










Cite as: *Ödgá cagín oršalyná josýn – Funeral custom*; performer: Dordzhi Nandyshev, camera/ interview: Ioana Aminian, Thede Kahl, interview assistant: Olga Erendzhenova, transcription/ translation/ editor: Chingis Azydov, retrieved from www.oeaw.ac.at/VLACH, ID-number: kalm1244RUV0026a.

Metadata Participant

family name	Nandyshev
birth name if different	
given name	Dordzhi
sex (M – F – O)	M
year of birth	1957
ethnic/we group	Oirat-Kalmyk, Derbet [Baḡ Dörvúd, Zööd]
 religion	Buddhism
 mother tongue	Oirat-Kalmyk, Russian
 further languages	
 education	University
 profession	Craftsman, farmer
 born in	Gromoslavka village, Volgograd oblast, USSR
	location country/region
 grew up	Sovetskoye village / Ketchenery [Kötčnír], Kalmyk ASSR, USSR
	location country/region
 origin/parents	Oirat-Kalmyk, [Baḡ Dörvúd, Zööd]
 origin/grandparents	Oirat-Kalmyk
family status	Single
location(s) where living	Ketchenery

Subtitles

Kalmyk

1

00:00:13,240 --> 00:00:16,240

Madýn halimgúd, mongýl ündstá ulúsvidin.

2

00:00:16,240 --> 00:00:19,960

Ter tölädé üksín küüýán madýn yazýr
dardgó bääh jovdým.

3

00:00:19,960 --> 00:00:21,440

lškád orayád,

4

00:00:21,440 --> 00:00:23,320

keer yaryád šivčtíg-ääğ.

5

00:00:23,320 --> 00:00:24,840

Ämtá tooté ---.

6

00:00:24,840 --> 00:00:26,720

Kün üksnán' hööné,

7

00:00:26,720 --> 00:00:30,200

ämtá tooté äm zalağáh temdígč ter.

8

00:00:30,200 --> 00:00:33,840

Darún' mahýn' idhlá, sän -- sän jortá jumýn.

9

00:00:33,840 --> 00:00:36,800

Mahýn' jum idılgó bäählá, mu jumýnč terín'.

10

00:00:36,800 --> 00:00:40,680

English translation

1

00:00:13,240 --> 00:00:16,240

We, Kalmyks, are Mongolian people.

2

00:00:16,240 --> 00:00:19,960

For this reason, we should not bury our
dead underground.

3

00:00:19,960 --> 00:00:21,440

[Kalmyks] used to wrap their dead in felt

4

00:00:21,440 --> 00:00:23,320

and leave it [far away] in the steppe.

5

00:00:23,320 --> 00:00:24,840

Living beings ---.

6

00:00:24,840 --> 00:00:26,720

[This way], after death, people

7

00:00:26,720 --> 00:00:30,200

help to prolong the life of other living
beings.

8

00:00:30,200 --> 00:00:33,840

If the body is eaten [by animals], that's a
good sign.

9

00:00:33,840 --> 00:00:36,800

If animals do not eat the body, that's a bad
sign.

10

00:00:36,800 --> 00:00:40,680

VLACH Transcriptions

Odá bolhlá madýn šinás keğänavidín.

Nowadays we bury [our dead] according to modern tradition.

11

00:00:40,680 --> 00:00:42,800

Terügín' kelhím, da?

11

00:00:40,680 --> 00:00:42,800

Would you like me to tell you about that?

12

00:00:42,800 --> 00:00:45,000

Odá bolhlá ilýíl ugá.

12

00:00:42,800 --> 00:00:45,000

Nowadays, there is no difference.

13

00:00:45,000 --> 00:00:47,760

Kün öngırhlá, elgín-sadýn duudád, odaké,

13

00:00:45,000 --> 00:00:47,760

When somebody dies, the family invites relatives,

14

00:00:47,760 --> 00:00:51,000

módyn jarškýn', härckín' kelgülad,

14

00:00:47,760 --> 00:00:51,000

orders a wooden box, a coffin,

15

00:00:51,000 --> 00:00:52,480

gelıng lamd odád,

15

00:00:51,000 --> 00:00:52,480

then goes to a Buddhist monk

16

00:00:52,480 --> 00:00:54,760

oršahé cagýn' zaayná.

16

00:00:52,480 --> 00:00:54,760

and asks him to set the date of a funeral.

17

00:00:54,760 --> 00:00:55,400

Ju tävhín',

17

00:00:54,760 --> 00:00:55,400

What things to lay [in the grave],

18

00:00:55,400 --> 00:00:57,520

hamarán tolyayán' hálal(y)kín'.

18

00:00:55,400 --> 00:00:57,520

which direction the head of the dead person should point.

19

00:00:57,520 --> 00:00:59,840

Térə gelıng irád kelná:

19

00:00:57,520 --> 00:00:59,840

The monk comes and says:

20

00:00:59,840 --> 00:01:04,560

<Nu, narý-- tolyayán' narán suuh tal hálálytín.

20

00:00:59,840 --> 00:01:04,560

<Point the head [of the dead] in the direction of the setting sun.>,

VLACH Transcriptions

21 00:01:04,560 --> 00:01:08,320 Tolyayán' narán yarhá hălálytín.>	21 00:01:04,560 --> 00:01:08,320 [or:] <Point the head [of the dead] in the direction of the sunrise.>
22 00:01:08,320 --> 00:01:10,480 Türún yar kürh küüyín' zaaná.	22 00:01:08,320 --> 00:01:10,480 The monk decides who shall be the first to touch the body.
23 00:01:10,480 --> 00:01:11,560 Dapúst'im: <Taká ğiltá kün	23 00:01:10,480 --> 00:01:11,560 For instance: <A person born in the year of the rooster
24 00:01:11,560 --> 00:01:13,400 yar küríg,> ğiyád.	24 00:01:11,560 --> 00:01:13,400 should touch the body,> says the monk.
25 00:01:13,400 --> 00:01:17,920 Terügín' kücäyád, elğín-sadýn irád, [?] tooyád,	25 00:01:13,400 --> 00:01:17,920 After that, relatives come and they are offered [a variety of] food,
26 00:01:17,920 --> 00:01:21,080 ğaryád, nükínd oršaná.	26 00:01:17,920 --> 00:01:21,080 [then they] bring [the dead body] to the cemetery and bury it.
27 00:01:21,080 --> 00:01:22,200 Odá bas orýs kü durayád,	27 00:01:21,080 --> 00:01:22,200 Nowadays, like Russian people,
28 00:01:22,200 --> 00:01:24,760 madýn deerín' čolú[n] tävdíg bol'ğanavdýn.	28 00:01:22,200 --> 00:01:24,760 we mark the graves with tombstones.
29 00:01:39,400 --> 00:01:41,840 My: naród mangól'skavə kórn'a.	29 00:01:39,400 --> 00:01:41,840 We are people of Mongolian origin.
30 00:01:41,840 --> 00:01:47,120 Nam n'il'z'á býlə z'éml'u trógat', kapát', lamát',	30 00:01:41,840 --> 00:01:47,120 We were not allowed to disturb the earth's surface, to dig into it,
31	31

VLACH Transcriptions

00:01:47,120 --> 00:01:48,760
b'it'. N'il'z'á.

00:01:47,120 --> 00:01:48,760
to harm it. It was never allowed.

32
00:01:48,760 --> 00:01:52,680
Paétamu č'ilav'ék úm'ir, jivó zakátyval'i v
tr'ápku, vójlæk,

32
00:01:48,760 --> 00:01:52,680
That's why [Kalmyks] used to wrap their
dead in felt or cloth

33
00:01:52,680 --> 00:01:55,280
vyvaz'il'i tudá, dal'ikó.

33
00:01:52,680 --> 00:01:55,280
and leave it far away in the steppe.

34
00:01:55,280 --> 00:01:56,360
Štop č'ilav'ék pósli sm'ért'i

34
00:01:55,280 --> 00:01:56,360
By doing this after someone had died,

35
00:01:56,360 --> 00:01:58,920
pradl'ivál žýz'in' drug'ím žývym suš'istvám.

35
00:01:56,360 --> 00:01:58,920
the lives of other living things were
prolonged.

36
00:01:58,920 --> 00:02:02,040
Č'em bystr'éje jivó kúšal'i, t'em harašó.

36
00:01:58,920 --> 00:02:02,040
The quicker the body was eaten, the better.

37
00:02:02,040 --> 00:02:03,320
Znáč'it on ---.

37
00:02:02,040 --> 00:02:03,320
That means he ---.

38
00:02:03,320 --> 00:02:04,240
Býlæ mnógæ dabrá,

38
00:02:03,320 --> 00:02:04,240
[The person] had done a lot of good deeds,

39
00:02:04,240 --> 00:02:05,720
jivó býstræ sjél'i.

39
00:02:04,240 --> 00:02:05,720
if the body was eaten quickly.

40
00:02:05,720 --> 00:02:09,400
A katóryj dólge l'izýt étæ plóhæ, gr'éšnyj
č'ilav'ék on.

40
00:02:05,720 --> 00:02:09,400
If the body stayed untouched, that is a sign
of a sinful person.

41
00:02:09,400 --> 00:02:10,880
Š'as my žyv'óm pa savr'im'énym abýčajam.

41
00:02:09,400 --> 00:02:10,880
Now we live according to modern customs.

VLACH Transcriptions

42 00:02:10,880 --> 00:02:14,120 Toš' tákžə d'élajim d'ir'iv'annyj jáš'ik,	42 00:02:10,880 --> 00:02:14,120 We also build a wooden box
43 00:02:14,120 --> 00:02:15,120 tudá lóžym č'ilav'ékə.	43 00:02:14,120 --> 00:02:15,120 and put the dead person inside.
44 00:02:15,120 --> 00:02:18,240 Právdə pr'iglašájim sv'aš'ennaslužýt'il',	44 00:02:15,120 --> 00:02:18,240 Then we invite a monk
45 00:02:18,240 --> 00:02:22,040 on gavar'ít, nu:, nádə haran'ít' takój-tə d'en',	45 00:02:18,240 --> 00:02:22,040 who decides which day the body should be buried,
46 00:02:22,040 --> 00:02:25,040 da ab'ėda dapúst'im, pošl'i ab'ėda.	46 00:02:22,040 --> 00:02:25,040 before noon or in the afternoon.
47 00:02:25,040 --> 00:02:27,760 Kakój dapúst'im byvájit ---. Brat moj um'irál,	47 00:02:25,040 --> 00:02:27,760 For example, which ---. When my brother died,
48 00:02:27,760 --> 00:02:28,960 takój tr'ápku, skázal on.	48 00:02:27,760 --> 00:02:28,960 the monk instructed [to lay] a cloth.
49 00:02:28,960 --> 00:02:30,840 Na grud' palažýt' takúju tr'ápku, takój cv'et,	49 00:02:28,960 --> 00:02:30,840 To lay on [my brother's] chest a cloth of a certain colour,
50 00:02:30,840 --> 00:02:33,200 na n'ej nap'ísany mal'ítvy.	50 00:02:30,840 --> 00:02:33,200 with prayers written on it.
51 00:02:33,680 --> 00:02:35,320 P'é.rvyj kto kasnúc'a jivó dólž'in,	51 00:02:33,680 --> 00:02:35,320 [The monk says] who should touch the body first,
52 00:02:35,320 --> 00:02:36,600	52 00:02:35,320 --> 00:02:36,600

pr'i výnas'i.

before carrying it out of the house.

53

00:02:36,600 --> 00:02:37,960

Kakój god. Dapúst'im, ja

53

00:02:36,600 --> 00:02:37,960

A person born in a certain year. For instance, mine

54

00:02:37,960 --> 00:02:38,920

taká ģiltá.

54

00:02:37,960 --> 00:02:38,920

is the year of the rooster.

55

00:02:38,920 --> 00:02:40,280

God kúr'icy rad'íls'a. Mn'e gavar'át:

55

00:02:38,920 --> 00:02:40,280

I was born in the rooster's year. I am told:

56

00:02:40,280 --> 00:02:42,120

<Taká ģiltá kün yar kúrh zóvtá.> Ja

56

00:02:40,280 --> 00:02:42,120

<A man born in the year of the rooster must touch the body.> I

57

00:02:42,120 --> 00:02:44,320

p'érvyj kasájus' jivó.

57

00:02:42,120 --> 00:02:44,320

touch the body first.

58

00:02:44,320 --> 00:02:46,200

Vot ták'iji mal'én'k'iji n'uánsy.

58

00:02:44,320 --> 00:02:46,200

Such little nuances.

59

00:02:46,200 --> 00:02:48,120

Výkapal'i jámu tam,

59

00:02:46,200 --> 00:02:48,120

After digging a pit

60

00:02:48,120 --> 00:02:51,120

na kládb'iš'i. Nádə jivó ---.

60

00:02:48,120 --> 00:02:51,120

at the cemetery. They need ---.

61

00:02:51,120 --> 00:02:53,400

Sol' tam lóžat, sangín idán.

61

00:02:51,120 --> 00:02:53,400

This is where they put salt and incense.

62

00:02:53,400 --> 00:02:55,080

Š'as právda mnóg'iji n'e sabl'údajut.

62

00:02:53,400 --> 00:02:55,080

Nowadays, in truth, many people no longer follow this rule.

63

63

VLACH Transcriptions

00:02:55,080 --> 00:02:59,720

Štoby n'eč'ístyji s'íly z'íml'í uš'í s tavó rajóna.

64

00:02:59,720 --> 00:03:03,880

An'í tudá lóžat, gujír keyád, davs tävád,

65

00:03:03,880 --> 00:03:07,320

saŋgín idá[n] tävád, uŋdaná. Uŋk--
uŋktahlá,

66

00:03:07,320 --> 00:03:09,720

ter ɣazrín avdýg-šivdýg jumýn äridýg
jumýnč.

67

00:03:09,720 --> 00:03:11,640

Vot takój ač'íš'ájit z'éml'u.

68

00:03:11,640 --> 00:03:14,120

Nu toš' tákžə kak jivrap'éjcy, š'as my
stáv'im ---.

69

00:03:14,120 --> 00:03:17,200

Zakápyvajim č'ilav'ék, stáv'im na mag'ílu

70

00:03:17,200 --> 00:03:18,240

kám'innyə ---.

71

00:03:18,240 --> 00:03:18,760

- Pám'atn'ik'i.

72

00:03:18,760 --> 00:03:20,520

- Kámn'i, kámn'i tak'íjə tož.

73

00:03:20,520 --> 00:03:21,120

- Pám'atn'ik'i.

00:02:55,080 --> 00:02:59,720

It is thought to make evil spirits leave the place.

64

00:02:59,720 --> 00:03:03,880

They lay some flour, salt,

65

00:03:03,880 --> 00:03:07,320

burn incense. When they burn incense,

66

00:03:07,320 --> 00:03:09,720

the evil spirits of the place [around the body] disappear.

67

00:03:09,720 --> 00:03:11,640

That's how the place is cleaned.

68

00:03:11,640 --> 00:03:14,120

The same way as Europeans, we put ---.

69

00:03:14,120 --> 00:03:17,200

We bury the dead person and over their grave we lay

70

00:03:17,200 --> 00:03:18,240

the stone ---.

71

00:03:18,240 --> 00:03:18,760

- Tombstones.

72

00:03:18,760 --> 00:03:20,520

- The similar stones.

73

00:03:20,520 --> 00:03:21,120

- Tombstones.

VLACH Transcriptions

- | | |
|--|--|
| 74
00:03:21,120 --> 00:03:22,720
- Nu mat' moǰá um'irálə gavar'íl: | 74
00:03:21,120 --> 00:03:22,720
- But when my mother was dying, she said: |
| 75
00:03:22,720 --> 00:03:26,160
<Na moǰ mag'íl kám'in' n'e stáft'i.> | 75
00:03:22,720 --> 00:03:26,160
<Do not put a tombstone over my grave.> |
| 76
00:03:26,160 --> 00:03:28,000
Ja n'e stáv'il, da. | 76
00:03:26,160 --> 00:03:28,000
And I did not do that. |
| 77
00:03:28,000 --> 00:03:29,240
- N'e hať'ít'i? | 77
00:03:28,000 --> 00:03:29,240
- You didn't want to? |
| 78
00:03:29,240 --> 00:03:31,520
- Mat' skazálə n'e nádə, kagdá um'irál. | 78
00:03:29,240 --> 00:03:31,520
- My mother said not to do that, before she died. |
| 79
00:03:31,520 --> 00:03:32,680
- Pač'imú? | 79
00:03:31,520 --> 00:03:32,680
- Why? |
| 80
00:03:32,680 --> 00:03:33,080
[...] | 80
00:03:32,680 --> 00:03:33,080
[...] |
| 81
00:03:33,080 --> 00:03:35,320
- Patamú štə gavar'ít, kak búttə on dáv'ít. | 81
00:03:33,080 --> 00:03:35,320
- Because she said that it will press on her. |
| 82
00:03:35,320 --> 00:03:38,080
A on dólž'in p'ir'iraždác'a žə. | 82
00:03:35,320 --> 00:03:38,080
Her soul is supposed to reincarnate. |
| 83
00:03:38,080 --> 00:03:40,120
I état kám'in' jimú m'išájit. | 83
00:03:38,080 --> 00:03:40,120
And the stone would have been an obstacle. |
| 84
00:03:40,120 --> 00:03:41,720
- U kalmýkəf takóǰ trad'íc'ii n'e býlə. | 84
00:03:40,120 --> 00:03:41,720
- Kalmyks never had a tradition like that. |

85
00:03:41,720 --> 00:03:43,080
Étə jivrap'éjskajə trad'íc'ija.

86
00:03:43,080 --> 00:03:43,600
- Pan'átnə.

87
00:03:43,600 --> 00:03:46,400
- Paétamu š'as, katóryjə stár'in'k'ijə l'úd'i

88
00:03:46,400 --> 00:03:49,000
án'i n'e hat'át štóby im pám'atn'ik'i stáv'il'i.

89
00:03:49,000 --> 00:03:51,040
- Jiš'ó jest' da? Jiš'ó s'ivódn'a n'e hat'át?

90
00:03:51,040 --> 00:03:51,400
- Da, da.

91
00:03:51,400 --> 00:03:54,320
- A patóm u nas n'il'z'á pósl'i sm'ért'i,
napr'im'éř étə,

92
00:03:54,320 --> 00:03:57,800
sórak d'év'at' dn'ej, paká vot dušá bluždájit,
paká n'e étə.

93
00:03:57,800 --> 00:04:00,960
Vabš'é iz dóma, gd'e vot č'ilav'ék úm'ir,

94
00:04:00,960 --> 00:04:02,480
vabš'é n'il'z'á n'ič'ivó brat'.

85
00:03:41,720 --> 00:03:43,080
It's a European one.

86
00:03:43,080 --> 00:03:43,600
- I see.

87
00:03:43,600 --> 00:03:46,400
- That's why the old people

88
00:03:46,400 --> 00:03:49,000
don't want to have tombstones.

89
00:03:49,000 --> 00:03:51,040
- Still? They still don't want one now, even in
the present day?

90
00:03:51,040 --> 00:03:51,400
- Yes.

91
00:03:51,400 --> 00:03:54,320
- One more thing is that after the death,

92
00:03:54,320 --> 00:03:57,800
for the next forty-nine days, while the soul is
wandering.

93
00:03:57,800 --> 00:04:00,960
From the house of the deceased,

94
00:04:00,960 --> 00:04:02,480
nothing is allowed to be taken.