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Jan-Olof Svantesson

In this article I give a translation into English of the Kalmuck grammar written in Swedish by Cornelius Rahmn. This grammar was most probably written while Rahmn was a missionary in the Kalmuck area in 1819-1823. The manuscript of the grammar is kept by Uppsala University Library, and has not been published before. As an introduction, I give a short account of Rahmn's pioneering studies on Kalmuck linguistics and their significance.

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Cornelius Rahmn

Cornelius Rahmn was born in 1785 in Göteborg (Gothenburg), Sweden's second largest city, as the son of an artillery officer. He studied law at Lund University but never worked in the legal profession. Instead he turned to the church and became a chaplain with the Göta artillery in 1810. John Paterson, a member of the London Missionary Society who lived in Sweden for some years after 1807, became acquainted with Rahmn, and in 1817, Rahmn was recruited to open the Society's mission for the Buriads at Irkutsk in Siberia together with the English missionary Edward Stallybrass (1794-1884).

On their way to Irkutsk, the two missionaries first spent some time in St. Petersburg, and in December 1817 they left for Moscow, where they were received by Emperor Alexander I, who showed a sympathetic interest in their mission. On 19 January they left Moscow by sleigh together with their wives, Betty Rahmn and Sarah Stallybrass, both pregnant, and the Rahmns' daughter Hanna, who was only two years old. After two months' journey they arrived at Irkutsk on 16 March 1818.

Because of Betty Rahmn's poor health, the Rahmn family had to leave Irkutsk already in May 1819, and they moved to Sarepta to work among the Kalmucks. Sarepta had been founded as a kind of Christian colony by the Moravian United Brethren (or "Herrnhutians") in 1765. It is situated to the south of Tsaritsyn (later Stalingrad and now Volgograd), where the small Sarpa river flows into the Volga; it is now renamed Krasnoarmejsk and is a southern suburb of Volgograd city. Rahmn stayed there for almost four years, still working for the London Missionary Society, although he lived among the Moravian Brethren. In June 1823 he was forced by the Russian authorities to stop his missionary activities, and moved to St. Petersburg. He stayed there until 1826, when he became an international secretary at the headquar-

ters of the London Missionary Society. In 1832 he became pastor for the Swedish congregation in London, and in 1841 he returned to Sweden to become pastor of the small rural parish Kalv (then written Kalf) in southwestern Sweden, where he stayed until his death in 1853. (This account of Rahmn's life is based on Jansson (1951), on Bawden (1985) and on Rahmn's daughter Hanna's biography of her father (Brusewitz 1893).)

During his stay among the Kalmucks, Rahmn started to translate the Bible into Kalmuck, since he was dissatisfied with the translations by Isaac Jacob Schmidt, who belonged to the church of the Moravian Brethren. The extent of Rahmn's translations and their whereabouts are not known; they may have been lost when some of Rahmn's letters and other documents were burned after his death (Bawden 1985: 282-3). The grammar and dictionary were possibly written in preparation for this translation work.

In addition to Swedish, Rahmn knew at least German and English (his wife Betty was Scottish), and like other Swedish clergymen at that time he had studied Latin, Classical Greek and some Hebrew. Thus he was well prepared for his linguistic work and for Bible translation.

The Kalmuck language

The Kalmucks are Western Mongols (Oirads) who came from western Mongolia and northwestern China to Russia in the 1630s and settled in the lower Volga area, to the north and northwest of the Caspian Sea. Many of them returned to China and Mongolia in 1771. The designation Kalmuck is normally used for those living in Russia (and for those who were in Russia but returned to China or Mongolia), and Oirad is used for those living in China and Mongolia. Although Kalmuck and Oirad are sometimes described as different languages, they are basically the same, and I will use the terms Kalmuck and Oirad more or less interchangeably. Rahmn calls the people and language Kalmuck (or sometimes Mongolian), but never Oirad.

The Old Mongolian script was originally used by the Oirads, but in 1648, an Oirad (or Kalmuck) script was created by Zaya Pandita (1599-1662) as a modification of the Mongolian script to make it closer to the spoken language (see e.g. Kara 2005). It is still used to some extent by the Oirads in China although its use is discouraged by the Chinese authorities, who prefer to regard Oirad as a dialect of Mongolian and promote the Mongolian script and a language standard based on the Chahar dialect. Similarly, Oirad is regarded as a dialect of Mongolian proper in Mongolia, and Mongolian written with the Cyrillic alphabet is the only widely used written language. The Cyrillic alphabet has replaced the old script among the Kalmucks living in Russia as well. Their written language is based on the Kalmuck language, however, rather than on Mongolian. The great majority of Kalmucks living in Russia do not speak or write Kalmuck any more but use only Russian.

Rahmn's Kalmuck manuscripts

Three manuscripts by Rahmn which deal with the Kalmuck language, numbered R162, R163 and R164, are held by Uppsala University Library. A fourth manuscript (R165) is written in Classical Mongolian.

Manuscript R162 is a Kalmuck-Swedish dictionary, written on light blue paper, approx. 18×22 cm. The text on the cover page reads: "Författaren till detta Kalmuckiskt-Svenska lexicon är prosten i Kalf (Göteb.) stift Cornelius Rahmn hvilken 1817-25 verkade som missionär i Wolgatrakterne. Inköpt 26/4 1889 af Rahmns änka" [The author of this Kalmuck-Swedish dictionary is the pastor of Kalf (Göteborg diocese) Cornelius Rahmn, who 1817-25 was a missionary in the Volga areas. Bought 26/4 1889 from Rahmn's widow.]. There is no title page and no foreword or other explanation from the author.

The manuscript consists of 281 numbered pages, two empty pages, and a final page, number 284, which has the heading "Förtekning på ord, hwilka i brist af fullt motswarande i kallmuckiskan, öfwersättas med phraser el. composita" [List of words which, lacking a perfect correspondence in Kalmuck, are translated with phrases or compounds]. This page contains translations of some Swedish words into Kalmuck. The main part of the dictionary contains more than 7,000 Kalmuck words, written in the old Kalmuck script, each with a Swedish translation. Rather many of the words have a German translation as well, usually less detailed than the Swedish one. This is written in old German "blackletter" handwriting (*Kurrentschrift*), corresponding to printed *Fraktur* style. Each page is divided into two columns by a vertical line. In the wider, left-hand column, the words are arranged alphabetically according to the Kalmuck script, and the right-hand column contains additional words or examples, usually derived from, or otherwise related to, those to the left, or at least in the same alphabetic section.

Manuscript R163 is a Swedish-Kalmuck wordlist. It has no cover page but the number R163 and the text "Corn. Rahmn. Svenskt Kalmuckiskt lexicon inköpt 26/4 1889 till Ups. Univ. Bibl." [Corn. Rahmn. Swedish Kalmuck dictionary bought 26/4 1889 for Uppsala University Library] is written on the first page. This manuscript is written on light grey (first half) or light blue paper, approx. 22×34 cm. It consists of 129 written but unpaginated pages (and rather many empty pages interspersed between them). Most pages are divided into three columns, and each column contains Swedish words beginning with a certain letter combination, e.g. *Ab, Ac,* etc., and their Kalmuck translations. Within each column the words are more or less in Kalmuck alphabetical order, which reveals that Rahmn most probably made this wordlist by going through the Kalmuck-Swedish dictionary from the beginning to the end, writing down each word in the relevant column. Thus it is basically an index to the Kalmuck-Swedish dictionary. Sometimes the Swedish translation is slightly different from that given in the Kalmuck-Swedish dictionary, and there are also a few additional words not found in the dictionary.

Manuscript R164 is a Kalmuck grammar, written on light blue paper, approx. 18×22 cm. The text on the cover page is: "Corn. Rahmn, Kalmuckisk grammatika, köpt till Ups. U.B. 26/4 1889" [Corn. Rahmn, Kalmuck grammar, bought for Uppsala University Library 26/4 1889]. The manuscript contains two versions of the grammar. The first version has the heading "Kalmuckisk grammatik" [Kalmuck grammar] and consists of 37 unpaginated pages. The second version has the heading "Anmärkningar hörande till kalmuckiska språkets grammatik" [Remarks belonging to the grammar of the Kalmuck language] and consists of only 14 unpaginated pages. There are two additional pages listing adverbs with Swedish translations, two pages of mono- and disyllabic words in Kalmuck only, one page containing The Lord's Prayer (after Schmidt) with interlinear Swedish translation, one page of Kalmuck words written syllable by syllable and one page showing the Kalmuck digits.

The first version of the grammar is more complete, and the information in it seems more accurate than in the second version. My impression is that the second version is a sketch written before the first and more final version. Inspection of the manuscript shows that the two versions originally were two different manuscripts bound together, most probably in the wrong order.

The fourth manuscript, R165, is also written on light blue paper, approx. 22×36 cm. The text "Köpt 26/4 1889 af prosten Corn. Rahmns änka" [Bought 26/4 1889 from Dean Corn. Rahmn's widow] is written on it. It consists of 142 pages written in Old Mongolian script. On the inside of the cover, Rahmn has written "Cornelius Rahmn Irkutsk 1819", and "1 Тетрадъ" [1st notebook] is written in Russian on top of the first page. My impression is that Rahmn wrote this manuscript while he was learning Classical Mongolian, probably before he moved from Irkutsk to Sarepta.

The grammar

Rahmn's grammar is written in Swedish, and Kalmuck words are given in the Kalmuck script. Here I will describe the first, more complete version of the grammar. It consists of two parts, called "Ortographie" [Orthography] and "Etymologie" [Etymology]. The first part is only slightly more than two pages and gives a list of the Kalmuck letters, and of all combinations of a consonant and a vowel, in Kalmuck script and in a transcription with Latin letters (see Figures 1 and 2). It is obvious that Rahmn intends the Latin letters to be pronounced as in German, which is natural, since German was a kind of scientific world language at the time, and furthermore Rahmn was working among the German-speaking Moravian Brethren. The vowels are transcribed <a, ä, i, o, u, ö, y>, i.e. IPA [a, ɛ, i, o, u, ø, y]. Most consonants are transcribed in the expected way. The sibilants and affricates are given as <ss, sch, s, z>, i.e. [s, ʃ, z, ts]. There are also "double vowels" which are transcribed as <oh, uh, yh>, and Rahmn says that they are lengthened (see Figure 2). The small diacritic stroke which is usually taken to denote a long vowel is described as an accent, and Rahmn says that the lengthened vowels cannot take the accent.
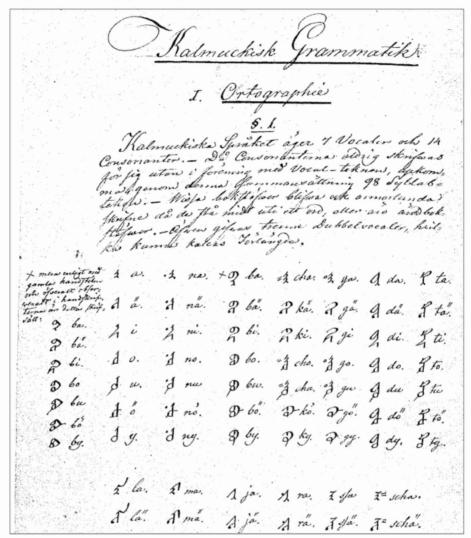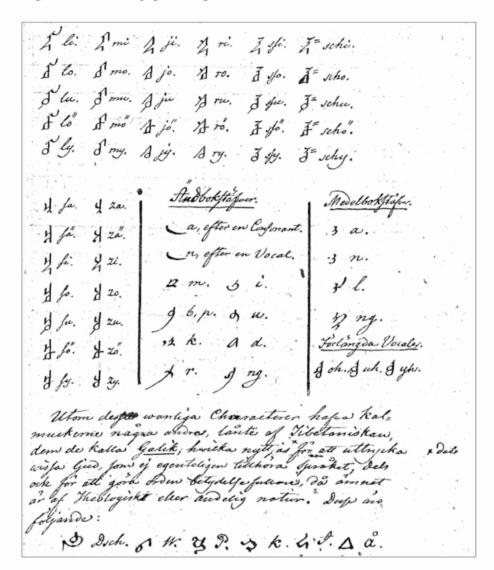
Figure 1. The first page of the grammar.

Figure 2. The second page of the grammar.

The second, "etymology", part takes up the remaining 35 pages. As in other grammars from this time, the word etymology refers to word structure and inflection, i.e. to what is now termed morphology. It deals with nouns, adjectives, numerals, pronouns, question words and verbs.

For the nouns, Rahmn recognizes eight cases: nominative, genitive, dative, accusative, vocative, two different instrumentals, and ablative. Rahmn says that first instrumental is formed with *jēr/bēr* meaning 'through'. Second instrumental is formed with the particle *lyge* (in everyday language contracted to *lē*) or more often with *tēgan* (contracted to *tei*) meaning 'together with'. His second instrumental thus corresponds to what is now usually called 'comitative'. (See the note before the translation of the grammar for the transliteration of Kalmuck words.)

The accusative has three different forms according to Rahmn, with the suffixes *-i* (or zero), *-ijigi* or *-bēn*. The last form, in modern grammars described as a reflexive, occurs only in the singular, he says, but no differences in meaning are mentioned. He recognizes five declensions for the nouns, depending on their final letters.

For the adjectives, Rahmn notes that many are derived from nouns by the suffix *-tei* (*-tai*, *-tu*). He also notes the intensification of adjectives by a reduplicative prefix, as in *xabxara* 'pitch black' (from *xara* 'black'). The sections on numerals and pronouns consist mainly of lists of the different forms and (for the pronouns) their inflection.

In the section on verbs, Rahmn gives conjugation tables for two verbs, which he regards as auxiliaries, *bajixu* 'to be' and *bolxu* 'to become', and exemplifies the conjugation of other verbs with *abxu* 'to take' (the verb *yzeky* 'to see' is used as the example word in the preliminary version of the grammar). He says that the verb has been investigated only incompletely. This can be seen also by comparing the two different versions of the grammar which basically agree in the sections on nouns and pronouns, but for the verbs, the terminology and contents differ rather significantly between the two versions, and both sometimes differ from the terminology used for verb forms in the dictionary.

One interesting point is subject agreement in the verb forms. As is well known, some Mongolic languages, such as Buriad and Kalmuck, but not Mongolian proper, have developed subject agreement suffixes on verbs, by cliticizing personal pronouns. In modern Kalmuck, this is obligatory and involves first and second person singular and plural, while there are no third person suffixes (see e.g. Bläsing 2003: 245), but Birtalan 2003: 225 says that "The personal endings are only marginally attested in Written Oirad, indicating that they are a relatively recent innovation." Rahmn's tables of verb conjugation confirm this and show an intermediate picture. In his tables, the monosyllabic personal pronouns (first person singular *bi* 'I', second person singular *ci* 'you' and second person plural *ta* 'you') are often suffixed to the verb, but the disyllabic first person plural (*bida* 'we') is almost never suffixed. Thus a commonly occurring pattern is like the one for Rahmn's "second perfect":

(1) *abalai bi*   'I have taken many times'
     ci abalai ci   'you have taken many times'
     abalai   'he has taken many times'
     bida abalai   'we have taken many times'
     ta abalai ta   'you have taken many times'
     ede abalai   'they have taken many times'

In Rahmn's tables, as in Written Oirad in general, the pronoun following the verb is usually written as a separate word and should perhaps be regarded as cliticized rather than suffixed. When agreement suffixes (or cliticized pronouns) occur in Rahmn's verb conjugation tables, he usually conforms to the pattern in (1) (including the absence of first person singular *bi* in subject position). The only other common alternative is to have the pronoun in subject position only, as in Rahmn's "second present" (2). This alternative occurs for some tables in the first version of the grammar and in almost all conjugation tables in the second, preliminary, version.

(2) *bi abdag*   'I used to take'
     ci abdag   'you used to take'
     abdag   'he used to take'
     bida abdag   'we used to take'
     ta abdag   'you used to take'
     ede abdag   'they used to take'

Thus, subject agreement is not as widespread in Rahmn's material as it is in modern Kalmuck, where it occurs obligatorily for first and second person (including second person plural). For example, the modern Kalmuck verb forms corresponding to those in (1) and (2) are (Tamara Esenova, pers. comm.):

(3) Modern Kalmuck agreement suffixes
     1 pers.   sing.   aw-lɛ-w   aw-d-w
                plur.   aw-lɛ-č   aw-d-č
     2 pers.   sing.   aw-lɛ-wdn   aw-d-wdn
                plur.   aw-lɛ-t   aw-d-t
     3 pers.   aw-lɛ   aw-dg

The question why agreement suffixes developed in Oirad/Kalmuck and Buriad but not in Mongolian proper has no definite answer. Although standard Mongolian is strictly verb-final, a personal pronoun can be inserted after the sentence-final verb in colloquial speech, as an afterthought, but not as a suffix. Personal pronouns in this position are also found in the *Secret History of the Mongols*, the oldest narrative text in any Mongolic language (13th Century). Perhaps this use of personal pronouns has been generalized and subsequently grammaticalized under the influence of neighbouring Turkic languages, where this is the general pattern.

Rahmn's grammar, like other European grammars of that time, uses the grammar of the well-known European languages, especially classical Latin, as a pattern, but there are not so many signs that Rahmn pressed the language into a Latin form. An obvious case of this, however, is his recognition of the vocative as a separate case, for which there is no support in Kalmuck.

Another characteristic of grammatical descriptions of the time is the almost complete negligence of syntax. Even major and conspicuously different features of the syntax, like the verb-final (SOV) word order in Kalmuck, were not considered worth mentioning in a grammar.

The dictionary

The dictionary is fairly large, containing more than 7,000 words and many example sentences. As mentioned above, the main part of the dictionary, written on the left-hand side of each page, is ordered in Kalmuck alphabetical order, but quite a lot of words, written on the right-hand side of the pages, seem to have been added after the main part was written. Many of these are derived words, such as passive and causative verbs. I get the impression that Rahmn worked systematically with informants to elicit derived verbs, since, as I know from personal experience with this kind of work, it is very unlikely that so many derived words are encountered in speech or texts. It is interesting to note that Rahmn has no term for causative, a category usually not found in European languages, although it is very common in Kalmuck. About 750 derived causative verbs are recorded in the dictionary, compared to only around 240 passives, a category which is well-known in European languages.

The passives are usually translated by Rahmn with the corresponding Swedish verb in the passive, formed with the auxiliary *blifwa* 'to become' or with the suffix *-s*. Similarly, causatives are often translated as *låta* 'let', *göra att någon* 'make someone' or *orsaka någon att* 'cause someone to' plus the translation of the base verb. Towards the middle of the manuscript Rahmn seems to have tired of writing down routine translations like this and often leaves out the translation of the base verb, writing only *Pass.* or even just *P.* for the passives, and phrases like *låta etc.*, *göra etc.*, or just *låta* — for the causatives.

For most words, the word-class is indicated. For the verbs, which are always given in the "infinitive" form, ending in *xu* or *ky*, there are no problems with this, but it is obvious that Rahmn had some difficulties with nouns and adjectives, which, as is well known, are less clearly distinguished in Mongolic languages than in many European languages. In many cases, it can be seen in the manuscript that Rahmn has changed the labelling and translation from an adjective to a noun, or the other way around.

In addition to the simple and compound Kalmuck words, Rahmn gives many sentence examples, in most cases with Swedish translations. Many of these have a reference to the text they are taken from. The most frequently cited texts are the Bible and some Buddhist Kalmuck texts, in particular the *Yligerijin dalai* but also

Bodhi mör and a few others. The only Kalmuck Bible translations at that time were those by Isaac Jacob Schmidt (1779-1847), who published the *Gospel According to St. Matthew* in 1815, and the three remaining Gospels and the *Acts of the Apostles* in 1821, all printed in St. Petersburg (Bawden 1985: 110, 281). These are the only books of the Bible that Rahmn refers to. I suppose that Rahmn generally cites Schmidt, but since Schmidt's Bible translations have not been available to me, I cannot exclude the possibility that some of the Bible citations are Rahmn's own proposals for translation. In a few places Rahmn mentions Schmidt's translation explicitly, apparently to show that he is not himself responsible for the information given.

Rahmn often gives inflected forms of nouns and verbs; most often the genitive and plural for nouns, and participles for verbs. They are also often provided with a reference to the source they are taken from, the same sources as for the sentence examples.

Rahmn gives encyclopaedic information about some of the entries in the dictionary, often referring to Peter Simon Pallas' work *Sammlungen historischer Nachrichten über die mongolischen Völkerschaften* (1776/1801).

Kalmuck spelling

It is interesting to look at some details in Rahmn's spelling of Kalmuck words. He does not tell anywhere in the manuscripts how he worked with the grammar and dictionary. It is rather clear that he wrote the Kalmuck examples himself, but he does not explain how he learned the script. It would have been interesting to know if he always learned the spelling from a Kalmuck teacher, or if he sometimes listened to spoken words and wrote down what he heard. There is quite a lot of variation in the spelling, especially for the non-initial vowels, but if this comes from Rahmn or from his informants is not easy to tell (and perhaps not very important). In non-initial position, originally short vowels are reduced to non-phonemic schwas or even completely deleted in modern Kalmuck (see e.g. Svantesson et al. 2005: 186). (The schwas are not written in the Cyrillic Kalmuck orthography.) This development must have started in Rahmn's time since there is a lot of variation in the non-initial vowels; very often the same word is written in two or even three different ways due to this. It can be mentioned that all (non-reduced) Kalmuck vowels occur also in Swedish (although with slightly different pronunciation in some cases), so Rahmn should have had no difficulty distinguishing them if they were not reduced.

There is no discussion of the pronunciation in Rahmn's grammar except that a Latin script transcription of the Kalmuck letters is given, and for a few words in the dictionary an indication of the pronunciation in Latin letters is given as well, presumably for words where Rahmn thought that the pronunciation was very different from the written form (in most cases due to reductions).

In addition to the standard letters of the Kalmuck alphabet, Rahmn uses a number of *galig* letters in foreign words (usually Buddhist terms of Tibetan origin, but also some modern loans from Russian).

From Rahmn's enumeration of how consonant+vowel combinations are written, it can be seen that the letter *x* (which he transcribes <ch>) occurs only before the (back) vowels *a*, *o*, *u*, while *k* occurs only before the (front) vowels *e* <ä>, *i*, *ø* <ö>, *y*, and also that *g* is written in different ways in these positions (reflecting allophonic variation). Rahmn does not give any labels for the back and front vowel classes, on which Kalmuck vowel harmony is based (called male and female vowels in traditional Mongolian grammar). He seems to have been unaware of vowel harmony, which he never mentions, and his Kalmuck spellings often violate vowel harmony. For example, the rule that the "infinitive" suffixes *xu* and *ky* should be attached to back-vocalic and front-vocalic verbs, respectively, is certainly adhered to in most cases, but far from always, and the same is true for other suffixes. In the grammar, he does mention one rule related to vowel harmony. He says about the "fourth gerund" (in translation): "when a verb in infinitive ends in *xu*, this gerund is *lāran*, but if the verb ends in *ky*, the gerund is *leren*." There is a similar passage in the dictionary, about the concessive particle *bāsu/bēsu*.

Linguistic changes

Although the Kalmuck script was intended to be close to the spoken language when it was designed in 1648, it does not reflect later phonological changes. The variation found in the Kalmuck spelling might, however, indicate some facts about the phonological development. Doerfer (1965) collected Western European texts from 1692 to 1827 which contain Kalmuck words written with the Latin or Cyrillic alphabet and on pp. 17-24 he gives a short overview of what these sources reveal about the historical development of Kalmuck, including its phonology. The features he treats include:

Loss of *g* in the perfect participle suffix *gsan/gsen*, which, according to Doerfer's material, takes place during the 18th century, i.e. before Rahmn's manuscripts were written. Rahmn always writes *g* here, but this probably just means that he adheres to the spelling norm; he does not say whether or not this *g* is pronounced.

Fronting of [a], conditioned by [i] in the next syllable, took place during the first part of the 19th century, i.e. at the time when Rahmn was among the Kalmucks, but the corresponding fronting of [o] takes place later, according to Doerfer. These changes are usually not reflected in Rahmn's material; again, this may just mean that he follows the spelling norm although there are at least two cases of variation that might indicate ongoing fronting: *šabi ~ šebi* 'pupil' and *oški ~ øški* 'lung'.

Reduction of non-initial vowels does not take place until the second half of the 19th century, according to Doerfer, and should thus not be reflected in Rahmn's material. As mentioned before, there is quite a lot of variation in the spelling of non-initial short vowels in Rahmn's dictionary, suggesting that vowel reduction was

already taking place at his time. This is in fact the most common source of spelling variation in the dictionary; a few examples are: *abxoi* ~ *abxui* 'capital', *ajiga* ~ *ajaga* 'drinking vessel', *amisxal* ~ *amisxul* 'breath', *kyryl* ~ *kyrel* 'metal', *tabtai* ~ *tabtei* 'well'.

Another change that Doerfer dates to the second half of the 19th century is the monophthongization of diphthongs. Here I will discuss vowel combinations written with one of the rounded vowels *u, y, o, ø* as the first element, and the graphic vowel symbol *y* as the second element. A complication here is that the letter *u*, which is properly written as *y* with an additional stroke (see Figures 1 and 2), is often written without this stroke, i.e. as *y*; this is possible because vowel harmony neutralizes the contrast between [u] and [y] in non-initial position. I use *u̯* as the transliteration of the graphic letter y when I think it stands for the sound [u]. Immediately after another vowel (except *i*) only the form without the stroke is written in Rahmn's manuscript, as well as in other old and modern texts. Following a strict letter-for-letter transliteration the combinations with the four rounded vowels should then be written *uy, yy, oy, øy*, but in combination with the back vowels *u* and *o*, I will write *u̯: uu̯, ou̯*. The combinations *ou̯, øy*, are usually the reflexes of Old Mongolian **ahu* and **ehy*, respectively (as reconstructed by Svantesson et al. (2005)), and were probably diphthongs at the time when the Kalmuck script was created (see e.g. Krueger 1975).

Rahmn says that the combinations *uu̯, yy* and *ou̯* are "lengthened vowels", and transcribes them as <uh, yh, oh>, presumably meaning [uː], [yː], [oː] as in German; he does not mention the combination *øy* although it occurs frequently (in more than 400 words) in the dictionary. One of the earliest published grammars of Kalmuck, Bobrovnikov (1849), contains a rather extensive and, as far as I can judge, reliable section on pronunciation. Bobrovnikov says (pp. 18-19) that *yy* and *ou̯* are alternative spellings of *øy* and *uu̯*, respectively, and that they are pronounced [yː] and [uː]. The modern standard of the Kalmuck (Oirad) script used in China, as given by Jamca (1999), writes these vowels as *yy* and *uu̯*, and the combinations *øy* and *ou̯* are not used.

Vowel length can also be indicated with a small diacritic stroke. This length mark is not attached to *u* or *y* in modern Oirad script (Jamca 1999: 14), but this is sometimes (but not very frequently) done by Rahmn, who calls the length mark an accent. The different spellings and pronunciations are compared in the following table, where ' denotes Rahmn's "accent":

(4)	Original	Rahmn	Bobrovnikov	Modern
uu	[uː]	[uː]	[uː]	[uː]
ū	—	['u]	—	—
yy	[yː]	[yː]	([yː])	[yː]
ȳ	—	['y]	—	—
ou	[ou]	[oː] ?	([uː])	—
ō	[oː]	['o]	[oː]	[oː]
øy	[øy]	[?]	[yː]	—
ə̄	[øː]	['ø]	[øː]	[øː]

Rahmn probably heard long Kalmuck vowels (with the length mark) as stressed (or accented) since long Swedish vowels always are stressed. Whether his transcription of *ou* as <oh> really means [oː] (against Bobrovnikov's 'long u', [uː]) is difficult to know. Since Rahmn uses the German, and not Swedish, sound values of the Latin letters in his table of the alphabet, and also since <h> can indicate vowel length in German, but not in modern Swedish, the most probable interpretation is that his <oh> does mean [oː] as in German. Since the letter <o> is ambiguous between the pronunciations [oː] (as in *son* [soːn] 'son') and [uː] (as in *ko* [kuː] 'cow') in modern Swedish, he might also have meant [uː], a suggestion that is supported by the fact that there is rather frequent variation between *ou* and *uu* in Rahmn's dictionary.

A third possibility is that Rahmn's <oh> denotes the vowel [ʊː], of a quality between [uː] and [oː], occurring in some Swedish dialects, mainly in words such as *son* 'son', that are written with <o> and pronounced with [oː] in modern standard Swedish. In Rahmn's time, Swedish spelling was not completely standardized, and the spelling <oh> was used for this sound by some writers (see Teleman 2002: 137).

Relation to other Western works on Kalmuck

Although Rahmn's Kalmuck grammar is short and sketchy and there seem to be some misunderstandings in it, I think it still has an interest as documentation of Kalmuck at an early time. At the time when Rahmn wrote his grammar, no Kalmuck grammar had been published in any language. The first published grammars are those of Popov (1847), Bobrovnikov (1849) and Zwick (1851).

The dictionary, although left in a less finished state than the grammar, is perhaps even more valuable as documentation of the language at an early time. It is earlier than the published dictionaries in European languages (Zwick 1852, Golstunskij 1860) and contains a relatively large word material.

It is interesting to compare Rahmn's work with the published Kalmuck grammar (1851) and dictionary (1852) by the German missionary Heinrich August Zwick (1796-1855) who belonged to the Moravian Brethren and was living at Sarepta while Rahmn was there. Zwick's grammar is more comprehensive than Rahmn's, but the dictionaries are about the same size. I have not compared the dictionaries in detail, but there are some obvious similarities, such as the great number of derived verbs in them. There are also rather many words which are found in Rahmn and

Zwick, but not in other dictionaries or texts. This can be seen in Krueger's dictionary of written Kalmuck (1978/84). Krueger compiled his dictionary from different texts and also included words from Zwick's dictionary (and from other dictionaries). For some words, Zwick's dictionary is his only source, and more than one third of these words are found in Rahmn's manuscript as well, according to a word count I made of a section of the dictionaries. Krueger 1973: 68 also says that "it appears that he [Zwick] relied heavily on the Bible translations and on some works such as the *Üliger-ün dalai* in Kalmyk". Unlike Rahmn, Zwick gives no references to his sources, but as mentioned above, these are exactly those sources that Rahmn refers to most often.

Another, rather curious fact suggests that Zwick had access to Rahmn's material when he wrote his dictionary. This concerns a word *šabariŋ*, translated as "gyllenåder" by Rahmn. This Swedish compound, literally meaning 'golden vein' is unknown in modern Swedish, but according to the historical dictionary of the Swedish Academy (*Svenska Akademiens ordbok*) it means 'hemorrhoids'. Zwick lists the same word with the gloss "der goldene Adler" 'the golden eagle'. This word *šabariŋ* is also found in Ramstedt's (1935) Kalmuck-German dictionary (*šawrn̥*, translated as "der golden-adler") with a reference to Zwick, and it is listed by Krueger (1978/84) who translates it as "golden eagle", referring to Zwick and Ramstedt. Krueger did not find the word in any of the texts he used for his dictionary. I have not found *šabariŋ* or a similar word meaning 'eagle' in any Kalmuck or Mongolian dictionary, and native speakers I have consulted do not know any such word. There are similar words meaning 'hemorrhoids' however: Cyrillic Kalmuck шамбрцг (*šambrcg*) (Korsunkiev 1992: 57); Old Written Mongolian *šambaram;* Cyrillic Mongolian шамбарам (*šambaram*). Krueger lists the Written Kalmuck forms *šambaram, šambrum, šamuruun*, and Ramstedt gives *šambᴰrn̥, šambɒrn̥*, all meaning 'hemorrhoids'. Thus it seems that Rahmn was right and Zwick was wrong. My guess is that Zwick used Rahmn's material and misunderstood Swedish *åder* 'vein' as corresponding to German *Adler* 'eagle'.

Conclusion

Rahmn's grammar and dictionary were never published, but my impression is that they were more or less completed and only minor additions and editing would have been needed to get them into a publishable form. Perhaps Rahmn never intended to publish them, but just to use them himself for his Bible translations. The fact that he wrote in Swedish suggests this, since it is not easy to imagine who, except Rahmn himself, would read works on Kalmuck in Swedish.

In spite of this, Rahmn's pioneering works on Kalmuck linguistics still have a great significance for the history of the Kalmuck language, and I hope that the present translation of Rahmn's grammar and my forthcoming translation of his dictionary will contribute to the understanding of the development of the Kalmuck language and also of Cornelius Rahmn's place in the history of its investigation.

Acknowledgements

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Kalmuck grammar
by Cornelius Rahmn
Translated by Jan-Olof Svantesson

[Translator's note: Rahmn almost always writes the Kalmuck words in the Kalmuck script. I have transliterated it using the Latin alphabet, printed in italics. The IPA alphabet is the base of the transliteration, with some changes: *š, c* are written instead of IPA [ʃ], [ts], and some letters with diacritics are used for the *galig* letters (see the *Orthography* section below and Figures 1 and 2). The vowel [u] is sometimes written in the same way as [y], without the stroke that distinguishes *u* from *y* (as explained in the section *Linguistic changes* above). I transliterate written *y* that stands for the vowel sound [u] as *ʉ*. In some places, especially in the *Orthography* section, Rahmn writes Kalmuck words or sounds using the Latin alphabet; then I have kept his spelling enclosed in <...>. Material added by me is enclosed in [...]; in a few places where I think that Rahmn made an obvious mistake, I show his wording within {...} and add a correction within [...].]

I. Orthography

§1. The Kalmuck language has 7 vowels and 14 consonants. Since the consonants are never written separately but in combination with the vowel-signs, 98 syllabic signs arise through this combination. Certain letters are also written differently when they appear in the middle of a word, or are final letters. There are also three double vowels, which may be called lengthened.

a <a>	*na* <na>	*ba* <ba>	*xa* <cha>	*ga* <ga>	*da* <da>	*ta* <ta>	*ba* <ba>*
e <ä>	*ne* <nä>	*be* <bä>	*ke* <kä>	*ge* <gä>	*de* <dä>	*te* <tä>	*be* <bä>
i <i>	*ni* <ni>	*bi* <bi>	*ki* <ki>	*gi* <gi>	*di* <di>	*ti* <ti>	*bi* <bi>
o <o>	*no* <no>	*bo* <bo>	*xo* <cho>	*go* <go>	*do* <do>	*to* <to>	*bo* <bo>
u <u>	*nu* <nu>	*bu* <bu>	*xu* <chu>	*gu* <gu>	*du* <du>	*tu* <tu>	*bu* <bu>
ø <ö>	*nø* <nö>	*bø* <bö>	*kø* <kö>	*gø* <gö>	*dø* <dö>	*tø* <tö>	*bø* <bö>
y <y>	*ny* <ny>	*by* <by>	*ky* <ky>	*gy* <gy>	*dy* <dy>	*ty* <ty>	*by* <by>

*This way of writing is more in accordance with old handwriting style and is everywhere observed in the manuscripts.

la <la>	*ma* <ma>	*ja* <ja>	*ra* <ra>	*sa* <ssa>	*ša* <scha>	*za* <sa>	*ca* <za>
le <lä>	*me* <mä>	*je* <jä>	*re* <rä>	*se* <ssä>	*še* <schä>	*ze* <sä>	*ce* <zä>
li	*mi* <mi>	*ji* <ji>	*ri* <ri>	*si* <ssi>	*ši* <schi>	*zi* <si>	*ci* <zi>
lo <lo>	*mo* <mo>	*jo* <jo>	*ro* <ro>	*so* <sso>	*šo* <scho>	*zo* <so>	*co* <zo>
lu <lu>	*mu* <mu>	*ju* <ju>	*ru* <ru>	*su* <ssu>	*šu* <schu>	*zu* <su>	*cu* <zu>
lø <lö>	*mø* <mö>	*jø* <jö>	*rø* <rö>	*sø* <ssö>	*šø* <schö>	*zø* <sö>	*cø* <zö>
ly <ly>	*my* <my>	*jy* <jy>	*ry* <ry>	*sy* <ssy>	*šy* <schy>	*zy* <sy>	*cy* <zy>

Final letters		*Middle letters*
a <a>, after a consonant		a <a>
n <n>, after a vowel		*n* <n>
m <m>	*i* <i>	*l* <l>
b <b, p>	*u* <u>	ŋ <ng>
g <k>	*d* <d>	Lengthened vowels
r <r>	ŋ <ng>	*oụ* <oh> *uụ* <uh> *yy* <yh>

In addition to these common characters, the Kalmucks have some others, borrowed from Tibetan, which they call *galik*; they are used both to express certain sounds that do not belong properly to the language, and also to make the words more important, when the subject is of a theological or spiritual nature. These are the following:

ǰ<dsch>, *w* <w>, *ṗ* <p>, *ḳ* <k>, *h* <i>, *ọ* <å>.

§2. The language has only one accent (–) which is added on the right side of the vowel of that syllable, on which the weight falls, e.g. *xurāxụ* <churáchu> 'collect'. The lengthened vowels cannot take the accent.

§3. A Kalmuck word can never end in the following consonant signs: *t, j, z, c,* nor with <ch> or <g>.

II Etymology

§1. The Kalmuck language has {seven} [eight] parts of speech, namely: noun, pronoun, verb, participle, adverb, preposition, conjunction and interjection. There are no articles.

Most words are simple; compounds are only very few and rare. Derivatives are, however, of great number. Thus one has e.g. *nerēdeky* 'call' from *nere* 'name'; *bajarlaxụ* 'to delight' from *bajar* 'delight', *šabartei* 'muddy' from *šabar* 'earth'; *keleky* 'speak' from *kelen* 'tongue'; *altaci* 'goldsmith' from *altan* 'gold', etc.

§2. Nouns

1. A noun is either a substantive, like *ere* 'a man', *eme* 'a woman', *ger* 'a house', or an adjective, like *sajin* 'good', *xara* 'black', *jeke* 'big'.
2. Concerning gender, no distinction is made, however. The substantives are all of one gender.
3. Numbers are in Kalmuck, as usual, two: singular and plural. In connection with this, the following should be remarked:
α) Quite a few nouns are the same in singular and plural.

β) For those nouns whose plural is different from the singular, the former is formed in such a way that a certain ending is added to the singular. It is generally possible to assume and determine with certainty the following rules for the formation of plurals:

(1) Monosyllabic nouns ending in <r> get the ending *mud* in the plural, e.g. *ger* 'house', pl. *germud; car* 'ox', pl. *carmud* 'oxen'.

(2) Disyllables ending in <r> change this letter in the plural to final <d> (*d*), e.g. *uker* 'cow', pl. *uked* 'cows'. The word *elmer* 'rogue' makes an exception, however, which is in the plural *elmermud* 'rogues'.

(3) Nouns ending in <a, e, o> add the letter *s* in the plural, e.g. *aga* 'wife', pl. *agas* 'wives'; *azirga* 'stallion', plural *azirgas* 'stallions'; *cino* 'wolf', *cinos* 'wolves'.

(4) Nouns ending in <i> add the syllable *nar* in the plural, e.g. *manzi* 'apprentice' (properly a novice for the clergy among the Mongolian peoples), pl. *manzinar* 'apprentices'; *teŋgeri* 'spiritual being', pl. *teŋgerinar* 'spiritual beings'.

(5) Nouns ending in <n> lose this letter in exchange for final <d> (*d*), e.g. *morin* 'horse', plural *morid* 'horses'; *odon* 'star', pl. *odod* (*odoṳd*) 'stars'. Here, the word *nojon* 'prince' makes an exception, however; in the plural it is *nojodṳṳd* 'princes'.

(6) Those nouns which end in *g* or *ŋ* in the singular change this ending in the plural to *goṳd*, e.g. *xudug* 'well', pl. *xudugoṳd* 'wells'; *gelyŋ* 'a gällung (Kalmuck priest)', pl. *geleŋgṳṳd* 'gällungs'. The word *xalmig* 'Kalmuck' has, however, in the plural *xalmigdṳd* (*xalmigṳṳd*) 'Kalmucks'.

(7) The word *aŋgel* 'angel' is in the pl. *aŋgel loṳd* 'angels'.

γ) For most nouns it seems, however, to be impossible to form a plural in this way. Which those nouns are for which such plural formation can take place is at present impossible to determine. It must be learnt by practice of the language and in company with the Kalmucks.

ε) It seems unknown whether there are any so-called pluralia tantum. Only one known word can be assigned here. This is *saijidṳd*, which means as much as 'manager', 'director' or 'administrator' and is derived from the word *sajin* 'good'.

ζ) On the whole, it is regarded as a minor mistake if one, even for those words whose plural is different from the singular in the ways stated above, does not observe this difference.

4. Cases are: nominative, genitive, dative, in the singular three and in the plural two accusatives (which is something special for the Kalmuck language), vocative, two instrumental cases and ablative.

Case is formed by certain endings or also particles which are added and sometimes, *ab euphoniam*, are merged with the substantive, e.g.:

Nominative: the word itself.

Genitive is formed by adding the ending *i* or *ijin*.

Dative is formed by adding the particle *du, tu*, which means: 'to, for', and sometimes 'in'.

First accusative: singular and plural sometimes ends in [medial] *i*. In some cases it is equal to the nominative. Certain words get [final] *i* in the plural in this case.

Second accusative: singular and plural end in *ijigi*.

Third accusative: singular gets the ending or more correctly the particle *jēn* added to it, or when the word ends in a vowel, the ending *bēn*.

Vocative is always equal to the nominative.

First instrumental is marked with the particle *jēr*, or if the word ends in a vowel, *bēr*, which means 'through', and in everyday language is substituted by the ending *gar*. When *jēr* is merged with the substantive, *j* is thrown off.

Second instrumental gets the particle *lyge*, which in everyday language is contracted to *lē*, but more often *tēgan*, which is often contracted to *tei* when pronouns are declined. Both *lyge* and *tēgan* mean 'with, together with'. Here it should be noticed that when one says e.g. 'someone has come with me', one must say *nadlē*. On the other hand, in 'I have come together or in the company of someone', then *tei* is used, just as in 'I have come on horseback', or 'together with something that I bring with me', then *tēgan* is used.

Ablative is marked with the particle *ēse* or *ēce*, which means 'from'.

5. The declensions are five, as can be seen below.

§3. Declension of the substantives

First declension

To this declension belong words which in the singular end in <n>, and also all disyllabics ending in <r>. The final letters <n> and <r> are changed to final <d> (*d*) in the plural, e.g. *morin* 'horse', pl. *morid* 'horses'; *uker* 'cow', pl. *uked* 'cows'.

Paradigms

	singular		plural	
nom.	*morin*	'the horse'	*morid*	'the horses'
gen.	*morini*		*moridijin*	
dat.	*morin du, morindu*		*morid ty*	
acc.	*mori*		*moridi*	
	morijigi		*moridijigi*	
	morin jēn			
voc.	*morin*		*morid*	
instr.	*morin jēr, morīr*		*morid jēr, moridēr*	
	morin lyge, moritēgan		*morid lyge, moridtēgan*	
abl.	*morin ēce, morinese*		*morid ēce, moridēse*	

	singular		plural	
nom.	*odon*	'the star'	*odod*	'the stars'
gen.	*odoni*		*ododijin*	
dat.	*odon du*		*odod tu*	
acc.	*odo*		*ododi*	
	odonijigi		*ododijigi*	
	odon jēn			
voc.	*odon*		*odod*	
instr.	*odon jēr, odonēr*		*odod jēr, ododēr*	
	odon le, odon tēgan		*odod le, odod tēgan*	
abl.	*odonēse*		*odotēse*	

	singular		plural	
nom.	*uker*	'the cow'	*uked*	'the cows'
gen.	*ukerijin*		*ukedijin*	
dat.	*ukertu*		*ukedtu*	
acc.	*ukeri*		*ukedi*	
	ukerijigi		*ukedijigi*	
	uker jēn			
voc.	*uker*		*uked*	
instr.	*ukerēr*		*ukedēr*	
	ukerle, ukertēgan		*uked le, uked tēgan*	
abl.	*ukerēse*		*ukedēse*	

Second declension

Here belong all words that end in <r> and are monosyllabic, and those which have the endings *m, y, s, š,* which get the ending *mud* in the plural, e.g. *ger* 'house', pl. *germud* 'houses'; *car* 'ox', pl. *carmud* 'oxen'.

Paradigm

	singular		plural	
nom.	*ger*	'the house'	*germud*	'the houses'
gen.	*gerijin*		*germudijin*	
dat.	*gertu*		*germud tu*	
acc.	*geri*		*germudi*	
	gerijigi		*germudijigi*	
	ger jēn, gerēn			
voc.	*ger*		*germud*	
instr.	*ger jēr, gerēr*		*germudēr*	
	gerteijin, tēgan		*germudtēgan*	
abl.	*gerēce, ēse*		*germudēse*	

Third declension
The words belonging to this declension end in the vowels *a, e, o,* and in the plural
add an *s,* e.g. *aga* 'wife', pl. *agas* 'wives'; *cino* 'wolf', pl. *cinos* 'wolves'.

Paradigms

	singular		plural	
nom.	*aga*	'the wife'	*agas*	'the wives'
gen.	*agaijin*		*agasijin*	
dat.	*agadụ*		*agastụ*	
acc.	*aga*		*agasi*	
	agajigi		*agasijigi*	
	agabēn			
voc.	*aga*		*agas*	
instr.	*agār*		*agasar*	
	agale		*agasle*	
abl.	*agāsa*		*agas āsa*	

	singular		plural
nom.	*axa*	'the elder brother'	lacking
gen.	*axaijin*		
dat.	*axa dụ*		
acc.	*axa*		
	axajigi		
	axabēn		
voc.	*axa*		
instr.	*axabēr*		
	axa luge		
abl.	*axa ece*		

	singular		plural	
nom.	*cino*	'wolf'	*cinos*	'wolves'
gen.	*cinoijin*		*cinosijin*	
dat.	*cino dụ*		*cinos tụ*	
acc.	*cino*		*cinosi*	
	cinoijigi		*cinosijigi*	
	cinobēn			
voc.	*cino*		*cinos*	
instr.	*cinobēr*		*cinos jēr*	
	cino luge		*cinos lyge*	
abl.	*cino ēce*		*cinos ēce*	

Fourth declension

The words in this declension end in the singular in <i>, and in the plural add the ending *nar*, e.g. *manzi* 'apprentice', pl. *manzinar* 'apprentices'; *teŋgeri* 'heaven', pl. *teŋgerinar* 'heavens'.

Paradigms

	singular		plural
	singular		*plural*
nom.	*manzi*	'apprentice'	*manzinar*
gen.	*manzijin*		*manzinarijin*
dat.	*manzidu̧*		*manzinartu̧*
acc.	*manzi*		*manzinari*
	manzijigi		*manzinarijigi*
	manzi jēn		
voc.	*manzi*		*manzinar*
instr.	*manzir*		*manzinarēr*
	manzi le		*manzinarle*
abl.	*manzi ēse*		*manzinarēse*

Fifth declension

To this declension are assigned all those words which in the plural add the ending *ou̧d* or *yyd*, regardless of the letter in which they end in the singular. One notices that the words ending in <k> in the singular change this to <g> [both transliterated *g* by me; JOS] before *ou̧d*. Here the word *xalmig* 'Kalmuck' makes an exception, which in the plural is *xalmigdu̧d* [probably a mistake for *xalmigu̧u̧d*]. The word *nojon* 'prince', which most appropriately is included in this declension, also has the peculiarity that <n> is changed to <d> before *u̧u̧d*; in the plural it is *nojodu̧u̧d* 'princes'. *xudug* 'well', pl. *xudugou̧d* 'wells'; *gelyŋ* 'gällung', pl. *gelyŋgu̧u̧d* 'gällungs'; *aŋgel* 'angel', pl. *aŋgel lou̧d* 'angels'.

Paradigm

	singular		plural
	singular		*plural*
nom.	*xudug*	'well'	*xudugou̧d*
gen.	*xudugijin*		*xudugou̧dijin*
dat.	*xudug tu̧*		*xudugou̧dtu̧*
acc.	*xudug*		*xudugou̧di*
	xudugi		*xudugou̧dijigi*
	xudug jēn		
voc.	*xudug*		*xudugou̧d*
instr.	*xudug jēr*		*xudugou̧d jēr*
	xudug lyge		*xudugou̧d lyge*
abl.	*xudug ēse*		*xudugou̧d ēse*

§4 Adjectives

One observes the following for adjectives:

α) Some are primitive, such as *gašoṵn* 'bitter', *dørøŋ* 'full', *sajixan* 'beautiful'.

β) Quite a few are derivatives, which are formed from substantives and other words, when the endings *tei, tai* or *tṵ* are added, e.g. *šogtei* 'jocular' from *šog* 'joke', *bujantei* 'virtuous' from *bujan* 'virtue', *nyyltei* 'sinful' from *nyyl* 'sin', *zaŋtei* 'polite' from *zaŋ* 'politeness', *uṵrtei* 'angry' from *uṵr* 'anger', *uxatei* 'clever' from *uxan* 'intellect', *usutei* 'water-rich' from *usun* 'water', *maxatei* 'meaty' from *maxan* 'meat', *modṵtei* 'with many trees' from *modṵn* 'tree', *šabartei* 'dirty' from *šabar* 'earth, mud, dirt', *ilgaltei* 'different' from *ilgal* 'difference', *zøbtei* 'right' from *zøb* 'rightness', *burṵṵtei* 'bad' from *burṵṵ* 'bad', *ziloṵtei* 'stony' from *ziloṵ* 'stone'.

γ) The ending *tei* very often marks an abundance, as seen from the above examples: *usutei* 'with a lot of water', *maxatei* 'having a lot of meat', *modṵtei* 'having many trees'.

δ) Adjectives are also often formed with the ending *ši*, always followed by *ygei*, corresponding approximately to α privativum of the Greeks and Swedish *o* ['un-'], e.g. *sedkiši ygei* 'unthinkable, that cannot be thought' from *sedkil* 'thought', *køndørøši ygei* 'unmovable, inexorable' from *køndørøky* 'move', *caglaši ygei* 'eternal' or 'without time' from *cag* 'time'.

ε) To the peculiarities of the language belong the following, which should be noticed here:

1. If one wants to describe how someone is dressed, what he carries with or on him, or owns in general, the ending *tei* is added to the word which denotes *rera possessionis* themselves, e.g. *sajin moritei*, properly to be translated as 'good-horsey', i.e. 'he has a good horse', *kyky debeltei* 'he has a blue coat', *cagan kiligtei* 'he has a white shirt', *tṵrgṵn bøšmødtei* 'he is dressed in a silk böschmöd, or Kalmuck coat', *olon kybøtei* 'he has many children', *sajixan cirajitei* 'he has a beautiful face', *ildu tei* 'he has a sabre', *boṵtei* 'he is provided with a gun', *sajin gertei* 'he owns a good house', *jeke møŋgytei* 'big on money', i.e. 'he has a lot of money', *moṵ gertei* 'he has a bad house', *jeke bejetei* 'he is big', *jeke maltei* 'he has many cattle', *ønder nṵrgṵtei* 'he has a high back'.

2. When one says in Swedish *barnslig* ['childish'], *qwinlig* ['womanly'], *narragtig* ['foolish'], etc., then it is in Kalmuck [formed with a compound as if it were in Swedish]: *barnformig* ['child-formed'], *qwinformig* ['woman-formed'], *narrformig* ['fool-formed'], etc., e.g. *kybøyn kebtei* 'child-formed, childish'; *eme kebtei* 'woman-formed, womanly'; *ergyy kebtei* 'fool-formed, foolish'; *sogtṵ kebtei* 'drunk-formed, drunk'; *jasun kebtei* 'bone-formed, looking as if it were of bones'; *cāsun kebtei* 'paper-formed, looking as if it were of paper'; *mal kebtei* 'looking like cattle'. These words mean as much as: he or it looks like a child, a woman, a fool, etc. But here one can also use the words <baijdal> and <sang> when one wants to say e.g. that these per-

sons, this people, that man, that animal is of this or that kind, has this or that sort, e.g. *bajidal* 'looks, reputation, behaviour': *nemes bajidaltei* 'he has the looks or behaviour of a German or foreigner'; *zaŋ* 'kind, habit, character': *zaŋtei* 'has this or that kind, character'.

3. Like in Swedish, substantives are sometimes used instead of adjectives when one wants to express what something is made of, e.g. [Swedish] *guld kärl* ['gold vessel'] (a vessel made of gold), *cattuns rock* ['calico coat'] (a coat made of calico), etc.: *altan saban* 'golden vessel', *bøs debel* 'calico coat', *kencir bøšmyd* 'linen underwear', *modụn uxur* 'wooden spoon', *tụrgụn arciụl* 'silk cloth'.

ζ) Adjectives do not decline, but stand *adverbialiter* at their substantives. Only in the case when the adjective expresses an abstract idea, does it decline, and is then regarded as a substantive.

§5 Comparison of adjectives

α) In the comparison of adjectives, one does not say in Kalmuck 'big', 'bigger', 'biggest'; 'good', 'better', 'best'; but 'big', 'more big', 'of all more big'; 'good', 'of these good', 'of all good'. Examples show this better:

positive	comparative	1. superlative	2. superlative
jeke	*øynēse jeke*	*cugar āsa jeke*	*dēre ygei jeke*
big	of these big	of all big	thereover not big
sajin	*øynēse sajin*	*cugar āsa sajin*	*dēre ygei sajin*
good	of these good	of all good	thereover not good
erdemtei	*øynese erdemtei*	*cugarēse jeke erdemtei*	*dēre ygei erdemtei*
skilful	of these skilful	of all very skilful	thereover not skilful
(from *erdem* 'skill')			

From this is seen that the comparative degree is formed by *øynese*, superlative with *cugar āsa*, and a super-superlative that excludes all comparison, corresponding to our Swedish *aldra* ['of all, most'] is expressed by addition of *dere ygei*.

β) There is one way of heightening the meaning of the adjectives without proper comparison, when one, for example wants to say 'snow white', or 'completely white', 'very black', 'very blue' or 'highly blue', 'gold yellow', 'light as a feather', etc., which in Kalmuck is done by addition of a syllable, which one puts in front of the adjective, e.g. *cagan* 'white', *cabcagan* 'entirely white'; *xara* 'black', *xabxara* 'entirely black'; *kyky* 'blue', *kybkyky* 'entirely blue'; *šara* 'yellow', *šabšara* 'entirely yellow'; *gejiken* 'light', *gebgejiken* 'entirely light'; *dørøŋ* 'full', *døbdørøŋ* 'entirely full', *šine* 'new', *šibšine* 'entirely new'; *šaldaraŋ* 'liquid', *šabšaldaraŋ* 'entirely liquid'.

This way of heightening can not be applied to all such adjectives, however, but one must, as in Swedish, quite often help oneself with the words *ganska* ['very'], *helt* ['entirely'], etc., and say e.g. *jeke xolo* 'very far' instead of *xobxolo*, which will not do.

§6. Numerals

Cardinals

1	*nigen*	11	*arban nigen*	21	*xurin nigen*	200	*xojor zoun*
2	*xojor*	12	*arban xojor*	30	*gucin*	300	*gurban zoun*
3	*gurban*	13	*arban gurban*	32	*gucin xojor*	1,000	*(nige) miŋgan*
4	*dørbyn*	14	*arban dørbyn*	40	*døcin*	2,000	*xojor miŋgan*
5	*tabun*	15	*arban tabun*	50	*tabin*	10,000	*tymen*
6	*zurgan*	16	*arban zurgan*	60	*zirin*	100,000	*bum*
7	*dolon*	17	*arban dolon*	70	*dalan*	1,000,000	*saja*
8	*najiman*	18	*arban najiman*	80	*najan*		
9	*jesyn*	19	*arban jesyn*	90	*jerin*		
10	*arban*	20	*xurin*	100	*(nige) zoun*		

10,000,000	*bewa* or *jŏwā* <dschova>
100,000,000	*dyŋšyr*
1,000,000,000	*tarbum*
10,000,000,000	*jeke tarbum*
100,000,000,000	*kerag*
1,000,000,000,000	*kerig*

1. Cardinal numerals can as such not decline.

2. If one wants to say 'only one house', one cannot use the word *nige*, but then it is *gagca* 'one, only one', e.g. *gagca ger* 'one house' (only one house). This word does not decline either.

3. But if these numerals are understood as pronouns, then they decline, e.g.:

nom.	*nige*	*xojor*	acc.	*nigeijigi*	*xojoreijigi*
gen.	*nigeni*	*xojorijin*	instr.	*nigēr*	*xojorēr*
dat.	*nigen du*	*xojortu*	abl.	*nigenēse*	*xojorēse*

The same goes for 'three' and all the others, to the compound numbers. For them only the last part declines, but the first is unchanged, e.g.:

nom.	*arban xojor*
gen.	*arban xojorijin*
dat.	*arban xojortu*
acc.	*arban xojoreijigi*
instr.	*arban xojorēr*
abl.	*arban xojorēse*

The same holds also for 'hundred' and 'thousand'.

Ordinals

About these kinds of numerals, the following should be observed:

1. One can say, and this is above all used in the written language: *nigedygci* 'the first', *xojordųgci* 'the second', *gurbadųgci* 'the third', *arban nigedygci* 'the eleventh', *arbadųgci* 'the tenth', etc. Still the Kalmucks usually make another turn, that constantly appears in the colloquial language, and say: *teriundyki* or *tørøyn* 'the first', *daroųkin* 'the one following upon that', *xojor daroųkin* 'that following after two', i.e. 'the third', etc.

Examples:

the first	*teriundyki*	the tenth	*jesyn daroųkin*
the second	*daroųkin*	the eleventh	*arban daroųkin*
the third	*xojor daroųkin*	the twelfth	*arban nigen daroųkin*
the fourth	*gurban daroųkin*	the thirteenth	*arban xojor daroųkin*
the fifth	*dørbyn daroųkin*	the fourteenth	*arban gurban daroųkin*
the sixth	*tabųn daroųkin*	the fifteenth	*arban dørbyn daroųkin*
the seventh	*zurgan daroųkin*	the twentieth	*arban jesyn daroųkin*
the eighth	*dolon daroųkin*	the thirty-first	*gųcin daroųkin*
the ninth	*najiman daroųkin*	and so on.	

Partitive, distributive and other numerals

1. If one wants to say 'the third, fourth, fifth part of something', it is *gurban xųbi kēd nigeni* 'one third', properly 'the whole made into three parts and one of these'; *dørbyn xųbi kēd nigeni* 'one fourth', properly 'the whole made into four parts and one of these'; *tabųn xųbi kēd nigeni* 'one fifth', properly 'the whole made into five parts and one of these'; *dundur* 'half'.

2. One has in Kalmuck no simple words that correspond to our *enahanda* ['in one way'], *twäggehanda* ['in two ways'], *treggehanda* ['in three ways'], *fyrahanda* ['in four ways'], etc., but one must express oneself so: *nigen* 'one' or *adali* 'like', 'in one way'; *xojor zyjil øbør øbørø*, literally 'in two ways different different', i.e. 'in two ways', *gurban zyjil øbør øbørø*, literally 'in three ways different different', i.e. 'in three ways', *dørbyn zyjil øbør øbørø*, literally 'in four ways different different', i.e. 'in four ways'. *øbør obørø* can also be translated as 'always different'.

3. Proportionals. 'Single', 'twofold', 'threefold', 'fourfold' are expressed so in Kalmuck: *nige dabaxur* 'one double', *xojor dabaxur* 'two double', *gurban dabaxur* 'three double'; *nige yje* 'one time', *xojor yje* 'twice', *xojor dagici* 'twice'.

4. Distributives. When one says 'one each, two each', etc., it is *nized* (*nizeged*) 'one and one at a time', *xošod* (*xošogad*) 'two and two', *gųrbad* 'three', *dørbød* 'four', *tabōd* 'five'; and in the compound numerals the addition falls on the final part, for example *arban xošod* 'twelve and twelve, twelve at a time'.

5. Still some other numerals are to be noticed; they are the following, derived words, like *teriyndugi* 'the foremost' from *teriyn* 'in front', *urdaki* 'the first' from *urda* 'at first, in the beginning', *dundaki* 'the middle one' from *dunda* 'the middle',

søyldyki 'the last' from *søyl du* 'finally', *urāldaki* 'the former' from *urālan* 'earlier'. All these decline regularly, e.g. nom. *teriynduki*, gen. *teriyndukijin*, dat. *teriynduki du*, acc. *teriyndṵkigi*, 1. instr. *teriyndukir*, 2. instr. *teriyndukile*, abl. *teriyndṵki ēse*.

6. 'Firstly', 'secondly', 'thirdly', etc., is in Kalmuck: *nigedugar, xojodugar, gṵrbadugar, dørbydugar, tabdugar, zurgadṵgar*, etc. These do not decline.

7. *kedyi* 'how much', *tødyi* 'as much', *basan* 'once more', *ilyy* 'too much, exceeding', *dotṵṵ* 'too little', *olon* 'much', *jeke* 'very, big', *baxan* 'little, small', *bicixan* 'little', *keseg* 'some', *cøkyn* 'few', *xatēr* 'rare, peculiar, costly, scarce', *elbeg* 'abundant, not expensive', *cṵxag* 'rare, scarce'.

§7 Pronouns

Pronouns are the following:

1. Personal pronouns: *bi* 'I', *ci* 'you', *beje* 'he', *bide* or *bida* 'we', *ta* 'you (pl.)', *ede* 'they'. Here it should be noticed, however, that *beje* 'he' is not at all usual and is never expressed, but in its place the noun itself is repeated. *beje* appears in the written language, however, and sometimes in the colloquial language, and then often denotes 'body, substance', or 'the definite I', 'oneself', 'him'. For example, if I want to say 'I am sick', it is *bi gemtei*, but I can also say *beje mini gemtei* 'my I is sick'. *beje eberēn alaxṵ* 'to kill oneself'; *mini bejēr zolgṵsy gebucigi mini kybøni ebedygser jadād bajibi*, i.e. 'I myself certainly wanted to visit you, but my son's illness prevented me from that'.

To the personal pronouns belongs also the word *eberēn* 'self', since it does not often appear except in combination with *bi, ci* and the others.

2. Possessives: *mini* 'my', *cini* 'your', *mani* or *manajiken* 'our', *tani* or *tanajiken* 'your (pl.)', *edenei* or *edeneken* 'their'. These are in themselves nothing but the genitive case of the personal pronouns. For 'one's, his, her, its', the corresponding expressions are lacking in Kalmuck.

3. Demonstratives: *ene* 'this', *tere* 'that', *ejimi* 'such', *tede* 'they'.

4. Interrogatives: *ken* 'which?', *joṵn* 'what?'.

5. Relative: *aliken* 'which'; it is sometimes an interrogative.

6. Impropria, see below.

1. Personal pronouns

First person

	singular		plural	
nom.	*bi*	'I'	*bida*	'we'
gen.	*mini*	'my'	*bidni*	'our'
dat.	*nada*	'to me'	*bidandṵ*	'to us'
acc.	*namai*	'me'	*bidani*	'us'
	namajigi		*bidanajigi*	
instr.	*nadār*	'through me'	*bidan jēr*	'through us'

	nada lugā, nadale	'with me'	*bidan lugā*	'with us'
abl.	*nada ēce, nadāsa*	'from me'	*bidan ēce*	'from us'

Remark. In the plural, the Kalmucks have a completely different form, but which is used only in the colloquial language and can hardly be used in writing. It is inflected in the following way in all cases:

nom.	*bida*	'we'
gen.	*mani*	'our'
dat.	*mandu*	'to us'
acc.	*manai*	'us'
	manajigi	
instr.	*manaar*	'through us'
	mana luga	'with us'
abl.	*manāsa*	'from us'

Second person

	singular		plural	
nom.	*ci*	'you'	*ta*	'you (pl.)'
gen.	*cini*	'your'	*tani*	'your'
dat.	*cimadu*	'to you'	*tandu*	'to you'
acc.	*cimai*	'you'	*tanai*	'you'
	cimajigi		*tanajigi*	
instr.	*cimār, cimajigar*	'through you'	*tana jēr, tanār*	'through you'
	cima luga, cimale	'with you'	*tana luga, tanle*	'with you'
abl.	*cima ece, cimāsa,*	'from you'	*tana ece, tanāsa*	'from you'
	cimajigāsa			

Although *beje* cannot be regarded as a real pronoun in the third person, one still wants to take it up here in order to know how it is inflected:

nom.	*beje*
gen.	*bejeni*
dat.	*bejendy*
acc.	*bejenai*
	bejenejigi
instr.	*bejēr*
	bejele
abl.	*bejēse*

Third person 'they':

nom.	*ede*	'they'
gen.	*edeni*	'their'

dat.	*ede dy*	'to them'
acc.	*edenejigi*	'them'
instr.	*edenēr*	'through them'
	edele	'with them'
abl.	*edenēse*	'from them'

Remark: About the use of these pronouns it should be noted: When one wants to speak politely, instead of the second person singular *ci* 'you', the same person plural *ta* 'you (pl.)' is used, which then corresponds to Swedish *Ni*.

The word *eberēn* 'self' is added to the simple pronominal words in the following way: *bi eberēn* 'I myself', *ci eberēn* 'you yourself', *eberēn* 'he himself', *bida eberēn* 'we ourselves', *ta eberēn* 'you yourselves', *ede eberēn* 'they themselves'.

2. Possessives

mini 'my', *cini* 'your', *manai* 'our', *tani* 'your (pl.)' and *edenei* 'their' are not inflected themselves, but decline only when the word *bolun* ('becoming', 'who becomes'), which is the present participle of the verb *bolxu̧* 'become', is added, e.g.:

mini bolun
mini bolune
mini bolun du
mini bolunejigi
mini bolēr
mini bolutēgan
mini bolunēse

cini and the others are combined in the same way. 'His', 'her', 'its' have no corresponding words in Kalmuck. One also notes that *manai* or *manajiken* 'our', *tanai* or *tanajiken* 'your (pl.)' and *edenei* or *edeneken* 'their' are used only as plurals.

3. Demonstratives

nom.	*ene*	'this'	*tere*	'it'
gen.	*øyni*	'of this'	*tøyni*	'its'
dat.	*øyndu*	'to this'	*tøyndy*	'to it'
acc.	*øynejigi*	'this'	*tøynejigi, tøyni ji*	'it'
instr.	*øyn jēr*	'through this'	*tøyn jēr*	'through it'
	øytei	'with this'	*tøyntei*	'with it'
abl.	*øynēse, øyn ēce*	'from this'	*tøyn ēse*	'from it'

nom.	*tede*	'they'
gen.	*tedeni*	'their'
dat.	*tedendu*	'to them'

acc.	*tedenejigi*	'them'
instr.	*tedenēr*	'through them'
	tedenele	'with them'
abl.	*tenēse*	'from them'

4. Interrogatives

nom.	*ken*	'which?'	*joun*	'what?'
gen.	*keni*	'of which?'	*jounei*	'of what?'
dat.	*ken dy*	'to which?'	*joun du*	'to what?'
acc.	*kenejigi*	'which?'	*jougi*	'what?'
instr.	*ken jēr, kenēr*	'through which?'	*jougar*	'through what?'
	ken tei	'with which?'	*joutei*	'with what?'
abl.	*kenēse*	'from which?'	*jounāsa*	'from what?'

jouni tula 'why'

The word *joumār* or *jouman* 'something' is derived from *joun*. It often appears in speech, and is used instead of the word 'thing', when talking about lifeless things. It declines like this:

nom.	*joumār, jouman*
gen.	*joumani*
dat.	*joumandu*
acc.	*joumajigi*
instr.	*joumarār*
	joumatei
abl.	*joumāsa*

The following example shows how this word is used for denoting a thing or a lifeless object: *tamagi xara ødmøg cagan ødmøg nada jeke keregtei gēd, ene gurban joumajigi abci ire* 'since I have a great need for tobacco, black bread and white bread, so fetch these three things for me!'.

5. Relative *aliken* 'which'

nom.	*aliken*	'which'
gen.	*alikenei*	'of which'
dat.	*aliken du*	'to which'
acc.	*alikejigi*	'which'
instr.	*aliker*	'through which'
	aliketei	'with which'
abl.	*alikejise*	'from which'

This pronoun is sometimes used as an interrogative.

6. Impropria

The ending *dag* or *deg* in verbs sometimes corresponds to 'one', e.g. *abdag* 'one takes', *idedeg* 'one eats', *oụdụg* 'one drinks'. Other impropria are: *ejimi* 'one such', *kyyn bolgụn* 'each one', *nejide* 'all', *gagca* 'one only', *kyy* 'somone', *kyyn ygei* 'no one', *onco* 'alone'. All these do not decline. But *cugār* 'all' declines so:

nom.	*cugār*
gen.	*cugari, cugarijin*
dat.	*cugari du*
acc.	*cugarijigi*
instr.	*cugarār*
	cugari tei
abl.	*cugarāsa*

§8 Certain question words

Questions are formed in the way that certain particles are added to substantives or verbs, or to the word which gives the main meaning in the interrogative sentence. These particles are unchangeable, namely: *bu, ju, buju, ny*, e.g. k*encir ju* 'is it linen cloth?'; *odnụci* 'do you want to leave?'; *ken bu ci* 'who are you?'; *abụgsan buju* 'has it been taken?'; *abuci* 'have you taken?'; *kenei bu ci* 'whose are you' or 'who do you belong to?'; *jagụbi* 'what shall I do?'; *jagubu* 'what should be done?'; *jamāru* 'which one?'; *kenze* 'when?, at what time?'; *xā* 'where?'; *xama* 'whither?'; *xagāsa* 'whence?'; *xagụụr* 'away?'; *jagaci* 'what has happened?, how has it been done?'.

§9 Verbs

The science of the verbs, their compounds, derivations, classification, etc., is still very incompletely investigated, but for the conjugation one has fairly reliable rules, which can be understood from the following examples.

The verb *axụ* or *bajixụ* 'be' is certainly in Kalmuck, as in other languages, an auxiliary. Maybe *bolxụ* 'become' or 'shall' should also be regarded as such.

1. Auxiliary verb *axụ* or *bajixụ* 'be'.

First present [1, 2]		Second present	
bi amụi	'I am'	*bajina bi*	'I am'
ci amụi	'you are'	*ci bajina ci*	'you are'
amụi	'he is'	*bajina*	'he is'
bida amụi	'we are'	*bida bajina*	'we are'
ta amụi	'you are'	*ta bajina ta*	'you are'
ede amụi	'they are'	*ede bajina*	'they are'

Third present		First preterite	
bi bajidag	'I usually am'	*bi bajibai*	'I was' or 'I have been'
ci bajidag	'you —'	*ci bajibai*	'you —'
bajidag	'he —'	*bajibai*	'he —'
bida bajidag	'we —'	*bida bajibai*	'we —'
ta bajidag	'you —'	*ta bajibai*	'you —'
ede bajidag	'they —'	*ede bajibai*	'they —'

Second preterite [3]

bi bylygē or *belei*	'I have been several times'
ci bylygē or *belei*	'you —'
bylygē or *belei*	'he —'
bida bylygē or *belei*	'we —'
ta bylygē or *belei*	'you —'
ede bylygē or *belei*	'they —'

Pluperfect [4, 5]		Future	
bajigād bi	'after I had been'	*bi bajisu*	'I will be'
ci bajigād ci	'you —'	*ci bajisu, axu*	'you —'
bajigād	'he —'	*bajisu, axu*	'he —'
bida bajigād	'we —'	*bida baja*	'we —'
ta bajigād ta	'you —'	*ta bajixu*	'you —'
ede bajigād	'they —'	*ede bajixu*	'they —'

Imperative		Infinitive	
bai	'be!'	*axu, bajixu*	'to be'
bajitugai	'let be!'		

Participles

agci, bajigci	'the one who is'
azi, bajizi	'being'
agsan, bajigsan	'been, the one that has been'

Gerund

atala, bajitala	'while or until I, you, etc., was/were'

The gerund is combined with the pronouns in the way shown below:

namai atala	'until I have been'
cimai atala	'until you have been'
atala	'until he has been'
atala mani	'until we have been'
tani atala	'until you have been'
ede atala	'until they have been'

Interrogative
bajinuụ   'is it?'

Remarks:
1. The First present is used only in the written language.
2. For the sake of brevity, only the pronoun of the masculine gender is shown for the third person; *amụi* is also 'she, it is', which should be observed everywhere.
3. Second preterite is used frequently although it is not always translated with 'have been several times', but simply as common perfect and sometimes also as an imperfect: 'was'.
4. The pluperfect is not used except when that which follows is expressed immediately after, when a first person singular or plural pronoun is placed after the verb that denotes what follows, which will be shown by examples later.
5. *bajigād* is also written and pronounced *bøgÿd*. Also, *bøgÿtele* is used instead of the gerund *bajitala*.

2. *bolxụ* 'become, shall' [1]

First present [2]   Present

bi bolumụi	'I become'	*bi boldag*	'I usually become'
ci bolumụi	'you —'	*ci boldag*	'you —'
bolumụi	'he —'	*boldag*	'he —'
bida bolumụi	'we —'	*bida boldag*	'we —'
ta bolumụi	'you —'	*ta boldag*	'you —'
ede bolumụi	'they —'	*ede boldag*	'they —'

First preterite   Second preterite

bi bolbai, bolboi	'I became' or 'I have become'	*bi bolulai*	'I have become many times or often'
ci bolbai, bolboi	'you —'	*ci bolulai*	'you —'
bolbai, bolboi	'he —'	*bolulai*	'he —'
bida bolbai, bolboi	'we —'	*bida bolulai*	'we —'
ta bolbai, bolboi	'you —'	*ta bolulai*	'you —'
ede bolbai, bolboi	'they —'	*ede bolulai*	'they —'

Pluperfect   Interrogative

bolōd bi	'after I had become'	*bolxuụ*	'do you become?, shall you?'
ci bolōd ci	'you —'		
bolōd	'he —'		
bida bolōd	'we —'		
ta bolōd ta	'you —'		
ede bolōd	'they —'		

First future [3]   Second future [4]

bi bolsu	'I will become'	*bi bolani*	'I will become'
ci bolxu	'you —'	*ci bolani*	'you —'
bolxu	'he —'	*bolani*	'he —'
bida boluja	'we —'	*bida bolani*	'we —'
ta bolxu	'you —'	*ta bolani*	'you —'
ede bolxu	'they —'	*ede bolani*	'they —'

Imperative   Participles

bol	'become (you)!'	*bolun, bolzi*	'becoming'
boltugai	'let (him/her) become!'	*bolugci*	'the one who becomes'
boluja	'let us become!'	*bolugsan*	'(has) become'
boltun	'become you!'	*bolumagca*	'if it become'
bolijita	'become you (polite)!'		

Infinitive

bolxu	'to become'
bolul ygei	'without becoming'

Remarks

1. This verb *bolxu* also means 'become ripe, become finished', in all cases when something is completed.

2. For the First present, the same remark as for *amui* holds, and it is generally so for all presents ending in *mui*.

3. The First future is definite, that is, it denotes that something will happen once at a definite time.

4. The Second future is indefinite, that is, it denotes that something can happen often, and also, although it is in the future, no fixed point in time is determined when it will happen without fail. These distinctions are generally thus for these two tenses.

Gerunds

First gerund [4]   Second gerund [1]

namai boltala	'until I have become'	*bi bolxuna*	'if I became!'
cimai boltala	'until you —'	*ci bolxuna*	'if you —'
boltala	'until he —'	*bolxuna*	'if he —'
boltala mani	'until we —'	*bida bolxuna*	'if we —'
tani boltala	'until you —'	*ta bolxuna*	'if you —'
ede boltala	'until they —'	*ede bolxuna*	'if they —'

Third gerund [2]:   *bolxula*   'when it became'

Fourth gerund [3]:   *bolxulāran*   'while something becomes or is becoming'

Remarks
1. The Second gerund is usually called optative.
2. The Third gerund forms prothesis in a sentence.
3. For the Fourth gerund, it should be observed as a general rule that when a verb in infinitive ends in *xu*, this gerund is *lāran*, but if the verb ends in *ky*, the gerund is *leren*. This is also remarked as applying equally for the Third gerund [?].
4. *boltala* and *boltolo* are the same and are used interchangeably.

3. *abxu* 'to take'

First present [α]		Second present [β]	
abci bajini bi	'I take' or 'I am taking'	*bi abdag*	'I usually take'
ci abci bajini ci	'you —'	*ci abdag*	'you —
abci bajini	'he —'	*abdag*	'he —'
abci bajini bida	'we —'	*bida abdag*	'we —'
ta abci bajini ta	'you —'	*ta abdag*	'you —
ede abci bajini	'they —'	*ede abdag*	'they —'

[Remarks]

α) For the given First present of the verb *abxu*, one sees that it is formed in the same way as the present in English, namely with a present participle and an auxiliary verb, when one says *I am taking*.

β) *bajidag* and on the whole the very forms in *dag* are used impersonally, e.g. *tijimi boldag* or *tijimi bajidag* 'it is usually so'; *edegedeg* 'one becomes well'; *idedeg* 'one eats'; *oudag* 'one drinks'.

Third present interrogative		Imperfect [γ]	
bi abci bajinu	'do I take?'	*bi aba bi*	'I took'
ci abci bajinu ci	'do you take?'	*ci abci*	'you —'
abci bajinu	'does he take?'	*abci*	'he —'
bida abci bajinu	'do we take?'	*bida aba*	'we —'
ta abci bajinu ta	'do you take'	*ta aba*	'you —'
ede abci bajinu	'do they take'	*ede abci*	'they —'

First perfect		Second perfect	
abubai	'I have taken'	*abalai bi*	'I have taken many times'
ci abu ci	'you —'	*ci abalai ci*	'you —'
abci	'he —'	*abalai*	'he —'
aba bida	'we —'	*bida abalai*	'we —'
ta abu ta	'you —'	*ta abalai ta*	'you —'
ede abci	'they —'	*ede abalai*	'they —'

Pluperfect [δ]

abād sobu bi	'after I had taken, I sat down'
ci abād soubuci	'after you had taken, you sat down'
abād soubai	'after he had taken, he sat down'
abād soubu bida	'after we had taken, we sat down'
ta abād soubuta	'after you had taken, you sat down'
ede abād soubai	'after they had taken, they sat down'

1st negative perfect [ε]

abugsan mini ygei	or	*bi ese aba*	'I have not taken'
ci abugsan cini ygei	or	*ci ese aba*	'you —'
abugsan ygei	or	*ese aba*	'he —'
bida abugsan ygei	or	*bida ese aba*	'we —'
ta abugsan ta ygei ta	or	*ta ese aba*	'you —'
ede abugsan ygei	or	*ede ese aba*	'they —'

Imperfect: *nomlogson bylygē* 'taught, he taught'

Remarks

γ) *aba* read <avá>.

δ) The Pluperfect is, as remarked before, never used unless it is in addition also said what follows immediately after, as shown in the given examples. *soubai* in the third person is read <sóva>.

ε) The second form of the negative perfect is also used as a negative imperfect. *bi ese aba* thus also means 'I did not take'.

2nd {negative} [interrogative] perfect [1]

bi abugsan ju or *bu*	'have I taken?'
ci abugsan ju or *bu*	'have you taken?'
abugsan ju or *bu*	'has he taken?'
bida abugsan ju or *bu*	'have we taken?'
ta abugsan ju or *bu*	'have you taken?'
ede abugsan ju or *bu*	'have they taken?'

3rd interrogative perfect [1]

(α) *bi abugsan ygei bu*	or (β)*bi abci ese belu bi*	'have I not taken?' or 'did I not take?'
ci abugsan ygei bu	*ci abci ese belu ci*	'— you —'
abugsan ygei bu	*abci ese belu*	'— he —'
bida abugsan ygei bu	*bida abci ese belu*	'— we —'
ta abugsan ygei bu	*ta abci ese belu ta*	'— you —'
ede abugsan ygei bu	*ede abci ese belu*	'—they —'

4th negative preterite [2]

abad ødøi bi	'I have not yet taken'
ci abad ødøi ci	'you —'
abad ødøi	'he —'
abad ødøi bida	'we —'
ta abad ødøi ta	'you —'
ede abad ødøi	'they —'

First future

		Second future	
abun gezi bajini bi	'I am going to take'	*absu bi*	'I will take'
abun gezi bajini ci	'you —'	*ci abaxu̧*	'you —'
abun gezi bajini	'he —'	*abaxu̧*	'he —'
abun gezi bajini bida	'we —'	*bida abaxu̧*	'we —'
ta abun gezi bajini ta	'you —'	*ta abaxu̧*	'you —'
ede abun gezi bajini	'they —'	*ede abaxu̧*	'they —'

Remarks

1. The α form of the third negative perfect is used for a negative question; and the β form for a confirming. [This remark seems to refer to 3rd and 2nd interrogative perfect rather than to α and β; JOS]

2. The fourth negative preterite is used only as a negative answer. *abad* is properly the pluperfect; here *ødøi* ('not yet') is added. This form is also used in the following way: *abād odbu* 'taken away', *idēd orkiba* 'eaten up', *untād odbu* 'fallen asleep', *zulad udabu* 'fled away', *økȳd ørkiba* 'given away', *jabād odbu* 'gone away'. If one wants to express this sentence: 'he did not take', one can also express oneself so: *abal ygei bajiba*, i.e. 'he became without taking'. In the same way one also says: *idel ygei bajiba* 'he did not eat' ('he became without eating') and *jabal ygei bajiba* 'he did not go' ('he became without going').

The second future is definite, when something will happen once at a fixed time, as: *maŋødyr absu* 'tomorrow I will take'.

Third future [1]

		Interrogative future [2]	
abani bi	'I will take'		
ci abani ci	'you —'	*ci abnu ci*	'will you take?'
abani	'he —'	*abnu*	'will he take?'
bida abani	'we —'		
ta abani ta	'you —'	*ta abnu ta*	'will you take?'
ede abani	'they —'	*ede abnu*	'will they take?'

Imperative

		Infinitive [3]	
ab	'take!'	*abaxu̧*	'to take'
abtugai	'may he take!'	*abši ygei*	'impossible to take'
abja	'let us take!'		

abugtun   'take (you, pl.)!'
abujita   'would you please take!'

Participles
  Present: *abzi*   'taking'
  Preterite: *abugsan*   'taken'

First gerund		Second gerund	
namai abtala	'until I have taken'	*bi abaxuni*	'if I took'
cimai abtala	'until you have taken'	*ci abaxuni*	'if you took'
abtala	'until he has taken'	*abaxuni*	'if he took'
abtala mani	'until we have taken'	*bida abaxuni*	'if we took'
tani abtala	'until you have taken'	*ta abaxuni*	'if you took'
ede abtala	'until they have taken'	*ede abaxuni*	'if they took'

Third gerund: *abaxudān* 'at the taking' or 'when one took' (unchangeable)

Fourth gerund: Used conditionally with certainty: *abamagca boruutei boldag* 'if one takes, then one does wrong'.

Fifth gerund, interrogative: Used conditionally but with uncertainty or as a question, e.g. *abacigem ju bolxu* 'if one took, what would follow?'.

Sixth gerund: *abaxula* 'when I took'; e.g. *nadkin abaxula mini cadkin onād odbu* 'when I took this one, the other one fell down'.

Seventh gerund: This is used when one wants to ask: 'even if', 'although', etc. *bolbucigi*, but this is abbreviated as:

bi abucigi	'although I take'
ci abucigi	'although you take'
abucigi	'although he take'
bida abucigi	'although we take'
ta abucigi	'although you take'
ede abucigi	'although they take'

E.g. 'although I hear, I do not understand it': *sonosbucigi medeky biši* or *medegdeky biši*, i.e. it is not possible to understand; *tede gebucigi* 'although they said'.

Eighth gerund. Used in the following way: *abaxulāran* 'during the taking' or while it was going on; *idekylēren* 'during the eating'; *økylēren* 'during the giving'; *jabuxulāran* 'during the going'.

Remarks

1. The Third future is indefinite and is used when something will happen several times at different occasions, e.g. *olo abani bi* 'I shall often take'.

2. The Interrogative future has no first person singular and plural.

3. If I wanted to say e.g. 'a riding-horse', it is *unuxu morin*, i.e. 'a horse to ride'. But 'my riding-horse is tired' is *unagsan mini morin encebe*, i.e 'my ridden horse is tired'.

[Excerpts from the second, preliminary, version of the grammar]

[This variant of the grammar contains very little material that is not found in the first, more complete version, although the wording is a bit different in some places. The verb *yzeky* 'to see' is used instead of *abxu* 'to take' to exemplify verb declension; these tables are shown below. The pages with *Syntactic remarks*, *adverbs* and *The Lord's Prayer* are also given below.]

yzeky 'to see'

Present		Preterite	
bi yzemyi	'I see'	*bi yzebei*	'I saw, have seen'
ci yzemyi	'you —'	*ci yzebei*	'you —'
yzemyi	'he —'	*yzebei*	'he —'
bida yzemyi	'we —'	*bida yzebei*	'we —'
ta yzemyi	'you —'	*ta yzebei*	'you —'
ede yzemyi	'they —'	*ede yzebei*	'they —'

Pluperfect		1st Future	
bi yzelei	'I had seen'	*bi yzenei*	'I will see'
ci yzelei	'you —'	*ci yzenei*	'you —'
yzelei	'he —'	*yzenei*	'he —'
bida yzelei	'we —'	*bida yzenei*	'we —'
ta yzelei	'you —'	*ta yzenei*	'you —'
ede yzelei	'they —'	*ede yzenei*	'they —'

2nd Future		Imperative	
bi yzesu	'I will see'	*yze*	'see!'
ci yzeky	'you —'	*yzetegei*	'let him/her see!'
yzeky	'he —'	*yzeje*	'let us see!'
bida yzeje	'we —'	*yzegtun*	'see!'
ta yzeky	'you —'	*yzijita*	'see! (polite)'
ede yzeky	'they —'		

Participles
yzen, yzezi 'seeing' (indeclinable)
yzegci 'one who sees'
yzegsan 'who has seen'

Infinitive
yzeky 'to see'

Gerund (?) or conjunctive? forms
yzel ygei 'without seeing'
yzetele 'see just now, be seeing'
yzekylēren, yzekylē 'when one sees'
yzekȳnē 'when one shall see'
yzēd 'when one had seen'

Impersonals
Interrogative: *yzenuụ* 'do you see?'
Recitative: *yzedeg* 'one usually sees'

Remark

Mr. Schmidt in Petersburg states the following: *yzekylēren, yzekylē, yzekȳnē* and *yzēd* can be inflected regularly, as regular conjunctive tenses, whereby it should be observed, however, that *yzekylēren* lacks the third person both in the singular and plural. It is, however, difficult to judge this correctly; but it needs further investigation.

The first future is used for denoting an action that takes place immediately. Second future is used when it is uncertain when the action will take place.

Syntactic remarks (collected during reading)

1. The Present participle is very often used for the preterite, e.g. *dēdu bụrxani eberēni garār keblezi* instead of *keblegsan*.

2. When one says 'in order to do' this or that, the verb is put in the infinitive with a genitive ending *jin*, and *tụla* is added, e.g.: *unagāxụjin tụla* 'in order to fell or overthrow', *amuguụxụjin tụla* 'in order to make blessed'.

3. *tulada* and *tula* seem to love the genitive.

4. Verb takes the accusative. *sonosod øgyylegsejigi* (Matth. 2:3). *nada zaŋgi og* 'give me a message or information'.

5. Participles govern the case of their verb. *tedenejigi ilgen* 'sent them'. Matth. 2.

6. *tu, du* means: (1) 'in', e.g. *balgad du tørøgsøn* 'born in the city', (2) 'to', e.g. *balgadtu ilgen* 'sending to the city', (3) 'at': *tere cagtu* 'at that time'.

7. *emyne* 'before, in front' loves genitive case, e.g. *tedeni emyne nøyzi* 'taking or dragging in front of them' Matth 2.

8. It seems that the copula and *kiged* can be left out when one of two substantives is used as an adjective, e.g. instead of *kyyke kiged ekejigi daxoụlụn abci* it is: *kyyke eketejigi*, etc.

9. Sixth gerund with the word *kerbe* forms the first sentence; when it is in Swedish: *om* ['if'] and the following sentence begins with *så* ['then'] or a conditional clause, e.g. *kerbe tere metu cidaxụla, nom yzyylyn yjiledyje* 'if he is able to do this, then I shall show him the religious teachings'.

10. 'had been commissioned' *dālcaxụ bolugsen bylyge* (Act 1:17).

Adverbs

Local		Temporal	
xā, xāma	'where?'	*kezē*	'when'
ende	'here'	*ōdo, ødygē*	'now'
tende	'there'	*ene ødyr, øndør*	'today'
xamigā ēce	'whence?'	*ycygylder*	'yesterday'
ende ēce	'hence'	*managār, maŋødur*	'tomorrow'
tende ēce	'thence'	*ødørbyri*	'daily'
xamigā, xārān	'whither?'	*møŋky*	'always'
inagši	'hither'	*yrgylzi, yrgylzide*	'always'
cinagši	'thither'	*kezē bese*	'always'
gadana, gaza	'out'	*erte*	'early'
gatus	'further away'	*urdār, urida, urālan*	'before'
		kezēni	'long time ago'
Similitudinis		*kezijē*	'in the future'
ejin, ejimi, tejimi	'so'	*ødøi*	'not yet'
ejimi tejimi	'so and so'	
metu	'like, according to'	Negative
		yly, ese, ygei	'no, not'
Interrogative		*biši, busu*	'no, not'
joụni tula	'why?'	*cu ygei … cy ygei*	'neither … nor'.

Affirmative		Dubitative	
myn	'yes, certainly'	*boloụzai*	'maybe'
jeru, lab	'indeed'	*bụjiza*	'perhaps, perchance'
cy … cy	'both … and'	
neŋ, toŋ	'completely'	
cy, cigi	'also'	

Adverbs

adali	'close to'
iloụ	'more'
doto	'less'
dotoro	'inner, inwards'
gadana	'outer, outwards'
baroụn	'to the right', also '{north} [south]'
zøyn	'to the left', also '{south} [north]'
cike	'in front, forward'
yrgylzi, møŋky	'always'
ene ødyr	'today'
managar, maŋødyr	'today'
ycykylder	'yesterday'

ende	'here'
aran	'hither'
tende	'there, thither'
tejigan	'thither'
degsen	'upwards'
dorogsen	'downwards'
kedyi	'how much?'
jagazi	'how?'
xamiga, xama	'whither?'
xamiga ece	'whence?'
xā	'where?'
mendu	'good day! (*salve!*)'
mendesen bai	'live well! (*vale!*)'.

The Lord's Prayer in Kalmuck

translated after Schmidt:

ogtorgu̧i du bajigci mani ecige
heaven in who is our father!

cini nere inu xamug tu kyndylel olxu̧ boltu̧gai
your name — everywhere hallowing find may it!

ciny oron inu ireky boltu̧gai
your land — come may it!

ciny tālal inu ogtorgu̧i du bytyky metu jertyncydy cy bytyky boltugai
your will — heaven in fulfilled as on earth also fulfilled may it!

mani ødyr byri kereglegci tezil jēn
our day each necessary support

bidandu ene ødyr cy øgyn sojirxo
us this day also giving may you grant!

ujiledygsen buru̧u̧gan bidan du xajirlan sojirxo
for committed sin us pardon may you grant!

bida cy bidandu buru̧u̧ yjiledygsedty boru̧u̧gan øgymyi
we also (those who) us trespass against the sin forgive

bidani šinziløylel ygei xamug zedker ēce gargan getylgen sojirxo
us temptation not all evil from delivery may you grant!

ci	cy	caglaši ygei	nøgcigsøn	kigēd	irē	ødyi	cagijin	turši	bēr
you	also	forever	past	and	come	not yet	the times'	space	through

oron	kigēd	auga*	kycyn	kigēd	cogzali	tøgysygsan	bui
land	and	power		and	glory	completed	is

*This word is pronounced <agoi>.