

Received 18.10.2022	Research Article	JOTS
Accepted 05.11.2022		7/1
Published 27.01.2023		2023: 179-193

Additional Turkic and Tungusic Borrowings into Yukaghir VII

Yukagir Dilindeki Türkçe ve Tunguzca Alıntılara İlaveler VII

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In this seventh part of this paper series, additional Turkic (i.e. Yakut) and Tungusic (i.e. Ewen or Ewenki) loanword etymologies for the Yukaghir languages and dialects are presented and evaluated in semantic, phonological and other considerations and viewpoints. In summary, a total of ten Yakut borrowings, and two Tungusic borrowings are given, as well as one Yukaghir borrowing in Ewenki. An extra section of interest in this paper presents some new Tundra Yukaghir field data, and lastly some documentation corrections are again given.

Key Words: Lexical borrowing, Tungusic, Turkic, Yukaghir, field documentation.

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1. Introduction

This paper series (thus far: Piispanen, 2018, 2019a, 2019b, 2020a, 2020b, 2022) continues the presentation and argumentation of newly discovered Turkic and Tungusic (and Russian) lexical borrowings into the Yukaghir languages of the far northeastern Siberia, preceded by a topic section of interest like in the other parts of this series.

In the so-called special sections of each paper in the series, I have taken the delightful opportunity to highlight various points or topics of interest in Yukaghir studies. As mentioned in earlier parts, these topics are meant to stimulate additional Yukaghir studies, clarify, rectify or correct older documents, discuss grammar, etymologize additional materials and much more. In 2018 (Part I), the phonology and Yukaghir borrowings into the surrounding languages were generally evaluated. In 2019a (Part II), the Altaic language hypothesis and chronological theories were discussed, and then in 2019b (Part III), a two-part double-paper, corrections to older Yukaghir documentation (on Chuvan, and Omok and Spiridonov's dialectal Kolyma Yukaghir materials) as well as borrowed grammatical markers were presented (in the first half), and, further, the concept of Para-Yukaghir languages was touched upon briefly (in the second half). In 2020a (Part IV), the nominal derivational suffix *-jə was discussed, while in 2020b (Part V), the etymologies of Yukaghir toponymical terms were discussed in detailed analyses based on previous and new research and in 2022 (Part VI) special focus was placed on some Yukaghir game etymologies. In this part, the extra topic section deals with the presentation of some Tundra Yukaghir field data with documented lexicon never before presented in the scientific literature.¹

2. New Yukaghir documentation

The Yukaghir languages and dialects are clearly and sadly moribund languages, currently with but a few hundred remaining speakers of both Kolyma and Tundra Yukaghir. Therefore, at this stage in time, collecting more linguistic

¹ I wish to thank my colleagues Mikhail Zhivlov, Robert Lindsay, Rupert Hartung, Mikhail Kolodyazhny, Christopher Miller, Norval Smith, Elena Klyachko, Alexandru Gheorghiu, Huisu Yun, and Otso B Bjartalíð for their very valuable and useful input on an earlier draft version of this paper through personal communication (*pc*). All remaining errors are, of course, my own.

data from native speakers is paramount for our future understanding of the language(s), and the preservation of the Yukaghir culture, as well as for the possibility of language revitalization. In my line of Yukaghir research, I have had the great honor of cooperating with two native speakers of Tundra Yukaghir, a father and his daughter. They have gratefully and politely served as informants in the collection of additional, hitherto non-documented TY lexicon. While a paper of its own presenting all of the findings in that field linguistics project will be forthcoming, I will already here offer a few tidbits of data to the interested reader from this new Tundra Yukaghir documentation of currently around 30 new words provided by the informants:

husky dog ‘хаски (haski)’: TY *jelukun juodiiñej laame* (йэлукун йуодиньэй лаамэ) ‘lit. собака, имеющая четыре глаза = dog having four eyes’; TY *wadul laame* (вадул лаамэ) ‘lit. юкагирская собака = Yukaghir dog’; TY *ñaawej juodiiñej laame* (ньяавэй йуодиньэй лаамэ) ‘lit. собака, имеющая белые глаза = dog having white eyes’. Etymologically, all of the words used in these descriptive terms for ‘husky dog’ are native Yukaghir words, as they also have cognates in KY. As to semantics, the expression ‘Yukaghir dog’ is easy to understand since the husky dog exactly is so central to the Yukaghir traditional way of life. The expression ‘four-eyed dog’ is more difficult to explain; while husky dogs often do have *heterochromia* – a fascinating fact in itself resulting from either an excess or deficiency of melanin, and which draws attention to its eyes, the pigment responsible for eye color – this expression as such seemingly has nothing to do with their mixed eyes colors, but rather the fact that they often tend to have two differently colored patches directly above their eyes, which with some imagination can be regarded as another set of eyes, thus having four in total. This interpretation finds a semantic parallel in Hindi *kukur tihar* ‘a dog with two spots on the forehead, lit. four-eyed dog’. The expression ‘dog having white eyes’, then, may have originated in either these same two light-furred spots above the eyes, or by the fact that many husky dogs have very light-blue, ice colored eyes.

seed ‘семя’: TY *puriedamun* (пуриэдамун) (< *punče:-nt-amun) ‘lit. кость ягоды = berry bone’, cf. TY *purie* (пуриэ) ‘ягода = berry’, TY *amun* (амун) ‘кость = bone’. It may be surprising that the word for ‘seed’ is a compound, but M. Zhivlov agreeably suggests (рс) that single words for ‘seed’ may not be very common at all in the Circumpolar languages. Etymologically, the TY words are

native Yukaghir as they both have cognates in KY as well. Semantically, and perhaps surprisingly, there are plentiful of parallels to be found in the world's languages for describing a 'seed' as a 'berry bone'. In many Slavic languages, for example, as informed me by M. Kolodyazhny (pc), diminutives from *kostь* 'bone' are used for seeds or stones of fruits; e. g. Russian *косточка* means not only 'small bone' but also 'stone/seed of peaches, apples, watermelons, etc.'. This is not limited to Circumpolar languages either, because it is similarly found even in Algonquian, whose proto-language would have been spoken in the entirely temperate region of the Great Lakes of North America; the seed of a fleshy fruit is derived from a compound with 'bone', so Proto-Algonquian **weθkanimini* 'seed of a fleshy fruit' < **weθkani* 'bone' + **mi:ni* 'berry', while a derivative of **mi:ni* means a *seed* per se (example provided courtesy of C. Miller (pc)).

Koryak 'Коряк': TY *körökö* (көрөкө). The word appears to be prosodically Yukaghir to describe the Koryak ethnicity, although it is ultimate borrowed from some external, non-Russian source.

whitefish 'ряпушка': TY *koorii* (коории). I note that this word is etymologically Tungusic, cf. Ewen *xuričen* 'сиг = whitefish' (Robbek & Robbek 2005:313) and E I VI Ewenki *xurii* 'сиг' (Vasilevič 1958:498). As such, this Tundra Yukaghir word is most likely an Ewenki borrowing.

3. New Turkic borrowings into Yukaghir

In this section, *ten* new Yakut loanword etymologies for Yukaghir words can be presented:

New borrowing

Yakut *xabygyraa-* 'говорить бойко, быстро, тараторить = to talk smartly, fast, to chatter' (JRS 309) > TY *qabugurie-* 'hurt, offended' (HDY 377).

This peculiar Turkic borrowing, an excellent phonological match, requires some explanation. First, the form borrowed into Yukaghir describes the thematic role of experiencer of the intransitive Yakut verbal action, that is 'the object of fast, smart talk' > 'humiliated, offended'. Second, the phonological form of the resulting adjective may have been contaminated by the semantically related TY *torie-* 'to offend, to persecute' (which is cognate with Proto-Uralic **tora* 'row, argument' (UEW 531)), but not necessarily so because the ending is typical of an adjective. Other than that, Yakut *x-* <> Yukaghir *q-* is very common

found with lexical borrowings, the reason for which may be that such borrowings are from Pre-Yakut *q > Yakut x-, that is of fairly high age.

New borrowing

Yakut *saj-* ‘настоячиво преследовать = to pursue insistently’ (JRS 471) > KY *šejdari-* ‘to follow’ (HDY 401).

This isolated Yukaghir word, which was needlessly given its own PY root, is another borrowing, which was likely affected by the native KY *šajyari-* ‘to go alongside, to follow’ (< PY *saj- (HDY 393)). The borrowed root is suffixed twice; - *də-*, a verbal suffix and -*ri-*, an applicative suffix (HDY 79- 80, 83). Phonologically, both *s- and *ś- become KY š-, which is also evident in this borrowing.

New borrowing

Yakut *xarda-* ‘отплата, замена; ответ = repayment, replacement; answer’, *xardalaa-* ‘отплачивать чем-л., давать взамен что-л. = to repay something, to give in return for something’ (JRS 484) > KY *qartə-* ‘to share; to divide’; KJ *qarte-*; KD *xarte-* ‘id.’ (HDY 380).

A solid Yakut borrowing etymology can be given for these Yukaghir words as based in both phonological and semantic considerations. Semantically, to give something in return is indeed to share what one has, either as the repayment of a debt (the Yakut noun word), or to engage in trade and barter activities (the Yakut verb). As pointed out to me by C. Miller (pc), this is semantically reminiscent of the converse senses from Proto-Indo-European *deh₃, which yields ‘to give’ in most Indo-European language reflexes, but ‘to take’ in Anatolian (Hittite). Such typological parallels involving semantic shifts and colexification in different languages are found exemplified well at the CLICS³, the *Database of Crosslinguistic Colexification*. The verb ‘to take’, for example, is found here: https://clics.clld.org/graphs/subgraph_1447 .

New borrowing

Yakut *čiepper* ‘четверть = fourth, quarter’ (JRS 510) > KY *čieber* ‘name of a man’ (HDY 129).

This likely folkloric borrowing describes a male curiously named ‘fourth’ or ‘quarter’, with other possible less common meanings in Yakut being ‘reveal’ or ‘rabbet’, neither of which would make sense in this context. Phonologically, it is a perfect match with even the Yakut diphthong still remaining, while the geminate plosive has been regularly degeminated in Yukaghir. While this is

perhaps semantically comparable to nicknames such as half-pint ‘short person; young child’, there are indeed fitting stories in northeastern Siberia of supernaturally folded men - i.e. extra-dimensional beings not fully visible to the naked eye (Bogoras 2009) – and this could be the protagonist of that particular wandering tale.

New borrowing

Yakut *ej* ‘меж д. выраж ает удивление, досаду, презрение; выраж ает неож иданное воспоминание о чѣ’м-л.; возглас = interjection that expresses surprise, annoyance, contempt; expresses an unexpected memory of something; exclamation’ (JRS 537) > KY *ejč* ‘interjection of annoyance’; TY *ejs* ‘id.’ (HDY 153) (and P-T Ewenki *eej* ‘exclamation’; Vasilevič 1958:638, and Ewen *ej* ‘эх = eh, an interjection’; Robbek & Robbek 2005:112).

This likely borrowing of an expressive interjection highlights the bilingual nature of modern Tundra Yukaghirs many of which also speak Yakut, although, arguably, this borrowing could be Tungusic instead. Determining the exact origin of this very vivid and common expression is difficult; indeed, there are many dozens of words shared only by the Yukaghir, Ewen/Ewenki and Yakut languages, words that do not have cognates elsewhere in Tungusic or Turkic,² but it is unclear if this is one of those words or not. In any case, in Yukaghir, we appear to have what looks like an additional emphatic marker in both KY and TY, a marker missing in both the Yakut and Tungusic words, suggesting that the word was borrowed into Yukaghir and subsequently suffixed. It is unclear which suffix we may be dealing with, but the iterative suffix *-č (HDY 79) could fit the bill if the word in question is analyzed as an iterative sound symbolic interjection. In this context, its use in both KY and TY would signify *ongoing irritation*.

New borrowing

Yakut *erij-* ‘крутить, вертеть; закручивать, завинчивать = to twist, to twirl; to screw’, etc. (JRS 545) > KD *eriječ* ‘crooked knife for carving wood’ (HDY 164).

In this borrowing, the morphology is unclear because -č (preceded by an epenthetic vowel -e-) is not easily explained using any one of the known Yukaghir suffixes (HDY 79-83). However, the same is demonstrated in some other

² One might therefore argue that at least some of those words may originate from remnant, borrowed vocabulary from earlier, non-related and now extinct languages. Other words in this grouping are quite likely local innovations in one of these languages, after which it was borrowed into the other ones. To the best of my knowledge, there have not yet been any detailed or systematic studies or listings of this interesting vocabulary group.

Kolyma Yukaghir nouns (excepting borrowed nouns ending in *-s*, which have simply become *-č* in KY, and all the verbs where this ending is fairly common), for example, with Rus. *gornostaj* ‘ermine’ > KJ *goronoteč* ‘id.’, and KY *jöječ* ‘three-year old reindeer male’ and KJ *qadideč*- ‘jealous’. This possible suffix is also found with TY *monqeč* ‘little ball made of fur’, which, however, may be another borrowing and TY *amaleč* ‘well’ (< *amaj*- ‘good, nice, healthy’). There is possibly a non-documented noun form of the verb existing in Yakut that could have been the direct donor word in this borrowing (sources such as *erijes, *erijest and *eriješ, for example, would have directly produced the KD word at hand).

New borrowing

Yakut *sobulya* ‘падаль = carrion’ (JRS 329) > TY *sobulya* ‘low quality meat (of a lean reindeer)’ (HDY 413).

This is a very clear Yakut borrowing into Tundra Yukaghir only. We can note the semantic shift of ‘rotten meat’ > ‘bad meat’ > ‘lean meat’, which is reasonable. This shift is somewhat odd, however, because humans cannot eat ‘rotten meat’, whereas ‘lean meat’ is still edible and nutritious although in deficit.

New borrowing

Yakut *ejmenij*- ‘истерзаться, измучиться (нравственно и физически); разволноваться, расстроиться = to be tormented, to be exhausted (morally and physically); to get upset’ (JRS 537) > KY *ejmǎñumǎñ* ‘to get tired’; KJ *eγumuñemuñ*- ‘id.’ (HDY 152).

This is another clear Yakut borrowing, as demonstrated both by the phonology and semantics, where the Yukaghir words have been additionally verbally suffixed. In both KY and KJ (this latter being more irregular), we find the quite expected change of *-nim-* > *-ñim-* > *-ñum-*. The *-mǎñ-* is some sort of adjectival or causative suffix, found in quite a lot of KY adjectives and verbs, but otherwise not described in the scientific literature.

New borrowing

Yakut *signej*- ‘быть слишком низким, приземистым; казаться придавленным к земле = to be too low, to squat; to appear pinned to the ground’ (JRS 545) > TD *sanhai*- ‘to squat’ (HDY 396).

While the semantic correspondence is flawless the phonology poses some problems. However, the orthographically odd TD form, which likely does not

mirror the exact phonetic qualities of pronunciation, is “close enough” for this to warrant another fairly solid loanword etymological suggestion.

Tentative borrowing

Yakut *iniger* ‘перед, до; за, ради; для (последлог); хотя; несмотря на то, что; для того, чтобы = before; for (the sake of) (postposition); although; in order to’ (JRS 150) > TD *inigera* ‘there’ (HDY 175).

This morphologically unanalyzable, isolated Yukaghir word is quite likely a Yakut borrowing. The Yakut postposition/compound word has rich grammatical uses, and could constitute another grammatical borrowing into isolated forms of Yukaghir. Semantically, ‘in order to’ is close to ‘because of’, which will serve for the comparison between ‘because’ and ‘there’. In a part-of-speech analysis, the word ‘there’, having many grammatical uses, can actually be an adverb, demonstrative pronoun, noun or adjective or even an interjection depending on the semantic role and context where it is used. The word ‘there’ is a noun when used as a location, while ‘over there’, for example, is clearly a pronoun. The site named partofspeech.org, for example, gives several examples of different uses for ‘there’. The word ‘because’, then, is either an adverb, a conjunction or even an interjection again depending on use. What these two then, that is ‘there’ and ‘because’, have in common are the uses as ‘adverb’ or ‘interjection’, and here we are most likely dealing with the adverb function.

While the phonological overlap is flawless, it should be clear that the documented Yukaghir meaning is somewhat problematic. The word is seemingly not to be found in the wordlist of Jochelson 1926: 453 where it is expected, suggesting it is of very limited spread in the Yukaghir languages and dialects. In conclusion, in the case of the Yukaghir word *inigera*, the vocalism, consonantism, syllable structure and semantic role still quite strongly suggest that this is the Yakut word *iniger* (and where the *-a* was added due to prosody), but it is used somewhat differently in Yukaghir.

4. New Tungusic borrowings into Yukaghir

In this section, two Tungusic loanword etymologies can be given for Yukaghir words:

Tentative borrowing

Ewen *čiv-čiv* ‘курлыканье, свист кулика, журавля, цапли = cooing, whistle of sandpiper, crane, heron’ (Robbek & Robbek 2005:328) > TY *tiwiewit* ‘wood sandpiper (*Tringa glareola*)’ (HDY 432).

The Tundra Yukaghir word for ‘wood sandpiper’ appears to be a borrowing from an onomatopoeic Ewen word meaning ‘whistle of sandpiper’. Orthographically, the comparison is irregular, but due to the onomatopoeic nature of this word – and other Yukaghir birds and animal names having been similarly borrowed – this is a quite likely Ewen lexical borrowing and not an independent Yukaghir invented word.

I do not detect any morphological particles at all in TY *tiwiewit*. It is thus a name without any derivational suffixes or anything else. I conjecture that the Ewen onomatopoeic fragment *čiv-* has become the deaffricated *tiw-*, which underwent metathesis for reduplication. The segment *-ie-* is a simple filler to break up the *-ww-* segment at the syllable border because TY detests all forms of geminates. Of course, this *chirping sound*³ could have been the origin independently of the Yukaghir name, but the similarities are so great that a borrowing is possible (particularly because there are a lot of borrowings from Tungusic into Yukaghir). It is practically unanalyzable, which is the reason for why I have marked it as a tentative suggestion.

New borrowing

ТТ Ewenki *mongnoko:n* ‘moufflon’ (Romanova & Myreeva 1964:134) > KY *monoyo* ‘moufflon’; TY *monoyo* ‘moufflon’; SD *monogol-ajbi* ‘the constellation of the Small Bear’ (cf. *ajbi* ‘shadow’), and oddly B *mannagad-aibi* ‘spider’, ME *mannagat-eibi* ‘id.’. (HDY 432).

Phonologically the match is flawless, but there are some etymological problems to discuss and solve with this suggestion. The Ewenki word for ‘moufflon’ seemingly has cognates in Negidal *моноҫо* ‘медведь-муравьед = sloth

³ The chirping sound of this bird, the *wood sandpiper* (*Tringa glareola*) can be listened to, for example, at the *Xeno-Canto database*, Sharing wildlife sounds from around the world: <https://xeno-canto.org/explore?query=Tringa%20glareola>.

bear’, Ulcha *monoko(n)* ‘id.’, Nanai *monoqo* ‘Tibetan bear’ (TMS 1 542, of which the EDAL 934 makes the questionable Proto-Tungusic reconstruction of **mō[nʒ]ika* ‘ant-eating bear’), and which are supposedly also cognate with Ewenki *mōdikā* ‘sloth bear’ (which must have undergone some form of spontaneous irregular phonological change). However, semantically this may seem problematic, because few people would confuse a *mouflon* with a *sloth bear* which might happen, though if one has never seen the animals in question and only talk about them and their characteristics. Certainly, they both walk on all fours, and are dark in color, but the *mouflon* has curved horns, whereas the *sloth bear* has nothing of the sort. What motivated the evident semantic change of ‘sloth bear’ > ‘mouflon’ in Ewenki? The semantic connection between ‘sloth bear’, and ‘mouflon’, agreeably suggested by both A. Gheorghiu and O. A. Bjartalíð (*pc*), is that they both are *climbers* (the former in trees, and latter along craggy hills and mountains). This is also how the word meaning *spider*, a great and agile climber, developed secondarily in Yukaghir. Interestingly, the SD constellation name (seemingly literally *shadow of the small bear*) could actually be retaining the original meaning exactly of a *small bear*, because it seems quite unlikely to have a constellation named after a *mouflon* so perhaps the Ewenki word used to mean both ‘small bear’ and ‘mouflon’ at least for a while, and when the borrowing took place.

So in conclusion the Yukaghir forms have been borrowed from Totti Ewenki or from one of the other Far East Ewenki dialects where this word is used to describe the local *mouflon* (according to Elena Klyachko (*pc*)). Alternatively, the borrowing was made from Ewen, where the word allegedly also exists, and then the word found its place into several different Yukaghir languages and dialects independently or through inter-Yukaghir borrowings.

5. A Yukaghir borrowing in Ewen

Not all borrowings are made in the direction of Yukaghir, but there are also a few cases of Yukaghir borrowings into surrounding languages which are rarely discussed (but see Piispanen 2018 for more details and examples). The general word for ‘grass’ in Yukaghir is derived from Late Proto-Yukaghir **ul’eyə* (HDY 443). The same has been borrowed as a cultural borrowing with a semantically narrowed down ritualistic meaning in Ewen. There is Ewen *ulék* ‘трава,

расчушая на берегу моря, редко встречающаяся; красная краска; красная краска = grass, growing on the seashore, rare; red paint' (Robbek & Robbek 2005:268). The meaning of 'red paint' comes from the fact that this particular grass was used for producing red dye (as also described in the Ewen entry for this grass as 'Из нее делали красную краску, которой красили мех из гривы лося (а не оленя), для отделки деталей костюма шамана = They made red paint from it, which was used to paint the fur from the mane of an elk (not a deer), to decorate the details of the shaman's costume'). Perhaps the Ewen gathered this type of grass in Yukaghir lands, or obtained it as a trading commodity for their rituals, rituals that may also have been practiced by the shamanistic-inspired Yukaghirs.

6. Documentation correction

In bibliographic and etymological research we are of course wholly dependent on the quality and quantity of the field data used. It is therefore of utmost importance that the data be as accurate and correct as possible. I am myself currently engaged in the collecting of additional Tundra Yukaghir lexical field data, and am becoming increasingly aware of the various pitfalls in data documentation. Any and all transcribed data must be proof-read and evaluated as to the correctness of the noted forms and the orthography used has to be clear taking into account all the phonetic nuances of the language being documented. All incorrect notes must be corrected before any wrongful conclusions are drawn from it, or before the wrong form is referenced in future scientific publications. In these sections in the paper series, I usually correct wrongfully documented forms based on various factors, and so here two points are being raised.

First, the HDY (374) suggests a separate PY root for B *katschent-alba* 'pit for ash', but this is unnecessary because this form is actually derived from *qon-čənt-albə, and directly related to, for example, KY *qonžə* 'hole, pit' and KY *albə* 'foot of a mountain'. From these latter two we have the very similar assimilated derivative KY *qožid-elbə* ~ *qažid-elbə* 'arm-pit, lit. pit bottom' (the latter form is uvularized, like the B word is also). In B the word *-alba* also means 'bottom', and so *katschent-alba* 'pit for ash' also literally means 'pit bottom'. Clearly, 'pit bottom' is open to a number of semantic interpretations, and this way of compounding can also be compared to KY *laqid-i:čə* 'buttocks; fish tail, lit. end of the bottom',

TY *laqid-eku*: ‘anus, lit. bottom hole’, TY *lukud-albe* ‘lower land, lit. bottom of the earth’, etc.

Second, MU *endschdsche-ówa* ‘elk’ has hesitantly been suggested a borrowing (HDY 339) as to the second part of the compound from North Tungusic **awa-la* ‘reindeer’ (TMS 1 8). This could well be because the first part, MU *endschdsche-*, must be regarded cognate with other Yukaghir words such as MK *éndschi* ‘alive’, ME *éndschi*, etc. (< PY **enč*’- ‘to live’; HDY 160), while the second part has no known etymology. The MU word for ‘elk’ would literally mean ‘vivid reindeer’. There is another possibility because there are other meanings for the first word, cf. RS *endik*, *endibai* ‘careful, economical’, TD *ed*’- ‘useful; safe’, which could give the MU word the literal meaning of ‘useful reindeer’, but this latter suggestion is less likely because reindeers in general are already considered extremely useful in the Yukaghir, Yakut and Tungusic cultures so saying that would be redundant. So, the MU ‘elk’ was probably regarded a powerful, vivid reindeer. Indeed, there is even a semantic parallel for using ‘alive’ to derivatively describe an ‘elk’ with KY *end’o:n* ‘animal, living creature, elk’, so MU *endschdsche-ówa* ‘elk’ can be considered etymologized. Semantically, as informed me by C. Miller (pc), this finds parallels in animal < ‘breathe’ and Arabic *ḥayawān* (حيوان) ‘animal’ < √*ḥyw* ‘to live’, borrowed into various Turkic and Iranian languages, and even as far as Albanian and Serbo-Croatian.

6. Abbreviations of linguistic materials

Ewenki dialects: алд = Upper Aldan-Zeyan (Верхне-алданско-зейский диалект) ; брг = Barguzin (баргузинский диалект); е = Yerbogachen (эрбогочунский диалект); и = Ilimpi (илимпийский диалект); м = Mai (майский говор); н = Nera (непский диалект); орч = Orochon (говор ороchonский эвенков); П-Т = Podkamen (подкаменно-тунгусский диалект и его говори); с = Sumu (сумский диалект); с-б = Northern Baikal (северобайкальский диалект); сх = Sakhalin (сахалинский диалект); тк = Tokko (токкинский говор); тмт = Tommot (томмотский говор); Тнг = Tungir form of the Vitim-Olekminsky dialect (Тунгирский говор витимо-олекминского диалекта); тт = Totti (тоттинский говор); учр = Uchur-Zeya (учурско-зейский диалект); чмк = Chumikan (чумиканский диалект); урм =

Urmi (урмийский говор бурейско-урмийско-амгунского диалекта); з = Upper Aldan-Zeyan (зейский говор верхнеалданско-зейского диалекта).

B = Materials of Billings 1787. BO = Materials of Boensing 1781. CED = Fortescue et al. 2001. DEWOS = Steinitz 1966-1993. EDAL = Starostin et al. 2003. EDT = Clauson 1972. ESTJA = Sevortjan 1974-2000. FEDOTOV 1 = Fedotov 1995. FEDOTOV 2 = Fedotov 1996. JLTT = Martin 1987. JRS = Slepcev 1972. KD = Kolyma Yukaghir from Jochelson's manuscript dictionary. KJ = Kolyma Yukaghir materials of Jochelson 1898 and 1900. KK = Kolyma Yukaghir materials of Krejnovič 1982. KL = Materials of Klitschka 1781. KW = Ramstedt 1935. KY = Modern Kolyma Yukaghir. Leksika = Tenišev 1997. M = Materials by Maydell presented by Schiefner 1871a and 1871b. MC = Chuvan materials of Matjuškin in Wrangel 1841. ME = Materials of Merk 1787. MGCD = Menggu yuzu yuyen cidien, Qinghai, 1990. MK = Kolyma Yukaghir materials of Mueller and Lindenau in 1741. MO = Omok materials of Matjuškin in Wrangel 1841. MU = Ust'-Janskoe materials of Mueller/Lindenau 1741. RS = Materials of Rajskej and Stubendorf presented by Schiefner 1871a. SD = Kolyma Yukaghir materials of Spiridonov 2003. SU = Materials by Suvorov presented by Schiefner 1871a. TD = Tundra Yukaghir materials of Jochelson 1926. TK = Tundra Yukaghir materials of Krejnovič 1958 and Krejnovič 1982. TMS 1 = Cincius 1975. TMS 2 = Cincius 1977. TY = Modern Tundra Yukaghir. UEW = Rédei 1988-1991. VEWT = Räsänen 1969.

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