importance for the further development of the human race than any sort other of intellectual achievement in human history”

As we know, the invention of writing marked the real beginning of human civilization. The well-known American historian James H. Breasted noted that “the invention of writing and convenient system for recording on paper was of greater importance for the further development of the human race than any sort other of intellectual achievement in human history” [15, P. 53].

Spiritual and material culture of Mongolian peoples, primarily associated with the nomadic way of life of nomads, and many aspects of their written culture have long remained outside the purview of researchers. Meanwhile, the history of writing and book printing of Mongols has a long tradition. The exam covers not only scribes. Following the results of the examination in this regard, all the affairs of state, official documents, diplomatic messages, recording conversations of Khan and princes with others, wills drawn up in the Mongolian language. In the era of state Ikh Mongol Uls a lot of attention paid to the development of Mongolian language. In the era of Chinggis Khan, at the beginning of the XIII century among the Mongols was extended writing borrowed from the Buryats, the Old Mongolian Script. In these Annals presents the history of the Khori Buryats (one of the buryat tribes) from the earliest times to XX century. The structure of the texts of the chronicles is logical and consistent. The subject of the texts is multifaceted and meaningful. These Annals are a source of the study a history of the modern Buryat language. There are considered loan word from the Russian in XVIII-XIX centuries in this article.

Aspects of the history of the language and script of the Mongolian people were the subject of scientific research of linguists J. Schmidt, O. Kovalevsky, K.F. Golstunskiy, G. Poppe, G.D. Sanzheyev, K. Dyer, F.W. Cleaves, E. Haenisch, L. Chuluunbaatar and other. The territorial unity and cultural area of settlement of the Mongolian peoples and tribes suggests that the Mongolian alphabet spread among the northern Mongolian tribes, including the Buryats, in the early Middle Ages. Perhaps some Mongolian tribes used Mongolian script before the formation of the Mongol Empire, as in the “Secret History of the Mongols” contains well-established lexical elements from the first advanced written culture, for example, bičik ‘letter’, debter ‘notebook’, ča’alsun ‘paper’ [17, P. 116].

The article is devoted to consideration the monuments of the written culture of the Buryats of the XIX century – the chronicles written by V. Yumsunov (1875), T. Toboev (1863), Sh.-N. Khobituev (1887) and others in the Old Mongolian Script. In these Annals presents the history of the Khori Buryats (one of the buryat tribes) from the earliest times to XX century. The structure of the texts of the chronicles is logical and consistent. The subject of the texts is multifaceted and meaningful. These Annals are a source of the study a history of the modern Buryat language. There are considered loan word from the Russian in XVIII-XIX centuries in this article.

**Keywords:** the Buryat Annals, the monuments of the written culture of the buryats, the Old Mongolian Script, the buryat annalists, Russian borrowings.

Aspects of the history of the language and script of the Mongolian people were the subject of scientific research of linguists J. Schmidt, O. Kovalevsky, K.F. Golstunskiy, G.I. Ramstedt, B. Laufer, B. J. Vladimirtsov, N.N. Poppe, G.D. Sanzheyev, K. Dyer, F.W. Cleaves, E. Haenisch, L. Ligeti, B. Rinchen, Ts. Damdinsuren, C. Dalai, J. Shuger, L. Chuluunbaatar and other. The territorial unity and cultural area of settlement of the Mongolian peoples and tribes suggests that the Mongolian alphabet spread among the northern Mongolian tribes, including the Buryats, in the early Middle Ages. Perhaps some Mongolian tribes used Mongolian script before the formation of the Mongol Empire, as in the “Secret History of the Mongols” contains well-established lexical elements from the first advanced written culture, for example, bičik ‘letter’, debter ‘notebook’, ča’alsun ‘paper’ [17, P. 116].

Studying the history of writing of peoples of Central Asia shows that the emergence of a new literary language was associated with the formation of a new state, that this was one of the main manifestations of the idea of the state sovereignty, for example, Chinggis Khan, ascended the throne, he declared the Mongolian writing by the state language of his empire. In this regard, all the affairs of state, official documents, diplomatic messages, recording conversations of Khan and princes with others, wills drawn up in the Mongolian language. In the era of state Ikh Mongol Uls a lot of attention paid to the development of culture, science, development of legislation, the creation of cities. Moreover, in 1237 the program of organization the exam for writing was developed throughout the empire. The exam covers not only scribes. Following the results of the examination have been selected 4030 people who were taken to the civil service or were appointed as scribes. The Philological Academy

**THE BURYAT ANNALS IN THE OLD MONGOLIAN SCRIPT**

Research article

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**Abstract**

The article is devoted to consideration the monuments of the written culture of the Buryats of the XIX century – the chronicles written by V. Yumsunov (1875), T. Toboev (1863), Sh.-N. Khobituev (1887) and others in the Old Mongolian Script. In these Annals presents the history of the Khori Buryats (one of the buryat tribes) from the earliest times to XX century. The structure of the texts of the chronicles is logical and consistent. The subject of the texts is multifaceted and meaningful. These Annals are a source of the study a history of the modern Buryat language. There are considered loan word from the Russian in XVIII-XIX centuries in this article.

**Keywords:** the Buryat Annals, the monuments of the written culture of the buryats, the Old Mongolian Script, the buryat annalists, Russian borrowings.
Buryats, most of them are still in manuscript. Published in old-script Mongolian language. The Buryat published chronicles are only one part of the chronicle heritage of the Mongolian language. 11 chronicles are translated into Russian and published, one Chronicle is translated into English, 9 chronicles are updated with new forms, the original text. They from an artistic point of view are the synthesis of various genres as chronicles integrate various ancient sources, written and oral, narrative and documentary.

Actually the Buryat same work on the old Mongolian script began to appear in the eighteenth century in connection with the consolidation of Buryats as an independent nation. Among the manuscripts of the old Mongolian script chronicles occupy the very important place. Chronicles are not only a valuable source of historical and cultural information, but also significant original literary monuments.

These monuments have enjoyed great popularity among the Buryat readers. They were circulated only in manuscript, which spread ascetics — bibliophiles of Buryat steppes. The Buryat chronicles are not like European or Russian chronicles, even Mongolian. The characteristic feature of the Buryat chronicles is their syncrétism, mixing historical and literary genres and styles. The most readable and popular chronicles include chronicles by representatives of the Buryat steppe aristocracy: “Khorinsky Chronicle “The legend of Balzhin Khatun” (1760-1770), published by A.M. Pozdneyev [13, P. 47-55]; “The History of Aga Buryats”, written by the main taisha of Aga Buryats Tugultur Toboev in 1863 [9, P. 5-47]; The History of Selenga Buryats, written by the main taisha of Selenga Buryats Dambi-Jaltsan Lombotsyrenov in 1868 [8]; The Annals of Khory- Buryats, written by the head of tsagan tribe Vandan Yumsunov in 1875 [9, P. 49-172]; The Chronicle of Khory- Buryats, written by the assistant of the taisha of Khory-Buryats Shirab-Nimbus Hobituev in 1887 (there are about 30 versions of this chronicle) [10]; The History of Barguzin buryats, written by the main taisha of Barguzin buryats Tsydezhbakh Sakharov in 1887 [7] and others.

It should be noted that accurate information about the number of Buryat chronicles and their authors have not yet been identified because the manuscripts are in various archival collections in Ulan-Ude, Irkutsk, Chita, Tomsk, Moscow, St. Petersburg, Ulan-Bator, Peking, Hailer as well as in private collections [1, P. 5-7]. Nowdays are identified about 40 large and small Buryat annals, 20 chronicles of them are published in the modern Buryat language, 11 chronicles are translated into Russian and published, one Chronicle is translated into English, 9 chronicles are published in old-script Mongolian language. The Buryat published chronicles are only one part of the chronic heritage of Buryats, most of them are still in manuscript.

Researchers have long noted that the Buddhist spiritual writings, the borrowed Buryats from Mongolian, compiled unchanged, whereas in the observed secular works quite noticeable deviations from the classical Mongolian language. A.D. Rudnev, B.J. Vladimirtsov, N.N. Poppe and V.A. Kazakevitch are written about this. This fact was the basis for B.J. Vladimirtsov and his disciples and followers G.D. Sanzheev and T.A. Bertagaev advance the proposition that in Buryatia became gradually formed a special literary dialect of the Old Mongolian Buryat language, named B.J. Vladimirtsov one of the “dialectical Mongolian script” [6, P. 29].

Scientist G. Rumyantsev wrote that “the Buryats during one century created a rich historical literature, mainly of chronicle character. In his works, the authors tested the Buryat dual effect: on the one hand, the old tradition has influenced from Mongolian historiography, mainly two chronicles, had a great reputation in Buryatia — chronicle of Sagan Sechen and “Altan tobchi”; on the other hand, knowledge of the Russian literature reflected more critical approach to the sources” [14, P. 13].

The Buryat historical chronicles, being part of the cultural heritage of the Buryats, reflect many aspects of their social life, so they deserve a special study. In the era of totalitarian regime data monuments of historiography of Buryatia XVII-XIX centuries, like all literary heritage is drilled on old Mongolian script, were forgotten, thrust into the background, and moreover, many valuable artifacts were barbarously destroyed.

The Old Mongolian language for a long time was the only literary form of the Mongolian languages. Buryats used this letter until the thirties of XX century. In 1931, the transition to the Latin alphabet in 1939 – to the Cyrillic alphabet. However, until 1936 the newspaper, clerical partially printed on the old Mongolian language, which served as the book-written language. Later Russian graphic basis of the Buryat language gradually replaced the Old Mongolian vertical script.

As we know, the language is having oral and written forms of existence, more viable as compared with non-literate languages, and the languages that have writing, but no longer in the oral (Latin, Greek, etc.).

Impossible to evaluate the role of writing in the old Mongolian cultural and historical development of the Buryat nation and civilization of its importance for the Buryat people. And it seems to us that the change in types of visual communication
entailed oblivion. The Old Mongolian script, which has a negative impact on the further development of the Buryat language and culture, as a result of this process, the Buryat people lost access to the unique monuments of history, medicine, linguistics, ethnography, folklore, literature, philosophy, which were fixed on the Old Mongolian script. As we see, the new writing often occurs during the formation of the new state, being one of the main manifestations of the idea of state sovereignty.

As shown by studies of the Buryat language chronicles works of Buryat authors have different deviations from the norms of classical Mongolian written language [1]. Meanwhile deviation from norms of classical Mongolian written language are found not only in the monuments of Buryat chronicles, but in Mongolian chronicles, for example, in the Mongolian chronicles XVIII century “Altan tobchi” written by Mergen Gegen. Researcher of this monument P. Baldanzhapov notes: “On the whole chronicle “Altan tobchi” Mergen Gegen’s written in classic Mongolian written language. However, it found deviations from the norms of the language” [3, P. 55].

B.J. Vladimirtsov on this occasion said: “circulated among various Mongolian tribes, speaking on different dialects, Mongolian written language began to assimilate to a certain extent, these dialects. The influence of folk speech was detected and spelling, because it has become reflect phonetic features of dialects and morphology, also changing under the influence of borrowing from folk dialects, and dictionary. Classic rules, reflected mainly in the print media, had nothing to do with the natural movement: written language began increasingly to serve the vital needs of the Mongols, was closer to a living national

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