



❖ WORDS OF LIBATION AND ANOINTMENT

Mongolian oral literature refers to our customs and habits. Remarkable examples of this include the words of libation and anointment. The libation is the offering of the first drops of milk or of any dairy product to heaven, spirits of shamans, souls of progenitors, or mountain and water spirits, according to the established tradition and custom. The words of libation and anointment is classified into two forms defined by their own nature. The poetic words of libation is said when Mongolians venerate father heaven and mother earth. They make milk libations to them in such a manner. The milk libation is made on a chosen day that is auspicious to the powerful heaven.

*Vault of patronage,
Ambrosial nymph,
Life-giving planet.
Blue-sky,
Clouded earth,
Both are the best
Twinkling stars.
Round sun,
Crescent moon.*

It is accustomed that the large group of horse-riders headed by the nine white horse-riders to around the *gers*, tethering-lines and livestock animals three times in a clockwise direction and make milk libations.

❖ WORDS OF PROPITIOUS OMENS (WELL-WISHING)

The Mongolian oral literature has propitious omens, and below are some examples of ones that Mongolians often say. Propitious omens are not empty promises. If they were, this would be a bad omen. The words of propitious omens



(kind wishes) may be formed by propitious thinking. They have similar meanings and contents to well-wishes. But the words of propitious omens typically are shorter and different from the aims of well-wishes. The words of propitious omens can be employed as part of routine work. They are terse and clear. But the words of well-wishes can be recited at festivals and rituals, like weddings. A person who is well-skilled in this kind of formal ceremony and way of reciting can perform it. This person can be called a minstrel in English. He recites the word of well-wishing at the request of the audience and while holding an honourable scarf and a silver cup full of boiled milk or a bowl of fermented mare's milk.

The benediction begins with a denouement and ends with other epithets. It is long and can be recited with a melodic formula. But the words of kind-wishes, in contrast, have no long structure. Nor are they recited with a melody. However, those words are poetic. The words of kind-wishing are related to the nomadic herder's routine work in content and it is constantly repeated.

- If we encounter a person writing, we say:
May your brush sweep the paper!



- When a baby is born to a family, we say:
 May your chubby babe nine lives!
 May your bleating sheep grow into the thousands!
 Let it be!
 May your babies be like marmot litters!

- When we enter a ger where a family is churning fermented mare's milk, we say:

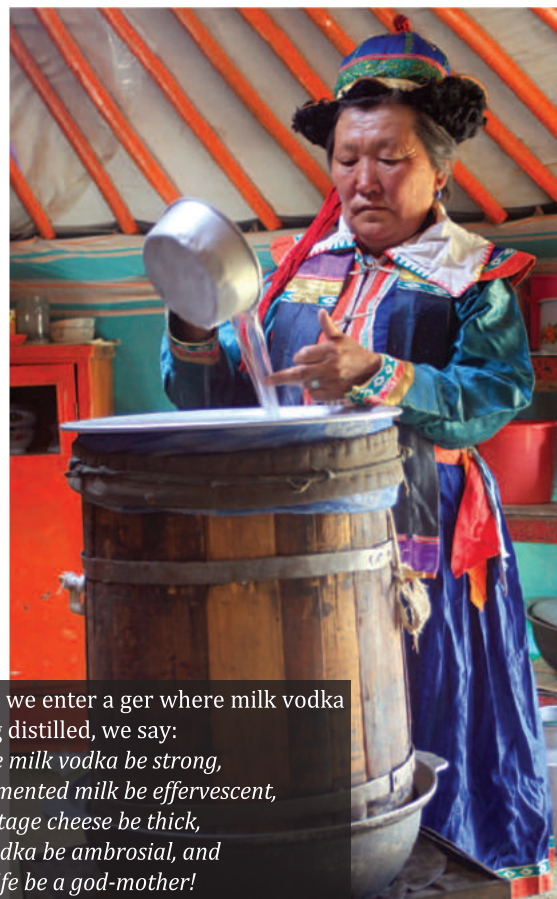
May the ghee be produced.

- When somebody is erecting a ger, we say:

May the ger be in a nice shape.

- If we encounter a person doing needle-work, we say

May your sewing be fancy



- When we enter a ger where milk vodka is being distilled, we say:
 May the milk vodka be strong,
 The fermented milk be effervescent,
 The cottage cheese be thick,
 Your vodka be ambrosial, and
 Your wife be a god-mother!



- When we enter a ger where a family making tea, we say:
 May your boiled tea be sweet and
 My the family I am visiting be well-off!



- When someone is milking a cow, we say:
 May the milk fill the brim of the pail!
 May your plan be accomplished!

Well-wishing often incorporates the quality of the materials being made and the skills of maker:

- *May you see hundred autumns
 By aging hundred years.*
- *Be a master of animals and fermented milk.
 Be a master of thousands of animals and large vessels.*
- *May your Virtues be infinite,
 Your funds be inexhaustible, and
 Your happiness be consummated
 As you wish it.*