The Buryat Body Parts Names: Face*

BAYARMA KHABTAGAEVA

University of Szeged, Department of Altaic Studies, H-6722 Szeged, Egyetem u. 2, Hungary
E-mail: baiarma@hotmail.com

ABSTRACT

There are six different terms to refer to the ‘face’ in Buryat. The aim of the present paper is to clarify the difference in the usage of all these various terms: which one is used as a body part anatomically, which one is used mostly with metaphorical meanings, which one has a common meaning as appearance, or whether all of them are used equally in all categories. The terms are explored from etymological, semantic and morphological aspects.

KEYWORDS

body parts names, etymology, semantics, metaphor, derivation, grammaticalization

* This paper is supported by the Alexander von Humboldt Foundation. I would like to express my thanks to Professor Elisabetta Ragagnin (Ca' Foscari University of Venice) and two anonymous reviewers for their valuable comments.
INTRODUCTION

In Buryat,1 six terms are used to refer to the ‘face’, including nyūr, šarai, šeg, zühen, dürse and xamar aman, which all cover the same area in the front of the head excluding the ears. Nyūr and šarai are the terms most frequently used by Buryat speakers in ordinary situations. Other terms are used rarely, only in specific situations. The aim of the present paper is to clarify the difference in the usage of all these various terms for ‘face’ in Buryat: which one is used as a body part anatomically, which one is used mostly with metaphorical meanings, which one has a common meaning as appearance, or whether all of them are used equally in all categories. It will also be investigated whether the etymological background of the words may help to determine the usage of the terms.2 The other aim of this paper is to find out if there are special suffixes which show special affinity to a specific lexical group, namely, to body parts names.3

The terms are explored from linguistic point of view. The role of ‘face’ in the socio-cultural context in Buryat and Mongolian culture is not examined. However, it is important to mention the paper of Lacaze (2000) which investigates the Mongolian term ‘body’ from ethno-linguistic and cultural aspects.

My work is based both on native language knowledge and available Buryat lexicographic works (Čeremisov 1973; Cydendambaev 1954; Buryat corpus; Dugar-Nimaev 1979).

1. ETYMOLOGICAL BACKGROUND

From an etymological point of view, the words show a heterogenous picture. The words of Mongolic origin are šarai and zühen, while the words nyūr and dürse are of Turkic origin (for details on the connection of Turkic yūz ‘face’4 with Mongolic niγur and dürsü ‘face’, see Räsänén 1969: 213–214; ESTJa 1989: 259–260). The word šeg is of unknown origin.

1 The speakers of Buryat language, the northernmost Mongolic people, live in the territories of Russia, China and Mongolia. Most Buryat speakers live in three administrative units of the Russian Federation: the Buryat Republic, the Zabaikalskiy, and the Irkutsk Territories. According to the 2010 census, the total number of Buryats in Russia is 461,389 persons. Additionally, at least 45,080 ethnic Buryats live in the northern and northeastern provinces of Mongolia, and approximately 10,000 Buryats live in a small community in Hulun Buir Province, China (Khabtagaeva 2013: 155–156). The Standard Buryat language is based on the eastern Khori-Buryat dialect (for more details and sources, see Skribnik 2003; Khabtagaeva 2013).

2 There is a great number of Mongolic synonymous words which are distinguished by the fact that one is of Turkic origin, while the other is a native Mongolic word. This is one of the semantic criteria used to identify Bulgharic loanwords in Mongolic (for more details and data, see Schönig 2003: 407). The two terms used for ‘sand’, namely elesün and qumaq, exemplify such cases. The former is of Mongolic origin and means ‘common sand’ (e.g. elesün siγurγa ‘sandstorm’, elesün čiker ‘granulated sugar’, elesün siroi ‘sand and dust’, etc.), the other word is of Turkic origin and generally used with a specialized meaning (e.g. altun qumay ‘toner powder of golden colour’, mönggön qumay ‘toner powder of silver colour’, etc.).

3 My research on the topic of Mongolic colour names and their derivation (Khabtagaeva 2001) found that there is an affinity between certain lexical groups and specific word-forming suffixes in Mongolic languages. All in all, 108 suffixes were examined, of which 49 are used with colour names and other lexical groups, and 59 are restricted to colour names, which showed special affinity to a specific lexical group to colour names.

4 Cf. some Turkic forms with the meaning ‘face’, Khalaj yūz; Oghuz Turkic: Turkish yūz, Gagauz yūz ~ üz, Azeri üz, Turkmen yūz; Kipchak Turkic: Kumik yūz, Karachay-Balkar jūz, Karaim yūz ~ yuṣ (Cr., T), ı̈z ~ yı̈z (T); Tatar,
1.1. nyūr

Besides the main meaning 'face', the Buryat word also means 'personality'. From an etymological point of view, it is of Turkic origin, it is present in almost all Mongolic languages (Nugteren 2011: 459).

Buryat nyūr < niyur < *niur < *ńur ← Turkic *ńûr: cf. Old Turkic yûz 'face' (Clauson ED 983):
cf. Middle Mongol: Preclassical Mongol niyur; Secret History ni’ur; Hua-yi yi-yu ni’ur; Mukaddimat al-Adab ni’ur; Rasulid niyur; Yiyu niwur; Literary Mongolian niyur; Modern Mongol: Khalkha nûr(en); Ordos nûr; Kalmuck nûr; Onon Khamnigan nyûr; Dagur –; East Yughur nûr; Mongghul niûr; Mangghuer niur; Baoan nûr; Santa nu; Moghol nur.

1.2. dürse

Buryat 'complexion, appearance, expression of the face; look' < *dürsü < düri 'shape, form, outline, figure; complexion, appearance, expression of the face; view, look; symptom' + sUn [Mongolic NN: Poppe GWM §137] ← Turkic *dūri: cf. Old Turkic yûz 'the face' (Clauson ED 983):
cf. Preclassical Mongol dûrsü; Literary Mongolian dûrsü(n); Modern Mongol: Khalkha dûrs; Kalmuck dûrsu; Oirat dûrsu; Onon Khamnigan dûrsü; Dagur dur; Remaining lgs. –.

1.3. šarai

Besides of the meaning 'face', the Buryat term šarai has the meanings 'face physiognomy; expression of face'. Etymologically, the word is of Mongolic origin, which is present in the majority of Middle Mongol sources and Modern Mongolic languages (Nugteren 2011: 303–304).

Buryat šarai < čirai < *čïraï:
cf. Middle Mongol: Preclassical Mongol čirai; Secret History čirai; Hua-yi yi-yu čirai; Mukaddimat al-Adab čirai; Yiyu čirai; Literary Mongolian čirai; Modern Mongol: Khalkha carai; Ordos čarӓ; Kalmuck čirä; Onon Khamnigan čirai; Dagur šar; Mongghul čirë; Mangghuer čiræi; Remaining lgs.: –.

Bashkir yûz; Kazakh, Karakalpak žüz, Noghay yûz, Kirgiz jüz; Uyghur Turkic: Uzbek, Modern Uyghur, Yellow Uyghur yûz, Salar yûz – yuuzz – yûz; Siberian Turkic: Yakut süüs 'forehead'; Khakas čüs, Altay d'üs; Chuvash, Tuvan, Tofan – (Siemieniec-Golaś 2000: 38–39).

5 The Mongolic word was borrowed in Siberian Turkic: Yakut nûr ~ nûr 'face' (Kaluzynski 1962: 26; Rassadin 1980: 68). The palatalization of the consonant n- and the development of the secondary long vowel u and ü prove the borrowing from Buryat.

6 The Turkic reconstructed form *ńûr was suggested by Clauson (ED 983) on the basis of the Chuvash form nër 'appearance, beauty' (for details, see ESTJa 1989: 260). In turn, Šćerbak (1970: 197) reconstructs the form *þûs.

7 The sign ‘-‘ among listed data means that the form is not available, it may be present but not found in the considered dictionaries.

8 The Mongolic word was borrowed in Siberian Turkic: Tuvan dürzû 'appearance, expression of the face; view, look' (Khabtagaeva 2009: 164).
1.4. zuhe(n) ~ žühe(n)

The original meaning of the term zuhen is ‘colour [the hair of an animal]; complexion’ and then the widening of the meaning occurred ‘appearance, looks’ → ‘face’. There are two phonetic variants with initial z- and ž-, which go back to the Mongolic affricate *ǰ-. The form zuhen belongs to Standard Literary Buryat (Khori Buryat), while žühen is a Western Buryat dialectal form. Etymologically, the word is also of Mongolic origin and is present in almost all Mongolic languages (Nugteren 2011: 389–390).

Buryat < jísün < *ǰi+sUn {Mongolic NN: Poppe GWM §137};
   cf. Middle Mongol: Preclassical Mongol jísını; Secret History jísünü(n); Literary Mongolian jísünü(n); Modern Mongol: Khalkha dzıs(es)en; Ordos jísını; Kalmuck züšn; Onon Khamnigan dzısünü(n) ~ džısünü(n) ~ džüsü(n) ~ džüse(n); Dagur jüs; East Yughur jüs; Mongghul žus ‘face’; Remaining lgs. –.

1.5. šeg

Buryat šeg ‘face; face physiognomy’ < *čiğ.

The word is of unknown origin, it is also present in Onon Khamnigan in the compound form čiğ čirai with the same meaning ‘face’ (Damdinov and Sundueva 2015: 345). In other Mongolic languages, as also in Buryat, čiğ means ‘direction, course; straightness’ (Lessing 1996: 179b), which at the first glance, is far from the meaning ‘face’ and cannot be related to the examined word. I did not find any data from Turkic or Tungusic languages. The word still belongs to the category of ‘unknown origin’.

2. SEMANTICS, SEMANTIC PHRASES

2.1. nyūr

The term nyūr is preferential in the anatomical sense:

‘towel’: nyūr-ai aršūl {face-GEN towel};
‘to put cream on face’: nyūr-tā krem türxi- {face-DAT.LOC.REFL cream put};
‘to apply make-up to face’: nyūr-ā buda- {face-ACC.REFL make-up};
‘to wash the face and hands’: nyūr gar-ā ugā- {face hand-ACC.REFL wash};
‘to wrinkle face’: nyūr-ā uršïlga- {face-ACC.REFL wrinkle}.

There are four semantic groups of different phrases with adjectives including physical characteristics, the physical condition and only one phrase each denoting the colour of face and emotional characteristics. Typologically, all adjectives used attributively precede the noun. Morphologically, adjectives are derived deverbally and denominally using various Buryat suffixes:

Phrases denoting physical characteristics (shape or form of face, its skin):

‘wrinkled face’: atirā-tai nyūr {wrinkle-POSS.C face};
‘dented, gap-toothed face’: bordigor nyūr (lit. uneven, rough face);
‘smooth face’: meliger nyūr;
'fat big face': palxagar nyūr;
'face with high cheekbones': šanā-rxū nyūr {cheekbone-NN/ADJ face};
'narrow face': žoltogor nyūr;
'oval face': yōmogor nyūr.

Phrases denoting the physical condition:
'sleepy face': noir-mog-toi nyūr {sleep-NN/ADJ-POSS.C face};
'half-drunk face': hogtū-bar nyūr {drunk-NN/ADJ face};
'flabby face': šolxoi-šo-hon nyūr {be.flabby-INT-PTCP.PRF face};
'emaciated face': züder-hen nyūr {get.exhausted-PTCP.PRF face}.

Phrase denoting the colour of face:
'pale face': xubxigar nyūr;

Phrase denoting emotional characteristics:
'distorted face, skewed face': xazagai nyūr (lit. curved face).

2.2. šarai

Unlike nyūr, the term šarai is semantically used for expressing the beauty or ugliness of the face and not in an anatomical sense, e.g.:
'ugly face': mūxai šarai (lit. ugly, bad face);
'beautiful face': seber šarai (lit. clean face);
'attractive face': urin šarai (lit. warm face);
'cute face': xongor šarai (lit. gentle face);
'expressive face': xursa šarai (lit. sharp face);
'cute face': zōlen šarai (lit. soft face);
'pretty face': zoxid-xon šarai (decent-DIM face);
'youthful face': zalū-gār xaragda-dag šarai {young-INSTR look-PTCP.HAB face}.

The term is found in Buryat proverbs, e.g.:
(1) šarai-n' haixan xeregtei-s'ye haa,
      face-POSS.3SG beautiful need-PART if

      šanar šadamar-in' dēre yum.
      quality skillfulness-POSS.3SG better PART

'Even though the beauty of the face is needed, having skillfulness is better.' (Buryat proverb)

The term is not widely used in denoting physical characteristics, only in few cases such as tüixeryēn šarai 'round face'.

More phrases are connected to the colour of face, where usually the colour names are used:
'dark face':
 xara šarai (lit. black face);
 xab xarašag⁹ šarai (lit. dark black face);
 xūrin šarai (lit. brown face);

⁹ The colour name is derived with a strengthening prefix, where the first syllable is reduplicated and a -b is added. This is a typical way of derivation of colour names for expressing dark colours, e.g. Buryat sab sagān 'snow white', xüb xüxe 'entirely blue', nob nogōn 'pure green', etc. (for more details, see Khabtagaeva 2001: 85, 96).
‘pale face’:

nimgen šarai (lit. thin face);

xubxai šarai (lit. whitish face);

xüxe sagān šarai ‘deathly pale face’ (lit. blue white face);

‘red face’:

ulān šarai.

Compared with the term nyūr, the term šarai is extensively used in phrases denoting emotional characteristics of humans:

‘angry face’: ūr-tai šarai {anger-POSS.C face};

‘happy face’: xüxyū-tei šarai {joy-POSS.C face};

‘happy face’: bayarla-han šarai {be.glad-PTCP.PRF face};

‘dumbfounded face’: modo-xi šarai {wood-NN/ADJ face}.

The literary meaning of the phrase xūrmag šarai ‘false, fake face’ has the meaning ‘mask’.

2.3. zühe(n) ~ žühe(n)

The word zühen, which is originally used in reference to the ‘colour of an animal’, can also be used as ‘colour of face, appearance’, e.g.:

(2) tere zühe mū-tai xün xen gēše
he/she colour bad-POSS.C person who namely

be?
Q

‘Who is the person with an ugly face? Who is this unpresentable person?’

2.4. šeg

The word šeg besides meaning ‘face’ can also refer to ‘physiognomy’. There are phrases pointing to the physical characteristics as colour of face and also pointing to emotional characteristics of a person:

‘a painful red face’: meneger ulān šeg (lit. purple-red, very red face);

‘a sallow face’: šeg ünge-tei {face colour-POSS.C};

‘sullen, moody, morose’: xüiten šeg-tei {cold face-POSS.C};

‘a bored face’: uida-han šeg {be.bored-PTCP.PRF face};

‘a cunning, sly face’: mexe-tei šeg {deception-POSS.C face}.

Cf. the term in proverbs:

(3) šeg-ei seber bai-han-hā,
face-GEN cleanliness be-PTCP.PRF-ABL
soul-GEN cleanliness need

‘Instead of having a beautiful face, rather have good thoughts.’ (Buryat proverb)

3. METAPHORS

3.1. nyūr

From the semantic perspective, there are six groups where the term nyūr went through metaphorical changes:

a. Besides the meaning ‘face’, the term nyūr indicates also ‘person, personality’, e.g.:
   ‘identity card’: nyūr-ai üinemšelge {face-GEN certificate};
   ‘a private matter; a private business’: nyūr-ai xereg {face-GEN business};
   ‘confidant’: etigemže-te nyūr {trust-NN/ADJ10 face};
   ‘executive’: tušāl-ta nyūr {official.position-NN/ADJ face};
   ‘official person’: xūli-ta nyūr {law-NN/ADJ face};
   ‘responsible person’: xaryūsalga-tai nyūr {responsibility-POSS.C face};
   ‘dramatis personae [in theatre]’: xabāda-xa nyūr {participate-PTCP.FUT face};
   ‘familiar, acquainted’: tani-xa nyūr {be.acquainted-PTCP.FUT face};
   ‘historical person’: tűxe-de eli nyūr {history-DAT.LOC clear face}.

b. Another important metaphorical meaning for the word nyūr is ‘a front side, surface of something’, e.g.:
   ‘facade of the house’: ger-ei nyūr {house-GEN face};
   ‘surface of anvil’: düš-in nyūr {anvil-GEN face};
   ‘a front side of the saddle’: emēl-ei nyūr {saddle-GEN face}.

The spatial relations are expressed with the instrumental case:

\[
\begin{align*}
\text{street-GEN} & \quad \text{nothern side-INSTR} & \quad \text{go-DUR-3SG} \\
nyūr-ār & \quad \text{yaba-na-Ø} \\
\end{align*}
\]

‘He is walking along the north side of the street.’

c. The word nyūr also has meaning ‘book’s or newspaper’s page’:

\[
\begin{align*}
\text{five-ORD.NUM} & \quad \text{page-DAT.LOC} & \quad \text{read-CVB.IMPRF} & \quad \text{be-DUR-1SG} \\
taba-daxi & \quad \text{nyūr-ta} & \quad \text{unša-ža} & \quad \text{bai-na-b} \\
\end{align*}
\]

‘I am reading on page five.’

d. The word is also used in grammar as the ‘grammatical person’:
   ‘the first person’: nege-dexi nyūr {one-ORD.NUM face};
   ‘impersonal sentence’: nyūr-güi medūlel {face-NEG sentence};

10 Originally, the denominal adjective suffix +tA is a shortened form of the possessive case +tAi.
e. There are also some examples with metaphorical meaning 'to face each other, to one's face':
- 'to strike the eye, be evident': nyüde nyūr-ār gara- {eye face-INST go.out} (lit. via an eye and face go out);
- 'to walk at a breakneck pace': nyüde nyūr xara-n-güi yaba- {eye face see-CVB.MOD-NEG go} (lit. to go without seeing the eyes and face);
- 'to meet tête-a-tête': ulān nyūr-ār-ā ālza- {red face-INST-REFL meet} (lit. to meet through one's own red face);

(6) tede-ner nyūr nyūr-ār-ā mürge-lde-be-ø
they-PL faceface- INST-REFL bang.head-RECIPR-TERM-3PL
'They collided face to face recently.'

(7) xen-š’ye xün zon-oi nyur
who-PART person people-GEN face
dère bai-xa dura-güi.
on.top.of be-PTCP.FUT like-NEG
'Nobody likes to be in full view of everybody.'

f. The word nyūr is also productively used in the phrases regarding a human character. In most cases the human qualities are negative:
- 'hypocrite': nyūr saxi-dag xün {face protect-PTCP.HAB person};
- 'hypocrite': nyūr xara-dag xün {face see-PTCP.HAB person};
- 'biased': nyūr xara-ngi xün {face see-VN/ADJ person};
- 'shameless': eše-xe nyūr-güi {hesitate-PTCP.FUT face-NEG} (lit. (the person) without hesitated face);
- 'brazen': nyūr-güi {face-NEG};
- 'shameless': nyūr zuzān (lit. face is thick) ;
- 'two-faced': xoyor nyūr-tai {two face-POSS.C};
- 'shameless, brazen': uhan nyūr-tai {water face-POSS.C};
- 'uncommunicative, unsociable, indecisive, timid': ühe-tei nyūr-tai {hair-POSS.C face-POSS.C} (lit. with hairy face).

There are some phrases with verbs where nyūr is used with the reflexive accusative case suffix:
- 'to lose conscience': nyūr-ā alda- {face-ACC.REFL lose};
- 'to hesitate': nyūr-ā xala- {face-ACC.REFL burn}.

It is an interesting fact that the phrase nyūr xala- without the reflexive suffix has the meaning 'to feel embarrassed'.

Cf. also the Buryat proverb:

(8) nyüsegen nyūr-ta dalda üģi,
naked face-DAT.LOC secret NEG
nügel-tei xün-de etigel üģi.
in-POSS.C person-DAT.LOC belief NEG
'A honest person has no secrets, a sinful person has no belief.' (Buryat proverb)
3.2. šarai

a. There are some verbal phrases such as the following:
   ‘to lose weight’: šarai alda- (lit. to lose a face);
   ‘to recover after illness’: šarai oro- (lit. to enter on face);

b. The term šarai is also used with meaning ‘time, period, season’:
   (9) übel-ei šarai ünger-be
        winter-GEN face pass-TERM
   ‘Winter is over.’
   (10) namar-ai šarai üze-gde-be
        autumn-GEN face see-PASS-TERM
   ‘Autumn is coming.’
   (11) xübû-mni xoyor-doxi žel-ei-ngê šarai xar-ä.
        son-POSS.1SG two-ORD.NUM year-GEN-REFL face see-PTCP.IMPRF
   ‘My son is in his second year.’

3.3. šeg

There are some verbal phrases where the term šeg is also used in compounding with another term šarai with reflexive accusative case endings:
   ‘to look fresher’: šeg oro- (lit. to enter on face);
   ‘to turn pale, to change in face’: šeg šarai-gâ xobxo tata- {face face-ACC.REFL INT.PART pull. down} (lit. to pull down the face);
   ‘to lose one’s good looks’: šeg šarai-gâ müda- {face face-ACC.REFL spoil} (lit. to spoil a face).

4. DERIVATIONAL MORPHOLOGY

In this study only eight derived forms connected to terms were investigated, one of them is derived with the denominal noun suffixes {NN}, three of them with denominal nomen/adjective suffixes {NN/ADJ}, and four forms are derived with denominal verb suffixes {NV}.

NN

Buryat +xAn
A productive Mongolic suffix (Literary Mongolian +KAñ) which forms nouns designating diminutives, in Literary Mongolian sometimes forms nouns designating females (Poppe GWM §124; Khabtagaeva 2001: 118). It may be added to nouns and adjectives equally, e.g. Literary Mongolian
**keükên ‘girl, daughter’ < keü ‘son’, eneken ‘this’ < ene ‘this’, čaγaqan ‘whitish’ < čaγan ‘white’; cf. Buryat narağan ‘sun’, Russian солнъышко’ < naran ‘sun’, šaraxan ‘yellowish’ < šara ‘yellow’, amtataixan ‘so tasty’ < amtatai ‘tasty’, etc.

šaraixan ‘little face’ < šarai.

An interesting fact is that this productive suffix cannot be added to other terms meaning ‘face’.

**NN/ADJ**

Buryat +mAg

The suffix is linked to the Common Mongolic diminutive suffix +mAG (Poppe 1964: §130; Szabó 1943: §176; Khabtagaeva 2001: 119–120; 2009: 282). It is productive and may be added to nouns and adjectives, e.g. Literary Mongolian naγurmaγ ‘pool’ < naγur ‘lake’; qaramaγ ‘blackish’ < qar-a ‘black’; cf. Buryat xužarmag ‘small salt marshes’ < xužar ‘salt marsh’.

nyürmag ‘courteous’ < nyūr ‘face’.

Buryat +mAgAi

The suffix is probably connected to the previous +mAg suffix and consists of +mAg and another diminutive suffix +gAi (cf. Literary Mongolian +GAi), where the internal consonant g is degeminated. The suffix is non-productive in Buryat, only few cases exist, such as hanāmagai ‘sharp-witted, smart’ < hanā ‘thought’.

nyürmagai ‘courteous’ < nyūr ‘face’.

Buryat +rxū

Historically, the suffix consists of two suffixes: the productive denominal verb suffix +rKA- (Poppe GWM §247) (Buryat +rxA-) and the deverbal nomen/adjective suffix -GU (Poppe GWM §152). The latter one in Buryat has no productive character, it is found in adjectives, e.g. Buryat xatū ‘hard’ (cf. Literary Mongolian qatyau ‘id.’ < qata- ‘to dry, to become hard’), ḥogtū ‘drunk, intoxicated’ (cf. Literary Mongolian soytayu ‘id.’ < soya- ‘to become drunk’), Buryat ūlū ‘superfluous’ (Literary Mongolian ülegü ‘id.’ < üle- ‘to remain’), etc. The Buryat denominal verb suffix +rxA- denotes, as in other Mongolic languages, possession of something in abundance, e.g. Buryat omogorxo- ‘to be proud’ < omog ‘pride’, bayarxa- ‘to boast of something’ < bayan ‘rich’, etc. The historically compound suffix +rxū is productive in Buryat, e.g. bayarxū ‘bragging’ < bayarxa- ‘to boast of something’, bālarxū ‘annoying, cheeky’ < bāla- ‘to force’, goyoxrū ‘arrogant; well dressed’ < goyo- ‘to dress up’, etc.

šarairxū ‘dial. hospitable’ < šarai ‘face’.

**NV**

Buryat +dA-

The suffix is connected to Common Mongolic suffix +dA- (Poppe GWM §242; Szabó 1943: §76; Ramstedt 1957: 175–176; Khabtagaeva 2009: 288). It is a productive suffix, which expresses the use of the object designated by the primary word (mostly transitive verbs), e.g. Buryat argada- ‘to persuade’ < arγa ‘method, trick’ (cf. Literary Mongolian arγada- ‘to outwit’ < arγa ‘trick’); Buryat būda- ‘to shoot’ < bū ‘rifle’, dūda- ‘to call’ < dū(n) ‘voice’, etc.

nyürda- ‘to meet in person’ < nyūr ‘face’. 
The suffix is related to Common Mongolic suffix +lA- (Poppe GWM §245; Ramstedt 1957: 173–174). It is a productive suffix, which denotes acquirement of a quality, e.g. Buryat altala- ‘to gild’ < altan ‘gold’; gerle- ‘to marry’ < ger ‘house’; uhal- ‘to water’ < uha(n) ‘water’. It is important to note that while in Literary Mongolian there is one form +lA-, in Buryat after consonants it is preserved, but after vowels the final vowel is deleted:

nyūrla- ‘to lead in the game’ < nyūr ‘face’;
šarail- ‘to take a look, appearance’ < sarai ‘face’.

Buryat +mAl-
The suffix is non-productive in Buryat, it appears only in one case:

nyūrmal- ‘to accompany; to speak instead of somebody’ < nyūr ‘face’.

Buryat +šAl-
The productive Buryat suffix connected to Mongolic suffix +čilA- (for details on function, see Poppe GWM §240). In Buryat as in other Mongolic languages the suffix indicates that the object is rendered into, made into, or made like the thing or quality designated by the primary word, e.g. amaršal- ‘to greet, to welcome’ < amar ‘well-being’, ayanšal- ‘to travel’ < ayan ‘traveling, journey’, barlagšal- ‘to mock, scoff’ < barlag servant boy, farmhand, daišal- ‘to fight’ < dain ‘war’, etc.

šaraišal- ‘to watch someone’s expression of face; to curry favor’ < šarai ‘face’.

5. COMPOUNDING

The examples of this category belong to the hendiadys-expressions.

a. For expressing of term ‘physiognomy’ or ‘appearance’, the compound ‘face + face’ is found, e.g.:

nyūr šarai < nyūr ‘face’ + šarai ‘face’;
ünge šarai < ünge ‘colour’ + šarai ‘face’;
šarai šeg < šarai ‘face’ + šeg ‘face’
šeg šarai < šeg ‘face’ + šarai ‘face’, cf. dor’bogüi šeg šarai ‘dull face’.

b. Besides the mentioned words, denoting ‘face’, there is the compounding xamar aman ‘nose and mouth > face, facial features’, e.g.

(12) xamar aman-in’ mongol xiün-ei
    nose mouth-POSS.3SG Mongolian person-GEN

    beše yanza-tai
    NEG appearance-POSS.C

‘It looks like his face is not Mongolian.’
6. SYNTACTIC CHANGE: GRAMMATICALIZATION

a. The Buryat body-part terms nyūr and šarai ‘face’ provided with dative-locative case endings (+dA/+tA), i.e. nyūrtə and šaraida, grammaticalized into temporal postpositions bearing the meaning ‘during’:

‘during many years’: olon žel-ei nyūrtə {many year-GEN during};
‘during this year’: ene žel-ei nyūrtə {this year-GEN during};
‘today, during this day’: münȫder-ei nyūrtə {today-GEN during};

‘during last year’: üngerhen žel-ei šaraida {last year-GEN during};
‘during nine days’: yühen xonog-oi šaraida {nine day-GEN during}.

(13) Darima   oyodolšo-d-oi   kurs-ta
   personal name  seamstress-PL-GEN  course-DAT.LOC

   hura-ža,    dürbe-dexi  har-în  šaraida
   study-CVB.IMPRF  four-ORD.NUM month-GEN  during

   diplom-toi   bol-ô.
   diploma-POSS.C  become-PTCP.IMPRF

‘Darima studied at a seamstress course and, after four months, received her diploma.’

b. Another term for ‘face’ šeg is also grammaticalized, it also used with the dative-locative case but in the reflexive form. It is also a temporal postposition with the meaning ‘while, during the time when’. The modifier is usually marked with the participle perfective suffix -hAn, e.g.

(14) güi-že    yaba-han  šegtē
   run-CVB.IMPRF  go-PTCP.PRF  during the time when

   toro-žo    una-š-ô-b
   stumble-CVB.IMPRF  fall-INT-PTCP.IMPRF-1SG

‘I stumbled and fell on the run.’

(15) noirso-hon  šegtē  bai-na-ô
   sleep-PTCP.PRF  during  be-DUR-3SG

‘He is still sleeping.’

c. The term šeg with the negative clitic -güi ‘[lit. without face]’ is used as a modal adverb with the meaning ‘very, very much’, e.g.:

‘a lots of’: šeggüi olon {lit. very many};
‘very secret thing’: šeggüi nyūsa yūmen;
‘to take great offense’: šeggüi gomdo-;
‘to be very happy’: šeggüi bayarla-.
CONCLUSION

Among the examined six different terms for ‘face’, the most frequently used ones are nyūr and šarai. The investigated material shows that the etymological background does not help to determine the usage of the terms. As a common term for ‘face’ in an anatomical sense, the Turkic loanword nyūr (cf. Literary Mongolian niγur) is used, while the other term, šarai (cf. Literary Mongolian čirai), is used mostly for expressing beauty and ugliness, colour and emotional characteristics. This latter word is a native Mongolic word. An interesting fact is that the Buryat term šeg (< *čig) of unknown origin is used equally for physical and emotional characteristics of humans. This term is not used often, mostly only in compounds with the term šarai.

Semantically, most metaphors are connected to the term nyūr, six different groups with various metaphorical meanings have been found. Besides the meaning ‘face’, the term indicates ‘person/personality, a front side/surface of something, page in periodicals, grammatical person’ and is also found in phrases denoting the negative human characteristics.

From a morphological perspective, there are no special suffixes which show special affinity to a specific lexical group, namely, to body parts names. Eight different suffixes are investigated and seven of them have a productive character. Only one suffix +mAl- is non-productive in Buryat, it appears in the verbal form nyūrmal- ‘to accompany; to speak instead of somebody’ derived from the term nyūr. There is also a group of various compounds referring to ‘face’ in Buryat, they are used very often in colloquial speech.

A very important finding of the paper is concerns the grammaticalization of the terms. Nouns in Buryat grammar are used as the temporal postpositions with meaning ‘during, while’. With the negative clitic one of the terms is used as a modal adverb with the meaning ‘very, very much’.

ABBREVIATIONS

| Abbreviation | Explanation |
|--------------|-------------|
| 1PL          | first person plural |
| 1SG          | first person singular |
| 2PL          | second person plural |
| 2SG          | second person singular |
| 3PL          | third person plural |
| 3SG          | third person singular |
| ABL          | ablative case |
| ACC          | accusative case |
| Buryat       | = ČEREMISOV 1973; CYDENDAMBAEV 1954; Buryat corpus |
| Buryat corpus| http://web-corpora.net/BuryatCorpus/search/ |
| CVB.IMPRF    | converb imperfective |
| CVB.MOD      | converb modal |
| Dagur        | = ENGKEBATU 1984 |
| DAT.LOC      | dative-locative case |
| DIM          | diminutive |
| DUR          | durative |
| ESTJa 1989   | = LEVITSKAJA 1989 |
| Abbreviation | Description                          |
|--------------|--------------------------------------|
| GEN          | genitive case                        |
| Hua-yi-yu    | Lewicki 1959                         |
| INSTR        | instrumental case                    |
| INT          | intensive suffix                     |
| INT.PART     | intensive particle                   |
| Khalkha      | Bawden 1997                          |
| Literary Mongolian | Lessing 1996               |
| Mukaddimat al-Adab | Poppe 1938                     |
| Oirat        | Coloo 1988                           |
| Old Turkic   | Clauson 1972                         |
| Onon Khamnigan | Damdinov and Sundueva 2015         |
| Ordos        | Mostaert 1968                        |
| NEG          | negative clitic                      |
| NN           | denominal noun suffix                |
| NN/ADJ       | denominal adjective suffix           |
| NV           | denominal verb suffix                |
| ORD.NUM      | ordinal numeral suffix               |
| PART         | particle                             |
| PASS         | passive voice                        |
| ‘Phags-pa    | Tumurtogoo 2010                      |
| Preclassical Mongol | Tumurtogoo 2006        |
| Rasulid      | Golden 2000                          |
| PTCP.FUT     | participle futuritive                |
| PTCP.HAB     | participle habitive                  |
| PTCP.IMPRF   | participle imperfective               |
| PTCP.PRF     | participle perfective                |
| PL           | plural                               |
| Poppe GWM    | Poppe 1954                           |
| POSS         | possessive                           |
| POSS.C       | possessive case                      |
| Q            | question particle                    |
| RECIPR       | reciprocative voice                  |
| REFL         | reflexive                            |
| Secret History | Haenisch 1939                   |
| TERM         | terminative                          |
| VN/ADJ       | deverbal adjective suffix            |
| VV           | deverbal verb suffix                 |
| Yiyu         | Apatóczky 2009                       |
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