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The Peculiarities of the Semantic Structure of Lexemes **Bärñk** 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 **bärñk** 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 **bärñk** is indirectly confirmed by its use in the context of the epic (version of Dava Shavaliyev). 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 *bärñk* ‘dagger’, it can be interpreted as ‘huge, big’.*

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

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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 *bärŋk¹*, based on the criteria of the co-occurrence of the word, its grammatical and

¹ The correspondence of Kalmyk orthographic signs to the characters adopted in this article: ә – ä, ө – ö, ү – ü, h – ɣ, Һ – ɲ, ж – 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. Piurbееv (Piurbееv, 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”¹, 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 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. (Bembееv, 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

¹ The Kalmyk Folklore Collection, which includes representative songs of the epic “Dzhangar” and their translations, is being created at the Kalmyk Scientific Center of the Russian Academy of Sciences.

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.

The lexical meaning of a word is a multidimensional phenomenon, consisting of a number of diverse components. To determine the meaning of the word we either proceed on the basis of the contextual surrounding or rely on semantic definitions given in dictionaries. The following lexicographical sources were used to reveal and reconstruct the meanings of lexical units: “Mongolian-Russian-French dictionary” (Kovalevskii, 1844–1849), “Mongolian-Russian dictionary” (Golstunskii, 1893–1895), “Kalmyk-Russian dictionary” (Pozdneev, 1911), “Kalmyk-German dictionary” (Ramstedt, 1935), “Experience of linguistic study of the epic “Dzhangar” (Todaeva, 1976), “Kalmyk-Russian Dictionary” (ed. by Muniev, 1977), “Dictionary of the Oirats of Xinjiang” (Todaeva, 2001), “Explanatory Dictionary of the Traditional Life of the Oirats of Mongolia and the Kalmyks” (Tsendee, Piurbееv, 2016), “The Big Academic Mongolian-Russian Dictionary” (ed. by Luvsandendeв, Tsedendamba, Piurbееv, 2001–2002), “Oirat-Mongolian Dictionary” (Galzan, 2006).

Determining the meaning of lexical units

1. Lexeme *bärŋk* (10)¹

The lexical unit *bärŋk* is found only in the repertoire of Dava Shavaliyev (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*, *Anch nertä bärŋk*, *dogshn khar bärŋk* etc. Authors of translations and compilers of “The Kalmyk Folklore Collection”² 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: *džid* ‘pike, spear, bayonet’, *arm* ‘javeline, dart’, *üld* ‘sword’. Having considered the context of the

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 *bärñk* in the texts of the epic “Dzhangar”

	1	2
1	Ölzäyän xal'dayad iovdg Anchn nertä dogshn khar <i>bärñkig</i> Suylad avkhin chingäd, Örgä dotr Ƴal padrad bääv. [ShD: IV]	Prinosiashchii pol'zu Svirepyi chernyi <i>biarinke</i> S nazvaniem Anchin Edva uspel vytashchit' [iz nozhen], Vo dvore polykhnulo svetom-ognem (Advantageous Fierce black <i>biarinke</i> Named Anchin [He] hardly pulled out [of scabbard], [It] shone brightly and fitfully in the palace)
2	Achn nertä kiitn khar <i>bärñkig</i> Zövläd, orad irv. [ShD: III]	Kholodnoe chernoe [oruzhie] <i>biarinke</i> Napraviv [na nego], priblizilsia. (Cold black [weapon] <i>biarinke</i> Having pointed [at him], approached)
3	Anchn nertä Dogshn khar <i>bärñkin</i> irig Shuvtn' Ƴurv dolayad orkv. [ShD: IV]	Lezvie groznogo chernogo <i>mechia</i> svoego, Imia kotoromu – Anchin, Trizhdy liznul vo vsiu dlinu [lezviia]. (The blade of his awe-inspiring black sword Named Anchin [He] licked the full length [of the blade] thrice)
4	Kiitn khar <i>bärñkin</i> Üzür deer kiisäd, Üksn bäädg chign. [ShD: I]	Upal na ostric Kholodno-chernogo <i>kop'ia</i> I umer. ([He] fell on the point Of the cold black spear And died)
5	Anchn nertä Dogshn khar <i>bärñkin</i> irig Ƴurv shuvtrad, dolayad orkv [ShD: IV]	Anchin nazyvaemogo, Po lezviiu groznogo chernogo <i>mecha</i> Trizhdy skol'znul iazykom. (Named Anchin The blade of the awe-inspiring black sword [His] tongue licked three times)
6	«...Ölzän' khaldad iovdg Anchn nertä <i>bärñkin</i> Üzür kharyulkhmn», gidž Azg Ulan KhonƳr keldžädg bolna. [ShD:DžM]	«...– Kosnemsia ego ostriem <i>Oruzhiia</i> , zovushchegosia Anchin I prinosiashchego schast'e», – Govorit Azyk Ulan Khongor. ("...Let's touch him with the point Of the weapon called Anchin And bringing happiness", – Says Azyg Ulan Khongor)
	Anchn nertä Dogshn khar <i>bärñkän</i> züüyäd, Mukhr khar üldän khavchulad, Mordv. [ShD: I]	Privesil [k bedru] Ostroie oruzhie <i>biarinke</i> , Zasunul za poias korotkii chernyi mech, Opravilsia on. ([He] Hung [on the hip] Sharp weapon <i>biarinke</i> , Stuck his short black sword in belt, He departed)

Table 1 (Continie)

Khärü dävrad, Achn nertä Kiitn khar <i>bärŋkär</i> Örchin kök makhar Yurv shaayad, yarad odv. [ShD: III]	Vnov' nastupaia, kholodno-chernym [Oruzhiem] <i>biarinke</i> , zovushchimsia Achin, Po sinim myshtsam grudi Trizhdy kol'nul ego. (Attacking again, with cold black [steel] <i>biarinke</i> called Anchin, The blue chest muscles [He] stung three times)
Anch nertä Bärŋkin ishärn' Kiitn khar yazr shaayad, Üzür deern' kiisäd, ükv. [ShD: I]	Drevko kop'ia Po nazvaniuu Anchi Votknul v kholodnuiu chernuiu zemlu, [Zatem] upal on na ostrie <i>kop'ia</i> i umer. (The pikesaff Called Anchi [He] stuck into the cold black earth, [Then] fell on the point of the spear and died)
Dogshn khar <i>bärŋkig</i> Öräldäd suylad avkhin düngäd... [ShD: D3M]	Svirepyi chernyi <i>biarinke</i> Kogda [Khongor] napolovinu iz nozhen vynul... (Fierce black <i>biarenki</i> 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 Shavaliyev'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 [*bariŋki*] is interpreted as *akhr üld* 'short sword' (Galzan, 2006: 429).

In the monograph by G.Ts. Piurbeyev "Epic "Dzhangar": Culture and Language" *bärŋk* is translated as 'a straight blade, a pointed sword' (Piurbeyev, 2015: 59). According to A.V. Dybo, this lexeme goes back to "Middle Ossetic Digor *burunk*', *iron. birink'æ* – 'snout, beak, cog, tip', *kardy burunk*' 'point of a knife' (Abaev, 1958: 283). The Ossetic word probably represents the contamination of Iranian **prnk*, Sogdian *prynk*' 'part of the face', Persian *foronġ* 'oral region' Farhangnevīs 3, 1897 (cf. Rastorgueva, Edel'man, 2007: 56), and Turkic **burun* 'nose' (Dybo, 2015: 241).

We assume that the word *bärñk* 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 *bärñk* 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 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 *-k*: “1) from nouns in the form of the Dative-Locative case: *nuryndk* (spinal) from *nurynd* (on the back), *gertk* (related to home) from the *gert* (in the house, at home)..; 2) from adverbs of time, place: *manydurk* (related to tomorrow) versus *manydur* (tomorrow), *ardk* (rear) from *ard* (behind)...” (Kalmyk Grammar. Phonetics and morphology, 1983: 137-138). In the colloquial Kalmyk language, the word *köldk* 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 *köld* + affix *-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 *küzünk* ‘collar’: *Deesn küzünk tuylyn küzünd shigdäd övdkäyäd bääkh giyäd tuyld närkhñ khosñgar küzünk kedg bilä* (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 *küzün* + affix *-k*. As is well known, in the Kalmyk language, the phoneme [n] at the end of the stem before the postdorsal [k] “interchanges with the corresponding features of the postdorsal nasal phoneme [ŋ]” (Kalmyk Grammar. Phonetics and morphology, 1983: 38). It should be noted that the form *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 *küzüvch* ‘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*, *Puzaŋk*, *dolaŋk* ‘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 *ünr* ‘smell’ – > [ünkä] – > *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 Shavaliyev, 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. Shavaliyev) (Table 2-3).

In his dictionary a famous Altaist G.J. Ramstedt defines lexeme *antšŋ* (anchn) as ‘stellung, richtung, das richtige verständnis’ (‘position, direction, correct understanding’). He also notes here that *anchn* is a synonym for *äwr* and gives the

Table 2. Use of the lexeme Anchn (26) in “Dzhangar”

1.	/ Bumbin tsayan cheedŋn' / Budn ik kharŋŋu boly, / Anchn gidg zürkn' / Äävlkhäyin' güvdv. [BTs: III]	Belaia bumbaiskaia grud' stala temnoi, slovno v tumane, <i>serdtse</i> , zovushcheesia <i>Anchn</i> , uchashchenno zabilos'. (White chest of Bumba / turned dark as if in the fog, /the heart called <i>Anchn</i> / pounded quickly)
2.	/ Anchn gigch zürkn' / Äävlkhäyin' güvdäd, / Arvn khoir sürän' / Amn ööd devräd, / Arvn tsayan khuryñ' / Al'khn taln' üümläd irv. [EO: III]	<i>Serdte</i> , zovushcheesia <i>Anchn</i> , uchashchenno zabilos' [v grudi], dvenadsat' otvag stali vyryvat'sia iz-za rta, desiat' belykh pal'tsev sydorozhno szhimalis' k ladoniam. (<i>The heart</i> called <i>Anchn</i> started beating quickly [in the chest], twelve valours started coming out of the mouth, ten white fingers twitched)
3.	/ Anchn nertä zürkn / Äävlkhä dotrn' doldalgsn, / Arvn tsayan khuryñ' / Al'khn dotrn' üümläd bosv. [ShD: II]	<i>Serdte</i> , zovushcheesia <i>Anchn</i> , uchashchenno zabilos' v grudi, desiat' belykh pal'tsev sydorozhno szhimalis' k ladoniam. (<i>The heart</i> called <i>Anchn</i> started beating quickly [in the chest], twelve valours started coming out of the mouth, ten white fingers twitched)
4.	Anch nertä / Bärŋkin ishärñ' / Kiitn khar yazr shaayad, / Üzür deern' kiisäd, ükv. [ShD: I]	Rukoiatku kinzhala <i>biarinke</i> , Po nazvaniu <i>Anchi</i> , Votknul v kholodnuiu chernuiu zemliu, [Zatem] upal on na ostrie i umer. (<i>The hilt of the dagger biarinke</i> called <i>Anchi</i> stuck into the cold black earth [then] fell onto the blade and died)
5	Anchn nertä / Dogshñ khar bärŋkän züüyäd, / Mukhr khar üldän khavchulad, mordv. [ShD: I]	Privesil [k bedru] Ostryi chernyi kinzhal <i>biarinke</i> , po nazvaniu <i>Anchn</i> , Zasunul za poias korotkii chernyi mekh, Otpravilsia on. ([He] Hung [on the hip] Sharp weapon <i>biarinke</i> called <i>Anchin</i> Stuck his short black sword in belt, He departed)

following examples as an illustration: *antšŋn amnĕ-w* ‘ich will das unnersuchen, 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* ‘angeistesschärfe, verständnis’ (‘witty, understanding’) (Ramstedt, 1935: 11). The verb *antšlx* (*anchlkh*) ‘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*,

Table 3. Lexeme **anchn** and similar words in lexicographical sources

Lexeme	Pozdneev 1911	Ramstedt 1935	Todaeva 1976	KRD 1977	Todaeva 2001	D. Galzan 2006	BAMRD
anchn [ančîn]	—	—	<i>fig.</i> ‘big, huge’ [1976: 188]	‘excited, racing (of heart)’ [1977: 44]	—	I. [ančîn] ‘big, huge’; II. 1) [ančîn] ‘description of a heart racing; 2) description of bravery [2006: 8]	—
anch [anči]	—	antšî ‘ <i>stellung, richtung, das richtige verständnis (?)</i> ’ (‘position, direction, correct understanding’) [1935: 11]	—	[anch-bääd] situation [1977: 44]	—	[anči] 1) ‘appearance’, 2) ‘situation, position’; 3) ‘name of a plant’ [2006: 8]	—
aŋchn [aŋčîn]	—	antšî ‘ <i>jäger</i> ’ (‘hunter’) [1935: 12]	—	—	aŋchn ‘hunter’	—	anch(in) ‘hunter, trapper, catcher’ [2001: 101]

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. [ančîn] ‘big, huge’; II. 1) [ančîn] ‘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 *bärŋk* and *anchn* in the Kalmyk heroic epic “Dzhangar” presented in this paper suggests the following. The lexeme *bärŋk* 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 *bärŋk* ‘dagger’, can be interpreted as ‘huge, big’.

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Sources material

Bagatsokhurovskii cycle

[BTs: III] – *Dogshn Zambl khaana yalzu dolan bodhgig Asr Ulan Khonyr Künd Yarta Savr khoir dörätsülgsn bölg*.

Cycle of songs from the repertoire of Eelian Ovla

[EO: III] – *Baatr Khar Dzilyŋ khaanla bäär bärldgsn bölg.*

Cycle of songs from the repertoire of Shavalin Dava

[ShD: D3M] – *Dzaŋyrin magtal.*

[ShD: I] – *Arnzlyn khurdn Zeerdig khulkha avsna tusk bölg.*

[ShD: II] – *Azg Ulan Khoŋyrin ger avlyna bölg.*

[ShD: III] – *Ke shar-tsookhr mörtä Kermin kövün Moŋkhuliala däälldgsn bölg.*

[ShD: IV] – *Otsl Damban kök yalzn kültä Azg Ulan Khoŋyr nisdg alg mörtä Arl
Manz khaag dargsn bölg.*

List of reductions

AFM – Author's field materials.

BAMRD – *Bol'shoi akademicheskii mongol'sko-russkii slovar'* v 4-kh tomakh.
[*The Big Academic Mongolian-Russian Dictionary* in 4 vols.] (2001–2002). Ed. by
A. Luvsandendev, Ts. Tsendendamba, G.Ts. Piurbeyev. Moscow, Academia, I-IV, 502 p.,
536 p., 440 p., 532 p.

KRD – *Kalmytsko-russkii slovar'* [*Kalmyk-Russian Dictionary*] (1977). ed. by
B. D. Muniev. Moscow, Russkii iazyk, 768 p.

NCKL – *Natsional'nyj korpus kalmytskogo yazyka* [*National Corpus of the Kalmyk
language*] (2012). Available at: <http://kalmcorpura.ru>

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 искоемых единиц.

В статье дается анализ семантической структуры лексем *бәрңк* и *анчн*, употребляемых в героическом эпосе «Джангар». Проведенный анализ позволяет установить и восстановить значение отдельной лексемы, которую при переводе авторы трактуют по-разному или же относят ее к безэквивалентной лексике. Значение 'кинжал' для лексемы *бәрңк* опосредованно подтверждается ее употреблением в контексте эпоса (версия Дава Шавалиева). Лексема *анчн*, употребляемая в качестве эпитетов, может обозначать два разных понятия. При слове зүркн 'сердце' оно означает 'состояние волнения', 'взволнованный', 'бьющийся учащённо'. Эпитет *анчн* при слове *бәрңк* 'кинжал' может трактоваться как 'огромный, большой'.

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

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Научная специальность: 10.00.00 – филологические науки.
