

On the Influence of Turkic Languages on Kalmyk Vocabulary

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Abstract

The article covers the development and enrichment of vocabulary in the Kalmyk language and its dialects influenced by Turkic languages from ancient times when there were a hypothetical so called Altaic linguistic community in the period of general Mongolian linguistic condition and general Oirat condition. After Kalmyks moved to Volga, they already had an independent Kalmyk language. The research showed how the Kalmyk language was influenced by the ancient Turkic language, the Uigur language and the Kirghiz language, and also by the Kazakh language and the Nogai language (the Qypchaq group).

Keywords: Kalmyk language vocabulary, vocabulary development, Altaic linguistic community, general Mongolian vocabulary, ancient Turkic loanwords, general Kalmyk vocabulary, Turkic loanwords in Derbet dialect, Turkic loanwords in Torgut dialect, Turkic loanwords in the Sart-Kalmyk language

1. Introduction

As it is known, Turkic and Mongolian languages together with Tungus-Manchurian languages have long been considered kindred and united into one so called group of “Altaic languages”. They called so because they are thought to form in a vast geographical area of Altai. Subsequently, scientists began to reckon the Korean and Japan languages to this group.

Altaic linguistics acquired a truly scientific basis and became an independent field of the general comparative historic linguistics only in the 19th century. Because of poorly developed lexical statistics in this group, scientists do not cover the chronology of the Altaic linguistic community and the time of its disintegration.

In the research papers on Altaic linguistics, there is no even a unity of opinions concerning the disintegration of Altaic linguistic community. For instance, B. Y. Vladimirtsov thought that first the proto-Altaic language divided into two branches: the Turkic-Mongolian basic language and the Tungus-Manchurian parent language. Afterwards, the Turkic-Mongolian parent language engendered the Turkic and Mongolian basic languages. N. A. Baskakov is of the same opinion.

G. J. Ramstedt separates the Tungus-Manchurian-Mongolian and Turkic parent languages in the Altaic linguistic community. Besides, he includes the Korean language in the set of Altaic languages.

Following G. J. Ramstedt, N. N. Poppe also distinguishes two branches in the Altaic basic language: 1) the Turkic-Mongolian-Tungus-Manchurian linguistic community which later on divided into the proto-Turkic language and the Mongolian-Tungus-Manchurian linguistic community; 2) the ancient Korean language from which the modern Korean language developed separately. The ancient Korean language was the first to stand out from the Altaic linguistic community. Mongolian and Tungus-Manchurian languages developed separately from the Mongolian-Tungus-Manchurian linguistic community through the proto-Mongolian and proto-Tungus-Manchurian languages.

As one can see, the schemes of disintegration of the Altaic linguistic community proposed by G. J. Ramstedt and N. N. Poppe differ fundamentally from the schemes of B. Y. Vladimirtsov and N. A. Baskakov supported by G.D. Sanzheyev. The latter three scientists trace Turkic and Mongolian languages to one Turkic-Mongolian parent language. This idea was accepted in Soviet Altaic linguistics and stimulated the development of a special research area in the historical Turkic linguistics called “the Turkic-Mongolian linguistics”. Moreover, they

actively searched for the Turkic-Mongolian parent language. The belief in Turkic-Mongolian linguistic genetic community was based on the great number of common lexical elements in Turkic and Mongolian languages. This number is the biggest among Altaic languages.

W. L. Kotwicz-an eminent specialist in Altaic linguistics of the 20th century-came to a totally different comprehension for the process and result of the development of Altaic languages. In his paper, which generalizes his research in Altaic linguistics, he came to a conclusion that Altaic languages developed in mutual contacts. Thus they worked out typologically common traits of their grammatical system and enriched each other with lexical elements.

The Turkic and Mongolian ethnoses are in contact for many thousand years in a limited area in Central Asia, and a certain number of common elements could not but accumulate in their languages both in vocabulary and in grammar. Kotwicz's calculation showed that there are 50% of common grammatical elements and about 25% of common lexical elements in Turkic and Mongolian languages.

2. Main Part

The Kalmyk language, as one of Mongolian languages of the Oirat group, stood out from it relatively recently. During its development, it experienced all historical peripeties like other Mongolian languages. That is why the Kalmyk language a priori contains both elements left over from the pra-Altaic times and those imported from various Altaic and non-Altaic languages with which native Kalmyks contacted during their historical development. The Kalmyk language is studied for quite a long time, beginning with the 19th century. However, not all of his levels are studied sufficiently. Scientists studied its phonetics, word formation system, morphology, syntax, phraseology and interaction with the Russian language. They compiled different dictionaries. However, the vocabulary turns out to be studied least of all, especially its interaction with Turkic languages. For the present, this problem did not attract the attention of scientists who study the Kalmyk language. We will consider this problem below. We will try to study the vocabulary of the Kalmyk language in terms of the Turkic-Mongolian linguistic community.

The Kalmyk language is one of Altaic languages. Bearing this in mind, we will try to find the traces of the Altaic parent language in it. We can suppose that one of such ancient lexemes is the name of a stone as the most ancient material for tools. One of such words in the Kalmyk language is *čolun* (compare with the Kh.-Mong. *čuluu*, the Bur. *šuluun*) traced to the archaic word form *čilayun* remained in the ancient written Mongolian language. This form is the most archaic among the remained ones, thus we will analyze it. At a certain stage of the development of Mongolian phonetics, syllable *či* was derived from **ti*. In a firm row variant, this syllable looked like **ty*. Thus we have the right to suppose that this word had a pra-form **tylayun*. We can distinguish two components in this pra-form: some affix *yun* and pra-root **tyla*. Although, there can be another variant here: *-un* is affix forming noun bases in Mongolian languages. If this is true, word form **tylay* is a pra-root. In Tungus-Manchurian languages *stone* is named *d'olokh*, in the Korean language *stone* is *tol*. In Turkic languages everything is not so unambiguously. For example, in the Chuvash language, word form *čul* is used for stone. In other Turkic languages there are such forms as *taš/daš/tas/taas*. In ancient Turkic records, we find word form *taš/tas*. On the face of it, it seems that Chuvash word *čul* coincides with Mongolian *čuluu*. Although this is not so because Chuvash *čul* is strictly correlated with Turkic *taš*. Let us try to sort out. The Chuvash language belongs to the Bulgarian group that have a phenomenon of lambdaism when instead of Turkic sound *š* they pronounce *l*, like *khyl* instead of *kyš* "winter". Thus we can suppose the same correspondence in the word *čul*. General Turkic initial voiceless consonant in a number of Chuvash words logically transformed to voiceless hushing affricate *č*, like *čelkhe* instead of *til* "tongue". Thus we can suppose that there was **tul* in the parent Bulgarian language at the place of modern Chuvash *čul*. At the same time, in the sphere of vowels we can see a regularity of correspondence between Bulgarian *u* and Turkic *a*, like *bur* instead of *bar* "is". This allows correlating **tul* with *taš*.

So, an Altaic lexical chain *taš/*tul/*tyla(γ)/d'oloy/tol* is built to name stone.

In the Kalmyk language, there are many general Mongolian words which are present in all Turkic languages, i.e. general Turkic. It is impossible to identify the internal form of such words. That is why we cannot decide unambiguously what their origin is. Thus we will consider them general Turkic-Mongolian words. The following words can serve as examples: *khar* "black", compare with old wr. Mong. *qara*, Kh.-Mong. *khar*, Bur. *khara* id., in Turkic languages it corresponds to the general Turkic word *kara* with the same meaning; *küčn* "power", compare with old wr. Mong. *küčün*, Kh.-Mong. *khüč*, Bur. *khüsen/khüšen* id., in Turkic languages it corresponds to the general Turkic word *küč* with the same meaning; *bol*="be, become", compare with old wr. Mong. *bol*, Kh.-Mong. *bol*, Bur. *bolo* id., in Turkic languages it corresponds to the word *bol* with the same meaning.

At the same time, there are many general Mongolian words in the Kalmyk language that undoubtedly have the Turkic origin. Their etymology is present in Turkic languages while in Mongolian languages they are isolated and their internal form is not explained anyhow. These words include, for example, Kalm. *otr* “distant (about pastures)”, old wr. Mong. *otur*, Kh.-Mong. *otor* “distant pasture; fresh spring grass; pasture; spring battue”, Bur. *otor* “summer farm; distant pasture” with prototypes: Turk. *otar jer* “pasture” originating in Turk. *ot* “grass, greenery”; Kalm. *ärün* “pure, light, transparent, clear; clean, neat, hygienic; fig. honest, sacred, holy”, Kh.-Mong. *ariun* “sacred, holy; honest; clean, neat, hygienic”, Bur. *ar’un* “clean, clear, light; transparent (about water); clean, neat; beautiful; hygienic; fig. pure, honest; sacred, holy”. The archaic form of them is fixed in old wr. Mong. *arigun* id., originating in the praform **aryγun* which can be broken down into affix *-un* forming Mongolian noun bases and some root **ariγ*. The origin of this root is not explained by Mongolian languages but it can be easily done by Turkic languages. Here the parent Mongolian root **ariγ* corresponds well to the ancient Turkic adjective *aryγ* “clean, not polluted; fig. Morally pure, noble, decent, innocent; rel. pure, permitted (about food); completely, purely, fully; properly” arose from the general Turkic verb *ary=* ‘to be pure’; Kalm. *ärl=* “to go away, to retire; to run away, to make off”; Kh.-Mong. *aril=* “to clean oneself; to become clear, to clear up; to evaporate, to vanish; to disappear; to go away, to retire; to run away, to make off”; Bur. *aril=/arli=* “to clean oneself; to clear up; to stop (about rain); to clear away (about fog); to go away, to retire; to beat it (to save one’s bacon), to run away, to make off”. The archaic form of them is fixed in old wr. Mong. *arila* originating in archaic praform **arila* which is nothing but an adoption of general Turkic passive form *aryl* “to become clean, to clean oneself” from the verb *ary=*; Kalm. *balčirhn* “cow parsnip”, Kh.-Mong. *balčirgana/baldargana* “cow parsnip”, Bur. *balšargana* “cow parsnip Siberian, hellebore”. Their archaic form is fixed in old wr. Mong. *balčirγana/baldaryana* “cow parsnip” with Turkic etymology; compare general Turkic *baltyr* “calves, shin” from which with the help of affix *-γan* the word *baltyrγan* “cow parsnip” was formed. This word is present in many contemporary Turkic languages. There are hundreds of such words in the Kalmyk language including the names of plants, birds, wild and domestic animals, various colours, landscape terms, the names of natural phenomena, social, political, military and other terms.

At the same time, there were found many words with obviously Turkic origin but used only in the Kalmyk language and its dialects. They are absent in other Mongolian languages.

These are Kalmyk Turkisms proper. We found more than a hundred of such lexemes. Now we will consider in details the most typical of them, for example *ašu* “vengeance, desire for revenge” < Kaz. *ašu* “anger, indignation”, compare Nog. *ašuv* “anger, malice, indignation; angry, indignant”, K.-Kalp. *ašuj* “malice, anger” (see the etymology of the Kalmyk word in Ramstedt, 17a-b); *aju*, Sart-Kalm. *ajuu*, Mongolian Derbets *ajuu*, Oir. *ajuu* “bear” < Turk., compare ancient Turk. *adyγ, adyγ, ađyγ, aγyγ*, Kirg. *ajuu*, Kaz. *aju*, K.-Kalp. *ajuu*, Nog. *ajuv*, Uig. *ejiq*, Uzb. *ajuyq*, Turkm. *ajy*, Alt. *aju*, Tuv. *adyγ*, Khak. *azyg* “bear” (see the etymology in Ramstedt, 5a); *bagc* “melon field” < Turk. (< pers. *bag* “garden” + *ča*-Turkic diminutive affix), compare Kirg. *bakča* “garden”, Kaz. *baqša* “fruit garden, vegetable garden”, Nog. *bakša* “melon field; vegetable garden”, K.-Kalp. *baqša* “vegetable garden”, Uig. *baγče* “garden with vegetables”, Tat. *bakča* “garden; vegetable, melon field” (see the etymology in Ramstedt, 30a); *žilk* “sail” < Turk, compare Kaz. *želken*, Tat. *želkän*, Nog. *elken*, Bashk. *elkän*, Turkm. *elken*, Tur. *yelken*, K.-Kalp. *želqom* “sail” (the word is based on general Turkic foundation *žel ~ el* “wind”; see the Kalmyk etymology in Ramstedt, 110a); *terz*, Sart-Kalm. *täreze* “window” < Turk., compare Kirg., Kaz., K.-Kalp., Nog., Kumyk. *tereze*, Tat. *täräzä*, Karaim. *ter'až'a, taradža, tereže, terž'a, tärädžä, tärädzä, täräzä* “window”, Uig. *derizä*, Uzb. *deraza, darča* “window” (see the Kalmyk etymology in Ramstedt, 393b).

In the Kalmyk dictionary of G.J. Ramstedt, there are many words given as general Kalmyk ones which are not present in contemporary Kalmyk dictionaries. Among them, we managed to find Turkisms that cannot be found in other Mongolian languages. They include such words as *ahlkh* “to cry with anger” (for technical reasons, we replaced Ramstedt’s transcription by the signs of contemporary Kalmyk alphabet) (compare ancient Turk. *ayıla=* “to cry, to grieve”, *ayla=* “to grieve, to suffer”), *ää-balt* “halberd” (compare Kaz. *ajbalta* id. < general Turk. *aj* “moon” + *balta* “axe”), *bešk ~ böšk* “tinder, timber fungus; sponge” (compare Alt. *meške*, Khak. *miske*, Shor. *meške*, Bashk. (dial.) *mäškä, meškäk*, Tat. (dial.) *mäškä* “mushroom”, *zad* “strange; stranger” (compare ancient Turk. *jat* with meanings: 1) strange, foreign; 2) foreign country, strange land, Kaz., Kirg. *žat*, Turkm., Tat. *jat* “strange, foreign; stranger”), *zankh* “to sharpen, to set” (compare ancient Turk. and general Turk. *janu=* “to sharpen”), *jarkh* “to twinkle; to shine, to sparkle” (compare ancient Turk. *jaru=* “to shine”), *jeed* “young; youth” (compare ancient Turk. *jigit* “young man”, Kirg. *žigit* “guy, young man”, Khak. *čit* “young man; young”, Tof. *niit* “young”), *kötrkh* “to raise; to raise and bind” (compare ancient Turk. and general Turk. *kötür=* “to raise, to elevate”), *köörg* “some little fur-bearing animal-a chipmunk?” (compare Alt., Shor. *körük*, Khak. *körük*, Tuv.

khöörük, Tof. *höörük* “chipmunk”), *öñgr* “hollow, pit; valley” (compare ancient Turk. *ünür* “cave, grotto; cavity < *ün* = “to pierce, to drill”, Kirg. *ünür* “burrow, cave”, Uig. *öñkür*, *ünkür* “cave”), *tötr* “heresy; slanting, crooked; reverse; conversely”, Mongolian Derbets (Vanduy, p. 161) *tetär* “pighead” (compare ancient Turk. *tetr̥*, *tertr̥* “back, backwards, on the contrary”, Kirg. *tetiri* “conversely, inside out”, Uig. *tätür* “inside out, conversely; reverse side; pighead”), *toos* “birch bark; birch bark container” (compare ancient Turk. and general Turk. *tos* “birch bark”), *tün* “forest, thicket; dark, darkness” (compare ancient Turk. and general Turk. *tn* “night”), *tüşkh* “to settle, to take up residence” (compare ancient Turk. and general Turk. *tb* = “to fall, to drop to the ground; to drop down; to come down, to walk down; to dismount; to stop; to fall out”), *khar* “snow” in combination *khar khajg* “big snowflakes” (compare ancient Turk. and general Turk. *qar* “snow”), *khäämg* “boiled cream” (compare Kaz. *qajmaq*, Tat. *kajmak* “cream”), *khokhš* in combination *khokhš öñhc* “very narrow boat” (compare ancient Turk. *qoyul* “water gutter”), *khushk* “to belch” (compare ancient Turk. and general Turk. *qus* = “to throw up, to vomit; to feel sick”), *čiskh* “to draw (by measurement)” (compare ancient Turk. *uis* =, *uis* = “to draw, to line”, Uig. *čiz* =, South Kirg. *čyz* = “to draw, to line”), *čiš* ~ *šiš* “short pole, pointed stick”.

Besides, we discovered very significant data concerning Turkisms used in Kalmyk dialects. The Derbet dialect turned out to be the richest one in Turkic loanwords. For example, the following Turkisms used in the Kalmyk language are identified by G.J. Ramstedt and A.Sh. Kichikov as Derbet words: *bagc* “garden, vegetable garden” (Ramstedt) [we give the page from Ramstedt’s Kalmyk dictionary only if the word was not considered in this article before. Comparative Turkic material is omitted because Ramstedt gives it at the mentioned page], *balvs*, *balus* “wax” (Ramstedt), *bašmg* ~ *bašng* “shoe” (Ramstedt, 36a), *bekr* “sturgeon” (Ramstedt), *buz* “beer” (Ramstedt), *bulmg* “flour mash with butter or sour cream, salamat” (Ramstedt), *bäähuš* “poor, wretched, miserable; poor man” (Ramstedt, 39b), *žilk* “sail” (Ramstedt), *külmg* “shirt, chemise” (Ramstedt), *markha* “premature lamb” (Ramstedt), *otlg* “crib” (Ramstedt), *takt* “bridge” (Kichikov, p. 34), *terg* “poplar or aspen” (Ramstedt, 393a), *terz* “window” (Ramstedt), *tohš* “knot-shaped biscuit, kalatch” (Ramstedt), *khadñ* “birch” (Ramstedt, 159a), *khoš* “vehicle, cart” (Ramstedt, 189b), *čahr* ~ *šaahr* “wine” (Ramstedt, 436b), *čapan* ~ *šapan* “quilted robe, beshmet” (Ramstedt, 349b, 437b; see also Kalmyk-Russian dictionary, p. 665), *čigr* “water wheel” (Ramstedt, 439a), *šalkhg* “turnip; rutabaga” (Ramstedt, 346; see also Kalmyk-Russian dictionary, p. 663), *šitlg* “hazelnut” (Ramstedt), *šitim* “wattle fence; sheep pen” (Ramstedt).

Several specific Turkisms were found in the dialect of Mongolian Derbets (according to E. Vanduy): *añgis* “stubble” (compare ancient Turk. *añis* “stubble”, Kirg., Kaz. *añyz*, *bašik* “ear” (compare Kirg. *bašak*, Uig. *bašaq* “ear”), *k’aräm* “stone scree” (compare ancient Turk. *qorum* “stone placer, rock fragments, boulders”, Kirg. *korum* “the heap of bid stones fallen from a rock”, Uig. *qoram* “crushed stone, gruss”), *osow* “addice” (compare Alt. *ozup*, *oozyk*, Khak. *usyp*, *oozup*, *ozuk*, Shor. *osup*, Tof. *osuk*, Tuv. *ozuk* “root digger”), *toworcok* “something prominent, knob” (compare Kirg. *toburčak* “fir cone”).

Ramstedt and Kichikov marked the following Turkisms in Kalmyk-Russian dictionary as the Torgut ones: *arg* “canal, irrigation ditch, aryk” (Ramstedt, 13a), *bašlg* “hood” (see Kalmyk-Russian dictionary, p. 87; compare Tat., Turkm. *bašlik* “hood” < *baš* “head”), *sozg* ~ *suzg* “landing net” (Ramstedt), *khajaar* “cucumber” (Ramstedt, 161a; Kichikov, p. 35), *čis* “thin pole” (Kalmyk-Russian dictionary, p. 653; compare *čiš* ~ *šiš* (Ramstedt), *širk* “vinegar” (Ramstedt, 360b).

In Kalmyk-Russian dictionary (p. 632), the word *ceng* “pitchfork” is attributed to the Buzava dialect (< Turk., compare Tat. *sänäk*, Bashk. *hänäk*, Kaz. *senek* “pitchfork”).

A number of Turkisms given by G.J. Ramstedt in his Kalmyk dictionary are absent in the dictionaries of contemporary Kalmyk language. He marks them as the Elute ones. For example, *bojdg* “second year sheep; last year sheep” (Ramstedt, 49a-b), *buldrun* “hazel-grouse” (Ramstedt, 59b), *zamkh* “to darn, to repair, to patch up” (Ramstedt, 466a), *zarhg* “goat’s skin without fur” (Ramstedt, 467b), *sel* “avalanche” (Ramstedt, 322a), *khajg* “ship, boat” (Ramstedt, 161a), *caja* “green insect with long legs and wings like a grasshopper” (Ramstedt, 420a).

The greatest number of Turkisms was found in the language of Sart-Kalmyks. They borrowed them independently from the Kirghiz and sometimes from the Uigurs and the Tatars. Our materials allowed identifying the following Sart-Kalmyk words as Turkisms: *ajit* “sura of the Koran” (< Kirg. *ajat* “Koran verse”), *apkeč* ~ *äpkääš* “yoke” (< Kirg. *apkeč* ~ *apkič* id.), *barčün* ~ *khar barčün* “starling” (< Kirg. *baarči* ~ *barčün* “golden eagle after the 6th moult”), *buursn* “wooden plough” (< Kirg. *buursun* ~ *buurusun* id.), *doğzələz* “cart wheel” (< Kirg. *doğzələz* id.), *žüžü* “chick” (< Uig. *žüžü* ~ *žüžäk* id.), *idän* “floor” (< Tat. *idän* id.), *ilgič* ~ *ölgüč* “door hook” (< Kirg. *ilgič* “hook” < *il* = “to hook”, compare Uig. *ilgüč* “hook, peg”), *kämzäl* “sleeveless jacket” (Uig. *kämzäl* “coat, jacket”, compare Kirg. *kemzal*, *kemsal*, Tat. *kamzul* “sleeveless jacket”), *kant* “lump sugar” (< Uig. *qänt*, Kirg. *kant* “sugar”), *kepiš* “overshoes for Tatar high boots” (< Kirg. *kepič* id.), *kipt* ~ *kitep* “book” (< Kirg.

kitep id.), *kömöštan* “pan” (< Kirg. *kömöčtan* id.), *körpäčä* “soft cover for saddle” (< Kirg. *körpöčö* “narrow blanket for saddle instead of a cushion” < Kirg. *körpö* “narrow blanket-floor bedding”, compare Uig. *körpä* “quilt”, *körpičä* “narrow blanket used for sitting”), *kumgan* “cast-iron jug” (< Kirg. *kumgan* id.), *kurman* “sacrifice” (< Kirg. *kurman* id.), *maamy* “tethering post” (< Kirg. *mamy* id.), *määs* “soft Tatar high boots wore with overshoes” (< Kirg. *maas* id.), *mäjräm* “holiday” (< Kirg. *majram* id.), *moomalaj* ~ *momolaj* “ground squirrel” (< *momolaj* “mole”), *moor* “chimney” (< Kirg. *mor* ~ *mooru* id.), *ojla*= “to think” (< Kirg. *ojlo*= id.), *očuk* “ordinary stove” (< Kirg. *očok* “stove, heart made of stones or bricks”), *sasyk-üpüp* “hoopoe” (< Kirg. *sasyk üpüp* id.), *soolyk* “adult sheep” (< Kirg. *sooluk* id.), *tärtä* “shaft” (< Uig., Tat. *tärtä* id.), *tonur* ~ *tonyr* ~ *tandyr* “tandoor stove” (< Kirg. *tonur* “ground stove for bread and pies”), *tör körpä* “quilt bedding to sit on the floor” (< Kirg. *tör körpä* id.), *tulup* “waterskin made from a whole skin” (< Kirg. *tulup* id.), *üstün* “ceiling” (< Uig. *üstün* “top; over”, compare Kirg. *ust* “top part”), *khasan-üsän* “rainbow” (< Uig. *khasan-üsän* id., compare Kirg. *asan-üsön* id.), *khämyr* “pastry” (< Kirg. *kamy* id.), *khudaj* “god” (< Kirg. *kudaj* id.), *čaky* “iron bucket” (< Kirg. *čaka* id.), *čatyr: čatyrta ger* “house with roof” (< Kirg. *čatyr* “roof, shed; tent”), *čivylyk* “little finger” (< Kirg. *čypalak* id.), *čojyn: čojyn khääsyn* “cast-iron boiler” (< Kirg. *čojyn* “cast-iron”), *čökö* “sticks for eating” (< Kirg. *čökö* id.), *čuuda* “camels hair under neck” (< Kirg. *čuuda* id.), *šak* “bran” (< Kirg. *šak* “pounded millet”), *šivir* “insole” (< Kirg. *šiber* “any high thick grass”, here there is a transposition of name by the function because dry grass was used as insoles formerly), *erdg* “hero, heroism” (< Kirg. *erdik* “courage, heroism, bravery”).

Some words are marked in sources as existing in different Kalmyk dialects: Sart-Kalm. *bašlyg*, Mongolian Derbets (Vanduy, p. 149) *bašlg*, Elut. (Ramstedt, 36a) *bašlig* “unsalted cheese”; Derb., Elut. (Ramstedt) *sul* “oats”; Derb., Elut. (Ramstedt, 173b) *khavg*, Torg. (Kichikov, p. 35) *khavyg* “pumpkin”; Sart-Kalm. *khalty*, Mongolian Derbets (Vanduy, p. 164) *khalt* “pocket” (compare: Kirg., Nog. *kalta*, Kaz. *qalta* id); Sart-Kalm. *khašyg*, Mongolian Derbets (Vanduy, p. 165) *khašig*, Elut. (Ramstedt, 172a) *khašig* “spoon”; Elut. (Ramstedt, 354a) *šaar*, Sart-Kalm. *šäär* “city”; Sart-Kalm. *čalhy*, Derb. (Kichikov, p. 34) *šalhy*, Derb. (Ramstedt, 346b) *šalh*, Elute. (Ramstedt, 420b) *šalh* “scythe”.

Now it is difficult to make definite and final conclusions about what Turkic language these words are borrowed from. It is possible only in certain cases. For example, taking into account that there is *š* instead of *č* in other Turkic languages, we can judge of a later Kypchak (Kazakh, Kara-Kalpak and Nogay languages) origin of such Kalmyk words as *burš* “pepper”, *tohš* “knot-shaped biscuit”, *šitlg* “hazelnut”, etc. Sound *c* instead of *č* in Kalmyk Turkisms and sound *z* instead of Turkic *j* or *δ* testify to the fact that such lexemes were borrowed a very long time ago, long before movement **č* → *c* and **j* → *z* (like it was in Khalka-Mongolian and pra-Buryat), because these Turkic words were involved in this process.

3. Findings

So, we can conclude that the Kalmyk language was influenced by Turkic languages long time ago when Kalmyk ancestors-the Oirats-was still a part of northern Mongolian tribes who spoke also the Khalkha-Mongolian and Buryat languages. This is proved by similar Turkisms both in old Mongolian language and in modern Khalkha and Buryat. There are a great number of such Turkisms in the Kalmyk language. A large analyzed volume of specific Turkisms in Kalmyk vocabulary confirms that the independent Kalmyk language also had quite ancient and close ties with Turkic languages. These ties was continued later but already with the Kirghiz and Uigur languages. Many loanwords came to the Kalmyk language from the Kazakh, Nogay and Tatar languages after Kalmyks moved to Volga. As we mentioned above, the Derbet dialect is the richest one in Turkisms among Kalmyk dialects. The poorest one is the Torgut dialect. The Kirghiz and Uigur had a strong influence on the vocabulary of Sart-Kalmyks.

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