








Religious Texts of the Khotons of Mongolia: “Garvaa Gorvoo”

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Abstract

The purpose of this article is driven by the need to interpret linguistic facts found in the folklore of particular people in order to archive their extinct language. To achieve this goal, a task was set to study one of the religious texts of the Khotons – a small Turkic ethnic group living in Mongolia – which has been preserved orally. Using a comparative-historical research design and the methods of internal and external reconstruction, morphological structures within the sampled text were studied and loanwords identified. Variation A of *Garvaa Gorvoo* in the Khoton language acted as the primary source for this study. a distributive analysis was conducted encompassing both semantic and phonological features of the Mongolian language and the text written in Mongolian Cyrillic, which greatly resembled the Khoton language of the sampled text. For the first time, the unique winding speech style of the Khoton ethnic group in Mongolia was analyzed, translated into Kazakh and English, and its content revealed. The results reveal that due to the close connection of religious texts with Arabic, *Garvaa Gorvoo* was determined by the meaning of the Arabic word *gharbat* (غربة) or *gharbā*; hence proving the association with the Arabic language. This analysis also revealed grammatical forms and previously undocumented lexical items. The results of this study contribute to a deeper understanding of the historical and cultural identity of the Khotons in Mongolia. Furthermore, they help determine the phonetic and lexico-grammatical characteristics of their spoken language, revealing its connections to Turkic languages, and open the way to archiving the language by presenting a "living fact" of this extinct language to the international scholarly community.

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Keywords: Khoton, Extinct Language, Religious Text, Prayers, Translation of Text of Extinct Language, Interpolation, Turkic-Speaking Ethnic Group in Mongolia.

Introduction

The Khotons, often called Qotungs in China, are an ethnic group that settled in the western region of modern Mongolia about 300 years ago, who have effectively forgotten their language. The first information about them was provided in 1870s by the Russian traveler and scientist Grigory Nikolayevich Potanin (1835-1920). Since that time people with a distinctive anthropological appearance, ill-versed in their native language, and speaking a Turkic-Mongolian language, inhabiting the cities of Osh and Bukhara, began to be called Khotons. Other travelers and historians, who have studied the history and origin of the Mongols and the Khotons, include Vasily Bartold, Lev Gumilev, and Boris Grekov who are noted scholars. Particularly, Russian orientalist Boris Yakovlevich Vladimirtsov (1844-1931 and Alexander Nikolaevich Samoylovich (1880–1938) have written widely about the language, literature, folklore and ethnography of the Turkic peoples. While Vladimirtsov widely discussed the social system of the Mongols, highlighting the Mongolian nomadic feudalism, along with contributing significantly to understanding the Mongolian language and its grammar (Vladimirtsov, 1929, 2005), Samoylovich was particularly interested in the origins of the Mongols and their linguistic connections to the Kyrgyz. In modern times, most Khotons inhabit the Uvs Province in Mongolia, with an official population of about 6,100 in 1989 (Atwood, 2004) and around 12,057 in 2020 (Imideeva, 2021).

Currently, the Khotons are a community that speaks the Northern Oirat dialect, which is amongst the Derbet, Bayad, and Uldin dialects (Bitkeeva, 2024; Rykin, 2021). The Khotons also mastered the Khalkha dialect - the literary language of Mongolia. No one speaks Khoton, so this language is classified as completely extinct (Gruntov et al., 2023). However, the Khoton have texts that they use in their daily communication and during religious ceremonies (Ha, Xue, & Yanitake, 2023), with regard to which the Hungarian traveler and scholar Magdalena Tatár Fosse notes that in the Khoton community, "a boy is circumcised by a Muslim Mullah or a man who has a Khoton book (who can read Khoton – authors) and "... [*xoton nomtoj kün*] "man of the Khoton faith", that is the *muldä*, who meanwhile recited from memory a prayer in *tangad* or some other non-comprehensive (in Arabic or some Turkic, probably) language" (Fosse, 1979). The Khotons are fully Mongolised and follow a unique religious doctrine that combines elements of Shamanism, Islam, Buddhism, and Lamaism. Small texts used in Muslim and everyday rituals have survived to this day under the name "*Moldoo narin helleg*" ("Words spoken by mullahs"). The written variation of the "*Words of the Mullahs*" has not survived; it has been passed down orally for centuries. It is heavily interpolated, and its users do not fully understand its meaning. These texts were long considered to be written in an "incomprehensible language" and, as a result, have been largely ignored by researchers. Hence, no validated documentations or texts on the language of the Mongolian Khotons exist. However, the Khotons being a Mongolian-speaking community, there are a few unique texts available which they continued to use in religious and everyday contexts.

There is a dearth of studies on the Turkic linguistic world as it has so not been sufficiently investigated and fieldwork is indispensable (Johanson, 2023). This is because the research on extinct Turkic languages is limited (Campbell & Belew, 2018). The Second Conference on the Endangered Languages of East Asia (CELEA2) was perhaps one of the first efforts to conserve the endangered languages of East Asia and appeal the scholars and researchers to conduct typological studies in historical and comparative linguistics and lexicography (Dal Corso & Ragagnin, 2025). The collection of research materials began with a review of existing literature on the analysis of Khoton religious texts, which were facing the risk of extinction (Elnazarov, 2023; Fenyvesi & Bakrá-Nagy, 2025; Wei & Schnell, 2025). However, due to the limited number of studies in this area, we relied primarily on empirical analysis. To interpret the content and arrive at the final results, historical and comparative works on Turkic languages were identified and analyzed. Since the research material is a combination of texts in different languages, they were classified according to typology. First, the canonical text was compared with its Khoton and Kazakh versions. This made it possible to observe how far the Khoton version had diverged from the original and how it had been altered and "distorted" under the phonological influence of the Mongolian language. These texts are undoubtedly a part of the historical and cultural heritage of the Turkic world. The primary aim of the current study was to analyse these religious texts, long neglected, and to introduce them not only to the field of Turkology, but also to the wider international academic community. Interestingly, these texts have been acclaimed as documentation that preserved the Khoton cultural heritage and now serve as the empirical basis of the Khoton linguistics, their speech patterns documentation to study language contact" (Seifart, 2011).

One such text is *Garvaa Gorvoo*, which has been translated into Kazakh and English, and has undergone semantic and linguistic changes in due course of time, including expansion of their vocabulary and grammatical forms. The texts sampled for the current study were transmitted orally and were only recorded

in written form in the early 2000s, using Mongolian Cyrillic based on the pronunciation system of the Mongolian language (Ha et al., 2023). As a result, they were somewhat removed from the phonological and grammatical rules of the Turkic languages. For the purposes of analysis, these texts were first transcribed and adapted according to the linguistic rules of one of the Turkic languages – the Kazakh language – thereby enabling further study in Russian and English. A complete translation of these texts had never previously been produced, and some existing translations into Russian and Mongolian do exist, but with errors. These errors were corrected, however, during the contextual and linguistic analysis of these texts for the current study. The current study underscores the *Garvaa Gorvoo* text, including its phonetic correlations with Turkic languages, and attempts to identify individual words and phrases as found in the Kazakh lexical corpus. These words were identified during the course of this study but no equivalents in Kazakh were found in any dictionaries of Turkic languages.

Literature Review

Various studies have been carried out on issues such as the history of the Khotons, the ethnonym Khoton, their customs and traditions, and their culture from a descriptive point of view (Aristov, 1896; Bespalov et al., 2018; Dongak, 2021; Ha et al., 2023; Mongolia Society, 1968). All these studies also attempted to reestablish the socio-linguistic status of the Khoton/Khoton Turks, one of the disappearing Turkish communities, and despite its use in folklore and in a few religious texts, it was not easy to save it from danger of extinction. For this reason, Alibayev & Abdylidaeva (2020), included Khoton as a part of the Turkic ethnic group in Mongolia, and declared it an extinct language. The Khotons were forced to switch over to the Dörbet dialect of the Oirat language of Mongolia for the purpose of daily communication. Eventually, Khoton was accepted as a widely spoken dialect of the Uyghur language, and its impressions are seen in many Turkic translators like Boris Vladimirtsov Sr., Alexander Samoylovich, Nikolay Baskakov, Grigory Potanin and Sergey Malov.

Various efforts have been made in recent times to bring the Khotons in the mainstream, despite their meagre population (Baatar, 2002). The Great Russian Encyclopedia has recognized the status of the modern Khoton people as part of the "Mongols," (Grant, 2024). Samojlovich (1916), too, provided lexicographic explanations of about 100 words of the Khoton language. Vladimircov (1916) discovered words and sentences to form a Khoton-Russian short dictionary, consisting of 116 words of the Khoton language. Potanin (2005) surveyed various texts of last two centuries and identified about 100 words of the Khoton vocabulary still in use. Historians and linguists like (Badamhatan, 1995; Sanhuu, 2014; Solongo & Sarangjerjel, 2020) have conducted ethnographical studies and contributed a few dictionaries and translations. Their efforts revealed that the source of many Turkic words is the Khoton language itself. These studies discovered that some words are linked with various sources such as Orkhon monument of the 6th century, Persia, Uighur from East Turkestan, the Turkic peoples from Central Asia (Kazakh, Kyrgyz), and even Mongolian (Badamhatan, 1995). In recent years, studies like (Dongak, 2021; Grant, 2024; Ha et al., 2023) have described the religious beliefs, customs and traditions of the Khotons living in Mongolia, as well as their education. Studies on their native languages and their struggle to be recognized as an endangered language (Adamou, 2024; Johanson, 2023; Kornfilt, 2018; Rakhmonalievich, 2022) have highlighted the religious activities of the Khotons, including hymns, songs and prayers, that were sung in the Muslim way in various rituals, and were compiled in book forms. *Garvaa Gorvoo* shows phonetic correlations with Turkic languages, and identifies individual words and phrases resembling Kazakh lexical corpus. Moreover, since the text *Garvaa Gorvoo* was written in Mongolian Cyrillic, its spelling rules had several resemblances and could be easily transcribed in Turkic letters. Such transcriptions were based on the common Turkic variation of the alphabet based on the IPA, which was adopted in 2024.

Methodology

Research Design

The historical-comparative research design played a central role in this study. Using the method of external reconstruction, genetically related morphemes and root words in cognate languages were identified, allowing for the development of a hypothetical model. Internal reconstruction was employed to analyze morphological structures within the text that retained features characteristic of Turkic languages, as well as to identify loanwords and elements from other languages.

Data Collection

The collection of research materials began with a review of existing literature on the analysis of Khoton religious texts. However, due to the limited number of studies in this area, we relied primarily on empirical analysis. To interpret the content and arrive at the final results, historical and comparative works on Turkic languages various lexicographic dictionaries, and comparative-historical grammars of the Turkic languages were consulted. The sampled text, *Garvaa Gorvoo*, has been translated into Kazakh and English, undergoing

semantic and linguistic changes in the process. Almost all of Khoton words and grammatical forms were expanded, and their phonetic transcriptions were made to correspond with other Turkic languages. Thus, the 61 lines of the Variation A of *Garvaa Gorvoo* in the Khoton language acted as the primary material for this study. Variations B and C were used as supplementary material, which enabled the comparison of the structural features of these variations. Since the text was written in Mongolian Cyrillic, according to the spelling rules of this language, transcription was also made in Turkic letters. This helped to identify individual words and phrases. For transcription, the common Turkic variation of the alphabet based on the IPA was used as shown in Table 1

Table 1: Common Turkic Variation of the Alphabet Based on the IPA.

Alphabet	IPA	ST	Alphabet	IPA	ST	Alphabet	IPA	ST
Aa	[a]	[a]	Iı	[u]	[y]	Rr	[r]	[r]
Bb	[b]	[b]	Ii	[i]	[i]	Ss	[s]	[s]
Cc	[dʒ]	[ʒ]	Jj	[ʒ]	[ʒ]	Şş	[ʃ]	[š]
Çç	[ʧ]	[č]	Kk	[k]	[k]	Tt	[t]	[t]
Dd	[d]	[d]	Qq	[q]	[q]	Uu	[u]	[u]
Ee	[e]	[e]	Ll	[l]	[l]	Ūū	[o]	[ū]
Əə	[æ]	[ä]	Mm	[m]	[m]	Ŭü	[y]	[ü]
Ff	[f]	[f]	Nn	[n]	[n]	Vv	[v]	[v]
Gg	[g]	[g]	Ññ	[ɲ]	[ɲ]	Yy	[j]	[j]
Ğğ	[ɣ]	[ɣ]	Oo	[o]	[o]	Zz	[z]	[z]
Hh	[h]	[h]	Öö	[œ]	[ö]			
Xx	[x]	[x]	Pp	[p]	[p]			

Data Analysis

For the purpose of analysis, Variation A of the sampled texts was selected based on logical reasoning. Since the content was a combination of texts in different languages, they were classified according to typology. First, the canonical text was compared with its Khoton and Kazakh versions. This made it possible to observe how far the Khoton version had diverged from the original and how it had been altered and "distorted" under the phonological influence of the Mongolian language. The critical study method and divination (additions, additions of missing elements), methods of comparison, analogy, contextual and distributional analysis, and sound substitution were used to analyze and understand the text in the Khoton language. Derivational analysis of words in the text was carried out using the glossing method. This helped to compile a list of the main words of the extinct language and determine its grammatical system. Grammatical forms were described from diachronic and synchronic perspectives as required. Methods such as considering the phonetic features of words written in Mongolian Cyrillic, searching for, and adapting "distorted" words from Turkic languages, as well as empirical knowledge and intuitive solutions were also analyzed. If the words identified during the study did not have equivalents in Kazakh, searches and comparisons were carried out in the dictionaries of other Turkic languages.

Results and Discussion

The text of *Garvaa Gorvoo* was available for this study as translated version in both Kazakh and English; however, with the understanding that these translated versions had undergone semantic and linguistic changes due to translations, resulting in extension of the vocabulary of Khoton words and grammatical forms. It should be emphasized that almost all words of the *Garvaa Gorvoo* text (taking into account phonetic correspondences between Turkic languages) were found in the Kazakh lexical corpus. The same can be said about grammatical forms, but borrowings from Mongolian grammar were observed. In order to decipher the meaning of four to five words in the text, Kyrgyz, Uyghur and Oirat dictionaries were used. Since the text under study was in different languages, it was classified according to typology. First, the canonical text was compared with its Khoton and Kazakh versions. This made it possible to observe how far the Khoton version had diverged from the original and how it had been altered and "distorted" under the phonological influence of the Mongolian language. Hence, only 61 lines of *Garvaa Gorvoo* text in the Khoton language were taken as the primary material for this study. This material was categorized as Variation A of the *Garvaa Gorvoo* text. The variations B and C were used as supplementary material. Variation A was selected due to its structural features found to be the most suitable ones for the analysis in this study. The selection of Variable A enabled the interpretation of certain previously incomprehensible words. However, when necessary, all three variations were examined side by side. For the convenience of understanding, and ease of analysis and clarity, each line of the text (Variation A) was numbered and tabulated. The composition of the text was hybrid in nature: e.g., lines 1, 8, 56, and 57-61 were in Arabic; lines 25-41 in Mongolian; lines 2-7, 9-14, 16-24, and 42-54 in Khoton; while line 15 consisted of Arabic-Khoton words, lines 29 and 55 consisted of Mongolian-Khoton words, and lines 20-24 were repeated in lines 50-54. This means eight lines were taken from the Koranic suras, 16 were in Mongolian, and the remainder were in Khoton. Table 2 presents excerpts of these texts in their original order (61 lines).

Table 2: *Garvaa Gorvoo (Customs of Those Living in Foreign Lands).*

A	Text of <i>Garvaa Gorvoo</i>	Kazakh (translation)	English (translation)
Text in Arabic (Excerpts from the Quran)			
	Аа-игзуу биллиах мене шайтанар	Ағузы биләһи мина шайтан ражим	I seek refuge with Allah from the accursed Satan, In the name of Allah,
1	ражийм	Бисмиләһи рахман рахим	the Beneficent, the Merciful
	Бисмиллахи рахмене рахей		
Text in the Khoton language			
2	Гарваа горвоо шандаа шэндээ мэндээ яснаи	Гарваа ғұрпы ишан да, сен де, мен де жасынан	Ishan, you and I have known the rituals of those living in foreign lands since childhood.
3	{Үнсдэ ясиакерүр бигайя}	(.....)	(.....)
4	Бүйкенгээ банцесен багүр бүтүй сакетаагандaa худая	Бүл күнге бас есен, бауыр бүтін сақтаған да Құдай	And God has kept the family and relatives alive and well to this day
5	Махамеден үндес дэгээн шевердегемен	Мұхамедтің үмбеті деген	It is said that the follower of Muhammad
6	Шевер хялитарган мендейган худая	Шебердігімен шебер қылдырған, Мені де енгіз	The Lord makes everything possible with his skill, And let me enter too!
Text in Arabic (Excerpts from the Quran)			
7	Хулайхай олоеих {селим делем желем} күвхээн ахаад	Хүххуу аллах ... куфуан ахад	The servant of God, peace be upon him, has no equal
Text in the Khoton language			
8	Хулам дэгээн шаарлаа дутам дегээн Хан- хожа-худая	Құлым деген шарифат тұтам деген Хан қожа Құдайым	I will be a servant, I will adhere to the Sharia, Khan Khoja my God!
9	Әх ерен ерлойгаер суйн суйнагаар ер суйн бүрлегээр	Әһ, жерін жерсінерге, суын сүйінерге, жер- суын бүрлерге	To develop the land, to love its water, to revive the lands and waters
10	Алтай Хангай аия, хөөи мене ужаагаар	Алтай, Хангай, Ай, Күн мен Уа Жағыпар	Altai, Khangai, Moon, Sun and O Mighty One!
11	Амаль-Хумаль Хан-хожа-худая	Амаль-Хумаль Хан қожа құдайым	Amal-Humal Khan-Khoja, my Almighty!
12	Ямиан эмээн бэтэн нар араадангас	Жаман иман бетін ары қаратыңыз	Turn away the face of bad faith
13	Яхсан эмээн ботон бэр гараатар	Жақсы иман бетін бері қаратар	Making turn the face of good faith
14	Арцаан сангийн алдаамар	Арша сан*ның күшімен	Cleansing with the power of juniper
15	Альхаан дуу эмен уулгамаар (хүмүүсийн нэр.....)	Алхамду аминь (уулгамдар) туыстар, (ұлдар) (адамдардың аты ...)	Glory be to Allah, accept this request of the relatives (sons) (names of people are mentioned...)
16	Бэр газаан чаямаар бэр тангаан талхаамаар	Бір қазан шайыммен, бір қап талқаныммен	With a cauldron of tea and a bag of talqan
17	Әх тогос ясиан мерен мендегер	Екі тоғыз жасаған берен міндәкәр	Eighteen-year-old persistent petitioner
18	Тоо бүрэн мендегер жагас үйлэн хүчин мусарман	Тәбірін меңдерге жақсы демінді ал, мұсылман	To strengthen your understanding, strengthen your good breath, Muslim!
19	Жагас мусарман пес халаагаа кес калага, ян янаа яндаганаа	Жақсы мұсылман пәс қалға, кес қалға, жан және жандығына	When a good Muslim is brought to a vile, evil state, weakens his soul and his well-being
20	Үчү бүүргән үч тәрст дош таван халгаандаа	Іші бүрген, іші теріс дос табан қылғанда	When a friend with a hidden hostile intention from within harms his well-being, rejoices in the misfortune
21	Хас халгаандаа, бәс халгаандаа	Қас қылғанда, бәс қылғанда	When they make a conspiracy (malice, harm), make you weaker

22	Хүчээн ингэс нимээн дэнгэс хуваандангас	Күшін енгіз, немен деңіз, құп аңдаңыз	Give strength, speak, support with understanding
23	Хан хожулай диихай дийхаан ваабай {нялхагечер} атай,	Хан қожадай дихан, дихан баба, ...атай	Farmer as Khan Khoja, Father of agriculture, (...) Father
24	Төөн перлеэ, төөсөл атай Хан-хожа- худаяа	Тапқыр перілер, туыс атай Хан қожа құдайым	Resourceful saints (angels), my dear ancestor, Khan Khoja my God!
Text in the Mongol language			
25	Арван гурван алтай Хорин гурван хангай	Он үш Алтай, жиырма үш Хангай	Thirteen Altai, twenty-three Khangai
26	Гучин гурван хан хурмаст Дээд ерэн есөн ата тэнгэр Хан хожо худая	Отыз үш аспан иесі, жоғарыдағы тоқсан тоғыз ата тәңір Хан хожо Құдай,	Thirty-three lords of heaven, ninety-nine heavenly ancestors (Tengri), Khan Khoja my God!
27	Ут хамар уу зааг Хан-хөхий, Хархираа, Түргэн, Хандгай,	Ут хамар, уу зааг Хан-Хөөхий, Хархираа, Түргэн, Хандгай	Ut Hamar, Khan-Khuhiy border, Kharkhiraa, Turgen, Khandgai,
28	Торхилог, Хяргай, Тогтох нурган инее болгон Тээл, атаа болгон Хархираа,	Торхилог, Хяргай, Тогтох таулары, ене болған Тээл, ата болған Хархираа,	Mountains Torkhilog, Khyargay, Togtokh and Tel, who was the mother, Kharkhiraa, who was the ancestor
29	Алтайн арван гурван савдаг Хан-хожа- худая	Алтайдың он үш иесі Хан қожа құдай	Thirteen lords of Altai, Khan Khoja my God!
30	Хангайн хорин гурван савдаг хойт дөрвөн зүгт	Хангайдың жиырма үш иесі солтүстік төрт бағытта	The twenty-three rulers of Khangai are located in the four northern directions.
31	Сан их Алтайн мөнх цасан	Қазына көп Алтайдың мәңгі қары	Eternal snow of Altai, which has many treasures
32	Мөтгөө мөргөн (Мөнгөн мөрөн – Авт.) Хан-хожа-худаяа	Күміс өзен, Хан қожа құдайым!	Silver River, Khan Khoja My God!
33	Гучин гурван эхтэй хархираа	Отыз үш көзден басталатын Хархираа	Harhiraa, originating from thirty-three sources
34	Гурван эхтэй Тээл минь,	Үш көзден басталатын Тээлім	My Tel, originating from three sources
35	Ерэн есөн Атаа тэнгэр минь	Тоқсан тоғыз Ата тәңірім	My ninety-nine Tengri
36	Амал-хумаль минь Хан-хожа-худая	Амал-Хумалым Хан қожа құдайым!	My Amal-Khumal, Khan Khoja, my God!
37	Санасан газрын савдаг сахьсан газрын бурхан	Ойға алған жердің Иесі, сақтаған жердің құдайы	Lords of the receiving land, Patrons of the preserving land
38	Улаангом Тоо Жиндман, Луусаа хэвтээр, Хандгай, Торхилог,	Улаангом Тоо Жиндман, Луусаа хэвтээр, Хандгай, Торхилог	Ulaangom, Too Jindman, Luusaa, Handgai, Torhilog,
39	Боршоо, Сагиль, Хан-хожа-худая.	Боршоо, Сагиль, Хан қожа Құдайым.	Borsho, Sagil, my Almighty Khan Khoja
40	Нуурын хөвөө, Нутаг далай, Хоо майхан, Хонгор өлөн	Көлдің жағасы, теңіз-мекен (ұлаңғайыр), Хоо майхан, Қоңыр өлең,	Lakeside, vast land, Khoo Maihan, Khongor Olen
41	Намир, Шивэр, Ховд, Завхан, Хүнгээ	Намир, Шивэр, Ховд, Завхан, Хүнгээ.	Namir, Shiver, Khovd, Zavkhan, Khunge.
Text in the Khoton language			
42	Ер ерленгээр еэр суин бүлеерей (хүний нэр)	Жер-жерімен, жер-суын, бүлерімен (қырғ. отбасы мүшелерімен) (адамның аты...)	All over the earth, land and water, together with the family members of (name of person ...)
43	Ер ерленгээр еэр суйна/гайр ер суин бүлеерей (хүний нэр ...)	Жер-жерімен, жер-суына қайыр, жер-суын, отбасымен суын отбасы мүшелерімен (адам аты ...)	Throughout the land, land and waters, grace, land and water, together with the family members of (person's name ...)

44	{Эс байтмаа} үч бүүргэн үч тэрст мæеден молдаан перлааран	(... ..) . ишi бүрген ишi терiс (... ..) молда, перiлерiн	(... ..) with hidden hostile intent inside, with evil inside (... ..) saints
45	{Аиян хишиг аятарбаас} {хиен хишиг} хэлтэрбаас Хан-хожа-худая	(.....) келтiрмес Хан хожа Кудай	(.....) Khan Khoja does not bring My God
46	Кар тэлтэн тартангас, ян януудам	Қара тiлден тартыныңыз, жан жандарым	Beware of the black tongue, my dears!
47	Аг тэлтэн тартангаас ян януудам	Ақ тiлден тартыныңыз, жан жандарым	Keep away from the white tongue, my dears!
48	Тоо бүрэн менденгеэр жагас үйлэн хүчин мусармаан	Тәбiрiн меңдерге жақсы демiңдi ал мұсылман	To strengthen your faith, strengthen your good breath, Muslim!
49	Жагас мусарман пес калагаа кес калага ян янаа янданганаа	Жақсы мұсылман пасық халға, кес(ip) халға және жан жандығына	When a good Muslim is brought to a vile, evil state, weakens his soul and his well-being
50	Үчүү бүүргэн үч тэрст дош таван халгаандаа	Ишi бүрген, ишi терiс дос таба қылғанда,	When a friend with a hidden hostile intention from within harms his/her well-being, rejoices in the misfortune
51	Хас халгаандаа бэс халгаандаан	Қас қылғанда, бэс қылғанда	When a conspiracy is made, make you weaker
52	Хүчээн ингэс, нимээн дэнгис, хуваан дангас	Күш енгiз, немен деңiз, құп аңдаңыз (құп деп қолдаңыз)	Give strength, speak, support with understanding.
53	Хан хожулай диихаа диихаан байваа	Хан қожадай дихан, Дихан баба	Farmer as Khan Khoja, Father of Agriculture, (...) Father
54	Нялхачер атай, төөнөн перле төөсел атай аа	(...) атай, түйенiң пiрлерi, Ойсыл атай	(...) ancestor, spirits of Camel, Oisyl Atai (refers to a sacred or spiritual protector of camels in Kazakh culture, and Oisyl Qara is the traditional name for this figure.
55	Ерэн есөн Атаа тэнгэр Хан хожа худая Text in Arabic (Excerpts from the Qur'an)	Тоқсан тоғыз Ата тәңiр Хан қожа құдайым	Ninety-nine Tengri, Khan Khoja my God!
56	Хулхолялоха олоох семеен делем желем хүвкээн ахаад Исмараахан рахие	Қуль һуәЛлааһу әхәд Аллааһус-Сомәд Ләм йәлид уә ләм йууләд Уә ләм йәкул ләһу қуфуән әхәд (Бисмиллаһир рахманир раһиим) Әлхәмду лилләһи раббил ғаләмийн Әррахманир раһиим	He is Allah, the One, Allah, the Self-Sufficient He did not beget, nor was He begotten, And no one is comparable to Him
57	Альхам дүллэй раапил алийман раахмен рахийем	Мәлики йәумид диин Ийәкә нәъбуду уәиййәкә нәстәъийн Иһдинәс сирәтал мустәқийм	In the name of Allah, the Beneficent, the Merciful! Praise be to Allah, the Lord of the worlds, the Most Gracious and the Most Merciful,
58	Майлкаан иймэдэн яайхаан набуду яайкеен настаген	Сирәтал ләзийнә әнғәмтә аләйһим ғайрил мәғдууби ғаләйһим уәләд даллийн. Әмин!	Lord of the Day of Retribution! You alone do we worship and You alone do we beseech for help Guide us to the straight path,
59	Ихденне сиратол мустаакум сираитаталазин инемтаа	Ағузы биләһи мина шайтан ражим Бисмиләһи рахман раһим	The path of those whom You have favored, not of those on whom You have incurred wrath, nor of those who have gone astray. Amen!
60	Алиихам гайруул магдуубаа алийхам веледайлан		
61	Аа залийм шайтхаа ражийм исмараах маахан ракие.		I seek refuge with Allah from the accursed Satan, In the name of Allah, the Beneficent, the Merciful

The number of lines in variation B was 70, including five lines in Arabic (1, 50-52, and 70), 10 lines in Mongolian (35-43, 49), five lines in Khoton-Mongolian (18-22), with the remainder in Khoton but with many lines repeated. Variation C consisted of 69 lines, of which five lines were in Arabic, eight in Mongolian, and the remainder in Khoton. There are also many hybrid sentences and repeated sentences, and the final variations lacked consistency in dividing the text into sentences. For example, the addresses “Хан-хожа-худая, Мусарман хан-хожа-худая” were placed in separate lines. Given these nuances, Variation A of the *Garvaa Gorvoo* was taken as the reference text.

As noted above, the text of the *Garvaa Gorvoo* consisted of parts written in Arabic, Khoton, and Mongolian. The Arabic part begins and ends with the prayer “Istiza,” which is recited at the beginning of the reading of the Quran. This prayer is recited when a person is overcome with sadness and faces various difficulties. *Surah Al-Ikhlās*, the 112th *Surah* of the Holy Quran, should be memorized by those who seek Muslim knowledge from the moment they begin to study it. There is a belief that the more that believers read the *Al-Ikhlās*, the more rewards they will receive and the more they will feel its virtues. The next *Surah* in the text is the first *Surah* of the Holy Quran, called “*Al-Fatiha*,” which means “Opening;” without this, neither the Quran nor the Muslim ritual of worship can begin. In the Khoton text, this *Surah* is located in the final part of the text. Apparently, the Khotons used it as a prayer or blessing. Since the Quranic elements in the text have survived to this day in the acoustic perception of the Mongolian-speaking community and are based on Mongolian Cyrillic orthography, there are also “distorted” words and phrases. For example, the words of the Istiza prayer at the beginning and end of the text are different from each other. Table 3 compared these two variations with the Kazakh variation. The table also presents translations (in Kazakh and English) of the Arabic and understandable Mongolian parts of the text read in the canon text.

Table 3: Comparison of Variations in the Beginning and the End of the Text with Variation in the Kazakh Language.

Variation at the beginning of the text	Variation at the end of the text	Variation in the Kazakh language
Аа-игзуу биллиах мене шайтанар ражийм	Аа залиим шайтхаа ражийм исмараах маахан ракие	Ағузы биләһи мина шайтан ражим
Бисмиллахи рахмене рахей		Бисмиләһи рахман рахим
Аа-ygzuu byllyah мене şaytanar rajyym	Аа zahym şaythaa rajyym ysmaraah maahan rakie	Ağuzı billähi myna şaytan rajym
Bysmyllahy rahmene rahey		Bysmylahy rahman rahym

The Kazakh variation is somewhat closer to the reading of the Quran (the “Kazakh translation” of the Arabic text). As can be seen, the Arabic words in the text have also undergone changes, but when compared with the canonical texts, restoring their meanings is not very difficult. In the Mongolian part of the *Garvaa Gorvoo*, the Khotons name thirteen Altai ancestors, twenty-three Khangai ancestors, and thirty-three heavenly beings. The text also mentions and praises ninety-nine ancient ancestors, Khan Khoja Khudai, as well as the mountains, lands, and waters of Western Mongolia, where the Khotons currently live. There are no incomprehensible words in the text. From this source, we learned about the rituals associated with the Khotons’ worship of the earth and water, their toponymic names (mostly Mongolian), the geographical boundaries of the region in which they lived, amongst other issues. This finding enabled us to translate the previously unexplained Khoton text into one of the Turkic languages (Kazakh), and on this basis recognize the words in the Khoton text, to reveal their meanings, and conduct a linguistic analysis. The next step in this study was to add new words to the Khoton lexical corpus from the *Garvaa Gorvoo* text. Table 4 shows Khoton words in alphabetical order; some words that caused difficulties in determining the base are shown together with corresponding words (the base of the word < fixed form) or variants; their equivalents in Kazakh or other Turkic languages are given in square brackets [...], followed by their English translation

Table 4: New Words Found in *Garvaa Gorvoo* Text.

№	Extracted form<fixed form	Transcription of the extracted form	Kazakh equivalent	Translation from Kazakh into English
1	аѣндангас<хуваандангас	[andaŋɣɪs]	andanız [aŋdaŋɪz]	understand
2	ар<ѣар араадангас	[ar]	arı	farther
3	багур	[baɣɔr]	baurı [bauɔr]	liver
4	баи<банцесен /башашаа	[baʃ]	bas [bas]	head
5	бил<билдэргээ	[bil]	bil [bil]	know
6	бэт<ботон/бэтэн	[bet]	bet [bet]	face
7	бол<болгоондоо	[bol]	bol [bol]	be
8	бү<бүйкенгээ	[by]	bū, bül [bol]	this
9	бүлее<бүлеерей	[byle]	bülö [bylæ]	family member
10	бүрле<бүрлегээр	[byrle]	bürle [bürlæ]	to bloom (to revive, to renew)

11 бүтүй	[bytyj]	bütün [bütün]	whole
12 бүүргэн	[bü:rgyn]	bürge[n] [bürgön]	Viburnum (hidden hostile intent)
13 бэр	[ber]	beri [beri]	here
14 бэс	[bes]	bäs [bæs]	weak, low
15 гайр<суйнагайр	[ɣajır]	qayır [qajır]	alms, good
16 гараат<бэр гараатаар; араат<нар араадангас	[ɣarat]	qarat [qarat]	show (turn)
17 гарваа	[ɣarva]	ğurbat [ɣorbat], ğarba [ɣarva] ğarip [ɣærip]	1) exile; 2) abroad; 3) sad, lonely
18 горвоо	[gorvo]	[ğürıp [ɣorob]	rite, customs
19 даа<шандаа, дээ<мэндээ	[da], [de]	da/de, ta/te	and
20 дармаан	[darman]	därmen [dærmen]	strength, power
21 Диухаан байваа	[dijhan bajva]	dyhan baba [dijhan bava]	Father of agriculture
22 дэ<дэнгис / дэнгэс	[de]	de- [de]	say
23 дэм<сүздэм	[dem]	dem [dem]	breath (support)
24 дош	[doʃ]	dos [dos]	friend
25 дут<дугам	[dot]	tüt- [tot]	hold
26 эсэн	[esen]	esen [esen]	safe
27 жаагаар<ужаагаар	[ʒaɣar]	Jağırar [ʒaɣırar]	O Mighty, Majestic (one of the names of Allah)
28 жагас	[ɟaɣas]	caqsı [ɟaɣası]	good
29 жүдэ<шүү дэгээ; жүү дэгээ	[ɟüde]	cüde- [ɟüdü]	exhaust
30 зор<зоор	[zör]	zor [zor]	great
31 ин<ингэс	[jin]	en- [jen]	introduce, enter
32 хал<пес халаагаа; кес калага	[hal]	hal [hal]	state
33 кес	[kes]	kes [kes], kesir	malice
34 кен<бүйкенге	[ken]	kün [kyn]	day
35 мерен	[meren]	beren [beren]	persistent
36 менде<мендегер	[mende]	meñde- [meñde]	strengthen
37 менденгээр	[mendenɣer]	Mindäkär [mindækær]	petitioner
38 мэн	[men]	men [men]	I
39 ни<нимээн	[ny]	ne [ne]	by something
40 пер<перле/ перлааран	[per]	peri [peri]	saints, angels
41 пес	[pes]	päs [pæs]	vile
42 сакетаа<сакетаагандaa	[saketa]	saqta- [saqta]	save
43 суй<суйнагаар	[suy]	süy- [syj]	love
44 сэн<сэнгээ	[sen]	sen- [sen]	believe
45 сүз<сүздэм	[süz]	söz [söz]	words
46 таван	[tavan]	taban [tavan]	sole, paw (to lower or rejoice in misfortune)
47 тарт<тартангас	[tart]	tart [tart]	pull
48 тоо бүрэн	[töbryn]	täbir [täbir]	interpretation, understanding
49 төө<төөн	[tö]	tüye [tyje]	camel

50 <i>тэрс</i> < <i>тэрс</i> <i>т</i>	[ters]	(teris [ters]	wrong, unfaithful
51 <i>ya</i> < <i>ужаагаар</i>	[ou]	ua [oua]	“ua” – interjection denoting mood
52 <i>уулгамдаар</i>	[ūlǵımdar]	ūldar [oldar]	sons
53 <i>үйлэн</i>	[üjlin]	üylen [yilen]	strength
54 <i>үндэс/үмеден</i> > <i>үмбет</i>	[yndis] [ymedin]	ümbet [ymbet]	follower of Muhammad
55 <i>үүсэл</i> < <i>төөсөл</i>	[Ysil/	oysıl [ojsul]	patron of camels (Kazakh: Oisyl qara)
56 <i>үчү/үч</i>	[yʧi]	işi [iʃi]	inside (from within)
57 <i>хал</i> < <i>хас</i> <i>халгаандаа</i> ; <i>хялтаргаандаа</i>	[hal]	qıl- [qul]	do something
58 <i>хас хыл</i> < <i>хас хал</i>	[has qıl]	qas qıl] [qas qul]	harm (intention)
59 <i>хув</i> < <i>хуваандангас</i>	[xov]	qūp [qop/	yes (phrase of approval)
60 <i>хул</i> < <i>хулам</i>	[xol/	qūl [qol]	Slave
61 (<i>u</i>) <i>шан</i> < <i>шандаа</i>	[ʃan]	yʃan [iʃan]	honorary title of leaders of Sufi brotherhoods, disseminators of Islam
62 <i>шэн</i> < <i>шэндээ</i>	[ʃen]	sen [sen]	You
63 <i>шаарлаа/чааралаа /чаарлаа</i>	[ʃarlā]	ʃaryǵat [ʃaruʃat]	Sharia (a set of Muslim rules based on the Koran)
64 <i>шевер</i>	[ʃever]	ʃeber [ʃeber]	master
65 <i>шевердег</i> < <i>шевердегемен</i>	[ʃeverdig]	ʃeberlik [ʃeberlik]	masterly (powerful force)
66 <i>шүхээр</i>	[ʃüher]	ʃükir [ʃükir]	Thank God
67 <i>эмээн</i>	[emén]	yman [ujman]	faith
68 <i>яндага</i>	[ujanduu]	candıq [ɟandıq]	small cattle

The study also took the task to identify grammatical forms from the *Garvaa Gorvoo* text. Table 5 presents grammatical indicators that were identified from the *Garvaa Gorvoo* text during extraction: 1) recorded words in the text and their variants; 2) analysis of words by composition (the corresponding forms are marked with spacing); 3) Khoton grammatical forms written according to the phonological law of the Mongolian language; and 4) Kazakh grammatical forms (for comparison). These affixes are given without any linguistic explanations, since they deserve special attention from researchers.

Table 5: Grammatical forms Identified in the *Garvaa Gorvoo* Text.

Grammatical categories	Stages of extraction of Khoton grammatical indicators			
	Recorded words in text	Analysis of words by composition	Khoton grammatical forms (Affixes)	Kazakh grammatical forms (Affixes)
<i>Case markers of the declension of nouns</i>				
Genitive	Махамеден /Махамодон	Махамед- ен / Махамод- он	-ен	-нын/нің, -дың/дің, тың/тің
Accusative (possessive declension)	хүчээн, ерен, суйн, суун	хүч-ээ- н , ер-е- н , су-й- н /су-у- н	-н	-н
Dative	халга/халаагаа /калага, бүйкенгээ, билдэргээ, алиараа	кал-а- га /хал- га /хал-аа- гаа , бүй-кен- гээ , бил-дэр- гээ , ал-иар- аа ,	-га/гаа, -гээ, -аа	-ға/ге, -қа/ке
Dative (possessive declension)	суйнаа, яндаганаа	су-й- наа , ян-даг-а- наа	-наа	-на/не
Locative	халгаандаа, болгоондоо	хал-гаан- даа , бол-гоон- доо	-доо	-да/де, -та/те
Ablative	тэлтэн	тэл- тэн	-тэн	-нан/нен, -дан/ден, -тан/тен
Comitative	шевердегемен	шевер-дэг-э- мэн	-мэн	-мен, -бен, -пен
<i>Possessive forms</i>				
1st person	хулам, талхаамаар, чаямаар, януудам	хул- ам , талхаа- м -аар, чая- м -аар, ян-ууд- ам	-ам, -м	-м, -ым/ім

3rd person	үчү, яндаганаа, ерен, суйн, бэтэн, ботон	үч-ү, ян-даг-а-наа, ер-е-н, су-й-н, бэт-э-н/ бот-о-н	-ү, -а, -й, -э, -о	-и/ы, -сы/сі
<i>Verb category forms</i>				
Personal conjugation (1st person)	дутам	дут- ам	-ам	-м (in spoken language)
Indefinite future tense	хэлтэрбаас	хэл-тэр- баас	-баас	-мес
Past participle	сакетаагандaa, халгаандаа, болгоондоо, болгон, дэгээн/дөгээн, дэгээ, сэнгээ, жүү дэгээ, ясиан	сакетаа- ган -даа, хал- гаан -даа, бол- гоон -доо, бол-гон, дэ- гээн , дэ- гээ , сэн- гээ , жүү дэ- гээ , ясиа- ан	-ган /гаан, -гон /гоон, -гээн, -гээ? -?ан	-ган, ген, -қан, -кен
Future participle	гараатар, алираа	гараа-т- ар , ал- иар -аа	-ар, -иар	-р, -ар/ер
Germinal participle	дутам	дут- а -м	-а	-а, -е, -й
Compulsive voice (causative)	билдэргээ, хялитарган, хэлтэрбаас	бил- дэр -гээ, хяли- тар -ган, хэл- тэр -баас	-дэр, -тар, -тэр	-дыр/дир, -тыр/тир
Reflexive voice	араадангас, гараатар	араа-д-ангас, гараа-т-ар	-д, -т	-т
Imperative mood (imperative, 2nd person,	ингэс, дэнгэс, мэндэнгэс	ин- гэс /эн- гэс , мэн/д-эн- гэс	-гэс	-гиз/киз, -ғыз/гиз
	суйнагаар	суй- н -агаар	-н	-н, -ын/ін
	дэнгэс, хуваандангас, тартангас/тартангаас	дэ- нгэс , хув/андаа- нгас , тарт- ангас	-нгэс, -нгас, -ангас /ангаас	-ңиз/ңыз, -ыңыз/іңіз
<i>Suffixes</i>				
Suffix forming a noun	шевердегемен, яндаганаа	шевер- дег -е-мен, ян- даг -а-на	-дег, -даг	-дік/дық, -тық/тік
Suffix forming a verb	бүрлегээр, ерлойгаер	бүр- ле -гээр, ер- лой -гаер,	-ле, -лой	-ла/ле, -да/де, -та/те

In the process of analyzing the *Garvaa Gorvoo* text, there were cases when the lexical meanings of words could not be determined, but grammatical forms characteristic of Turkic languages were clearly apparent. For instance, in the sentence A (45): *Аиян хишиг аятарбаас хиен хишиг хэлтэрбаас Хан-хожа-худая*, only one word is recognized: *хэлтэрбаас*. Likewise in another examples, *хэл-тэр-баас* [hel-tir-bas], the three versions are: Kazakh: кел-тір-мес [kel-tir-mes]; Kel = CAUS-FUT_INDF_NEG; English: Will not let smb/smith come. Here, the grammatical indicator (FUT_INDF_NEG), for example, is in the Khakass language, where the negative form of the indefinite future tense is formed by the affixes -bas/bes, -pes/pes (Baskakov & Inkizhekova-Grekul, 1953). The *Garvaa Gorvoo* text contains affixes borrowed from Mongolian, which are presented in Table 6.

Table 6: Grammatical forms Borrowed from Mongolian.

Grammatical categories	Stages of extraction of Khoton Grammatical indicators			Kazakh grammatical forms (Affixes)
	Recorded words in text	Analysis of words by composition	Khoton grammatical forms (Affixes)	
Genitive	арцаан, сангийн	арцаа- н , сан(г)- ийн	-н, -ийн	-н, -ийн ...
Comitative	алдаамар, талхаамаар, бүлеерей	алдаа(м)- ар , талхаа-м- аар , бүл- еер -ей	-ар, -аар, -еер	-аар, -ээр ...
Plural	януудам	ян- ууд -ам	-ууд	-ууд ...
Possessive (impersonal)	бүлеерей	бүл-еер- ей	-ей	-ээ ...
Future participle	бүрлегээр, ерлойгаер, суйнагаар	бүр-ле- гээр , ер-лой- гаер , суй-н- агаар	-гээр, -гаер, -агаар	-х-аар, -х-ээр ...

As the next step in this study, the focus was on punctuation marks in the *Garvaa Gorvoo* text (Variation A). The text was divided into six content-structural groups, to facilitate the analysis.

1st group: A (2-4)

The first group comprised (A (2- 4), where (4) was not recognized, but A (2) *Гарваа горвоо шандаа шэндээ мэндээ яснай* hinted at the words *garvaa* and *gorvoo* as analyzed above, and at the words *shandaa* – *ishan da* [ishan too], *shende* – *sen de* [you too] and *mendee* - *men de* [me too], all belonging to the singular form with the suffix *-da/de*. The omission of the sound *i* in the word *Ishan* is due to a phonological rule in the Mongolian language, where words beginning with the syllables *ish-* or *shi-* require a soft syllable to follow. However, in this case, a hard vowel syllable was preferred. The word *shende* is identical to the previous word, creating alliteration. This is appropriate given the poetic nature of the text. Three consecutive words in the sentence share the same grammatical form, and it is easy to notice that *da/de* function as auxiliary verbs. The word *яс* (*yas*) in earlier sources corresponds to ‘age of a person’. The replacement of the final *n* with *y* also occurs in the following verse: *butuy* [bɯtyj]. Consequently, the word *yasnay* is derived as *yas*=ABL ‘from a young age’.

Another sentence in this group A (3) *Бүйкенгээ банцесен багур бүтүй сакетаагандаа худая*, was compared differently with the written words in all three variations A, B and C of the *Garvaa Gorvoo* text: (1) банцесен (A); башаа (B); Ба шааа (C); (2) багур (A, B); барар (C); (3) бүтүй (A); бүтэй (B, C). These words mean: (1) the head is healthy; (2) liver; (3) whole. If we consider their phonetic deviations from the point of view of the Turkic languages, we can see the following: бүй – бұ (this); кен – күн (day); банц – бас (head); багур – бауыр (liver); бүтүй – бүтін (whole); сакетааганда – сақтаған да (and preserved). Here, some individual words are written together or have different forms in the three variations of the text: бүйкенгээ - this day; банцесен - the head is healthy; сакетаагандаа/сагтайгандаа - also preserved; the phrase банцесен багур бүтүй (the head is healthy, the liver is whole) in the line is a common phraseological expression among the Turkic-Mongolian peoples, meaning that all children and relatives are alive and well. The complete sentence runs thus: Kazakh: *Бү күнге бас есен, бауыр бүтін сақтаған да Құдай* This day = ALL the head is healthy; the liver is whole preserved = PS_PRC PART (also) God.

English: God also preserved head healthy and liver whole to this day.

2nd group: A (5, 6, 8)

The *Garvaa Gorvoo* text contains missing sounds of certain words (mostly at the end of the word): дегээн/дегээн ~ дегээ, the correct variation is [de-gen] also = PS_PRC; Similarly, variations B and C contain the word сэнгээ, the correct variation of which is: [sen-gen] ‘believed’ Believe = PS_PRC. Three variations of the text contain a phrase with three different phonetic types: Махамеден үндес ~ махамеден Үндес ~ Махамодон үмеден, where we were able to identify the main word using the phrase Махамодон үмеден in variation C. That is, the word үндес/үндес in the text was recognized through the combination Махамодон үмеден [Mahamodun ymidin]: Muhammed = GEN prophecy = POSS.3SG; Kazakh: “Мұхамедтің үмбеті” means ‘Prophecies of Muhammad.’

We learned certain words not only from the three variations of *Garvaa Gorvoo*, but also from other Khoton religious texts. For example, in the text “Gankhul” it was found that the word чааралаа/чаарлаа/шаарлаа is the word “шарифат” – ‘shariat.’ Also, the phrase шүхээр яймаан (B) шүгэр ямуан (C) in Kazakh is ‘fortunately safe’; according to the form and context of the word мендейган (A) ~ мэндэнгээс (B, C). However, in later variants it turns out to be [mendengiz] (Kaz.: meni de engiz): I = ACC and come in = PREC_2PRC ‘Allow me to penetrate too.’ Also, in variant A, there are such phrases such as: “...шевердегемен; Шевер хялитарган”; “Чевевер хялитарган”. By dividing the words, we get the following phrase: Kazakh: шеберлігімен шебер қылдырған - made skillful thanks to his skill.

In Kazakh, the word “шебер” means ‘master,’ and in Kyrgyz – ‘owner’; So, this is the nominal form: Owner = SF- POSS.3SG-INS master do = CAUS-PS_PRC. The Lord made skillful thanks to his skill’. In the Kyrgyz language, this word has the form шебердик, but it is known that it does not have auxiliary verb forms (-men/ben/pen), as in Kazakh. The Karluk-Uyghur group, to which the Khoton dialect belongs, does not itself have such a form, and the Shor language has instrumental suffixes -ba, -pa, -pila (*Kurpeshko-Tannagasheva & Apon'kin, 1993, p. 7*). Shor belongs to the Khakas language group, which in turn belongs to the northeastern group of Turkic languages, and is known to be amongst the Uyghur-Oghuz languages. Therefore, it is understandable that features of the Kipchak-Uyghur-Oghuz languages are reflected here. The phrase “дутам/дутам/тусдем,” given in three different variations - тутам [totam], тұт (ұста) = CONV-SG1, means the word ‘тұтамын,’ ‘ұстаймын’ (I will hold). These lines were translated as follows:

Khoton: (A-5) Махамеден үндес дэгээн шевердегемен

Kazakh: Мухамедтің үмбеті деген

English: It is said that the follower of Muhammad;

Khoton: (A-6) Шевер хялитарган мендейган худая

Kazakh: Шеберлігімен шебер қылдырған мені де енгіз Құдайым

English: The Lord made skillful thanks to his skill, let me enter too;

Khoton: (A-8) Хулам дэгээн шаарлаа дутам дегээн Хан-хожа-худая

Kazakh: Құлым деген шарифат тутам деген Хан қожа құдайым

English: I will be a servant, I will adhere to the Sharia, Khan Khoja my God.

In variants B and C, we encounter words like *шүү дэгээ ~ жүү дэгээ*. Considering the instability of the 'n' at the end of the word and the context, we see that this is the Kazakh word “жүдерен” – жүде = PS_PRC (exhausted).

3rd group: A (9-15)

After these words, the Khotons call out the name of the person making the sacrifice or the sheep being sacrificed. The three variations under consideration have different numbers of lines, as well as containing different information. In variations B and C, after the first two lines, the name of the person on whose behalf the sacrifice is being made is mentioned. If a sheep is being sacrificed, its name must also be mentioned.

A phrase that is repeated in all variations:

A (9) *Эх ерөн ерлойгаер суйн суйнаагаар ер суйн бүрлегээр*

B (7) *Ер ернингээр суун суунаагаар ер суун алиараа*

C (6) *Ер ернингээр суун суунаагаар ер суун алиараа эс батмаа*

The phrase “эс батмаа” in the last sentence is placed at the beginning of the line in variant B as “Эс, батмаа.” “Эх” in variant A may also be an interjection influenced by the Mongolian language. Mongolian praise songs began with rhymes like “Ээ,” “Зээ,” which was a way to attract the listener’s attention. The use of the word “Эх” as an interjection can also be seen in the sentence “Эх, Амайл-Хумайл, Хүчин нимээн дунгаас, хуваан дангас Хан-хожа-худая” in (B-48). It is because this word is placed at the beginning of the sentence that we understand that the word “ерөн” is an accusative form in the possessive case: *ер (jer) = POSS.3SG-ACC*.

When comparing the above sentences, the following sentence pattern emerges: [Yerin yerleger, suun süineger, yer-suun бүрleger (alağar)]. Analyzing the composition of the word *ерлойгаер* (*ер-лой-гаер*), it was established that *-лой [-loy]* is “one of the productive suffixes of *-la*” (Boroffka & Sultanova, 2024), as in the words *таң-ла* ‘to admire’, *сү-лэ* ‘to fight’, etc. in the language of ancient Turkic written monuments. Also, *-гаер, -гаар, -гээр* are ancient Turkic categories of the voice *-гуп, -гар* (Boroffka & Sultanova, 2024), or we can say that it corresponds to suffixes like *-кыр, -кер, -кар, etc.*, which form a compulsory voice in modern Turkic (Salyakhova, 2019). The semantics of the sentence would then be as follows: Convince yourself to love the land, to love the water, for the sake of the blooming of those lands and waters.

Land = POSS.3SG-ACC land_le = CAUS water = POSS.3SG-ACC love = CAUS_V-CAUS land-water = POSS.3SG-ACC blossom = CAUS.

Kaz. Жерін жерсінерге, суын сүйінерге, жер-суын бүрлерге

English: “Master the land, love the water, revive the land and water.”

The infinitive form of the verb in the Khoton language has not yet been determined. In fact, “the infinitive in Turkic languages is formed relatively late... in the Tuvan language the infinitive form has not yet been formed.” The Turkic infinitive *=apra* corresponds to the future participle *=ap* in the Tuvan language without a case form, ... which brings the Tuvan language closer to the language of the Tofs, which has this feature” (Shamina, 2013). Although the sentence (*Ер ернингээр суун суунаагаар ер суун бүрлегээр/алиараа*) can be translated into Kazakh as “Жерін жерсінерге, суын сүйінерге, жер-суын бүрлерге/аларға,” the verbs are grammatically inconsistent. In Kazakh, the infinitive is given with the suffix “-у,” and forms like “*=ap-ra*,” as in the Tuvan language, are a form of participle in the dative-directional case, meaning purpose.

In conclusion, we put forward the following hypotheses regarding the Khoton form of the infinitive: 1. It may coincide with the form of the infinitive of the Tuvan and Tofin languages: *ер=лой=га=ер ер=нин=г?=ээр, суу=наа=г?=аар*; but here, at first glance, it seems that the dative form and the participle have changed places. As mentioned above, if we recall the ancient Turkic verb forms “*-гуп, -гар*,” then the question arises as to whether the syncretism of the grammatical form with the voice form has occurred. 2. It can be a combination of the infinitive form of the verb “*-x*” (due to the regressive assimilation of “*x~r*”) and the form “*-x-аар, -x-ээр*” of the case which determines the means of action or instrument “*-аар/ээр*” (*үйлдэх тийн ялгал*). In both cases there is no semantic difference, with the meaning conveyed by the Turkic affix “*=apra*.”

The fact that this form is written as “*-ер, -ээр, -аар*,” etc., is explained by the lack of standardized grammar of the language and the influence of the Mongolian language. However, the first form is of Turkic origin, and “*алиараа*” - *ал = PCP_FUT-DAT* in Kazakh “*аларға*” (to take), where the replacement of the case form with a long sound is a reflection of the ‘defeat’ of the Turkic accent by the Mongolian accent. Thus, the diversity and heterogeneity of the oral text make it difficult to identify grammatical forms. Next come the already known toponyms Altai and Khangai; there are cosmonyms “*ая*” - moon, “*хөи*” - sun, as well as the theonyms “*Amal-Khumal*,” “*Khan-khoja-khudaya*.” The word “*ужагаар*” [*udžaqar*], in our opinion, is an interjection meaning “*Уа, сағпар*” ~ “*Уа, Cabbar*”; one of the 99 beautiful names of Allah is *Al-Zhabbaaru*, which means ‘Subduing, Almighty,’ as found in A (12) *Яамиан эмээн бэтэн нар араадангас* and A (13) *Яхсан эмээн ботон бэр гараатар*. With the exception of the phrase “*нар араадангас*,” everything here can be mentally modeled and recognized with the help of Turkic orthoepy. Here, due to later influence, the word “*иман*” (faith) is expressed with a thin syllable in the phrase “*эмээн бэтэн*” [*betin*], and with a thick syllable

in the following verse: “ботон” [botɒn]. The correct variation of the phrase “нар араадангас” [nar aradɒŋɣɤs] should be [ar ɣaradɒŋɣɤs], Kazakh: see farther. Since “қ/ғ” [q/ɣ] was omitted in the anlaut, the sound “n” was added before the auxiliary noun, and one can say that in this way the place of the omitted sound in the syllable was compensated. In other texts, “бетін” [betin] is given as a separate word, and when it is used in combination with an auxiliary noun (ары) or a verb (қарат), the syllable “ar” changes to “ra”; This can also be seen from the word “арғаят” in the final variation, where “бетін” is used separately and combined with another. In addition, the verb form in (A-13) is also essentially correctly preserved: “қаратар” (Kazakh: қаратар) “look” = CAUS-FUT_PRC (forcing to look). In other words, the first word in the phrase “нар араадангас” was the phenomenon of a prothesis, and the second word of a procope.

Bad faith = ØGEN face = POSS.3SG-ACC further (SN) look = CAUS- PRS2

Kazakh. Жаман иман бетін ар(ы) қаратыңыз.

English: “Turn away from evil faith”

Good faith = ØGEN face = POSS.3SG-ACC here (SN) look = CAUS-FUT_PRC

Kazakh. Жақсы иман бетін бері қаратар

English: “Let good faith look in my direction”

Likewise in two sentences: A (14) *Арцаан сангийн алдаамар* and A (15) *Альхаан дуу эмен уулгамаар*, if we understand the phrase “Арцаан сан” here as a Mongolian religious ritual of “purification with juniper,” then the meaning of the word “алдаамар” [aldamir] becomes somewhat unclear. However, in the Kyrgyz language there is a saying: “Алдуу, алдуу-күчтүү – strong, mighty, powerful” (Musaev, 2016). Thus, we can single out a phrase that combines Mongolian-Kyrgyz words, meaning “with the power of purification with juniper”; that is, it is the structure “алдуу+(м)+(-ар).” The transformation of the sound “yy” in auslaut into “aa” is encountered in orally transmitted text, since “...in the most ancient period of the existence of the Turkic languages known to us, labial harmony of vowels was not a regular phenomenon” (Boroffka & Sultanova, 2024). The grammatical form is given by the Mongolian modal case (which is used in the text several times, see: A (16), and “m” is a connecting sound.

4th Group: A (16-18)

A (16) *Бэр газар чамаар бэр тангаан талхаамаар*

[Ber ɣazar ʧajmar ber tanɣan talhamar]

Kazakh Бір қазан шайыммен, бір қап талқаныммен

English: With one cauldron of tea, one bag of talqan.

One cauldron of tea = POSS.1SG-, one bag of talqan = POSS.1SG-NSTI

(Talqan - powder made from roasted wheat, corn, millet, and other grains.)

The above words are taken from Turkish dictionaries. Our attention was drawn to the form “-aap” in the words “чаям-аар,” “талхаам-аар.” In ancient Mongolian monuments, the form “-bar, -ber ...” corresponds to the function of the instrumental verb in the modern Khalkha Mongolian language, the form of the verb “-aap.” Thus, its full meaning is as follows:

A (17) *Эх тогос ясиан мерен мендегер*

[Eh toɣɔs jasjan meren mendeger]

Kazakh. Екі тоғыз жаса(ғ)ан берен міндекер

English: Eighteen-years-old persistent petitioner.

Two eight do = PS_PRC persistent petitioner

A (18) *Тоо бүрэн менденгээр жагас үйлэн хүчин мусарман*

[Tɔɐvɯr n mendɛŋɛr ɟaɣɤs ʏlɛn χyɕin mɔsɯrman]

“mende = ger”

Interpretation = POSS.1SG-ACC intensify = FUT_PRC-DAT-INST??

Good exhale strength = POSS.1SG-GEN muslim.

To translate this verse into Kazakh and to understand its meaning, we had to turn to the Uyghur language: “тәбир” - interpretation, explanation; “үйлән” - blow, exhale; “күчә” – strengthen. Further, “менденгээр” (stated above (A-9)) is a verb in the dative form of the participle in the future tense, which means the meaning of the goal: мөнде = PCP_FUT-DAT in Kazakh: “menderge” (to win).

Kazakh. Түсінігін меңдерге жақсы тынысыңды күшейт мұсылман

English. Let understanding conquer, strengthen your good breath, Muslim.

To summarize, in this section, after mentioning the names of the people who have offered sacrifice, a pot of tea and a bag of *talqan* are given as alms, and the worshipper who has reached adulthood is asked to submit his understanding (of the world) to goodness, strengthen his spirit, and become a Muslim.

5th Group: A (19-23)

A (19) *Жагас мусарман пес халаага кес калага ян янаа яндаганаа*

[ɟaɣɤs mɔsɯrman pes halaɣa kes kalaɣa jan jana jandɤɣana]

Here, the words “халаагаа, калага” in Mongolian transcription sound like [halāuā], [kaluu], and in Turkic like [halaua], [kalaqa]; during the contextual analysis, it was established that this is one word “halğa,” i.e., hal = DAT “халға” (in a state). The sounds ‘x’ and ‘k’ in anlaut are not denoted in two different ways.

The text that was passed from mouth to mouth deviated from the original, contained variations of words, and was subject to excessive interpolation (from the Latin Interpolatio - change, distortion). Therefore, it was difficult to determine the true meaning, root, or interpretation of certain words, which led to incorrect translations. There were also some gaps in the translation of the Khoton texts into Russian and Mongolian. For example, the words “иля,” “лойментъ” [ijlija, loymen] were found to be among misunderstood words and expressions (Kurpeshko-Tannagashева & Apon’kin, 1993). Badamhatan (1995) translates this as “Taksyr,” and in one of the sources “Лоймэн тоуба” [Lojmen touba] is defined as “Blessing of God” (Solongo & Sarangjerjel, 2020).

It was also to be noted that the phrase “Ля амин” [Lya amyn] is actually an abbreviated variation of the phrase “Ля иляха амин” [Læ ijlijah æmijn]. The full phrase is a combination of the words “Ла иляха иллаллах” [Læ ijlijah æmijn ijləllah] (Faith in Allah Almighty) and “амин” [æmijn] (so be it). Also, “тоуба” [toubə] is used in Kazakh in phonetic variants [təubə/təube/toba]. This word has binary semantics: 1) a person asks Allah for forgiveness for some sin and expresses his intention not to repeat it and not to commit a bad deed; and 2) to be grateful, to be happy with everything.

In the works of Russian researchers, some words are spelled incorrectly. For example, in the sentence: “Заговоръ пальцевъ. Текстъ и переводъ” [Conspiracy of fingers. Text and translation], the following counting rhyme is given: “(“мизинец” - little finger) ангъ тышибъ кутлалы/ang tısyb kutlalı” and was translated as: “having sworn (?), let us save ourselves!”. Although the translation is correct, the words are incorrectly defined (“ant ısyb,” not “ang tısyb”), and an “extra” sound has been added: “ant” — not “ang”; ‘g’ is an extra sound, it should be “ant ısyb kutlalı.” If translated into Kazakh: “ant ısyb qutlayıq.” The Khotons consider this text to be “the word of the *mullahs*.” Therefore, even words that have nothing to do with theology are translated in a religious sense. The following example serves as proof of such.

A (20) *Үчү бүүргән үч тәрст дош таван халгаандаа*

The phrase is translated as ‘Гурван бурхан, гурван тэнгэр’ (mng) (Three gods, Three tengri). To clarify this issue, the following dictionary work was carried out on (A-19) “Жагас мусарман пес халаагаа кес калага ян янаа яндаганаа.” “жагас” [dʒaʦɪs] (Kyrgyz) – ‘good’;

“мусарман” – ‘Muslim ~ person’; “пес” – “пасық” (Kazakh dialect) – ‘vile’; “хал/кал” – “қал/хал” (Kazakh) – ‘state’; The verb “кес” is used as a metaphor in the Turkic languages, and it is known that this is the root of the word “кесір” [kesir] – ‘anger’; “ян” [ʃjan] – ‘jan,’ “янаа” [ʃjana] – ‘new,’ яндаганаа [ʃjandʌʃquna] – ‘small cattle.’ As a result, the following line was identified: “Жақсы мұсылман пес халға, кес(ір) халға, жан жана жандығына” A good Muslim = ØACC vile state = DAT, vile state = DAT, soul and small cattle = POSS.3SG-DAT English: A good Muslim vile state, anger state, soul and small cattle.

Leaving aside the phrases in line (A-20) that we believe to be incorrectly translated, we considered the words in the following phrase: “дош таван халгаандаа”: “дош” – “дос” (Kazakh) (friend), “таван халгаандаа” - “табан қылғанда” (Kazakh) (to rejoice at someone’s misfortune), that is, “дос таба қылғанда” (Kazakh) (when a friend rejoices about someone’s misfortune) is a set phrase. The word “таван” - “т” (Kazakh) (foot) means the part of the human foot between the heel and the second toe, that is, the part that touches the ground; “т” [tava] is a homonym in Kazakh: 1) a metal container for baking bread or food; 2) to be happy about someone’s failure, saying: “serves you right, that’s not enough.” In combination with an auxiliary verb “қыл” [qul] means “табаллау” [tabalau] (to rejoice at someone’s misfortune). The reason it is written in the form “таван” [tavan] and not “таба” [tava] is due to the influence of the Derbet dialect, which adds the consonant “n” in auslaut, or it is perhaps a Kyrgyz variant. So, if we connect the identified words, it becomes clear that the phrases “three gods, three tengris” have nothing to do with the adverbial phrase “... when a friend rejoices at someone’s misfortune.”

The question arises: what kind of friend rejoices at someone else’s misfortune? To find the answer to this question, we decided to analyze the following lines:

A (21) *Хас халгаандаа, бәс халгаандаа*
[Has halqanda, bes halqanda]

The sounds ‘x’ and ‘q’ in the Mongolian-Turkic languages do not correspond to each other, and neither the phoneme ‘q’ nor the letter to denote it exists in Mongolian; that is, the combination of ‘x’ [x] with short vowels is not inherent in Mongolian. Therefore, the first syllable in the word “халгаандаа” is not “қал” [qal], but the verb “қыл” [qul]; qıl = PS_PRC-DAT. The word is “қылғанда” [qılqanda]. “Бәс” - “пәс” (Kaz.) [pæs]. Then the phrase “пәс қылғанда” [pæs qılqanda] appears. If we adapt this line to Kazakh, we get [Qas qılqanda, pæs qılqanda]. “Қас қыл” = PS_PRC-DAT, “пәс қыл” = PS_PRC-DAT. English: “When they make a conspiracy, when they make someone weaker.”

Thus, we have adapted the words written in Mongolian in the following line according to the rules of the Turkic language and determined the meaning of the line.

A (22) *Хүчээн ингэс нимээн дэнгэс хуваандангас*

[Küŋŋen enŋis nimen denŋis, qovandaŋɯs]

Power = POSS.3SG-ACC en = caus ne = INST de = PREC.SG2 understand = PREC.SG2

English “Give strength, speak, support with understanding.”

A (23) *Хан хожулай диухай дийхаан ваабай нялхагечер атай*

In this sentence, the meaning of the word “нялхагечер” is unexplained. However, the other words in the line were relatively easy to recognize: “A farmer like Khan khoja, Father of agriculture, (...) Father.” Thus, the phrase “Үчү бүүргэн үч тэрст дош” (three gods and three tengris), which served as the basis for our analysis, does not mean three gods or three tengris, as translated in previous works.

Analyzing lines, A (19-23), it was established that this phraseological combination is “imī бүргөн, imī repic” (with hidden hostile intent from within). “Бүргөн” - viburnum is a small-flowered, prickly, herbaceous plant. In a Kazakh folk song, there are the lines: “Through the viburnum goes the one who knows the way.” This means that this is a difficult path, and not everyone can find their way through the thicket. In the same way, a friend who hides something inside with negative intentions can lead to a dead end and make it difficult to find a way out. This is a reflection of the linguistic and cultural understanding of the Khotons, who prayed to God and their farmer ancestors to protect them from such a person. If we recall that the Zhongar ruler, Galdan Boshigt, brought the Khotons from East Turkestan to help with crops, then it would be quite natural for them to ask for help from their Farmer ancestor in this manner.

A brief interpretation of the verses in question can be given as follows:

When a good Muslim is brought to a vile, evil state by a friend with a hidden hostile intention from within, harms and rejoices in misfortune, makes a conspiracy (harms), makes weaker, oh, Father of agriculture, my ancestor, God Khan Khoja, give strength, speak, support (with understanding).

Although this text, which is read publicly during religious ceremonies, contains various words characteristic of both Kyrgyz and Kazakh, it was obvious that the expressive-emotional tone is characteristic of the Uyghur language, because in Kyrgyz the words of supplication are “Жа алда!” (My God!); “Жа арбах!” (Oh spirits (of the ancestors)!) are used with the conjunction “жа” [dʒa]. In Kazakh, such words would be “Аа, God!”, “Уа, My Spirit!”, “Уа, Tengri!” In *Garvaa Gorvoo*, the phrase “Khan-khoja-khudaya/Khan Khozha Khudaya” is often used. There is no such usage in either Kazakh or Kyrgyz. The double sound “ya” [ua] is repeated after the divine word that the Khotons pronounce when addressing the Higher Power. In the Uyghur language, “... [a] particle, written together: 1) in address and imperative mood is an indicator of emotionality, strengthens the address, request, for example: ... hudaya ‘oh my God!’

6th Group: A (25-41)

A (25-41) include toponymic names of the territory inhabited by the Khotons, and also describe words related to land and water and their owners in Mongolian. This section contains such phrases in the Khoton language as “ата тэнгэр” [ata tenŋir], “инээ болгон” [ine bolɯŋ], and “атаа болгон” [ata bolɯŋ]. According to the laws of the Mongolian language, the word “болгон” in an unstressed syllable should be written as “болгоон” (like “атаа,” “инее”), but here it is given with a mono-vowel, and although such spellings are found, they are not found systematically. Similarly, lines A (42-45) repeat lines A (9-20) of this variation, but the following phrases are missing: “ээр суйнарайр,” and “ер суйн бүлеерей.” The adapted variation will look like this:

yer-suuna ġayır, yer-suun büléré

жер-су = POSS.3SG-DAT *қайыр жер-су* = POSS.3SG-ACC бүл = INST

English: Grace to lands and waters, together with the family members.

“Бүл” in this instance is a family member, and in Mongolian “-eep” is the ending of the instrumental case (-ээр...), whilst “ей” is the ending of the possessive case (plural) (-ээ...). (After these words, the name of the person who brings the sacrifice is mentioned again.) Therefore, it is quite logical that they beg for mercy and make sacrifices to the land and water on behalf of their family.

A (46) *Қар тэлтэн тартангас, ян януудам*

A (47) *Ағ тэлтэн тартангаас ян януудам*

Black tongue = ABL pull=CAUS_V-PREC.SG2 soul soul = *PLUR- POSS.3SG

Kazakh. Қара тілден тартыныңыз, жан-жандарым

English: Beware of black tongue, my dears!

The interjection (ян януудам) in A (46-47) contains the Mongolian plural ending: “-ууд.” In the above analysis, it was also noted that the *Garvaa Gorvoo* text included not only lexical units of a foreign language (Mongolian), but also grammatical forms.

“Ақ тіл, қара тіл,” stands for the concept of “white tongue, black tongue” (in Mongolian “цагаан/хар хэл.” It is widespread among the Mongols through Buddhism. ‘White tongue, mouth’ (цагаан хэл ам) are words of exaggerated praise, ‘black tongue, mouth’ (хар хэл ам) are bad words spoken by others, that is, slander. In

variations B and C of *Garvaa Gorvoo*, this phrase B (65) is given as “Оозон тэлтэн тартангаас Хан-хожа-худая” B (64) “Оозон тэлтэн тартангас Хан Хожа Худая.” Instead of the words “Ақ, қара” - white, black, the word “ұзын” (ōzun) – ‘long’ is used. In Kazakh, through invariance, this word is used interchangeably as “long tongue” and means “unrestrained,” or “scandalous.”

One of the frequently used grammatical forms in *Garvaa Gorvoo* is the imperative form of the participle in the second person of the polite form - [uŋgʊs] (in Kazakh “-ыңыз”) in the verbs “хүчээн ингэс, нимээн дэнгес, хуваандангас, тартангас/тартангаас.” The Khoton variant reflects the nature of the Turkic languages, which preserve the law of vowel harmony. Russian scholars have recorded the verbs “булгайсынгыс, болгайсынгыс” with this personification. Opinions on this form are somewhat divergent: “the predicative prefix “сынгыс” is a complete mystery (Vladimirtsov); the prefix “-syŋyz” is attributed to the Eastern Turkish dialects; the second person plural form of the second optative mood from the stem “bol, bul”. It is easy to understand that this verb was formed by adding the suffix “-рай” [-уай], which expresses the tone of a request when giving advice, and the polite forms of the imperative mood of the third person “-sin” and the second person “-iŋiz” in the meaning of desire. In modern Kazakh, the verb forms “келгейсіңіз” and “барғайсыңыз” (come, go), and others are widely used. The difference with the Khotons is that the sound “n” before the final suffix is dropped. This form has been preserved in the Karakalpak language as “-saŋ(yz).” Basically, the imperative mood in Pra-Kypchak, as well as Pra-Turkic, had two forms: second person, the zero form of the verb, and third person - sin/-sin. Thus, this type of suffix is one of the most ancient.

To this end, we present to the attention of Turkologists a few unidentified words and phrases:

A (3) Үнсдэ ясиакерүр бигайя;

A (7) селим делем желем;

A (44) Эс баитмаа, мæеден;

A (45) Аиян хишиг аятарбаас хиен хишиг;

A (54) Нялхачер.

From the text analyzed, it is possible to identify the characteristics of not one, but several Turkic languages. Therefore, as the number of Turkologists considering this issue increases, it will be more productive to “decipher” the Khoton texts.

Discussion

The text material of *Garvaa Gorvoo*, after having been translated into Kazakh and English, has undergone semantic and linguistic analysis and, as a result the vocabulary of Khoton words and grammatical forms, has been expanded. It should be emphasized that almost all words of the *Garvaa Gorvoo* text (taking into account phonetic correspondences between Turkic languages) are found in the Kazakh lexical corpus. The same can be said about grammatical forms, but borrowings from Mongolian grammar are observed. In order to decipher the meaning of four to five words in the text, it is necessary to consult the Kyrgyz, Uyghur and Oirat dictionaries.

The works of researchers, representatives of the Khotons, *mullahs*, and informants did not provide any information about the meaning of the title of the text. Given the close connection of religious texts with Arabic, we came to the conclusion that the first part of this title is determined by the meaning of the Arabic word *gurbat* (غربة) or *gharbā*, which comes from the core *grb*, meaning “to be far from one’s homeland, to be in a foreign land, to be in exile,” and that “ropoo” can be determined by the meaning of the Arabic words “ғұрып/ғұрпы” (ritual), which are used in modern Turkic languages. In the Uyghur language [ʊqorbæt] 1) exile; 2) foreign land; 3) sad, sorrowful, melancholy loneliness, and in Kazakh *rapin* (ǵarip) [ʊqarip] means ‘poor, needy, destitute.’ Turks often adapt Arabic words into their own pronunciation system, from which it becomes clear that the Khoton word “garvaa” [ʊarvā] is not so far from the original word, *gharbā*.

The Khotons undoubtedly felt like strangers in a different ethnocultural environment and sought to regulate their ancient clan traditions with rituals so as not to deviate from them. Therefore, the name of the prayer, in our opinion, means “Ritual of those who are far from their homeland”. The Khoton texts, which were transmitted orally, were written in the Mongolian Cyrillic alphabet, so it was not possible to designate certain sounds in the Turkic languages. For example, the symbols *ɣ*, *i*, *ɛ*, *ɤ*, *ɥ* (ū, ī, ġ, q, ŋ) in the Kazakh Cyrillic alphabet are absent in the Mongolian language. In addition, the text was written in Mongolian, taking into account its phonological and articulatory features. Mongolian has a long vowel sound, the stress falls on the first syllable of the word, and a bare vowel in an unstressed syllable is pronounced [ɪ], [i], observing the law of vowel harmony. In this regard, it became necessary to transcribe and adapt the Khoton texts into the Turkic script. As a result, it became much easier to recognize, analyze, and translate words in Khoton texts, the meaning of which is unknown.

The study also addressed the question about functioning of the Quranic elements in *Garvaa Gorvoo*. In Kazakh linguistics, Quranic elements in religious folklore are considered as words-inclusions. Their function in folklore is to maintain a religious background and influence the religious self-awareness of the recipient of the text. Therefore, on the one hand, the Khotons had to feel that their religion was Muslim and that they not lose it, whilst on the other they had to adapt to the conditions of life far from their homeland, and find harmony

with the land, water, and nature. Therefore, a tendency arose in which structural elements of different languages and different content were used side by side in a single text. It can be said that in this manner they satisfied their spiritual needs and calmed their souls.

Conclusion

Garvaa Gorvoo is one of the religious (in the understanding of the Khotons themselves) texts of the Mongolian Khotons, which have reached us in oral form and have been overly interpolated, which has never been analyzed or translated into Turkic languages, even into Mongolian. The text has a special hybrid structure, which has a poetic characteristic. It consists of verses and *suras* of the Holy Quran, Khoton phrases and prayers, as well as praises in Mongolian describing the inhabited environment of the Khotons. The internal structure of the text is such that it begins and ends with a religious thesis, and whose main thesis is that of the words pronounced in the Khoton language during the ritual of sacrifice, expression of gratitude to higher powers, search for protection from danger, request for help from Amal Humal, god Khan khoja, and saints. The result is a reflection of the process of searching for harmony in the natural environment. That is, this is not a purely religious text, as the Khotons themselves understand it. This unique emotional-semantic text format contains requests for help from the land, water, mountains, stones, and heavens, from everything holy. It reflects the uniqueness of the beliefs of the people in a different environment and, in some places, blessings are also heard in the form of prayers with the hope of maintaining well-being.

The method of critical study and divination (additions, additions of missing elements), methods of comparison, analogy, contextual and distributional analysis, and sound substitution were used to analyze and understand the text in the Khoton language. Methods such as considering the phonetic features of words written in Mongolian Cyrillic, searching for, and adapting “distorted” words from Turkic languages, as well as empirical knowledge and intuitive solutions were also used. Derivational analysis of words in the text was carried out using the glossing method. This helped to compile a list of the main words of the extinct language and determine its grammatical system. Grammatical forms were described from diachronic and synchronic perspectives as required.

To summarize, we translate one of the Khotons texts, recorded in a foreign language environment according to the laws of acoustic phonology, and which has survived to this day, into Kazakh and English, in order to present it to the academic community, and further to the attention of Turkologists the yet unknown phrases and words found in it. The connection of the language of the Mongolian Khotons with the Turkic languages, their specificity and differences, phonetic, lexical, and grammatical characteristics, and indeed other issues. We believe that these issues could form the subjects of future research. This research may serve as a valuable resource for future studies conducted by specialists in historical-comparative linguistics or extinct languages, as well as those examining the processes of interaction and assimilation between structurally related languages – namely, Mongolic and Turkic languages. It can provide a practical foundation for addressing theoretical issues in historical phonology, lexicology, and textual studies, the relationship between Turkic and Mongolic languages, and even certain aspects of the Altaic hypothesis.

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