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- *Ödän : a pronunciation * Ödön of Odon would be based on this more ancient form.
See COTAN, p. 415.
- *Ödön : this pronunciation of Odon would be based on *Ödän, and the original name was Odan.
See COTAN, p. 415.
- Ögödäi : (there is in fact only one prince Qaidu in the 13th cent. and he is the grandson not of Čayatai, but of), was born in 1186.
See CAIDU, p. 125.
- Ögödäi : younger brother of Čayatai.
See CIAGATAI, p. 252.
- Ögödäi : third son of Chinghiz-khan, was born in 1186.
See CINGHIS, p. 287.
- Ögädäi : (or Ökädäi) the word which occurs in this adjectival form could be connected with ökä (of Tämüjin-ökä).
See CINGHIS, p. 289.
- Ögödäi : Chinghiz's third son and successor, is spoken of as *dalai-in qa'an* in the *Secret History*.
See CINGHIS, p. 301.
- Ögödäi : (Güyük's father) no daughter of Jagambu was given to him.
See CINGHIS, p. 303.
- Ögödäi : the statement that the Hsi-Hsia sovereign was put to death by him seems to be unfounded.
See CINGHIS, p. 311.
- Ögödäi : Chinghiz-khan's funeral is to be dated after his accession to the throne.
See CINGHIS, p. 329.
- Ögödäi : according to Rašid, he has his burial ground in another region than Chinghiz-khan.
See CINGHIS, p. 335.
- Ögödäi : Rašid's account that he is not buried at the Yäkä-qoriq is in contradiction with

- the Chinese authorities, but is perhaps not entirely wrong.
See CINGHIS, p. 339.
- Ögödäi : according to Rašid, he was not buried at the same place as Chinghiz-khan.
See CINGHIS, p. 353.
- « Ögötäi-šan » : by Rašidu'd-Din (but : « Qubilai-qaän »).
See CINGHIS, p. 302.
- Oγuz-khan : (? Uγuz-khan).
See CINGHIS, p. 300.
- ökä : could be connected with Ögädäi or Ökädäi; alternates with ügä in the name Tämüjin-ökä (-ügä).
See CINGHIS, p. 289.
- Ökädäi : (or Ögädäi) the word occurring in this adjectival form could be connected with ökä (of Tämüjin-ökä).
See CINGHIS, p. 289.
- öljaitü : « fortunate » (« fortunate Burqatu-qan ») also implies divine action.
See CINGHIS, p. 340.
- Öljaitü : he married the Kerait Qutluγ-šäh in 1305.
See COCACIN, p. 394.
- Öljaitü : a Mongol sovereign of Persia baptized under the name of Nicholas.
See QUIACATU, p. 817.
- Öljaitü : he sent a letter to Philip the Fair in 1305...
See SAIN, p. 824.
- Öljaitü : name taken by Tämür, when he succeeded Qubilai. It means « Fortunate ».
See TEMUR, p. 849.
- *Ölü (or *Örü) : a place with a name referring to « The Lone Tree ». The * Ölü-yin (*Örü-yin) γaḥča-modo.
See DRY (LONE) TREE, p. 629.
- *Ölü-yin (or Örü-yin) γaḥča modo : « The Lone Tree of the *Ölü (or *Örü) ».
See DRY (LONE) TREE, p. 629.

- Ölün-äkä : < Hö'alün-äkä, mother of Chinghiz-khan.
See CINGHIS, p. 281.
- öngü boyol : certainly the same term as the one read ötügü (ötägü) boyol.
See CINGHIS, p. 336.
- Öngüt : (see : « Giorge » and « Ung »).
See ALAINS, p. 24.
- Öngüt : a Nestorian tribe mainly settled outside the north-eastern corner of the great bend of the Yellow River.
See GIORGE, p. 737.
- Öngüt : (See « Ung »).
See HORIAT, p. 744.
- Öngüt : Christian princes.
See TENDUC, p. 850.
- Öngüt Ai-buqa : * Ärä'öl, wife of Altan-buqa, was the daughter of their Christian king.
See CINGHIS, p. 312.
- Öngüt : princes of « Tenduc ».
See ARGON (2), p. 50.
- Ördü : (or Ordu?) Jöči's eldest son; Polo's Qoniči was ruling over his former appanage.
See CONCI (< * CONICI), p. 404.
- örü'äsün oimasun : « felt boots », öriyäsün oimusun in the *Altan tobči*.
See CINGHIS, p. 353.
- öriyäsün oimusun : (= öru'äsün oimasun) Chinghiz-khan's « felt boots », buried at the Muna according to the *Altan tobči*.
See CINGHIS, p. 353.
- örgü'ä gār : Chinghiz-khan's « tent », buried at the Muna according to the *Altan tobči*.
See CINGHIS, p. 353.
- örgä : (< örgü'ä) Mong., « chief-tain's tent », and not ärgä.
See CHINGHIS, p. 348.
- Ötägän : name of the Earth-goddess in Mongolian.
See NATIGAI, p. 791.