, O. P., *Kur-Urmijskij dialekt*. Leningrad 1958 [NS]

- čiankan* headland, cape, promontory; NP., ND. *čiankan*, NPa *čankan*.
čoča- to escape, to disappear; NP. *čoča-*.
čoŋdo a hollow; NP. *čoŋgdō*, OP. *čoŋdō*, NS. *čondoko*.
dāi, *daiē* big; NP. *dāi*, OP. *dāi*.
-de corroborative particle; NAvr. II, 264.
dolbo night; NP. *dolbo*, OP. *dolbo*.
-dyn dative suffix.
dūŋgūlē- to seize, to capture (Oninko's interpretation)
Dūser toponym (or: receding place? Baráthosi: shady)
žiŋa money; NP. *diŋa*, OP. *zēha*.
éxon village; NP. *iŋon*.
élan three; NP. *ilan*, OP. *ilan*.
egdiē, *egdi* many; NP. *egdi*, OP. *egdi*.
emūn one; NP. *emun*.
ene- to go; NP. *ene-*, OP. *ene-*
enusi sick, sickness; NP. *enusi-*, OP. *enu* sickness, NO. *enusi* sick, ache
ēusi here; NP. *ēusi*, OP. *ēweši*.
gažu to give; NP. *gādo-*, OP. *gažu-*.
gele- to search, to call; NP. *gele-* to request, NG. *gellegiuiré*, *géllegui* to seek,
 OP. *gele-* to request, *gelekči-* to seek.
geren every; NPa *geren*.
geren ni people; NP. *geren naj* everybody, people, crowd.
gišil drumstick; NP. *gisil*, NPo. *sišil*, OP. *gispūn*.
-goani predicative particle; NAvr. II, 260, *-goani*.
goi other; NP. *goj*.
gūdiēsi- to be merciful; NP. *gudiesi-*, OP. *gūzelesi-*.
ŋaidu-da wherever (?).
ŋamasi back; NP. *ŋamasi*, OP. *hamasi*; in our text its meaning is not clear.
ŋem each, all; NP. *ŋem*.
ŋaulē anyhow; NP. *ŋaolia*.
ŋerkū- to wreath; NP. *ŋerke-*, OP. *herke-*.
ŋoragu- to come to oneself, to recover; NP. *ŋorago-*, NO. id. (vyzdoravlivatj).
iŋere lamp; NP. *iŋere*, OP. *ihere*.
inda dog; NP. *inda*, OP. *inda*.
kaŋran- to feel sorry; NPa. *kajran-*, OP. *kajran-*, OP. *kajran-*.
kaŋra pitiful, pitiable; NP. *kairan*.
-ke affirmative particle; NP. *-ka*, *-ke*.
kešiē happiness, prosperity; NP. *keši*, NPr. *kisē*, OP. *kesi*
kesikū fortunate; NP. *kesiku*.
korigū little shrine, cultic hut; cf. NP. *kori* hut for the killed bar, NPa. *kori*
 hut for the dead (till the burial); OP. *kori* hut for the killed bar.
kūpčigembi protuberating; cf. NP. *kubdujgen bī*, *kubdurem̄di bī*.

kübdü hill, hillock; NP., NO. *kubdū*.

manga very; NP. *manğa*.

meü- to shamanize (going round the village: Onenko's interpretation); NPa. *meu-*, NPr. *mau-*, OP. *meü-* to shamanize.

mi I; NP. *mi*.

mindü to me

naïé, naï man; NP. *naj*, OP. *ni*.

neü- to place, to put; cf. NPa. *ne-* to put, NGr. *ne-* legen, anlegen, stellen, OP. *nē-* to put, NPr. *neuri* to bury.

ni man; OP. *ni*.

-nu interrogative particle; NAvr. II, 273, *-no*, *-nu*.

ničie small; NP. *nūci*.

olğen pig; NP. *olgian*, OM. *olgé*.

ohie object given for recompensation (e.g. by a stranger who disturbed the public order; Onenko's interpretation).

pañan the shadow-soul; NP. *pañan* shadow, soul NGr. *paña*, OP. *pañan* shadow, soul of a dead.

perge- to try; NP. *perge-*.

püğü to blow out; NP. *pu-* to blow (by mouth), OP. *pu-*.

sagži old; NP. *sagdi*.

-sal plural marker.

sele iron; NP. *sele*, OP. *sele*.

sewen idol, amulet; NP. *sewen*, NS. *seweⁿ* a general term used for shamanist spirits and idols.

si thou; NP. *si*.

si ü- to dry, to warm; cf. NP. *siliči-* to dry, to warm (by the fire), OP. *silici-*.

sindu for thee; NP. *sindu*.

siur beside; NP. *siur*, NS. *xiur* beside.

siuri [= *siuri eneï*] one who passes beside (Oninko's interpretation).

songo- to weep; NPa. *songo-*, OP. *songo-*.

-sü plural imperative marker; NP.

tay- to make (Oninko: to shamanize); NP. *tao-*, OP. *ta-*, NS. *taü-*.

tayči- to repair (Oninko: to heal a sick by shamanist rites); NP. *taoči-*.

teü- to cause to sit; to set; NG. *teun-*.

te- to sit; NP. *te-*, NG. *te-*.

totafi then; NP. *totami*, NPr. *tutafé*.

üi-de xem anybody; NG. *üida xym* jeder, wer auch immer.

üüü alive; NP. *ujun*.

ülle, üllen good, beautiful; well, indeed; NP. *ulēn*, OP. *ülen*.

ünčüxin shaman's drum; NP. *ungčuxun*, NPo. *umhufu*, OP. *üntüčün*.

-wa accusative suffix.

wya- to kill; NP. *wā-*, OP. *wā-*.