The Peculiarities of the Semantic Structure  
of Lexemes Bärŋk and Anchn  
(Based on the Kalmyk Heroic Epic “Dzhangar”)

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The analysis of the semantic structure of the word, the identification or restoration of its  
meaning in the epic work is a difficult task, which is due to the chronological heterogeneity  
of different versions of the epic, the loss or ambiguity of the semantics of the word, its  
transition from active to passive vocabulary, or a change of its form. The solution of such  
a task requires a rigorous analysis of lexical units, taking into account the nature of the  
contextual environment and the co-occurrence of words, the peculiarities of their semantic  
definition in lexicographical sources, grammatical and accentological features of the units  
under consideration.

The article provides the analysis of the semantic structure of lexemes Bärŋk and Anchn,  
used in the heroic epic “Dzhangar”. The analysis allows to identify and restore the meaning  
of a particular lexeme, which is interpreted differently or is considered to belong to non-  
equivalent vocabulary. The meaning ‘dagger’ of the lexeme Bärŋk is indirectly confirmed  
by its use in the context of the epic (version of Dava Shavaliev). The lexeme Anchn, used as  
epithets, may denote two different concepts. When used with the word zürkn ‘heart’, it means  
‘state of excitement’, ‘agitated’, ‘beating quickly’. When used with the word bärŋk ‘dagger’,  
it can be interpreted as ‘huge, big’.

Keywords: Kalmyk language, epic “Dzhangar”, explanatory dictionary, semantics, context,  
lexeme, text corpus.
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Research area: philology.


Introduction

When compiling explanatory dictionaries, one of the main tasks is correct semantization, or disclosure of the meaning of words, their clear, precise and comprehensible definition. In the course of creating the Explanatory Dictionary of the language of the Kalmyk heroic epic “Dzhangar”, the authors came across lexemes, the meanings of which are unclear or mistranslated into Russian. Meanwhile, the correct understanding of the epic text and its practical mastery is largely determined by the knowledge of the peculiar features of its vocabulary. As E.Ch. Bardaev rightly noted, “for modern native speakers of the Kalmyk language, the semantics of a large number of archaic words became incomprehensible, or even completely lost. In this connection, linguists face the problem of restoring the history of these words, finding their meaning or, at least, the meaning closest to it” (Bardaev, 1978: 393). Numerous examples of the archaic vocabulary of the Oirat (Kalmyk) language are found in the works of folklore and first of all in the heroic epic “Dzhangar”. The epic holds a special place in the culture of the Kalmyks, being a treasury of traditions which reflect the ancient self-consciousness and mental outlook of the nomadic people. It represents the epic ideal worldview and linguistic worldview in the main categories, universals and specific features, characteristic of the traditional worldview of an ethnos. For centuries transmitted by word of mouth of the rhapsodists-storytellers (Dzhangarchi), undergoing various transformations, stratifications and revisions, the epic “Dzhangar” went through a difficult path of development from the epic archaic to the classic heroic epic (Kichikov, 1997).

The purpose of this work is to establish or restore the meaning of the lexical unit of bärŋk, based on the criteria of the co-occurrence of the word, its grammatical and

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1 The correspondence of Kalmyk orthographic signs to the characters adopted in this article: ә – ā, ө – ö, ү – ü, h – ɣ, ң – ŋ, җ – ʤ.
accentological features. In this regard, it is necessary to mention a number of works devoted to the etymologization of the lexico-semantic (thematic) group of weapon names in Mongolian languages. Undoubtedly, one of the most significant achievements in this direction is the work of A.V. Dybo, where extensive factual material was consistently used to reconstruct the names of weapons for the Pre-Altaic, Pre-Mongolian, Pre-North Mongolian and Oirat languages (Dybo, 2015). The article by G.Ts. Piurbeev (Piurbeev, 2011) is devoted to the analysis of military terminology on the material of Mongolian-Oirat legal records of the 17th-18th centuries. The reconstruction of the meanings of some lexical units of the epic “Dzhangar” is presented in several works by V.V. Kukanova (Kukanova, 2016a; 2016b).

**Material and research methods**

The research material consists of 28 texts of the recordings of the Kalmyk heroic epic “Dzhangar”, which are either combined into repertory cycles of songs or represented by separate songs. According to the research tradition and the chronological principle (Kichikov, 1997: 168), the following stages of the written fixation of the texts of the epic are revealed:

I. Early recordings: Maloderbetovskii cycle (3 songs recorded in 1862), Bagatsokhurovskii cycle (3 songs recorded in 1854-1862).

II. Records of the first half of the 20th century: the epic cycle of the narrator Eelian Ovla (10 songs and magtal-glorification recorded in 1908-1909), the epic cycle of the narrator Mukebiun Basangov (6 songs recorded in 1939), the epic cycle of the narrator Dava Shavaliev (4 songs and magtal recorded in 1939), 1 song from the repertoire of Badma Obushinov (recorded in 1901).

III. Later recordings: 1 song from the repertoire of Nasanka Baldyrov (recorded in 1966).

The automatic analysis of the text corpus of the epic “Dzhangar” was carried out with the help of the morphological analyzer “TextAnalyzer”, which makes the identification of different language units in a written text much easier, provides information about their frequency, their distribution in texts of different genre, co-occurrence with other units, etc. (Bembeev, Kukanova, Kadzhiev, 2014). This method makes it possible to use a great deal of information, which in turn gives grounds to choose the analysis of lexical units in their contextual links as one of the main ones for the purposes of the research.
research. The method lies in the fact that typical co-occurrence of every word can be determined by generalizing from a broad illustrative material. This co-occurrence can be represented as a generalized characteristic of the positions most often realized in the context surrounding the lexical unit.


**Determining the meaning of lexical units**

1. Lexeme **bärŋk** (10)

The lexical unit **bärŋk** is found only in the repertoire of Dava Shavaliev (Table 1). Considering the context in which this lexeme is used, we come to the conclusion that it means cold steel arms and is accompanied by the following epithets: *Anchn nertä dogshn khar bärŋk, Kiitn khar bärŋk, Achn nertä kiitn khar bärŋk, Anchnertä bärŋk, dogshn khar bärŋk* etc. Authors of translations and compilers of “The Kalmyk Folklore Collection” in some cases (5 out of 10) include this lexeme in the group of non-equivalent vocabulary.

As can be seen from the above examples, in some cases the lexeme **bärŋk** is translated as ‘weapon’ in combination with the non-translatable element ‘biarinke, biarenke’ (3 times). In some episodes, the word **bärŋk** is interpreted by the authors of the translation of the text as ‘spear’ or ‘sword’. However, it should be noted that in the Kalmyk language there are words referring to these types of cold arms: *ʤid ‘pike, spear, bayonet’, arm ‘javeline, dart’, ūld ‘sword’*. Having considered the context of the

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1 The brackets indicate the number of occurrences of the word in the text.
2 In these examples, translations are provided according to the texts of the Kalmyk Folklore Collection.
Table 1. Use of the lexeme bärŋk in the texts of the epic “Dzhangar”

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1</td>
<td>Ölzäɣän xal’dadayd iovdg Anchn nertä dogshn khar bärŋkig Suylad avkhn chingäd, Örgä dotr yal padräd bääv. [ShD: IV]</td>
<td>Prinosiashchii pol’zu Svirepyi chernyi biarinke S nazvaniem Anchin Edva uspel vytashchit’ [iz nozhen], Vo dvore polykhnu dol svetom-ognem (Advantageous Fierce black biarinke Named Anchin [He] hardly pulled out [of scabbard], [It] shone brightly and fitfully in the palace)</td>
</tr>
<tr>
<td>2</td>
<td>Achn nertä kiitn khar bärŋkig Zövläd, orad irv. [ShD: III]</td>
<td>Kholodnoe chernoe [oruzhie] biarinke Napraviv [na nego], pribilizilsia. (Cold black [weapon] biarinke Having pointed [at him], approached)</td>
</tr>
<tr>
<td>3</td>
<td>Anchn nertä Dogshn khar bärŋkin irig Shuvtn’ yurv dolayad orkv. [ShD: IV]</td>
<td>Lezvie groznogo chernogo mechia svoego, Imia kotoromu – Anchin, Trizhdy liznul vo vsiu dlinu [lezvii]. (The blade of his awe-inspiring black sword Named Anchin [He] licked the full length [of the blade] thrice)</td>
</tr>
<tr>
<td>4</td>
<td>Kiitn khar bärŋkin Üzür deer kiisäd, Üksn bäädg chign. [ShD: I]</td>
<td>Upal na ostrie Kholodno-chernogo kop’ia I umer. ( [He] fell on the point Of the cold black spear And died)</td>
</tr>
<tr>
<td>5</td>
<td>Anchn nertä Dogshn khar bärŋkin irig Yurv shuvtrad, dolayad orkv [ShD: IV]</td>
<td>Anchin nazyvaemogo, Po lezviu groznogo chernogo mecha Trizhdy skol’znul iazykom. (Named Anchin The blade of the awe-inspiring black sword [His] tongue licked three times)</td>
</tr>
<tr>
<td>6</td>
<td>«…Ölzän’ khaldad iovdg Anchn nertä bärŋkin Üzür kharyulkhim», giʤ Azg Ulan Khoŋɣr keldžädg bolna. [ShD: DʒM]</td>
<td>«…– Kosnemsia ego ostriem Oruzhia, zovushchegosia Anchin I prinosiashchego schast’e», – Govorit Azyg Ulan Khongor. (“…Let’s touch him with the point Of the weapon called Anchin And bringing happiness”, – Says Azyg Ulan Khongor)</td>
</tr>
<tr>
<td></td>
<td>Anchn nertä Dogshn khar bärŋkän züüɣäd, Mukhr khar üldän khavchulad, Mordv. [ShD: I]</td>
<td>Privesil [k bedru] Ostroe oruzhie biarinke, Zasunul za poias korotkii chernyi mech, Otpravlil’sia on. ([He] Hung [on the hip] Sharp weapon biarinke, Stuck his short black sword in belt, He departed)</td>
</tr>
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Table 1 (Continie)

| Khäärü dävräd, Achn nertä | Vnöv’ nastupaia, kholodno-chernym
Kiitn khar bärŋkär | [Oruzhiem] biarinke, zovushchimsia Achin,
Örchin kök makhar | Po sinim myshtsam grudi
Ýyurv shaâyad, ýarad odv. | Trizhdy kol’nul ego.
[ShD: III] | (Attacking again, with cold black
Biarinke called Anchin,
The blue chest muscles
[He] stung three times)

| Anch nertä | Drevko kop’ia
Bärŋkin išhärn’ | Po nazvaniiu Anchi
Kiitn khar ýazr shaâyad, | Votknul v kholodnuiu chernuiu zemlu,
Ýüzür deern’ kiisäd, ükv. | [Zatem] upal on na orstie kop’ia i umer.
[ShD: I] | (The pikesaff
Called Anchi
[He] stuck into the cold black earth,
[Then] fell on the point of the spear and died)

| Dogshn khar bärŋkig | Sviřepyi chernyi biarinke
Öräldäd suylad avkhin düngäd… | Kogda [Khongor] napolovinu iz nozhen
[ShD: DʒM] vynul… | (Fierce black biarenki
When [Khongor] half unsheathed…)

usage of this lexeme, it can be noted that the object that it refers to has a ‘tip, point’ üzür, a ‘blade’ ir, a ‘hilt’ ish, i.e. is some kind of pointed or bladed weapon. Moreover, in the given contexts, the word form bärŋk is accompanied by the epithets ‘black’ khar, ‘fierce’ dogshn, ‘cold’ kiitn, which metaphorically express the basic qualities of cold weapons, including the quality of strength. It should be noted that the word is found and used only in the epic text of Dava Shavaliev’s repertoire (anyway, it was not found in a NCKL).

This lexeme is not found in the above lexicographic sources, apart from the only source of the “Oirat-Mongolian dictionary” of the Oirats of Xinjiang of the People’s Republic of China, where [baruŋki] is interpreted as akhr üld ‘short sword’ (Galzan, 2006: 429).

We assume that the word \textit{bärŋk} means ‘a dagger’ or ‘a short sword’. It is known that daggers of Mongolian peoples “are similar in design to swords, are made single and double, but are much shorter than swords. They have narrow long double-edged blades with a stiffening rib running along the entire middle section” (Popenko, 2005: 116). The division of a double-edged hacking-thrusting weapon into short swords and daggers is rather arbitrary, most often “by a short sword is meant a sword up to 60 cm long” (Popenko, 2005: 200). Acknowledged experts in the field of Central Asian weapons L.A. Bobrov and Iu.S. Khudiakov explain: “Short-bladed weapons (daggers and knives) in the late Middle Ages and Modern Times became widespread among the nomads of Central Asia and became an important element of nomads’ everyday and festive costume” (Bobrov, Xudiakov, 2008: 292).

In our opinion, the word \textit{bärŋk} correlates with the noun \textit{bärm} ‘measure of length equal to the distance between the extreme points of the fingers clenched into a fist, the thumb rests on the index finger’ + affix \textit{-k}, and means ‘a small cold weapon held by the fingers clenched into a fist’ or ‘something that is clenched in a fist’. It is known that in the Kalmyk language relative adjectives are formed with the help of the affix \textit{-k}: “1) from nouns in the form of the Dative-Locative case: \textit{nurýndk} (spinal) from \textit{nurýnd} (on the back), \textit{gertk} (related to home) from the \textit{gert} (in the house, at home); 2) from adverbs of time, place: \textit{mayydurk} (related to tomorrow) versus \textit{mayydur} (tomorrow), \textit{ardk} (rear) from \textit{ard} (behind)...” (Kalmyk Grammar. Phonetics and morphology, 1983: 137-138).

In the colloquial Kalmyk language, the word \textit{kölدk} is used to refer to the shoes in an allegorical manner, literally “what is on the feet”. It consists of a noun in the Dative-Locative case \textit{köld} + affix \textit{-k} [AFM]. Here the process of occasional substantivization, i.e. conversion of an adjective into a noun in a certain context, is observed.

The database of the National Corpus of the Kalmyk language contains, for example, the word \textit{küzünk} ‘collar’: \textit{Deesn küzünk tuylýn küzünd shigdäd övdkaýäd bääkh giýäd tuyléd närkhn koslńgár küzünk kedg bilă} (NCKL). – “As far as rope collar would hurt the neck of a calf, collars for calves were made of thin [leather] band”. This lexeme is derived from the noun \textit{küzün} + affix \textit{-k}. As is well known, in the Kalmyk language, the phoneme \textit{[n]} at the end of the stem before the postdorsal \textit{[k]} “interchanges with the corresponding features of the postdorsal nasal phoneme \textit{[ŋ]}” (Kalmyk Grammar. Phonetics and morphology, 1983: 38). It should be noted that the form \textit{küzünk} ‘collar’ is of little use, reflecting the dialect features, as in this case in the work of K. E. Erendzhenov (NCKL). In the literary Kalmyk language, the established form is considered to be \textit{küzüvčh} ‘collar’ (Kalmyk-Russian Dictionary, 1977: 323).
There are a number of proper names, as well as names of plants, formed by adding affix -k in the Kalmyk language: *Nasnk, Börŋk, Puzank, dolank* ‘hawthorn’ (NCKL).

As for the interchange of [n] into [m], depending on the dialectal features, there are cases of such phonetic changes, for example: *nand ‘to me’ – namd; nanla ‘with me’ – namla* (Kalmyk Grammar. Phonetics and morphology, 1983: 162). In this regard, you can also give an example of the lexeme *ümér ‘smell’ – > [ʊŋkä] – > ümkä [dial. ömkä] ‘stinking, rotten, malodorous’ (Kalmyk-Russian Dictionary, 1977: 551–552; AFM).

The meaning of the word *bärŋk* as a ‘dagger’ is indirectly confirmed by the way this object is used by the heroes of the epic. For example, Khongor bogatyr, who had this type of cold weapon in his arsenal, during the oath-taking ritual, licked its blade three times: *Anchn nertä Dogshn khar bärŋkin irig yurv shuvtrad, dolayad orkv.* [ShD: IV] – ‘He licked the blade of the awe-inspiring black sword called Anchn three times’. A similar ritual among the Mongolian-speaking peoples is recorded in many historical documents. For example, the description of the oath of allegiance (shert’) sworn by Kalmyk rulers to the contractual relationship with the Russian state: “In Moscow the ambassador was asked about the ritual of oath taking practiced by the Kalmyks. He replied: They lick the knife and put an arrow on the head and put it to the heart, they consider it to be an oath, and their present Baibagas-taisha to his oath to the czar in the same way” (Mitirov, 1998: 183).

Thus, we assume that the word *bärŋk* means ‘dagger’ – a type of hacking-thrusting weapon with a long, narrow, double-edged blade up to 40 cm long.

2. Lexeme *Anchn*

It can be seen from the context that the word form *bärŋk* is accompanied by adjectival epithets *khar ‘black’, dogshn ‘fierce’, kiitn ‘cold’, which in this context reinforces the basic quality of the dagger, including the notion of strength. In addition, this steel weapon has its own name – *Anchn*, in two cases it is referred to as *Achn*, *Anch*. Interestingly, the name of *Anchn* is given to ‘dagger’ and to ‘heart’ as well. As an epithet to ‘heart’, this lexeme is found not only in the songs from the repertoire of Dava Shavaliev, but also in cycles of songs by Eelian Ovla and Mukuben Basangov. It is revealed that in the texts of the epic “Dzhangar” this lexeme is used 20 times as an epithet to the word *zürkn ‘heart’, and 6 times as an epithet to the word *bärŋk ‘dagger* (only in the songs by D. Shavaliev) (Table 2-3).

In his dictionary a famous Altaist G.J. Ramstedt defines lexeme *antšî* (anchn) as ‘stellung, richtung, das richtige verständnis’ (‘position, direction, correct understanding’). He also notes here that *anchn* is a synonym for *äuwr* and gives the
Table 2. Use of the lexeme Anchn (26) in “Dzhangar”

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<tr>
<td>1.</td>
<td>/ Bumbin tsayan cheedyn’ / Budn ik kharMyu bolv, / Anchn gidg zurkn’ / Aavlkhayin’ guvdv. [BTs: III]</td>
<td>Belaia bumbaiskaia grud’ stala temnoi, slovno v tumane, serdse, zovushcheesia Anchn, uchashchennno zabilos’. (White chest of Bumba / turned dark as if in the fog, /the heart called Anchn / pounded quickly)</td>
</tr>
<tr>
<td>2.</td>
<td>/ Anchn gigch zurkn’ / Aavlkhayin’ guvdad, / Arvn khoir suran’ / Amn ood devrâd, / Arvn tsayan khruryn’ / Al’khn taln’ umildad irv. [EO: III]</td>
<td>Serdse, zovushcheesia Anchn, uchashchennno zabilos’ [v grudi], dvenadtsat’ ovag stali vyryvat’sia iz-za rta, desiat’ belykh pal’tsev sydorozhno szhimalis’ k ladoniam. (The heart called Anchn started beating quickly [in the chest], twelve valours started coming out of the mouth, ten white fingers twitched)</td>
</tr>
<tr>
<td>3.</td>
<td>/ Anchn nertä zurkn’ / Aavlkhâ dotr’ doldalgsn, / Arvn tsayan khruryn’ / Al’khn dotr’ umildad bosv. [ShD: II]</td>
<td>Serdse, zovushcheesia Anchn, uchashchennno zabilos’ v grudi, desiat’ belykh pal’tsev sydorozhno szhimalis’ k ladoniam. (The heart called Anchn started beating quickly [in the chest], twelve valours started coming out of the mouth, ten white fingers twitched)</td>
</tr>
<tr>
<td>4.</td>
<td>Anchn / Bärŋkin ishärn’ Kiihn khar yazr shaayad, / Ùzür deern’ kiisad, ükv. [ShD: I]</td>
<td>Rukoiatku kinzhala biarinke, Po nazvaniiu Anchi, Votknul v kholodnuiu chernuiu zemliu, [Zatem] upal on na oстрie i umer. (The hilt of the dagger biarinke called Anchi stuck into the cold black earth [then] fell onto the blade and died)</td>
</tr>
</tbody>
</table>

following examples as an illustration: antšln amnê-w ‘ich will das untersuchen, ich will mich darin orientieren’ (‘I want to investigate it, I want to orientate in it’) (Ramstedt, 1935: 11). From the point of view of etymology, G.J. Ramstedt assumes that it goes back to the Türkic aŋ ‘angeistesscharfe, verstândnis’ (‘witty, understanding’) (Ramstedt, 1935: 11). The verb antšlx�� (anchkh) ‘untersuchen, durchforschen kritisch nachsehen, sich orientieren’ (‘investigate, look critically, orientate’) is also found in G. Ramstedt’s dictionary (Ramstedt, 1935: 11).

The researcher of the epic “Dzhangar” B.Kh. Todaeva translates the lexeme anchn as ‘tested’, ‘proven’, ‘huge’ and believes that it is formed by adding a word-formation suffix of adjectives -n to the stem of the noun anch, ‘orientation’, ‘correct understanding’ (Todaeva, 1976: 125). According to the author, the lexeme anchn,
being a synonym for the word ävr I. ‘1) behaviour, temper, character’, ‘2) caprice || capricious; II. “big”, “enormous”, “titanic” (Kalmyk-Russian Dictionary, 1977: 64), due to the wide use of the latter, was ousted from the active lexical fund of the modern Kalmyk language. “One can assume,” writes B.Kh. Todaeva, “that out of two words with the same semantics, one gradually goes out of use, being replaced by a more stable, widely used .... ... over time, anch and anchl- have fallen out of use, only the text of the songs witnessed anchn” (Todaeva, 1976: 125). The vocabulary of the modern Kalmyk language contains the paired word ävr-anch [ävr-anchî] paired 1) mood; 2) behavior (Todaeva, 1976: 64).

In the dictionary of the Oirats of Xinjiang, two meanings of the word anchn are given I. [ančin] ‘big, huge’; II. 1) [ančin] ‘description of a beating heart’; 2) ‘description of courage’ (Galzan, 2006: 8). Thus, it can be assumed that in each case the word anchn may be interpreted differently.

**Conclusion**

The study of the context, in which the lexemes under considerations are used, and the corresponding material of various lexicographic sources allows not only to identify or restore the meaning of a particular lexeme, but in some cases to
identify differences in the semantics of the same lexeme. These differences can be explained by the difference of contexts of use, which, in turn, are determined by the stadial features of a particular version of the epic, by specificity of a performing school, as well as by the time the written record of the oral performance of the epic text was made. The analysis of the semantic structure of lexemes bäŋk and anchn in the Kalmyk heroic epic “Dzhangar” presented in this paper suggests the following. The lexeme bäŋk can mean ‘dagger’ and correlates with the noun bärm ‘measure of length equal to the distance between the extreme points of the fingers clenched into a fist, the thumb rests on the index finger’ + affix -k and has the meaning ‘a small cold weapon held by fingers clenched into a fist’ or ‘something that is clenched in the fist’.

The lexeme anchn used as an epithet may denote two different concepts. If it is used with the word zürkn ‘heart’, then it describes the state of excitement and courage of this or that bogatyr: ‘agitated, beating quickly (about the heart)’. The epithet Anchn used with the word bäŋk ‘dagger’, can be interpreted as ‘huge, big’.

References


Kukanova, V.V. (2016a). Opyt rekonstrukcii znachenii leksicheskikh edinits, upotrebliaiushchikhsia v epose «Dzhangar» [Reconstruction of the meaning of the lexical units used in the epic “Dzhangar”], In Mongolovedenie [Mongolian Studies], 8, 184–198.


Sources material
Bagatsokhurovskii cycle

Cycle of songs from the repertoire
of Eelian Ovla


Cycle of songs from the repertoire of Shavalin Dava

[ShD: DʒM] – Dʒanyryn magtal.
[ShD: I] – Arnzlyn khurdn Zeerdig khulkha avsna tusk bólg.
[ShD: II] – Azg Ulan Khonjrín ger avlyna bólg.

List of reductions

AFM – Author’s field materials.


Особенности семантической структуры лексем бәрңк и анчн (на материале калмыцкого героического эпоса «Джангар»)

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Анализ семантической структуры слова, установление или восстановление его значения в эпическом произведении являются сложными задачами, которые обусловлены хронологической неоднородностью разных версий эпоса, утратой или неясностью семантики слова, переходом его из активного бытования в пассивный запас или изменением его формы. Решение подобных задач требует скрупулезного анализа лексических единиц, учитывающего характер контекстуального окружения и сочетаемости слов, особенности их семантической дефиниции в лексикографических источниках, грамматические и акцентологические признаки искомых единиц.


Ключевые слова: калмыцкий язык, эпос «Джангар», толковый словарь, семантика, контекст, лексема, корпус текстов.

Исследование проведено в рамках государственной субсидии – проект «Толковый словарь языка калмыцкого героического эпоса «Джангар» (номер госрегистрации 114071170020) и гранта КалмГУ «Типология и динамика языковых процессов в тюрко-монгольском ареале».

Научная специальность: 10.00.00 – филологические науки.